

THE ESOTERIC.

A MAGAZINE

— OF —

PRACTICAL ESOTERIC THOUGHT.

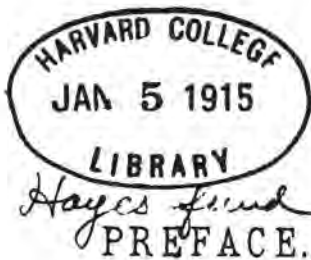
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PREFACE.

THE ESOTERIC is devoted wholly to teaching methods for self-culture and attainment of added powers of body, mind and spirit.

It deals scientifically with the laws of nature and their relation to human life.

It has no *alliance* with any class or sect of people, but aims to give that which will be of the greatest possible use to all, carefully avoiding points of doctrine that would be liable to give offence to any. All the laws and methods taught are demonstrated facts, not experiments.

We accept as a foundation of all, the following: God is the Creator of *all* things; therefore, all laws, physical, mental or spiritual, are but the potency of the divine mind. To know that mind (or the laws or methods produced by its action, which is divine) is the highest physical, mental and spiritual attainment of man.

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

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T. A. WILLISTON, Secretary E. C. F.

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THE ESOTERIC.

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VOL. VI.]

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[No. 1.

CREATION: FROM THE STANDPOINT OF A SCIENTIST.

PREFACE.

Having in my boyhood been brought into close contact with atheists, sceptics, and many others having unorthodox views of religion, and being naturally of a very conservative turn of mind, I was early led to search the scriptures for the evidences of my belief, and compare them with the writings of many avowed infidels. I can well remember with how much pleasure I read TOM PAINES works at sixteen for the first time, how at the second reading I began to suspect their validity, and how after bringing reflection, reason and comparison with the Bible to bear, on the third reading I formed such a contempt for the shallowness of the reasoning, that I dismissed their pernicious influence with a feeling of relief.

Since then I have become more or less acquainted with all that has been written since 1860 on the subject, especially on the pros and cons of science and revelation, and have long desired to express my views on the Work of Creation as recorded in GENESIS. Because that was one of the strongest points which I found scientists and heretics as a rule to stand by in their condemnation of Revelation. Although I have read many apologies for the want of harmony which appears to exist between Revelation and Science, I have felt that they were very inadequate to meet the requirements of the case; and if I had not persuaded myself twenty years ago, that there was no need for an apology, as the Bible record of the creation appeared to me to correspond generally with all that science had yet found, I might have been a devoted follower of the great agnostic.

Having been engaged in active life with very little leisure to devote to abstract Science or abstruse Philosophy, I have naturally procrastinated the publishing of an opinion, which twenty years ago would have been new, but which I find is becoming more generally diffused as the correspondence becomes more generally understood, which exists between the order of creation according to MOSES, and that which science is actively unfolding; and, although the shallow bigot of one scientific idea, may not see an analogy between what he calls "A SIX DAYS WORK OF CREATION" and the aeons of evolution which must have elapsed since the earth was a nebulous mass of incandescent matter, yet we hope to show that the analogy is neither so strained, nor so loose as many of those reasons with which some of the nineteenth century scientists seem satisfied.

Our testimony will therefore help to swell the great current of conformity which has happily set in, and which, but for suspicion on the one side and ignorance on the other, might never have been otherwise than harmonious and uniform, as true REVELATION and true SCIENCE proceeding from the same ETERNAL SOURCE must ever be.

INTRODUCTION.

THE FIRST CHAPTER OF GENESIS has been a bone of contention between the Christian who believes in its absolute truth, and the Scientist who believes in its absolute falsehood.

Between these extreme limits there are a multitude of thinkers, who, with the writer, believe in its Divine origin; who think they see in it truths which bear a close analogy to what Nature reveals, and who believe that the true Revelation of the general system of Creation was communicated in a vision, in a panoramic form to some PROPHET (most probably Moses) and by him recorded in some suitable way and preserved with the LAW in the ark of the Israelites.

If such a document were written and preserved as above stated, we would expect it to contain as clear an exposition of the vision as a man like Moses with the language at his disposal could describe; and that where he fell short of a correct description of the phenomena, was due to the imperfection of the senses and to the imperfection of the language.

To produce a vision of the Universe so close and so complete that a man could distinguish the vibration of its dark substance, before the inherent light had become visible, and at the same time have a perfect vision of the whole, would require the uni-

verse to have been apparently reduced to a very small scale, an act which is not impossible in NATURE.

When thus reduced to the proper focus it would be quite possible for a highly gifted man to describe his vision with all the minuteness and accuracy that his command of language would permit. To do more was not possible, even for a prophet, but was it necessary that he should do more?

For what purpose had the vision been given?

Was it to teach Moses how to construct a universe for himself? or to show him that the Universe did not create itself? to show him the *modus operandi*; and who its Creator was? to give him an idea of the various transformation scenes which had taken place from the beginning until man was created?

If the purpose was to make Moses an adept in the work of creation, then it is evident that the vision as recorded was very inadequate for the purpose. But if it was for any or all of the other reasons we should say it would answer the purpose well.

Many people of the present enlightened age may think it a useless expenditure of time, and waste of energy to reproduce the appearance of the GREAT COSMOGONIC WORK for the purpose of teaching a rational being that the UNIVERSE could not create itself. But when we consider the embryonic state of the reasoning faculties in the early stage of the race; that although it might be considered quite unnecessary in the present high state of enlightenment and perfection in the reasoning faculties of man, yet in the days of Moses, three or four thousand years ago there may have been some unfortunates, whose minds for some reason had not yet evolved the reasoning powers to a degree that would enable them to understand that, "the whole is greater than a part," and that "nothing will not produce something": axioms of a kind that require no proof, as their truth depends on the definition.

But if it was not necessary to teach Moses these self-evident truths (axioms on which all human reason is built) perhaps it was necessary to prevent the more obtuse from acquiring that aberration of intellect, which causes its owner to think that work can be produced without an agent, effect without a cause, design without skill, and force without power.

If the high purpose of the vision was to enlighten the world on the independent existence of a BEING, who, by his expressed WILL could give to matter a sensible existence, and to that existence a reproductive power; a positive being, whose WILL is

universal Law, and whose Law is the expression of HIS WILL; then the vision of the Prophet has not been recorded in vain. One of the best demonstrated facts in mental science, is that of the independent control of one mind over another under certain conditions.

So clear, abundant and conclusive are the evidences on that subject, that none but the bigot or the ignorant will deny that it is possible for one mind to influence another, to the extent of the active making the passive see and describe whatever he wills him to do. Now if one finite mind can make another finite mind do all that we know can be done in the somnambulist state, how much easier is it for the INFINITE MIND and WILL to impress its ideas or wishes on the finite mind. How easy it would be for the INFINITE MIND and WILL to cause Moses to fall asleep and see the work of creation as it was accomplished, and by command cause him to remember the vision, and have it recorded when he awakened out of his sleep. Such a condition would be no mere dream, but a vision, a clairvoyant vision of a reality. And such we believe to have been the condition under which the great Prophet viewed and recorded the work of Creation as contained in the first chapter of Genesis.

Such a vision under the control of the INFINITE BEING (the CREATOR) would be sufficient for the purposes for which it was given, and although it might not be comprehensive and detailed enough to enable Moses to do the work himself; yet for the purposes of a general idea of the *modus operandi*, and of the order of creation: more especially as an authoritative demonstration of the Personality of the Creator, the vision and the record were sufficient. To prove that it was sufficient we have only to look back over the long vista of ages, during which the storms of human passion, superstition and idolatry have threatened its destruction, and the cruel devices of an antagonistic and revengeful science have, with a heartless and unrelenting persecution, tried to endanger its very existence. Yet in spite of all the powers of Earth and Hell, this great truth, like the staunch and buoyant bark, has gallantly withstood them all, and is gaily flaunting its colours to the breeze as it skips over the waves of peace to the haven of a glorious Millennium.

As it is possible to give a great many renderings of the text of this chapter; whilst abiding by the one given by the translators of the Bible of the time of James, King of Great Britain, France and Ireland, we will refer our readers to an excellent lit-

the work on creation by Arnold Guyot, late Professor of Geology in the College of New Jersey, who gives a very clear rendering from the original by that eminent scholar Prof. H. C. Cameron, trusting that those of our readers who may differ from us on questions of probability, will not condemn until they have carefully reconsidered the facts on which they base their reasoning.

PROLOGUE.

"Listen ye heavens and rejoice O earth: Bathybius Haeckelii is dead and Huxley acknowledges his mistake. There is still hope for a Christian."

Although the above is not a quotation from the Bible, it is as full of truth and significance to the worshiper of a personal deity as if it had been one. Just think for a moment what an unprincipled antagonist like Haeckel might have done if he had been allowed to make use of a flocculent precipitate for an organic species of the Monera.

Huxley we do not blame. He is an earnest student of Nature, and like all human beings he is liable to err: he has erred and he has acknowledged it, and so far as he is concerned there is an end of it. But when we find a man of the standing and reputation of Prof. Haeckel using such an erroneous argument as part of the foundation of an edifice which is expected to withstand all the Spiritual Forces of Heaven and Hell for all time: when we see it used (although not then verified) as an argument in such a classical work as that of creation, we are apt to think that men of science are as liable to jump to conclusions, to make as hasty generalizations, and to be as dogmatic in their assertions as those other servants of God who look upon Nature more as a nurse than as a mother. When we say that the teachers of Science, Philosophy and Religion of the present time are all liable to err and to be dogmatic in their teachings of what they may call Orthodoxy, we are speaking only the truth: and when we say that the one is as liable to error and dogmatism as the other, we are doing them only justice.

In our use of the word "Science" we refer to the analytical method of acquiring the knowledge of nature. "Philosophy" we call the synthetical method of understanding nature. "Religion" is the method of preparing humanity for a higher state of existence. They also may be styled as "Knowledge," "Wisdom," "Spirituality": we also may call them "Natural History," "Natural Philosophy," "Natural and Spiritual Development." It will be noticed, therefore, that our definition of Religion em-

braces the material and moral as well as spiritual development of the species. Such is necessary in retaining three great divisions, and as the number three is fashionable, we will abide by it in this popular treatise.

The Creation of the Universe, with all the various belongings thereto, must ever have been to man during the period of his existence a source of wonder, admiration and praise. To acquire a knowledge of the method and the maker, must have been the constant desire of the studious of all ages. The husbandman in the fields, the hunter in the wilds, and the shepherd on the plains, whilst acquiring a knowledge of nature in their own way, and for their own use, must also have been struck with the wonderful display which existed outside of their own sphere and their own wants; whilst speculation would at an early period seize hold of their faculties, and through their imagination picture to their simple minds various causes. They would not easily rest satisfied with their own ideas, but ever wish for some authoritative statement on the subject.

What the theories were, or the authorities, it is not our present intention to discuss. We propose to take one authoritative statement only, and show how near it corresponds with the knowledge and philosophy of nature which the world has acquired at the present time. The authority referred to is, *The Creation of the Heavens and the Earth with all the forms, organic and inorganic, as it is related in the FIRST CHAPTER OF GENESIS in the JEWISH AND CHRISTIAN BIBLE.* Both Jews and Christians believe it to be a true statement from the Creator himself, communicated to man through one of the Prophets, very probably Moses; and it has been so received and believed for many ages by a large and select portion of the human race.

If we could transport ourselves in thought to that early age in the history of mankind when the Patriarchs held communion with beings whom they esteemed so highly as to almost worship them; when the voice of ELOHIM could not only be heard but understood; when not Spirit only, but sense as well could impress man with the approach of his maker: an age when even the brutes could see spirits,—but that was an age before Haeckel and Huxley were born or they might also have been endowed with that power.

Think of an age when man may be said to have been still under the tuition of the GODS: when his thoughts, ideas and desires were of the simplest kind: when the brain alone was the re-

reptacle of the language, ideas and objects: an age when the language was spoken to perfection before its alphabet and grammar were learned; when an agreement was endorsed by a token instead of a signature. When you can thoroughly realize the time, the place, and the condition, then, and not till then can you appreciate the statement of the CREATION contained in Genesis: a statement which is the resultant of tradition and direct vision.

Let us suppose that Moses was the Prophet through whom God communicated the main facts of creation. It does not matter to us whether it was Moses or any other Prophet; what concerns us most is the question, was it a communication from the Creator? If so it must not only be true, but absolutely true.

Taking all the circumstances into consideration, the intent of the communication was to satisfy the spiritual longing for truth; to impress on the mind a more exact knowledge of the Creator: to allay the feverish imaginings and speculations, which, in their unrestricted freedom had already in that early age made the worship of the Sun, Moon and Stars, as well as all kinds of animate and inanimate objects, a source of idolatry; and if in their research and speculation they did not fall down and worship a protoplasm, a Monera, or a Bathybius, it was because the species had not yet evolved a Darwin a Haeckel and a Huxley.

That the communication was principally intended to impress man with an idea of the power and personality of the Creator, is easily seen from the rendering.

As we have already said, such a communication from such a source must be absolutely true, and if, after we have eliminated all the circumstances which are likely to have been introduced by human agency we can prove any part of the statement to be false, we must then say that that part at least is not a communication from the CREATOR.

Every earnest searcher for truth knows that much rubbish has often to be removed to find the gem; but that is not discouraging; we wash, and sieve, and concentrate to get a diamond, and even then it has to be polished to make it perfect.

That the CREATOR made this communication to man by any means, can only be proven, First; BY ITS CORRECTNESS. Second; BY SHOWING THAT SUCH A CORRECT STATEMENT COULD NOT HAVE COME FROM ANY OTHER SOURCE AT THAT TIME.

If we can show that the whole or any part of this communication is more correct than the known facts at the time could warrant, we will have shown the probability of the communication

being valid. And further, if we can show that it comprehends facts which even at the present time are known to a very few only, and those few the foremost in the ranks of living Naturalists, we shall have made a nearer approach to certainty.

Further than that we cannot go, because if we were to show that it comprehends truths which science has not yet determined the truth of, we would be like Haeckel and his Bathybins, building on an uncertain quantity.

Suppose the CREATOR wished to make such a communication, it could only be made at the earnest desire of the person or persons to whom it was given; that is an axiom well known to those who receive such communications, and equally well to those who do not receive them.

Suppose that a race of spiritually minded men, believers in a personal CREATOR, and worshippers of HIM as the ONLY LIVING and TRUE GOD, could trace a continuous line of descent from Eden, through Chaldea, Palestine to Egypt, and back to Palestine; a people who may be said to have been in constant communication with the higher Intelligences of Nature, who learned both from experience and those spiritual teachings which come only to the earnest student who desires them. Suppose they were anxious to know the real facts of Creation, would they not naturally ask for knowledge from the Higher Intelligences? If so, then much tradition on this subject must have existed amongst the race; which would in course of time become diffused to a certain extent amongst neighboring tribes and nations; and at the same time the speculations and scientific research of those tribes, would, according to the laws of exosmosis and endosmosis, to a certain extent affect their own reliable tradition. In fact, the scientific research of the Hindoo, the Persian and the Egyptian, is shown by their Mundane Tree, the Living Slime, the Cow, the Crab, the Turtle, the Elephant, and numerous other fantastic gods who were believed to have had a hand or taken a part in some portion of the Creation. Even the Sun was worshipped as a god, and the Planets were deities. This was the outcome of the natural and scientific research of that time, and we find in the history of the Hebrews that many of those heathen beliefs were secretly harboured and half believed by them.

Now we can easily suppose that a time would come when a Great Lawgiver like Moses would wish to have a definite statement of the CREATION from the highest source, for the satisfac-

tion both of himself and the people, and especially to prevent idolatry and superstition. It was a case of the hour and the man; the environment and the time were auspicious, and here was the man. Now let us consider by what method and in what manner the great event was consummated.

We know that GOD communicated with his Prophets in many ways. First: IN A TRANCE OR TRANSEIGURATION. Second: BY WRITING ON STONE. Third; IN A BURNING BUSH, (BY WORD.) Fourth: BY DREAMS. Fifth; BY VISIONS OR CLAIRVOYANCE. Although we have had no direct intimation of how Moses received the communication, we have sufficient proof from the description that it was by vision during the night, because he distinctly says, the evening and the morning were a day; now if it had been during the day, he would have said, the morning and the evening were a day. Had it been written on tables of stone they would have been preserved as those on which the law was written; had it been in a trance we would not expect the words evening and morning to be used at all.

It is evident that Moses lay down at night and wakened in the morning, and correctly transcribed what he had seen as having been one day of Creation: that is, a distinct period, which he saw in a vision which continued from evening until he awakened in the morning. And furthermore, although it is given in days or periods, the work was continuous; as it is distinctly said that the Creator rested or seemed to rest during the period of the seventh vision. Now, although the time of the vision was intermitting (evidently to enable the Seer to record each vision separately) still the vision and the work was continuous.

The communication given to Moses whilst in the clairvoyant state being given for a special purpose, the points of the vision most important for that purpose would be those which Moses most clearly saw, most distinctly remembered, and most carefully recorded. We will therefore suppose that the following conditions were those under which the communication was given to man:

That Moses in his preparation for the great work of his life was anxious to have a short, but exact and authoritative statement, not only of the moral laws necessary for the conservation of the Race, but also of the Creation: the cause of EVIL and PAIN as well as the methods to be pursued in the future development of the Race: all of which were necessary to be known by a man in his position as a Leader and Lawgiver amongst the

Hebrew Race; a race which could boast of more accurate information by tradition on those very points than any of the neighbouring nations.

He would find a vast mass of such information floating about in the traditions of the people, of which perhaps ninety per cent was rubbish; and if he had devoted himself to the cleansing, extracting, classifying and selecting of the gems buried therein. in fact, if he had taken the scientific method of acquiring the truth, his progress would have been slow, and subject to mistakes and errors at every step.

His method of acquiring the required knowledge was both direct and logical; his conclusions were no doubt arrived at by the most profound reasoning, and the strongest faith, each of which was necessary in order to arrive at Truth.

The Agnostic may say that Reason of itself is sufficient to find Truth, but reason without faith is blind.

To know Nature we must interrogate her, and to know God we must do the same, but in either case no progress can be made unless we have some Faith.

Faith, therefore, is the foundation or first active principle in the rational and spiritual development of a free agent. To be conscious of its existence and action is an indication of the recipient having reached a higher step in the evolutionary stage of spiritual consciousness.

Faith, as an active principle in the mental world, may be compared to gravity in the material world; each are subject to laws requiring both knowledge and understanding to utilize them efficiently for the advancement of Humanity.

Although we know that all Matter on this Earth, and (according to Newton) all Matter in the Solar System is subject to the great Law which is so clearly proved; yet the use of that law for our requirements is the result of great study, much knowledge, and profound understanding; and it is unreasonable to expect that Faith can be utilized efficiently with less.

FAITH, like Gravity, has its Law Constant and Accelerative in its action toward a Centre.

The whole Animal Kingdom is subject to the Law of Faith: a law of such simplicity, beauty and sublimity, and as much more comprehensive in its scope than that of gravity, as the Universe itself is more extensive than the Solar System.

Whereas, Newton's law was only mathematical, (being based on Kepler's laws) and only claimed by him as such, being the

law that any body moving in a conic section would exhibit toward its centre, and as a mathematical truth is an incontrovertible fact, so Newton's law is unassailable; being the mathematical expression for Conservative and Perpetual Motion.

To discover a Law in Mental Science as complete and perfect as this motion of a point in a Conic Section, might well be considered an impossibility. But there is one similarity in the two laws; the force of attraction between material masses is proportional to the specific quantity of matter in each.

One mind attracts or induces faith in another in direct proportion to the specific amount of mind in each.

The proper test for specific amount is not bulk but Consciousness.

The Inductive Power depends also on the proximity of mind to mind.

Whilst Newton's Principia deals with the mathematical properties of mathematical curves, his law does not take into consideration the physical force of INERTIA. Therefore the physical law of falling bodies has yet to be given for each planet separately. By inertia we mean the resistance a body offers to gravity, or any other force, to change its motion.

Mind, like matter, has also inertia, and the inertia of mind is also proportional to the mass of mind. The WILL is the INERTIA of MIND. When DESIRE overcomes the WILL and sufficient FAITH is present the action produced is the resultant of FAITH and DESIRE. The WILL and DESIRE are POTENTIAL POWERS; FAITH on the other hand is an active Force; FAITH and WILL combined produce ENERGY which moves in the direction of the resultant DESIRE.

Mental Energy combined with understanding produces Wisdom or Efficiency. Therefore FAITH combined with WILL and UNDERSTANDING produces MENTAL and SPIRITUAL EFFICIENCY.

GOD'S LAW in the Spiritual World, as given by CHRIST is: IN PROPORTION TO YOUR FAITH SO SHALL IT BE DONE UNTO YOU. Like the Material Law of Energy: "IN PROPORTION TO THE ACTIVE FORCE SO IS THE AMOUNT OF WORK DONE." These Laws, one in the MATERIAL the other in the SPIRITUAL World are fixed and unchangeable.

MOSES was a man of great faith, therefore his control of the Spiritual world was great in proportion; he desired that he should know the facts of Creation, and the result is that in a dream or vision in the night (from evening until morning) for

the space of six days, he saw in panoramic form, the Order and Method pursued by the CREATOR in the Great Cosmogonic Work; each day of the vision representing a distinct Period in the Work; the one period differing from the other by the appearance and character of the production. On the seventh day he saw no work done, but a satisfied and smiling CREATOR, resting, and enjoying (in radiant Glory) the Great Work HE had just accomplished. Hence the regard Moses had for the fourth commandment.

Before giving Moses' narrative of the vision, let us remember that Moses was a man, limited by his capacity, his senses, his knowledge, his powers of expression, and the language of the period. That the language he used when he recorded the vision, was so different from the language of which THE BIBLE is a translation, that the Translators could no more have understood it than an English Scholar of the present time could understand the language of the times of Queen Boadicea.

But owing to the careful methods adopted by the JEWS in preserving not only the originals but also the meanings, the translation although perhaps not perfect, was, we may take it, nearly so. It is certain that from the days of Moses down to those of Josephus or even Ezra, the language was in a constant state of evolution, in which new words, new meanings, new idioms and new rules were constantly being evolved; and as it would be necessary to transcribe the original record from generation to generation to meet the requirements of the language, whilst its general meaning would remain the same, its words and phrases would be altered; so that had Moses risen from the dead and seen the records of HIS OWN Narrative in the book that EZRA opened before the people, and read to them, he would not have known it. See the eighth chapter of the book of Nehemiah.

But as Nehemiah says, the Scribes read the book, and the Levites caused the people to understand it; first, by reading distinctly, then by giving the true meaning or sense. We will therefore take it for granted that Moses, whilst seeing all he was permitted to see of the work of Creation, did not necessarily see it all: that he did not record all he saw: that his description would in many cases be vague for want of proper words: that as an observer his description would be of appearances and results, not reasonable inferences or theories: that his meaning may have suffered to some extent from misinterpretation: that

the purpose of the vision was to prevent idolatry, vain theories and wild speculation, and lead the people to reverence and worship that GOD who was actually the CREATOR of the Universe. And we have no hesitation in saying, that the man who believes that an individual GOD Created the Universe, will never worship any theory, or any principle that does not recognize Him as the GREAT FIRST CAUSE.

Therefore, bearing these facts in mind, we will now proceed to compare the narrative of Moses with the researches of Science and the dreams of Theosophy.

Robt. Stevenson.

(To be Continued.)

MEDITATIONS.

[Written for The Esoteric.]

Message from the unseen world to a brother when meditating on the Regenerate life and the possibility of its attainment here.

Thou hast been longing for the Breath of Love;
 Longing for purer states and higher thoughts;
 For light to guide and open up the way,
 That so thou might'st be perfected in Him
 Who is The Life of Angels and of men.

Brother, thy longings have been felt above,
 And they have gone right through the living sphere
 To which thou dost interiorly belong,
 And upwards till The Word has drawn them in
 And sent them back with blessings unto thee.

Hold on, O brother! all the weary hours,
 The anxious times that have thy spirit pressed
 Were all of use, as every trial is
 To those who enter through the riven veil
 Of Christ's own body, and are being made
 Companions of the Angels, children dear
 Of the divinely loving parent, God,
 Whose Fatherhood and Motherhood are one.

Much we have to tell thee, but the first
 Thing for the present is, be still and wait

For influx to flow through thine inner form.
 And then the outward mind shall flooded be
 With Love's own light, and things long hid from sight
 Shall open up, and thus thy heart will grow
 Expansive as the Truth finds entrance clear.

The Angelic life may in its essence be
 Attained on earth, as the old self-life dies;
 And the interior quickenings of the soul
 Can make a garden of the outer frame,
 Such as the Adam-Eve possessed, ere sin
 Had power to enter the Edenic state.

Cling to the Living One; and let me say
 To her who is beside thee, ope the gates
 That so the King of Glory may come in.
 Put every thought aside that savors of
 The earth life, and the Heavens shall open to
 Thine inward eyes; and thou wilt know that Love
 Conjugal is the very Breath of Life,
 Which emanates from God alone, and lifts
 Both soul and body as the heart is pure.

And as you both keep close together here
 Loving and being loved, so shall this state
 Of Holiness descend more fully, till
 The Jacob's ladder shall with you abide,
 And you then can truly say, that God
 Is with you in a way you knew not of.

You will get more from friends who oft
 Are with you, and they will tell
 You something of the states through which
 Their lives have passed: but now, farewell.

"We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach."

BIBLE REVIEWS.

NO. XXIII.

We deem it wise to begin this volume with the reading of the Revelation made to John while on Patmos.

There is much interest in the reading of the old Testament Scriptures; and we are satisfied that they are not, as many believe, all fulfilled, but that we are now in the culmination of "all the law and the prophets" that is, of all that the law symbolized, and concerning which the prophets prophesied.

Although we are told that they did not know "what or what times" it was of which they spoke, that was because the understanding of these things was to be left until the time of their culmination.

The revelation that was given to John the beloved disciple, was really a focalization of all the other scriptures combined; and there is a definite period for its fulfillment. All that which the Spirit has ever spoken through the prophets has been given in symbols, but the Apocalyptic vision is the symbol of all symbolism.

We are satisfied that no one has yet *read* this Revelation. Many have read the words, and have applied meanings to those words to suit their own peculiar theories or ideas.

In the fulfillment of this book there is indicated two distinct periods. And we believe that the fulfillment of the first nineteen chapters will cover a space of only seven years, from the time of the actual beginning to the end.

Then there is a period given as one thousand years which is to elapse before that which is accomplished during the seven years, will culminate. We believe that we shall see abundant evidences that the fulfillment has already begun; therefore it is time that the book be read and its meanings understood.

While there are probably but few who are able to grasp the scope of the meaning, even when put in the plainest possible lan-

guage, yet there are those who will understand, and as time rolls on the number will increase.

Even the order of the book shows a most wonderful harmony with nature and the law of order operative therein.

Seven is the number denoting perfection. Not metaphorically but because there are Seven Creative Principles in all nature — no more, no less. And when that seven is comprehended in any one operation of natural law it must of necessity be absolutely perfect. Therefore 7 and 1, are, in a way, synonyms; for there can be no one perfect thing unless the seven are embodied in it. Therefore 7 is a unity (one-ity.)

Chap. i. is a unity involving all there is in the whole of Revelation. Chap. vii. is a culminating or perfecting point in the work: Chap. xiv. is another culminating point; Chap. xxi. denotes a still greater, and taken in connection with Chap. xxii. comprehends the final perfection of all things.

In the numbers of these chapters are found the germs of what has been referred to in some of the ancient books as the science of numbers; which science has been virtually, but not entirely, lost; and which must be revived in order to get a complete comprehension of this book.

We have said that 1 is a perfect number answering to 7. God is one, and all things emanate from him, and in one there is no foundation for increase; no numbers can be made out of one.

When Adam was in Eden alone, according to the symbology there was no chance to multiply by generation; but when woman was made, or separated from him, and Adam and Eve became two, then increase began. When Jesus sent out his disciples to preach the gospel, he complied with the law of increase, by sending them out two and two. These are indications of the use of numbers.

The second chapter of this book is composed wholly of the laws, and the result of applied methods of attainment — increase, (beginning to multiply).

Three is the Trinity of existence — the triune, (three, one) for in the perfection of human life man must be three in one: a perfect body, a perfect soul, (comprehending the mind) a perfect spirit; the three must equal each other: which fact gave rise to that most ancient symbol the triangle.

Chap. iii. is composed of the three final overcomings (conquests) and brings man to the seventh and final attainment, which perfects the trinity of his being.

Chap. iv. brings us to the first multiple, and the cause or source of all being.

We read there were four rivers that went out of Eden.

Water is used all through the Bible as a symbol of life, and God as the fountain or source. In this fourth chapter John sees the throne of God, "the four living ones" and the "twenty-four ancients." Herein the four symbolizes an array of executive power; as, for instance, the "four corners of the earth" frequently referred to in the Bible. North, East, West, South.

The twelve signs of the Zodiac are divided into four trinities (threes).

This fourth chapter represents twenty-four ancients (originators) or twelve pairs; and thus 4 brings the crowning ultimate or manifests the triune perfection as expressed in the last verse of this chapter, and gives it back to its author in the words, "Thou art worthy, O God, to receive GLORY and HONOR and POWER; for thou hast created all things, and for thy pleasure they ARE and WERE CREATED."

Thus 4 comprises all creative energies and servants thereto, and is in itself the all-sufficient, significant of a perfect working energy which accomplishes designs: therefore is properly a symbol of sufficiency — success.

Chap. v. expresses the idea of finite weakness. The five animal senses, answering to the five serving signs of the Zodiac, are symbolized from the most ancient times by the five-pointed star, and are, as it were, the hands used by the spirit. It gives an account of the book or receptacle of knowledge, which is sealed (locked up) and which the five senses are incapable of opening, and which cannot be opened except by the lamb (the animal body wholly subordinated to the spirit); that is, none but those who have developed the five transcendent or spiritual senses can open the book, which by reference to Chap. x. appears as having been accomplished.

Thus 5 expresses weakness, fallibility, servitude.

Chap. vi. contains the idea of unveiling, opening up possibilities, incarnate power to execute.

Another of the most ancient symbols is the six-pointed star formed of two triangles. Two perfected triune natures, male and female, made one by the spirit. This expresses masterly power which destroys evil preparatory to the establishing of righteousness. Thus it is an expression of embodied power, purity and unity or focalization.

Chap. vii: We have said that 7 comprehends all creative energy: and in this chapter is the account of the gathering of the ripe fruit of mature souls, bringing them out from the fields in which they grew, and binding them together, "sealing" them, as it were, so that they are immortalized: thus 7 signifies immortality.

Seven also brings to light or into their sphere of use, the twelve. Seven being perfection, it must have five servants answering to the five senses, also to the seven vital signs of the Zodiac and the five serving (See Solar Biology). Thus the seventh comprehends the perfection of the individual body and also the collectivity of the grand body of humanity seen by Swedenborg; which is made up of the twelve kinds or spheres of use of the body of humanity, and is carried throughout the scriptures as the twelve tribes of Israel, or the twelve prevailing princes (more on this subject in chap. xii.).

Chap. viii. represents a thing out of place, a superfluity, evil, or the animal nature in opposition to the spiritual. The angel explained this number to John in chap. xvii. 11. in these words: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Thus indicating that the beastly or animal powers which came forth out of the seven, being evil, must be destroyed; and therefore the closing of the viii. chapter with these words; "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Eight is two fours, which cannot exist in harmony. God made 4 to produce creation: another 4 must represent inversion; and as the higher always condemns the lower, so the inverted 4 must be condemned and destroyed by the perfected 7.

Chap. ix.: Nine is a combination of 5 and 4, and embodies the organized efforts of inversion or animalism in deadly conflict with the divine principles. Therefore 9 represents the unity of all that is evil and unclean.

Chap. x.: The number 10 represents perfection—God only is perfect, and, in a special manner it represents the God of Creation. It was originally written with a naught with a one in the centre; and is expressed by the prophet in the words: "He sitteth in the circle of the heavens," through whose power the book of knowledge is opened. Thus we come to that most ancient poetic saying,

"From 0 to 1 to 0 again,
The eternal 1 shall 0 restrain,"

thus expressing the perpetual and unlimited power of addition by creation from the one naught. The 1, 0, also represents the dual relation of God: the perfect masculine and perfect feminine, the two, one—the divine Theo-Sophy. When man has grown into the likeness of his God he will represent in his own person the eternal one, and the woman of him will represent the eternal naught. One is a straight line indicating eternal progress: naught is the creative energy and feminine principle which makes that eternal progress possible. The Spirit of God expressed this thought by Isaiah the prophet when he said “Behold I create a new thing in the world. A woman shall encompass (protect) a man.” It expresses the idea of the one encompassed by the naught; which is the symbol of man becoming like God.

Chap. xi.: This represents two 1's, or unity in purity. The eleven disciples were faithful to the Lord; the twelfth was a traitor. Unity and purity, or 11 signify the one (faithful) having power with God (10) and is consequently at war with the evil. Two in unity (11) means immortality, for though they are slain, they rise again with greater power.

Chap. xii.: 12 embodies the 7 and 5, or all that is in nature. Therefore it, as a number, is both good and evil, and when both are perfected or have reached the divine ultimates in creation, then that which is created must be ultimated. Therefore the final great struggle between the woman that is to bring forth the man, (the naught that protects the one,) and the great red dragon of animal passion of a sensuous life, for supremacy. Thus 12 represents all that is in nature, both good and evil.

Chap. xiii.: Thirteen represents that which is altogether evil. It appears with, or as being 10 and 3, both of which in themselves are good; but it is in reality 12 and 1, thus expressing the unity of all that is, therefore, (conglomerate) impurity; but as it embodies also, all that is good, it has powers which appear like God-powers. In the possession of good, one who is evil is able to make that good most potent in its service of evil. Therefore 13 is a number expressing the most extreme deception and formative conditions of evil.

While Jesus of Nazareth gathered around him the number 12, and he himself was the 13th., there were also 2 more with him, as fully as were his 12 disciples. These were Mary and Lazarus, which made 15. We will explain this further in the xv. chapter.

Chap. xiv.: 14 is two sevens or two ultimates in unity. Thus

this number brings us to the perfection of man and woman, two in one, in the virgin state upon the mount of attainment; which gives them power as gods to gather in all the good that the earth has produced. Thus 14 expresses the idea of combined order and dominion.

Chap. xv.: Here is a number comprehending the God number and also the serving numbers 10 and 5, or the God man with the hands (or facilities) to execute and finish according to his will. Thus giving rise to the following words in the third verse: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints."

Chap. xvi.: 16 represents secrecy and power, or the hidden forces involved in the words, divine justice. It combines 10 (Divinity) and 6, which is power to execute that justice, and is used here as a symbol of "Judgment and justice." This was expressed by the spirit through the prophet Isaiah, chap. ix.: 7. "Of the increase of *his* government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Yahveh of hosts will perform this."

Chap xvii.: 17 is like to the sound of the word itself. We make prominent the sound 7, whereas it is intermixed with the suffix. It represents deception and hypocrisy, and a combination of all that is unclean; also animal sensuality, posing as divine.

Chap. xviii.: Here we come to the unity of the numbers 10 and 8, which is made up of two symbols. The 8th. "goeth into perdition" by the power of the 10 (the good); thus it represents the combat between the good and evil (God and devil).

Chap. : xix. represents triumph. The good and evil having been placed on equal grounds the good becomes triumphant over evil or adversity; therefore the ecstasy of triumph. But the number in its general signification as it is known to-day, is a symbol of triumph, and also of the danger of falling; for always in ecstasy of rejoicing is danger of falling.

Chap. xx.: 20 is a symbol of duration of time, succession of events. We might say, symbolically speaking, of the time past and passing, we are in 20, a period where the 2 is quietly doing the work of creation with 0, and where nothing can resist its onward progress. Thus it is also a symbol of quiet success.

Chap. xxi.: Here we are brought to the third 7: the trinity of sevens, or perfection of the trinity.

Chap. xxii.: Two 2's, make 4, which combines all perfections and ultimations in spirit and matter; and ends the circle of creation from the four rivers that went out of Eden until the time when the four flowing streams of human life returned to it again.

This ends the numberings of the subject matter of the Apocalyptic vision as given in the arrangement of the book.

Later on, we may have occasion to carry this science of numbers out more perfectly; for it is used in the reading matter of this book from 1 to 1000.

(To be continued)

WASHINGTON'S VISION.

PREFACE.

This vision has been published several times before this, yet there are comparatively few who have ever seen it; therefore we republish it here. We have confidence in it, for two reasons; one is that it comes very well authenticated. The other is, that all who know the history of the United States, know how zealous our fathers were in upholding the righteousness of their cause, against the injustice of the English.

Washington was a devout man, who followed as nearly as he could the guidance of the Spirit and the inner consciousness; and we know that no person can honestly and zealously follow the principles of truth and righteousness, but that he will receive the attention and guidance of the Spirit; and such frequently have revealed to their intelligence the result of their most honest and earnest efforts.

There have been many other visions and revelations concerning the future of America, and, in fact, of the world, which correspond with this one. But as it covers the entire ground of all the others that bear the mark of authenticity, except perhaps the prophet's visions given in the Bible, we consider this enough, at least for the present.

Ed.

The following narrative was related by Anthony Sherman, an octogenarian, who heard the account from Washington's own lips.

The darkest period of our Revolution was the year 1777, when Washington, after experiencing many reverses, went into winter quarters at Valley Forge. Often I observed tears course down the cheeks of our beloved commander when he was considering the sufferings of his brave soldiers. Washington was in the

habit of praying in secret and calling upon God for assistance, and it was only by the help of God we passed safely through those days of adversity.

One day Washington spent the whole afternoon in his room alone. When he came out I observed that he was much paler than usual, when he related to me the following:

"Whilst I was sitting at my table this afternoon engaged in writing, and my mind heavy with sorrow, I suddenly observed directly opposite to me, a most beautiful female. I was so much surprised, for I had given strict orders not to be disturbed, that I could not find words at the moment to inquire the object of this unexpected visit. Two, three and even four times I repeated the question without receiving an answer, the only effect being that she raised her eyes a little.

"I now experienced a most curious sensation spread over my whole body. I wished to rise from my seat, but the steady gaze of my mysterious visitor kept me spellbound. I again tried to speak to her, but my tongue was tied. An unknown mysterious irresistible power had taken me prisoner. I could do nothing else but steadily gaze at the apparition. Gradually the room filled with light, and the form grew more clear and bright. My feelings were those of a dying man; I could neither think nor act. My steady gaze at the figure was all I was aware of.

"I now heard a voice which said: 'Son of the Republic, behold and learn!' At the same time the figure stretched out its arm and pointed with the finger toward the East. Light clouds arose in the distance, which dispersed and revealed to my eyes a most astonishing picture. Before me all the countries of the earth were spread out—Europe, Asia, Africa and America. Between Europe and America I saw the waves of the Atlantic Ocean toss backward and forward, and between America and Asia the waves of the Pacific Ocean. Again I heard the voice, 'Son of the Republic, behold and learn!'

"Immediately a dark form, like that of an angel, appeared over the ocean between Europe and America. It then dipped water from the ocean with both hands, and with its right hand sprinkled it over America, and with its left hand over Europe. Immediately dark clouds arose from both of these countries, which met in the middle of the ocean; here they remained stationary for a short while, then moved westward and wrapped America in darkness. Lightning flashed through the dark

clouds, and I heard the groaning and shrieking of the American people.

"Again the angel dipped water from the ocean, and sprinkled it as before. The black clouds withdrew and sunk into the sea. For the third time I heard the voice: 'Son of the Republic, behold and learn!'

"I looked toward America and saw populous villages and cities spread from the Atlantic coast to the Pacific ocean. Again I heard the mysterious voice: 'Son of the Republic, the end of the century is near at hand, behold and learn!'

The dark form of the angel then turned toward the South, and coming from Africa I observed a horrible phantom make its way to our country. It floated slowly and heavily over our towns and the country; the inhabitants arose to make war on each other, and formed in battle array. As I looked at this scene, I observed an angel surrounded with light; on his head he wore a beautiful crown, on which was inscribed the word '*Union*;' in his hand he held the American Star-Spangled Banner; this he planted between the contending armies, crying out: *Remember you are brothers!*"

"Immediately the nations threw away their arms, became friends again and gathered around the Star-Spangled Banner. Again I heard the mysterious voice: 'Son of the Republic, the second danger is past; behold and learn!'

"And I saw villages and cities steadily increase in size and number, until the whole country was covered with them—the whole extent, from the Atlantic to the Pacific ocean, and the nation had multiplied in as countless numbers as the stars in Heaven or the sands on the sea shore. Again I heard the voice: 'Son of the Republic, the end of a century is at hand; behold and learn!'

"The dark angel then put a trumpet to his mouth, blew it three times; then dipped out some water from the sea with his hand over Europe, Asia and Africa.

"My eyes now beheld a most terrible scene. From each of these countries dark, heavy clouds arose and united in one mass; through this mass dark-red lightning played. I saw troops of armed men marching, and then sail across the sea to America, which was immediately covered by the black cloud. And I saw how these immense armies desolated the land, and laid towns and villages in ashes. I heard the roar of cannon, the clashing of

swords, the cry of the victorious and vanquished millions engaged in deadly strife—when again I heard the mysterious voice proclaim: 'Son of the Republic, behold and learn!'

"The dark angel then again took up the trumpet and gave one long and terrible blow. Suddenly, a light burst forth and drove away the dark cloud hovering over America. At the same time, I saw the angel with the beautiful crown, on which was inscribed the word 'Union,' descend from heaven, holding in one hand the Star-Spangled Banner and in the other a sword, and accompanied by legions of heavenly spirits. These united with the American people, when the latter were almost overpowered, who took fresh courage and formed in battle array. Again amid the horrible noise of war, I heard the mysterious voice, 'Son of the Republic, behold and learn!'

"After this voice, the dark angel dipped out water for the last time from the sea and sprinkled it over America, and immediately the dark cloud retreated with its armies which it had brought along, leaving the victory to the Americans. I then again saw towns and villages rise in the same places where they had stood before, whilst the heavenly angel planted the Star-Spangled Banner among the people and cried out with a loud voice; '*As long as the stars are in Heaven, and as long as the dew descends from the heaven to earth, so long shall this Republic exist.*' At the same time he took the beautiful crown from his head, on which was inscribed the word 'Union,' placed it on the Star-Spangled Banner, and kneeling down cried out 'Amen.'

"The apparition then began to dissolve, and at last the mysterious female was all that remained before me in my room, and again I heard the voice: 'Son of the Republic, what you have seen is explained as follows: *three dangers will come over this Republic: the second is most to be dreaded; when this one is passed, the whole world cannot conquer her. Let every child of the Republic learn to serve his God, his country and the Union.*' With these words the form vanished.

"I arose from my chair with the conviction that the birth, progress and fate of the Republic of the United States of America had been revealed to me."

These words, says Mr. Sherman, I heard from General Washington's own lips.

That we have come to the end of the old age and order of things

we have no doubt, but how the change will be brought about no one can tell absolutely: and even if they could it would take many volumes to cover the multifarious events which will follow, and even parallel each other, with such rapid succession that it will be almost impossible for the human race to keep informed of what is going on.

As the prophet Isaiah said, xxviii. 18-20. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

For the bed is shorter than a man can stretch himself in it: and the covering narrower than that he can wrap himself in it."

This prophecy has already begun to be fulfilled to a limited extent; for it seems at the present time that God has commanded the waters, the fires, and the storms, and they are overleaping their bounds and scattering desolation and death on every hand.

How long this will continue, or how much it will be intensified, no one has ever told us. Some of the prophets prophesying of this time have said that there will be only a tenth of the people left. Others have compared it to the fig tree after the gatherer had gathered the figs. There would remain here and there one on the outermost limbs that the gatherer had not discovered.

But this makes too gloomy a picture to dwell upon. We will pass it by, knowing that if we do the best we can from day to day it will matter little what is done to the body: for if you to whom the messages come live the regenerate life, you will soon gain eternal life; so that although the body may be destroyed, the soul will not be unconscious for one moment.

The political outlook begins to be dark and ominous.

The Roman Catholic Pontiff and his high dignitaries are brought to a condition among the nations of actual need of America, and they have been systematically importing their people here during the last half century.

From astrological oriology they see that America's crisis will come by or before the twentieth century, and they are making every effort to obtain the political control of the United States before that time. In furtherance of this plan they have united

all their wisdom and political skill to aid James G. Blaine to stand before the American people as their greatest statesman.

They have determined to have at the head of the government, a Roman Catholic, and a majority in the highest offices.

Now, if, in the coming presidential election, they can succeed in getting one of their people nominated on the Republican side, which is really the only protestant party, then they can choose whoever they please on the democratic side, and they are sure of their man. This will enable them to come in by subtilty and get control of the government headquarters, and of the army and navy; and when they have got all in their own hands, then they will let the world know that this is no longer a republic, but a Roman Catholic power, under the head of the Hierarchy. Then, those of the American citizens who would fight against such a condition, will stand in the unfavorable position of mere rebels or insurrectionists.

This will begin the times referred to by our Lord before he left the earth. Matt. xxiv. 21, 22. "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

We will say no more now on this subject for we do not wish to stand before you as an alarmist, but if you, as intelligent men and women, will awaken from the slumbers into which you have been rocked by the lullaby song of, "Peace, peace: when there is no peace," (Jer. vi. 14.) you will see the arming and preparing of not only men and nations, but all nature seems to be preparing for battle with sinful and degraded humanity. For surely the time has come of which the angel spoke to John in Revelations — "and shouldest destroy them which corrupt the earth."

The message of immortality to the world was begun in the first volume of *The Esoteric* over five years ago. All who have followed its teachings know for themselves that though the earth should melt with fervent heat, and the heavens be rolled up like a scroll, they will remain unmoved. You can sing with the poet as none before have ever sung, "No storm can shake my inmost calm," for you have come to know that you are like God in that you are spirit—a spiritual being; and nothing that matter can do will seriously affect you. And to you who have not earnestly laid hold upon these truths, we would say, do so at once, for the time is short.

The words of Jesus begin to re-echo with redoubled energy and force. "Work while the day lasts, for the night cometh when no man can work." Therefore let every one who reads these words begin now to work with renewed energy, that the harvest may be gathered in, and none of the ripe fruit be lost.

Ed

OUR EVANGEL.

[Written for The Esoteric.]

"Unto those who sit in the region and shadow of death light has sprung up."
 You who sit in time's dark places
 With its sorrow on your faces,
 Unto you comes our evangel:
 Listen, it is light and life!
 God is love, yea, God is wisdom;
 We are "joint heirs" of his kingdom;
 For His gift is life eternal
 Unto all; come, enter in.
 Simple, earnest is its teaching,
 Yet its blessing is far reaching;
 For to him that overcometh,
 Shall a crown of life be given.
 'Tis not ease or worldly pleasure
 This great gift of boundless measure,
 But the Spirit's hidden manna
 Keeps the soul in perfect peace.
 Not alone our own salvation
 But "the healing of the nation,"
 While "the law of use" determines
 Each one's service in his place.
 Open wide thy soul's deep portals —
 That are hid from view of mortals —
 To the truth's divine instructions;
 Harmonize thy will with God's.
 Even now the spirit calleth,
 Sweet and clear the strain prolongeth,
 Truly drink of living waters,
 "Whosoever will," Oh, come.

— *Fern.*

STRAY THOUGHTS.

Come, dear friends, stand with me in imagination on yonder rock. Look with the eye of the spirit on that dark and troubled sea. There is no light; all is blackness, and we perceive nothing but the rolling troubled waters. This sea must be crossed before we can reach the land of everlasting sunshine, peace and plenty—*Our Father's Kingdom*.

Those of us who have been successfully following the Esoteric teachings must expect ere long to reach those shores. We feel many have already done so. Here all conscious guidance leaves us. None to point out the road, we are left to our own reason. Here we meet and must gain the victory over the monster *Doubt*.

Though all around is darker than the darkest night, do not fear but plunge fearlessly in. Do you not perceive a thread of silver light running from you, up! up!! up!!! even unto the throne of the Infinite source of all things, connecting us with and binding us to our father in heaven—*God?*

This silver thread is our own individual self-hood—our soul consciousness. This sea is that almost impassable gulf which separates the dead and unconscious souls from the conscious and immortal ones. Hold tenaciously to this silver cord: remember that on it and it alone you must depend for guidance to bring you safely through the dark and lonely passage: When we have crossed this sea, (conquered the evils) we shall be privileged to associate with, and shall be equal and one with the *Masters*.

By master we do not mean what is understood as masters in the Orient, men, who, through years of drill and concentration have gained control of and are master of the mundane forces of nature, but those who are able to command and be obeyed by the forces which belong to that realm which lies just beyond physical sight. The so-called masters of the Orient have studied deeply into the mysteries of nature, thereby learning her secrets

and methods, by which they are enabled to prolong their physical existence into the centuries.

After that, *what?*

They will be forced by mother nature back into this material world, and compelled to once more take on a physical body, with conditions to contend against much more unfavorable than they had before.

It is not our purpose to condemn such, or any, for we are conscious that there are among them many grand souls who have made high spiritual attainments, and who are always ready to impart knowledge to those whom they can reach through the Astral; but they are not to be accepted as infallible guides, for at best they are but human and liable to err: therefore, first weigh all things in the balance of reason, and if in your highest judgment they are right and proper, follow them; if otherwise, reject them, but beware of him who sets himself up as high and holy "One having authority."

The masters we wish to reach and become co-workers with are the masters of the Solar Circle, ("souls of just men made perfect"). Such grand souls as he who appeared to John on Patmos, who, when John perceived, he fell on his face to worship, believing him to be God. But he, conscious of his kingly dignity as a son of God (regenerate man) would not permit this, but raising John up said, "See thou do it not: I am thy fellow servant." What an example for the proud and haughty ones of earth to imitate.

These men are the rulers and governors not only of this earth, but of our Solar System. These are the men (gods) who said "Let us make man in our image, &c." Gen. i. 26. (mark well the word *our* not *my* image). These are the only personal Gods that exist, and they as far surpass, as day surpasses night, any idea we may have of a personal God.

Dear reader, it is your privilege to know and experience these things for yourself. It is for you to possess powers like to those possessed by Jesus, and it is for you to know and experience them while in the physical form.

The Esoteric, feeling a great love for you and the world at large, freely presents you with the key that unlocks the door of knowledge and wisdom which "swings inward." Having once entered through this door, you can never retrace your steps. We can only give you the key, for you must open this door for yourself: no one can do it for you.

All our teachings hinge on the one thought, *re-generation*. It is the key note to all spiritual attainments. Those who read this magazine for the first time should carefully consider this subject. It costs nothing; it pays you a thousand-fold. Do not be discouraged at failure. We often err, and like the lepers of old we are forced to cry "unclean, unclean!" A cross word, an unkind look does not hurt anyone so much as ourselves, therefore let us guard well our words and actions. We know that the battle is hard to fight; harder still because we know that we have to fight and conquer alone. We must develop these powers ourselves, for as a wise one has said, "were the Masters to conquer for us, they would reap the reward, not us." Try and be secluded as much as possible. Muse much on God as a kind and loving father, one who is always present with you, ever ready and willing to aid you. This is all you have to rely upon—God's love for us, his children.

We know that to slip once a month will prevent your spirit from developing. The reason is this: although there are hundreds of germs born each month, yet there is but one *Psychic germ*, one that incorporates within itself the spiritual essence of Deity: this is born when the moon enters the sign the earth was in at our birth, and matures when the moon enters our polarity. Should this germ be wasted, our spiritual growth for that month at least is retarded. Do not understand from this that you make no progress, for you do. As the seed is retained in the body, it becomes refined, our mind powers increase and the muscles which govern these organs are strengthened so that we can better control them. Therefore let not failure discourage you. Patience and perseverance will enable you to reach the goal. If you have a desire within for these spiritual truths, you have a certain guide that will enable you to reach the highest attainments.

Dear reader, when you have crossed this sea your reward is "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 26.

T. A. Williston

"To love God is to love his character. For instance, God is Purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure is, to love God."

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Fern Cottage, Keighley, Yorkshire, England.

May 4, 1892.

Gentlemen of The Esoteric Publishing Co.

We like the corresponding department in the Magazine, because we can all see something that relates to each one of us in some way or other. We hope the scientific articles which you will begin in the VI. Vol. will contain something of *practical use for every day life*, so that it will be an inducement for persons to take the magazine who have not yet gone in for *making attainments*. So far, the magazine has suited very well. Of course I am speaking of others. For my own part I have gone in for everything recommended from the beginning, and my heart is thoroughly with you in your movement; so that anything would do for me personally, especially if it treats of God and the soul. I have no interest in anything else.

And here I may just say that since I stopped off all waste of the sex fluids, and carried out your other instructions—during these last three years—the benefits I have received on all planes of being cannot be measured by a money value. The scrofula I wrote to you about some months ago has now entirely left me. The cold sponge baths in the mornings are a wonderful thing for strengthening the constitution, and washing all impurities out of the system. I may also add that when I sit for development as recommended by Mr. Butler in Vols. I. and II. of The Esoteric, I see my body is luminous, which I call the white light of Pythagoras. I also hear the Universal Tone, which sometimes rings so loudly with its plaintive tone—calling his children to Him, as it were—that for the moment I am raised to a state of ecstasy. I also hear ticking and whispering and clink, clink, and silver bells in my ears; while all about me there are knocks and taps and cracks on the table and furniture, which I take to be the elementals playing and sporting around me. When I close my eyes I see white wriggling going on in

front of me: and if I press my eyelids a little and concentrate, I see a beautiful violet concave disk, at the centre of which there is a great white light—like the sun—but in front of this white light there is a semi-transparent brown cloud which I cannot yet dispel although I have once or twice succeeded in penetrating it, and the brightness of the white light beyond was brilliant beyond description. I think to myself that beyond that brown cloud there is the "Great White Throue" referred to in the Perfect Way, on which will be seen Adonai! I also have to lean against something when I kneel to pray to prevent myself swinging backward and forward.

In the April No. just to hand, you give instructions for suppressing thought. Now I find the psychic drill or word vibrations given in Oct. No. of Vol. 1. to be an excellent mode of stopping thought. I sleep very little now compared to what I used to do, but pass my night watches in prayer and devotional thought, intercepted by exercises in deep breathing. But any time during the day when I feel weary with long reading &c., half an hour of the psychic drill puts me at my best again and fits me for more literary work. Now that drill of word vibrations may be used for special purposes. For instance, those who are weak in *will power* would fix the attention on the centre of the back brain and repeat the exercise will will, drill drill, still still; while those who are wanting in *mental power* would concentrate on the middle of the forehead and repeat the words tone tone, throne throne, stone stone; and those who are not so strong in the devotional side of their nature would focalize on the organ of veneration while repeating the words attend, amend, befriend, ascend. Thus you will see this vibratory exercise serves several purposes. Besides enabling us to suppress thought, it also collects *brain aura* and thus causes growth and new structure, and also enables us to strengthen that part of our nature which either constitutionally or temporarily may be the most wanting or deficient. And as long as we keep control of the sex-function we have no need to fear any evil results from elementals which may be attracted by those exercises. I use this psychic drill many times silently to myself when walking through the streets on business.

In conclusion, I may say that I have been a student of occult literature for many years, but I have never found any system of development which produces the same results in the same time as those given and taught in The Esoteric magazine.

Some time ago you spoke about putting the most important parts of the first four volumes into one volume. When do you think of doing so? There are a lot of things in the first four volumes that are not in harmony with Esoteric thought—as we take it—and want striking out; also those differences with the editors &c.

Hoping you will continue to prosper and make headway, with the colony and college movement, with my best wishes,

Yours Fraternaly,

David Lund.

Ans. Dear Sir:—Your inquiry with regard to the condensing of the first four volumes of *The Esoteric* is one frequently made by our friends. All I can say is, the one barrier common to all movements like this is lack of means, which precludes the possibility of our publishing this condensed volume at present. We will give due notice in *The Esoteric* as soon as we can get the revised magazine out.

It is our desire to leave out the evidences of weakness on the part of those employed, but of course our people all know that *The Esoteric* teaching had just come to the world and none had grown big enough to withstand the psychic influences that were thrown against it at that early stage.

Our brother seems to understand correctly the cause of the various sounds which he hears and the lights which he sees.

We repeat here that the clairvoyant vision will frequently see colors with and without forms; and all colors are only expressive of the qualities of the mind or astral element around and acting upon the person at the time; which is gathered through the sympathy of the person with certain conditions characteristic of those elements.

The dark shadow you refer to, that you can sometimes pierce through and see the white light beyond, is because of lurking evils, not yet eradicated from your nature. As soon as you have reached those attainments, the dark shadow will pass away entirely; or if it *should* appear will be wholly obedient to your will.

Ed.

Orlando, Fla., May 16, 1892.

Dear Mr. Butler:—Will you kindly throw some light on the following in the next "*Esoteric*"?

1: At what point in the life of a baby, does the "human monad" or soul take possession of the body?

2: When a soul loses its fleshly house by premature death (accident or otherwise) what do you consider the condition of the soul during the period that it might have been on earth?

3: Does the sex ever change in successive reincarnations?

4: Does the animal soul solely predominate in a young child or baby?

I shall be glad of any light on "Reincarnation" in any form that you see fit to present in "The Esoteric" or otherwise.

5: I should like to know what you consider the state of an insane person; also that of one whose memory and intellect is affected by age or other infirmities?

Sincerely yours. H. S. J.

Ans. Dear Sir:—Your questions, while they are interesting to many, do not seem to me to be important to those making attainments; but we will answer them, notwithstanding they will probably appear to those who have *not* made attainments sufficient to know for themselves, as mere statements without evidence.

Ans. to Ques. 1: The soul takes possession of the child's body usually with its first atmospheric breath. It frequently presides or produces the most active thought element in the parents at time of conception.

In case it has but a mere animal existence the soul resides in the body of one of the parents long before the conception, and until birth. There are many germs which mature in the human organism monthly, but there is only one (the psychic germ) which contains a spiritual element. All the others are mere animal energies, and children born from them possess no spiritual inclinations whatever; and if the minds of the parents prior to conception, were largely devoted to ideas concerning spiritual things, such children when grown, will be mere dreamers or hypocritical fawners. But those born from the psychic germ, will have innate spiritual knowledge; and a soul with considerable maturity will preside over such conceptions and will frequently remain with the mother, guiding her thoughts and feelings, during gestation.

Ans. to Ques. 2: If it is of the latter class mentioned above, the soul may go on growing and maturing from the life qualities of the parents, until it gains the stature and mind qualities of manhood or womanhood. The spiritual or soul's umbilical cord is not severed from the mother until the child has reached an

age of independent thought action, unless the soul was very near mature when it took possession of the body, then it severs the cord at a very early age. There are many instances now in the world where strong mother and selfish love, controls the child, retaining the umbilical connection until the child has reached manhood or womanhood, and age and infirmity begins to tell upon the mother: then her selfish love will draw from the child through that umbilical connection the life qualities it should have for the maturing of its own soul. There are many instances where mothers have so thoroughly sapped the vitality of their daughters as to keep them invalids for many years and have been the cause of their premature death. In such cases, the soul is held down so that it gains but little growth in this incarnation, and many times such souls reincarnate very soon after their departure from the body.

The souls of babes of a low type of soul-consciousness, that pass out prematurely, will linger about the mother frequently and will re-incarnate through her in another child, and sometimes through one of its brothers or sisters, or the nearest opportunity in the lineal descent.

Ans. to Ques. 3: Yes.

Ans. to Ques. 4: This question was answered in No. I. but we will further say that it is a common occurrence that the animal soul predominates up to the time of a spiritual awakening. Sometimes the human or intellectual soul awakens as soon as it has finished the building of its physical body through the office of the animal soul [or mind].

We have given the above, as being the most general phases of human life, but there are many exceptions in the way that souls take possession of the body, and also in their existence after they leave the body.

Ans. to Ques. 5: Insanity is the hallucination of the mind and arises from a great diversity of causes: in many cases from persons being very sensitive to the mental and physical conditions of those around them. Their weakness in self-control allows their soul-consciousness to be overpowered, and the brain organs become so responsive to every mind influence in the atmosphere that there is no personal consciousness left. They are mere reflectors of the conglomerate thoughts of other minds. In such cases the soul is helplessly bound awaiting the dissolution of the body, or for circumstances to place the body in har-

monious surroundings where the soul can regain possession of the will and control the body.

Another phase of insanity arises through the great struggle existing in the world, and an effort to maintain some one line of thought and action to the exclusion of all others. The organs which have been kept suppressed become diseased, and produce phantasms. But the most general phase arises from the belief of a falsity.

In so far as any man or woman believes that which is not true, to that extent they are insane. However they do not find their way to the insane asylum until they begin to believe and talk that which the majority believe to unreal and untrue. This being the case, the instances where men or women are altogether sane are very few. A balanced mind is truly sane; because it is capable of looking at many sides of any subject which may be presented to it, and understanding it as it really is.

Over-tenaciously clinging to an error will invariably produce disease in both body and brain elements, which will cause the ideas concerning it to multiply unlimitedly.

There are cases where souls of considerable maturity are placed in circumstances so adverse to their nature and so extremely evil to their sense of right, that they will actually leave the body, and then the brain will be subject to any phantasy with which it may come in contact. Again, there are powerful elementals, (or souls) and persons who are in sympathy with their low type of life, or through sitting passively in spiritualistic circles or passively yielding to the influence of invisible forces and minds, are taken control of by them. These are they referred to in the Bible as being cast out by Jesus, and the persons from whom they were cast out, in Bible language, "were possessed of devils and were mad." But in nearly all cases, the human soul is bound or imprisoned in darkness in the body.

As to aged people losing their mental faculties, we have answered that very fully in former articles. But we will say here briefly; that the soul is made up of what it has learned, and the brain consciousness of what it has memorized. The soul that has learned many of the facts of nature, may lose its memory, but will retain a clear intellectual thought-consciousness to the last moment of life. But those who have neglected their soul-consciousness by not having individualized themselves through personal experience and knowledge of facts, having trusted wholly to authorities, followed examples, and whatever

the brain could memorize; such, when the vitality of the body ceases to be strong enough in magnetic energy to recall the things which they have memorized, become mere children again, and the measure of their intellect sinks to the measure of their soul-growth, be that what it may. *Ed.*

Sewanee, Tenn., May 31, 1892.

Prof. H. E. Butler,

Dear Sir:—I take the liberty of writing to you since I see others have done so, and I hope you will excuse my trespassing on your no doubt busy time.

Following your advice I procured Vol., I. of *The Esoteric*. A great deal of it I thoroughly endorse i.e. the earnestness, and thoroughness counselled to all. But I have come to some difficulties, and feel, therefore, that I must trust to your kindness to explain them.

1st.: Having (Vol. I. page 121) endeavoured to "drink some of the Elixir of Life" I find that instead of feeling all your book seems to say I should, I only realize, 1st.: A prickling (as when a limb is asleep) mainly in the hands and head, partly in the legs, followed by a distinct fainting of all the senses: a subsequent worn-out feeling, darkening of sight, dulling of touch and weakening of legs, so that getting up from my easy chair I almost fall. I ask myself: Am I on the right track? am I not far enough, and must I practice? Can you set me right as to this?

2nd.: Must the "tension word drill" (Vol. I. page 126) be sounded with the voice and allowed to vibrate backward, or must it be only thought without physical expression?

3rd.: In 1888 when I saw a copy of the Boston published *Esoteric*, I saw a prospectus, — as far as I can remember — telling how the sense of sight could be made to see many more stars by careful and long looking than would be visible at first. There were like exercises for the other senses. Do I remember wrongly, or if not, where is this to be found?

I have several times tried the method of resting my mind by applying my fingers to the forehead, and as far as I can be sure of my feelings have found much advantage in that course. It seems strange so many of us live so near the invisible without

knowing it. I shall with interest follow Vol. II. of The Esoteric when it comes.

Trusting you will excuse my writing you I remain,

Yours Very Sincerely,

Kenneth S. Guthrie.

Ans. Dear Sir:—Your experience tells us that you possess a very strong nature, and that whatever you do, you will do very rapidly; therefore, the will of energy must be kept very active in the mind.

You need to make it a rule to live entirely in the thought. There is not a particle of danger of any evil results in the pursuance of the methods of regeneration as many can testify who have lived the life. Therefore, you should put your mind in such a condition as to ignore and live above all sensations of discomfort; cultivate the feeling that you would throw it off as you might an unpleasant insect crawling upon your hand. Practice athletic exercises and hold the most absolute and positive control over the physical body. By doing so, all that prickling sensation, stupor &c., referred to will very soon be replaced by a consciousness of energy, and physical and mental power transcending anything you have heretofore known.

As to the drill by word vibration referred to, much depends on the constitution of the person (see letter from David Lund in this magazine). You will see from this and other letters that some may obtain great benefits from it, while there are others who will receive little if any benefit. (See also Practical Instructions with relation to sending the thought through the body Vol. I. page 415).

The cause of these experiences is that there is a radical change rapidly taking place in the body. I have known instances where it took three months to complete the change when they were capable of retaining all the life from the beginning; whereas, in the majority of cases the discomfort will be for a few days the first month, and about the same time the next month it will return, but with much less effect, so that within three or four months, all such experiences pass away entirely. (See letter in former No. of this Vol. on the monthly ebb and flow of life energies).

As to the directions for strengthening the sight by looking at the stars etc., that was published while we were in Boston, it is true, not in the magazine but in a pamphlet issued by our com-

pany for the branch work. We have the plates here, and may reprint it some time, providing there are calls sufficient to warrant our doing so. *Ed.*

Denver, Col., May 11, 1892.

Mr. H. E. Butler.

Dear Sir:—I have noticed of late in widely diverse publications the theory advanced, of counterparts. The idea in brief is this: Every germ in its original protoplasmic condition is dual—male and female. At involution, or when becoming involved in matter, it is separated, and each half of the germ takes its separate and distinct course as male and female. In the course of human evolution they marry. Of course it is contended that there is no *true* marriage except between the original counterparts or halves, and that eventually this must and will take place before such beings can enter the higher regions of spiritual habitation and knowledge.

Now I had considered this a distinctly *interior* process, true of every individual; the marriage spoken of being the ultimate uniting of soul and spirit.

Can it be that both ideas are true? there being a double germ—exterior and that interior—and there must be an at-one-ment of *individual*, even as of interior qualities?

Is the one the same idea conveyed in the story of creation and separation of Adam and Eve, and the other the spiritual marriage of the Lamb spoken of by Christ?

I shall be very glad to receive any enlightenment that you may give.

Yours Fraternally, S. M. L.

Ans. Dear Madam:—Your statement concerning the dual oneness of man and woman is undoubtedly true. All things having an existence in the heavens have their beginnings in earth, and in order that there be perfection in earth, all that constitutes the earthly existence, physical, mental and spiritual, must be in harmony.

If evolution is the law which we believe it is, then the germinal conditions from which man came started from the lowest forms of life, and in many instances among the insects as well as the vegetable kingdom, they are both male and female. two in one.

There are many insects which bring forth several generations as females before the male and female come into separate bodies, and need to come into the generative act in order to propagate their kind.

The ancient philosophers used to say "As below so above: as in earth so in heaven."

Now if we have evidences before us that there are animate existences which fulfill the offices of generation by the use of one body only, it follows that the germ from which man started, must have been two in one body. And if the two souls that started as one, were never again to be united, it seems to me they would always be imperfect. We believe that marriage in the new age and order now coming in, will be a uniting of two souls that started as one; and a uniting of the mental forces emanating therefrom, as well as the bodies created by it. At least this will be true of all those who perfect themselves in the regenerate life.

By living this life, men and women will reach a period in their experience where the soul awakens to a spiritual consciousness. Then all souls on earth are visible to their spiritual eyes, and they will see and know for an absolute certainty the one that really belongs to them; and there will be no need of the experimentation taught and practised by a certain class of people now among us. "God is Spirit," and we read that when Adam was in Eden "God said, it is not good for man to be alone, I will make him a help as before him." From this we learn that Adam did not go out and hunt for his help-meet, but that the spirit furnished it. *Ed.*

Peoria, Ill., March 23 1892.

H. E. Butler.

Dear Sir:—If I am not asking too much would like your opinion as to communication with those in the spirit world—if it is in any way possible. I have not a particle of faith or belief in spiritualism, but have lately lost my only sister and am very anxious to know if such things are possible. Having no faith in "mediums" etc., I feel if it is possible, it must in some way come through my own efforts, yet without giving myself up to so-called spirit control.

I shall be very thankful for any advice, suggestions or help you can give me in any way.

Very kindly yours,

Miss Irene C. Hill.

Ans. Dear Lady:— With regard to communication with departed ones. I would say, I can only give you the law, and give you no satisfaction in this special case.

The souls that are earth-bound through loving the things of earth more than those that are of God, have a kind of semi or imperfect consciousness of who and what and where they are. Some, however, do not know and can scarcely be made to believe that they are not living in the physical body. These will communicate with persons in the form from or of their dream-like consciousness by some person yielding up their will-power and becoming passive to the control of their mind, but, in doing so, no one is benefited, and the party who thus yields himself is greatly retarded in the process of development. The souls who are so highly developed that they could by their own volition intelligently communicate with their friends, are usually taken to a place of rest, and where they can gather up and formulate the life passed in earth into an orderly consciousness, so that they can begin in their new realm of existence to serve as angels or messengers to guide and lead up the Souls of earth to a consciousness and oneness with the "Souls of just men made perfect in heaven." But those who have reached this ultimate have learned that to love *my* father, *my* mother, *my* brother or sister more than any other's brother or sister is selfish and evil, and therefore will not communicate with anyone except on very important points of self-culture and development, unless in case of danger to the physical body which would retard the same, then these will come with messages of warning and guidance, but will seldom come through another organism than your own.

Ed.

Chattanooga, Tenn. April 7, 1892.

Dear Esoteric:— I do not know just the one to write this letter to but I am so happy that the feeling extends to all of you and everybody. Have read your magazine from July of 91 to the present time, and I want more, and want you to tell me what I need most, and I want to help you as well as for you to help me. When I first began to feel so happy I thought I would

write to you, then decided to wait and see if it lasted. It not only lasts but gets better, the only trouble being that I feel such an energy at times that it finally tires me physically. Am getting better control of that too but thought maybe you could send me something that will help me. Will send for any books you think I need for I *never* will go back into the dark and unhappy life. I do not feel to lament over the past; am only too glad that the good has come at all, and I know it came in answer to the strong desire of my soul—a desire which has scarcely left me for the last three years more or less, and as I look back I can see how I kept getting hold of something better and better all the time until it culminated in my getting hold of you.

You do not know how I wish I could properly express what I feel. This is strong within me,—how can I turn all this goodness to account so it will help some more poor struggling ones on the road to a higher and better life. My orthodox friends look at me in wonder because this did not come to me in some church. They (some of them) I see fear that I am deluded, but one of them said, “Well, *something* has done you good—all that you tell me sounds good, all that you read the same.” So why should they care? I love them better than ever and I know they feel it.

I dislike to write so much about myself but you will understand it is because I want to *know* myself so that I can control this poor body better in the future. If I have wasted two thirds of my life it is time I set about it in the right way to accomplish something the remaining one third. It does not matter how long or how short I want it to be right. I never want another sick minute.

Yours with love,

E. H. S.

Ans. Dear Lady and Sister:— Yours of Apr. 7th. received. I am glad to hear that you are so happy in the new life, but, dear soul, remember, that happiness is not the object of existence.

Our experience has been that those who recognize the exultant joys of the new and higher life will sooner or later have to experience the hard struggles; but the dear Lord always gives that which is best for us, and if you can be as happy in adversity as you are in prosperity, then your happiness will continue. If you cannot, then it is necessary for you to have adversity un-

it you can be. When Jesus spoke of those who had borne the burden and heat of the day in labor in the vineyard, he spoke to you.

Now you are but a child as yet. Your age indicates the beginning of maturity. In order to reach the ultimates you have set before you, it is necessary that you turn all the powers of your mind toward conquering the monthly loss of the psychic germ. You will know when you have accomplished this by the menses ceasing to appear.

You will observe that from three to fifteen days after your monthlies you have a feeling of exhaustion and lack of desire to exert self, prior to the time for the discharge of the germ accompanied by a stupid, dull feeling in the head.

Watch these symptoms carefully; avoid too much physical exercise; keep your will fixed that it shall not pass away, and when you have succeeded in holding it, the first indication of the soul's awakening to a consciousness of the residents in the other world will be of adverse or evil spirits, who will try by every conceivable method to prevent your further progress.

Then will come the trial of your strength of soul and decision of purpose. If you are strong and persistent and keep your mind fixed on the Supreme, accepting nothing short of it, then you will soon come into a conscious oneness with the "souls of just men made perfect in the heavens"; but remember, you will be tempted with all the *terre* calls good to stay your progress upward, and you will be intimidated by all the world calls evil to keep you from further advancement.

I know of no books which will be of advantage to you, unless it be Solar Biology. A thorough study of this will open up a way for you to be of great use to others in the world.

Make this the constant prayer of your heart, to know how most successfully to lead others into the light, and follow carefully the inner guidance and work faithfully for others, as by this alone can you grow into the fulness of your divine sonship. This feeling of happiness that you speak of is the joy which always arises in the soul when it gets control of the animal or physical will of the mind and body. This is what is known in the christian church as conversion.

Jesus said "A strong man armed keepeth his house, but when a stronger than he cometh he must first bind the strong man, and then he will spoil his goods."

The strong man is the animal propensities and desires; but when the spirit comes, and our soul accepts and gives it the dominion of the body, then the strong animal man is bound and that which he esteemed good is destroyed, and the soul rejoices with joy unspeakable. But the strong man is not destroyed, but will gather to himself many evil spirits, who will rally all the forces of the nether world to recapture and take possession of the house. Then comes a struggle. Many fall at this point because they are so happy they think it is will last always. They have no idea that the adversary will make such a combat with them, and being taken unawares they many times give up in despair. They should remember and sing that good old hymn—

“Sure I must fight if I would reign
Increase my courage Lord,
I'll bear the toil, endure the pain,
Supported by thy word.”

Fraternally,

H. E. B.

The following letter was written by a visitor to the Esoteric Colony. As it furnishes a general description of the locality giving the answer to many questions that are received here, we publish it as written. *Ed.*

After a long, dusty railway journey of three days, I arrived by the C. P. Railroad at Applegate, to be met by Mr. Butler, not as a stranger, but as a friend. Colfax had been left nine miles behind and Auburn was ten miles beyond my destination. A drive of about a mile brought us to the Esoteric office, which stands like a welcoming friend on the western boundary of the colony site. Passing through the gate, a beautiful pastoral scene meets the eye. Fields of ripened grain shining and shimmering in the sun; waving grass, among which nod flowers of every hue and shape, their delicate fragrance borne on the cool breeze, which whispers and dallies, and lovingly coquettes with petal and blade, bird, butterfly and bee. Giant oaks spread their protecting branches, and their soft shadows invite one to refreshing siesta; young orchards of peach, apple and pear give promise of future fruitfulness; rolling hills bare of their newly harvested grain, in all one hundred acres of cultivated land, this is Oak Park—the latest colony acquisition. Added

to and adjoining this is 160 acres of government land—820 acres the sum total.

The main portion of the land is about two thousand and fourteen feet above sea-level. It is situated in a valley running nearly north and south, with an abundance of mountain spring water running through the centre of it. Five rolling hills dot the valley—like chicks strayed from their mother—and their three elder sisters, grown almost to the dignity of mountains, slope gradually up the northwest but on the east rise abruptly to the height of four or five hundred feet and slope down toward the banks of the American river. On these latter are many beautiful building sites; some so situated that one can look down two thousand feet to the river below. The sides of this deep gorge are thickly dotted with Manzanita, Pine and Oak, and aflame with the brilliant colors of the California wild flowers. At the base of these mountains, buried deep in this primeval forest, the ripples of the river lap its white pebbly bed.

The view from these heights is sublime. The beautiful Sierras, green and woodsy, rising, falling, smoothly undulating or sharp and craggy, sweep majestically away to the right and left, hazy shadows veiling dimpled hollows; far to the east, pale snowy giants keep silent guard, and over all the blue dome of heaven—symbol of order—unflecked by cloud.

Standing alone in the golden sunshine among these inspiring scenes, or at night when the scroll of heaven is unrolled and the starry worlds float serenely overhead, the fetters of the world and the flesh fall away, and the spirit comes forth from its bondage and is refreshed and strengthened, growing strong to battle with its adversaries in and out of the flesh.

The atmosphere here is very rarified, during the winter and spring filled with invigorating ozone. Many people come to this locality every summer, filling the farmhouses to overflowing, necessitating the use of tents, which, dotted here and there add much to the picturesque beauties of this beautiful garden spot.

From about October to the first of April the thermometer oscillates between 30° and 80° above zero. Sometimes a cold storm will come down from the mountains, deflecting the thermometer to 20° above zero. However, about the average temperature of the winter season is 60°. During the summer the thermometer ranges from 60° to 110° but one suffers less here with the thermometer at 110° than in the Eastern States at 80°

or 85°. Therein is something very remarkable! We have seen men working in the harvest field when it was 110° and they seemed to feel no inconvenience whatever; and I am told that down in the Sacramento and San Joaquin valleys the men will work hard all day in 115° and 120° of heat.

Applegate is about 8° further north than Palestine and very nearly the same altitude above sea level, with almost the same climatic conditions. It has, however, opportunities for a greater variety of altitudes than Palestine affords.

S. M. L.

BOOK REVIEWS.

We have not time to carefully read and examine *all* points in books we recommend, but think we can form a pretty accurate opinion of any authors work, by getting the central ideas and methods of his reasonings and conclusions. We only regret that we have *not* time to carefully read all these works, and pick out the bones so that the children will not be choked by them; but we believe that most of our readers are of mature age, and fully capable of doing that for themselves. It is enough for us to know that the fish is good and wholesome for food, and we should always expect to find bones large and small that must be taken out. *Ed.*

We are glad to present through this magazine a book entitled "The Philosophy of Existence," published by J. H. Abbott, Worcester, Mass.

As we glance over the pages of this book, we are impressed with the fact that the author has made very fine attainments in the thought realm, upon the subject of existence. Its style is wholly original, and the line of thought peculiar to himself. He handles the subject of creation, its laws and methods, in a way so interesting and unique that no thinker who reads this book can fail to obtain a great deal of profit therefrom.

Many of our readers who can obtain but little profit from our form of thought, will find in this book a mine of pure gold. We cheerfully recommend it as one of the most advanced books of this century.

It is a quarto pamphlet, containing 227 pages of reading matter, published and sold by the author, and we hope he may sell many and be encouraged to continue his good work.

We have before us a book entitled, "The Earth's Use in the Universe," by Rev. J. Fount Martin. We should say from what we have seen in glancing through it, that a more appropriate title would be, The Proceedure of Spirit through Matter. The Author from his claim, evidently has been a live thinker from the time of his first entering the ministry, through his many changes from one church doctrine to another, ultimating in Swedenborgianism and the misnomer of Theosophy.

He evinces a very orderly mind, has gathered the jewels from all, and has builded together a very beautiful structure of thought which is very pleasing and profitable to all independent thinkers. It is one among the many 20th Century books which are destined to lead many out of darkness into light. And no one, no matter what has been the extent of his thought and experience, can read it without being profited.

He may have lived the regenerate life, and probably has to an extent at least. But evidently, from his use of the word regeneration, has no idea of its real meaning and relatedness to the importance of the attainments, and to methods for the accomplishment of the grand results he so beautifully portrays. But to those who are acquainted with the laws of regeneration, this book will be a valuable aid in the formulation of their own ideas into an orderly and comprehensive arrangement. In fact, it is a book that we can conscientiously recommend to all.

For sale at the book office of Esoteric Publishing Co., 1682 Washington St., Boston Mass.

EDITORIAL.

We would like to ascertain how many scientists and first class mechanics we have among our subscribers, who contemplate uniting their efforts with ours at the colony. We feel that things are taking shape sufficient so that it becomes necessary for us to know what we may calculate on in the way of assistance in the work. therefore we ask all such to write to us at their earliest convenience.

No doubt our subscribers wondered why the past number of The Esoteric was sent out without being out. The reason was that our cutter broke down and we were compelled to send a part of the machinery to San Francisco to be repaired. We delayed sending out the magazine, waiting for repairs, until we

thought it better to send it out without being cut than to delay it any longer.

We are sorry to say that we are unable to answer many letters which we have received, on account of our amanuensis having been called away. We are now greatly in need of some one to occupy that position, but we cannot receive anyone except they are wholly in sympathy with our work, because much of our correspondence is of a confidential character.

We take this occasion to thank our friends for the many good letters we have received, for we feel that they form one of the most profitable parts of *The Esoteric*, if not indeed *the* most profitable part, and we are glad to say that we have received thus far more than we can find room for in these pages. We hope our friends will continue to write out their experiences, suggestive thoughts, &c., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers. Should your letter not appear in the next issue after sending do not think that it has been rejected, for we have a number, which for several months, have been crowded out for lack of space.

Owing to the fact that we do not wish to publish letters, no matter how valuable they may be to the world, without permission of the writer, and as many write to us without stating that they wish their letters to be kept strictly private, and as many are reticent about saying they are for publication, therefore we will take this position: All letters sent to us and not marked strictly private, or at least not mentioning that they are not for publication, we will take the liberty to publish; and where persons do not mention that they desire their names withheld we will also publish the name. But our friends may depend upon it that all confidential communications will be kept strictly as such.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS. — We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal. and made payable to the ESOTERIC PUBLISHING COMPANY.

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. VI.]

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[No. 2

BIBLE REVIEWS.

NÖ. XXIV.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER I.

Verse 1: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

This, John's preface to the account, is a remarkably concise one: and it is necessary in reading it to give full weight to every word. For it bears at least the mark of a master mind from beginning to end.

The first sentence says, "This account is the revelation of Jesus Christ." Mark the distinction between the word *of* and *about*, Jesus Christ, for many understand it to be simply *about* him, and not the revelation *of* him, a thing which John distinctly states. The second part of this sentence clears this up by saying "which God gave unto him."

Now unto whom did God give this Revelation? Many of the commentators have said it was unto John. But John's name has not been mentioned. All that has been said thus far is "which God gave unto him" [Jesus]; and then tells what purpose God had in giving Jesus Christ this Revelation: "to show unto his servants things which must shortly come to pass."

It is HIS, God's servants, to whom the revelation is sent. Upon the word "shortly" men have reasoned from their own standard of time; but we are told by this book, that a "thousand years is but as one day unto the Lord." John says, "and he sent and signified it by his angel unto his servant John."

who was the instrumentality by which this revelation was brought into our hands.

There are five parties concerned in the revelation which is to be made: God gives the revelation to Jesus, Jesus gives it to his angel or messenger, and his angel gives it to John for the use of God's servants. But this last sentence tells us in what form it was to be given. It was to be signified — signified, set forth in symbols — not to be spoken in the language of men, but to be set forth in the language of the Creator; which, in every principle, is a thought form, an image: and in turn every image is a word expressing thought creations, which are endowed with powers of action and find expression in men and bodies of men.

Verse 2: "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all that he saw." Now, here, John simply implies he recorded the word of God, which he saw imaged forth in his vision.

Then in the second paragraph he explains what it was that he recorded; "and of the testimony of Jesus Christ." This word testimony carries with it from its original the idea of an un-failing covenant; a covenant between God and his people, which, in its nature, and coming from God as it does, will be carried out by both parties absolutely; and as we have seen, Jesus Christ was the messenger or testator of that covenant. And the last part of sentence: "and of all things that he saw." John here simply says that he made a faithful record of everything that was shown to him.

Verse 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." The first part of this verse, simply says, he that is able to read is happy in God: that is, the word blessed means happy, and is always used in connection with a happiness that lies in obedience to God's laws.

The personal pronoun he, many have understood to relate to some individual who is to be especially endowed of God with wisdom to enable him to read this book to the world.

While we do not accept this as absolutely true, yet we know there are but few who have reached a point in attainment where they are able to read the language of God as expressed in all nature — but whoever does attain that altitude, will be truly happy in this glorious work of presenting to the world, divine truths of such great importance as these.

The second part of this sentence says, "and they that hear the

words of this prophecy." The word hear as used throughout the Bible, does not mean simply hearing the sound of the words, but it means to understand, comprehend their meaning. And they that are able to understand, are also blessed of God, as much as he that readeth it. But he adds in the third sentence, "and keep those things which are written therein." The word keep, has two ideas in it: one is to keep in remembrance, and the other is to live in accordance with; for it must be remembered that none can hear, understand fully, unless they are keeping the covenant of a regenerate life. One might be capable of comprehending these things through the covenant of regeneration, but when the truths of this prophecy is read, they might ignore it—not heed it, contenting themselves by saying, Well, I'll do the best I can anyway, and then pay no more attention to it. Thus they would fail in obtaining the blessing which this wonderful revelation would confer upon them. In the last part of the verse he gives a reason for it, "for the time is at hand."

Now here is another point, where many who undertake to read this book differ. They claim because he recorded these words "for the time is at hand," 1800 years ago, he surely must have meant that the time was then at hand. But this cannot be correct from the fact that the meanings of this book have been sealed up, so to speak, so that none have read, or heard, or understood them. Therefore none have received the blessing referred to, and his saying "the time is at hand" would be like one, who, after making his will and putting it away in a secret place, departs this life; and after his departure the will is brought forth, and all understand that THEN is the time for its execution: Thus all would understand that it was not to be executed until after his departure.

The revelation was given in this way, and John recorded it in language which has not been known or understood; neither could it be understood until the time arrived when the earth should bring forth its first ripe fruit, who, through maturity and soul-consciousness would be able to grasp the object and method of God in the creation of the world, and to distinguish between principles and personalities, and, like God, to disregard the person of any man, and love nothing but principle. When such persons come into the world, they are the legitimate heirs of God and joint heirs with Jesus the Christ, and inherit the father's estate; and then and not until then, is the last will and testament of the father

opened and read. And when this testament is read, many will unite with your humble servant and say, thank God the time is at hand, the time for us to act, that we may enter into our inheritance. For the time has come when heaven and earth shall be one.

Verse 4. John begins his letter proper in this verse. "JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne"; This first sentence "John to the seven churches which are in Asia," literally translated, would say that John was writing to seven circles or assemblages of people who had been called out by the Spirit of God from the carnal desires of the flesh to live after the Spirit; and that at that time, they who had been partakers of the first fruits of the spirit, were in Asia; and that this is simply the heading of John's letter which he directs to them who were to be custodians of it. But in reality, he, being in the Spirit, used the language of the Spirit when he said "The Seven Churches." For the Seven Creative Principles sent of God to carry out his purpose in creation have seven vital centres in the grand body of humanity that is to be born into existence at this time which is "at hand." And the reason that the Spirit did not say unto the *twelve* principles in nature was, there are but seven vital, while there are five serving principles.

When we say vital we use it in the sense of lifegiving. Before Jesus was taken up into heaven he commanded his disciples to remain at Jerusalem, where, in obedience to his words they remained with one accord in prayer for forty days. At the end of forty days, we are told that the Holy Ghost came upon them, and as we have had occasion to see in a former article of this magazine, the body of Jesus was disintegrated by the transmuting power of the Spirit, which body was a vessel for the life quality that was sent into his disciples on the day of Pentecost, and which was to them the fulfillment of the symbol of eating the Passover lamb for they ate "all of it," and he, the body (the essence of the body) was in them. And the seven churches in Asia had received (eaten) of that living word, therefore they were made the custodians of this testimony; and they who have eaten of his flesh and drank of his blood, have this his last will and testimony opened and read to them, and those who hear and keep it will be his heirs.

Verse 5: "And from Jesus Christ, who is the faithful wit-

ness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

John, that loving disciple who leaned on Jesus' breast at supper, and "that disciple whom Jesus loved," here, in this last message expresses the thought in such a loving, exultant way, that although his master had been taken away from him into the heavens, the thought that he had returned or at least had sent him a message, caused his loving heart to overflow as he expressed the words, "and from Jesus Christ who is the faithful witness" expressing the thought of undeviating fidelity.

And the second sentence, "and the first begotten of the dead." Here the Spirit through him expresses a thought of great importance. Jesus is recorded to have said, "unless ye be born again, ye cannot see the kingdom of heaven." A better rendering of these important words would be, "Unless you are begotten from above. This is a parallel to the words further on in this revelation, "the first ripe fruit." The words "heirs of God and joint heirs with Jesus Christ," parallel this utterance, "the first begotten of the dead," for all men were dead in trespasses and sin, and he was the first begotten to life by righteousness; so that he, the true, conscious, living soul never tasted death; but passed from earth into the heavens with an unbroken consciousness.

In the third sentence, "and the prince of the kings of the earth," John exults in that glorious truth that he was heir of all things, and we jointly so with him. The word prince conveys the idea of an heir to the throne; and the words, "the prince of the kings of the earth" parallels what is expressed further on in this revelation, where it says, "and they shall be made kings and priests unto God, and reign on the earth."

The fourth sentence "Unto him that loved us," draws the soul into that familiar loving sympathy, as one with him.

There are few men on earth (none except those who have conquered the sensual life) who have risen high enough to appreciate and know what the love of a pure regenerate man is, toward his fellowman. When we read these words "Unto him that loved us," we feel that warming influence of a love which is known only in the heavens, and which is felt only by those who have become conscious there.

The last sentence, "and washed us from our sins in his own

blood," opens up a mooted question upon which much ignorance and error exists.

Paul speaks of this washing as "the washing of regeneration" which was the great vital centre of Christ's teachings; but it says "in his own blood." The law as given by Moses says the life is in the blood, and Jesus said "unless ye eat my flesh, and drink my blood, ye have no life in you." And when the materialistic Jew queried how can this man give us his flesh to eat, his answer was "THE WORDS that I speak unto you, they are spirit, and they are life." Then he has washed us in or by his own spirit or life.*

Verse 6: And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

The emphatic rendering of this first sentence is, "and hath made for us a kingdom — priests for his God and Father." He hath made for us a kingdom through the gospel having prepared a people who are to be superior to all other people of the earth; a people who will indeed be "kings and priests unto God"—his father and *our* father. The spirit of this sentence is more of an exultant, devotional nature than instructive or prophetic. But it is an expression of the soul forming for itself a condition which enables it to give utterance through the physical body.

Verse 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kings of the earth shall wail because of him." The first sentence of this verse, "Behold, he cometh with clouds," has a two-fold meaning. Clouds are symbols of mysteries, and are frequently coupled with darkness, as in the case of Israel coming out of Egypt. This is evidently a reference to the cloud which led Israel out from their bondage in Egypt and was to them a light in the darkness of the night; but to Egypt it was darkness, and so will his coming be today. For as he himself said, "As it was in the days of Noah, so shall the coming of the Son of man be. They ate, they drank, they married and were given in marriage, and knew not until the floods came and took them all away." He compares it also to the condition of the people of Sodom, who were destroyed while a willing Savior was in their midst.

* We wrote quite an exhaustive article, entitled "the Coming Messiah" explaining this subject. It was published in Vol. IV, page 333 of this magazine. Therefore we will not attempt any further arguments here. No one who intends following us through these readings should fail to read the above named article, and should study it carefully, for there are many things, without it, which I shall be necessitated to leave unexplained.

The second sentence, "and every eye shall see him," is one which has mystified all commentators on this subject.

The general impression on this subject among commentators is that he is to come down out of heaven to the earth in great display of power and glory, so that every inhabitant of the earth can see him at the same time. But we accept the criticism of the critic, who says it is a physical impossibility; but that there will be a heavenly display when he has prepared his body and entered into it and made it his temple, then this, his body, will take the "kingdom and dominion under the whole heavens." Then all shall see the manifestation of this power, and shall hear of this glorified state.

The third sentence, "and they also which pierced him." From a physical standpoint we may ask how can this be when they have passed away thousands of years ago?

If the doctrine of reincarnation be true—and Jesus claimed this for himself, for the Jews evidently understood him to say that he not only lived at the time of Abraham, but saw him, for they answered him and said, "Thou art not yet fifty years old, and hast thou seen Abraham?"

We feel that there are many evidences throughout the scriptures, but time and space will not permit us to give them, proving that reincarnation is a law which Jesus himself recognized, and which is referred to here in the words "they also which pierced him" indicating that they too would be here to see him.

The fourth sentence "and all kindreds of the earth shall wail because of him," is a general reference to the prophecies which follow this concerning the great tribulations that shall come, as it says in the same book, for the purpose of destroying those that corrupt the earth. John evidently saw and understood it, and its object, and said, "Even so, Amen."

The words in this immediate connection, "Even so, Amen," (or so let it be) were the expression of a soul wholly lost in the will of God, and beholding the fact that it was Divine justice, and even wisest and best for all concerned that the physical bodies of those that corrupted the earth and transformed the glorious plain, mountain, village and city into a re-eking, seething caldron of the most vicious passions, oppression and crime, should be taken out of the body and refined as by fire. But think how is it possible for those whose minds have not reached that attainment where they can see as God sees, and beholding earthquakes that swallow thousands, floods, famines, pestilences, rob-

beries, murders and wars that devastate our fair earth, sweeping away the great majority of humanity, to stand as it were upon the apex of the mount of vision overlooking all this terrible devastation and with a serene response say, "Even so, Amen." Who among the sons of men today have reached that exalted altitude upon which he stood, so that when the reality of that which he beheld only in vision has come they can stand and view the terrible aspect, and with the same calm serenity say, "Amen. Come Lord Jesus, come quickly."

Verse 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

The first part of the verse, "I am Alpha and Omega," is a parallel to the beginning of John's gospel where he says, "in the beginning was the word . . . and all things were made by it." Jesus was the expressed image of the Father's word, sent into nature to create a world; therefore he was the first, and he in his multiplied body will be the last. Who and what this multiplied body is to be, we shall be necessitated to consider later on.

The second sentence "the beginning and the ending," is intended merely to impress us with the fact that that of which he laid the foundation in the beginning, he would faithfully finish; and the last part of the verse "which is, and which was, and which is to come, the Almighty," is a confirmatory declaration.

The word almighty is a parallel of what Jesus said, "All power is given into my hands, in heaven and in earth." For, having the dominion, he becomes supreme.

Verse 9: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

This ninth verse speaks merely of his own experience and places him on the common level with all others by saying, "I John, who also am your *brother*, and companion in tribulation." For in his time there was a great struggle between what was then known as the heathen nations, and the early christians; and John's zeal and powerful work among them, though he was reticent and quiet in his habits, was so rapidly implanting christianity and supplanting the worship of many gods, including the sun, moon and stars, that Domitian banished him to the Isle

of Patmos, fearing to kill him on account of his power among the people. He staid there about eighteen months, during which time this revelation was given to him, and was undoubtedly written out by his own hand. At the expiration of eighteen months Newa came to the throne and released him.

There are some vague accounts of his death, but many of the best authorities question their validity, as we ourselves do. We believe Jesus had a meaning not yet understood, when, just before his departure, he was giving the life commission to each of his disciples and said nothing to John, whereupon impetuous Peter turning to the Lord said, "and what shall this man do?" referring to John. And the Lord answered his question with a rebuke, but we believe answered it correctly saying, "If I will that he tarry until I come, what is that to thee?" It was generally understood among the disciples that John was not to see death until the Lord's return. And we believe as soon as regeneration has done its work among a body of people now being called out by the ESOTERIC movement and they have come into that perfect harmony which divine order will bring to us, that John, with many other masters, will come forth from that secret temple which has always existed since before the advent of Christ, and that that grand and loving soul, who has been situated where he could gather the knowledge of the ages, will be among us, as one of the instructors of this people.

Many no doubt will question why I express this as my belief, but that question we feel will be answered in due time. It is enough for us to know the truth and to live it as perfectly as possible; and if we do, we shall hear spoken to us those beautiful words, "I am your brother and fellow servant."

In the third division of the ninth verse he says "in the kingdom and patience of Jesus Christ," for of all the disciples there were none who fully understood the Lord but John. The account of the other apostles show that he was the one whom Jesus loved most — and truly, Jesus was above loving the person of anyone — therefore we are justified in saying that John was at least the most highly developed soul among them; and if we should say that he was an intimate and silent companion of the Lord whilst here, to hold, as it were, the negative side of his work and thus make it possible for him to accomplish it, I do not think it would be assuring too much.

Referring to where it says "in the kingdom and patience of Jesus Christ," it was understood among the disciples that his

kingdom had not come. According to Strome (III. xix. 18) in his account of the gospel according to the Egyptian, which is no longer extant, we have these words, "The Lord himself being asked by one when his kingdom would come? Replied when two shall be one, and that which is without as that which is within and the male with the female neither male nor female," (II. epistle of Clement).

True, we read in the gospels that Jesus when asked the same question by his disciples answered, "the kingdom of heaven is within you"; but truly the time had not then arrived, nor even yet is fully come, when the law of heaven is fully incorporated into the life of any individual that we know on earth, unless it be those grand masters whose location and even existence is unknown to the world. But we believe that he had the patience and knowledge that gives a perpetuated life, enabling him to become one of the first in the establishment of the kingdom of our Lord Jesus Christ as it must be according to this revelation, as we shall have occasion to notice further on.

Peace I leave with you.

(To be continued)

SCIENCE.

Out from a sheath of fire and flame,
 Leaping forth at Jehovah's name,
 Science, as goddess of might and right,
 Holding her torch, in darkness of night;
 Heralds the dawn of a far brighter day,
 Summons her cohorts, to clear out the way.
 Steeds of light, drawn from her star
 She binds with threads of steel to her car;
 Onward she wheels, in mystical maze:
 Planets and worlds, with forces ablaze
 Wait for the touch of the uplifted wand
 To yield their gifts; at her stern command.
 Oh Goddess of Light! Oh Goddess of Truth!
 Bearing the keys of immortal youth,
 Well to thee, may man turn his eyes,
 Reading thy mission, as pure as the skies:
 Tarry thou not, but quickly impart
 Teachings to gladden, and uplift each heart.

— *Abbie A. Gould.*

CREATION. FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.

GENESIS, CHAPTER I.

Verse 1: "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep."

The above is really the opening part of the vision, and may be said to be the prologue to the description of the great Cosmogonic Work which was to follow. To put it in the phraseology of the present day, it would read thus: As a first principle or essence, God created the Universe. And the earth was without shape, and without substance, and the abyss appeared dark. Scientifically rendered, thus: The first production of the great First Cause, was an ætherial essence, without limit, and without light, from which the earth had not yet been evolved. It is evident, that although Moses could see nothing, he was impressed with the feeling of vastness, or infinite space in a dark and chaotic condition, when all at once to his view appeared what he next describes in the words of the text.

Verses 2-5: "And the Spirit of God moved upon the face of the waters; and God said let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

As the first verse conveys the idea that the universal æther had been created from all eternity, we will suppose that the first days' work that Moses saw, began with God's Spirit moving on the face of the æther, or of some apparently elastic medium or fluid, to express which the language had no other word than "waters."

In the Hebrew of that period, every fluid that was capable of transmitting waves was called water; hence Moses, calls the dark elastic substance, "water," which he saw vibrating in wave-like motion under the influence of some active agent; and the agent he calls "the Spirit of God." But we know that there are other substances than liquid (H_2O , or water) capable of vibrating under the influence of the creative spirit.

There is a substance of infinite extension, without structural form or shape, having infinite elasticity, capable of transmitting light by wave motion similar to the appearance of water waves; a substance that is perfectly dark when quiescent, and of which the foremost scientists of the age agree in saying that its existence is an absolute necessity, not only for the transmission of light, but also as a foundation for the whole material Universe. Was it this ætherial fluid that Moses saw at first? The skeptic might here interpose a query: How could Moses see a vibrating substance in the dark? Our reply is that although the chaotic abyss appeared dark, the refulgent light of the SHECHINAH (which always attended the manifestation of the PRESENCE of JEHOVAH to the Hebrews) would be present during this vision. Moses says, "And the Spirit of God moved upon the face of the waters." The scientist would say that Force (or the Spirit of Power) produced motion. Therefore, according to Moses, the first apparent display of God's work was the production of pure motion. Now, will the scientist tell us whether the production of pure motion should (in the work of Creation) precede or follow the production of light? Will they tell us what was the probability of Moses being able to acquire this positive scientific fact from the scientific research of that age? or what was the probability at that time of correctly guessing such a fact?

It is satisfactory to know that Moses in the description of his vision, is positively corroborated by the latest discoveries of science: that the creation of Æther from all Eternity by a great First Cause, is the most probable and latest deduction to be drawn from the science of our time: and that such a fact could not have been known to scientists earlier than the beginning of this century. It is also from the very latest discoveries of science that the fact has been deduced, that the Spirit of Power (or force) must have produced motion in a substance without inertia, before the production of light. Also, it is but even now that the greatest thinkers, and the most onlightened scientists are beginning to see the dawn of that next great truth which

Moses saw and recorded, three thousand years ago, viz.: That the superimposed motions (or waves) caused by the continual accelerative action of the Spirit of Power would develop sufficient Inertia to produce that species of celestial power called Light.

Now, although the Agnostic may say that the production of light was a pure accident, or the Athiest may say that it produced itself: I am perfectly sure that neither Thomson, Tyndal nor Tate would accept the statement as a scientific fact. Nor does Moses ascribe the production of light to any other cause than the command of JEHOVAH.

Moses evidently was no theorist; he was an observer, and what he saw that he recorded. He saw The Spirit moving (or brooding) on the face of something elastic and opaque, which he calls "waters." He does not theorize on the nature of this fluid which he calls waters, but it is evident from what he says afterward that it was not the same fluid which later on he saw collected together (or condensed) into what he then calls the water of the SEAS.

It must have appeared to him that the motion communicated to the substance which to him resembled water, was similar to the motion that water would have under like conditions. How nearly correct this statement is, can be only appreciated by those Naturalists who have studied the laws of matter and its possible evolution from "Æther." They alone know how closely the visible properties of that substance must correspond to those of water.

"Æther," according to the latest scientific research, may be said to be a substance perfectly opaque, of perfect elasticity, and capable of transmitting light with small resistance. Furthermore, Science says that the motion required to produce and transmit light through æther, is in waves similar in appearance to that of water waves. Now Moses says he saw the motion first, then he heard the command, and then he saw the light: and who can deny it.

If we suppose this light was produced from the central nucleus of the Universe, will Sir William Thomson tell us how long it would take light to be diffused through pure æther from the center to the circumference of an infinite space:—so that Moses looking from an independent standpoint, could see it? Well, just such was the time required for the first day's work.

The view that Moses had of the first day's work, as narrated,

was a general view of the Universe as seen from an independent standpoint. He was aware of something which to him appeared boundless in its dimensions, and void of material substance—just such a sight as we would see any evening, if there were no lights in the heavens to light up the abyss of the skies.

The Earth had not yet assumed its present form, it was in its embryonic state a "potential" existence. The whole Universe contained (at first) nothing but æther; a substance which could have neither weight nor inertia, and yet it must have been infinitely elastic, without offering the smallest resistance (per unit space) to the transmission of force. According to Moses, MOTION was the first apparent condition that was superimposed on the elastic void, "upon the face of the waters." Motion first, and then Energy, but an energy so near to pure motion that science knows of nothing nearer. After the motion came the light. As light takes an appreciable time to travel an infinite distance, even if the medium is resistless, we are not all astonished to hear Moses say that he saw motion before light; and if he had been in possession of a London Chronometer, to have noted the time which elapsed between the first appearance of the motion and the first appearance of the light, we could then have calculated not only the resistance, but the force required to transmit the light: we could have solved problems regarding the nature of light, æther, force, and the constitution and nature of matter itself: problems with which science has in vain tried to grapple. Oh Moses, if you had been a Tyndal, or a Faraday, with a chronometer in one hand and a note book in the other, and had given us but this one exact observation, we could then have built up the whole Universe on mathematical principles, and left you to enjoy the rest of the work without a complaint. But it was not to be; and generation after generation must continue to search for Atoms, Monera, and Protoplasm: the struggle must continue; the end is not yet. But thanks be for that one clear statement, that LIGHT WAS THE FIRST SPECIES OF ENERGY PRODUCED BY THE MOTION OF THE SPIRIT OF POWER. Had it been heat, or sound, or even atoms, then your career as a Prophet would have ended: your history of Creation would then have been no more reliable than that of Haeckel.

One of the latest, truest and grandest discoveries of science is the fact that light is a mode of motion; the connecting link between pure motion and energy. We look back with pride not unmixed with sorrow, through the long vista of ages during

which science has struggled to win this noble victory; to pluck this precious gem from the bosom of nature: and yet when found, it is only a duplicate of the one the Old Man Moses has worn for thousands of years.

And God said, "Let there be light: and there was light." Noble words; grand results. Although Moses says that the word produced light, it is evidently only apparently so. Could a Faraday trained in the school of strictest scientific observation have given a truer statement? The light followed the spoken word; there is no hypothesis, no speculation, no theory given, but a clear, strict statement of what his senses conveyed to him. He heard the word but he did not see the direct intervention of God in the production of light. He heard the word and he saw the light, and he says so; but he does not advance anything which he cannot prove. This is no "Bathybius"; it is the everlasting truth for the enlightenment and edification of all ages; it is an Eternal ray of Glory from the Throne of God himself.

And Moses says the light seemed to please God, and God divided the light from the darkness; another proof of the undulatory transmission of light. Had light been transmitted in molecules of matter, not even God himself could have made a line of separation. I wonder why Moses does not say how darkness was created? He could not possibly have known at that time that darkness was not as real and legitimate an object of creation as light. They were divided: the one was called Day and the other Night, and so we find them to this day.

So ended one period of the vision; but Moses does not say that God rested until the next evening; nor does he tell us how long it took God to accomplish the work of the first day. All that we can learn is, that Moses himself only required a few hours, from evening until morning, to view the evolution of light. But we know how easy it is to look upon a map and see the whole world in a moment of time; to dream of the events of a lifetime in less than a minute, and it was perfectly easy for God, without a miracle, to show Moses the work of many billions of ages in the space of a few hours, aye seconds, for that matter.

At any rate the chronometer was not forthcoming, nor was it necessary; it was sufficient to establish the fact that the Creation was carried out in the order of Nature, as found by the most accurate observers of the present day; that the Creator himself was an individual Being, and that the narrative of Moses

shows a more correct knowledge of the sequence of events than Moses or any other mortal man could have known until a few years ago, when the researches of ages established the fact that in a true statement of the order of creation, light should take the precedence of all other forms of energy: that it was possible to separate light from darkness, and that darkness was not an evolved existence; that although light itself may be made to produce darkness, it is not a case of evolution, but one of dissolution—a negative, not a positive quantity.

But a very few years ago it would have been considered ridiculous to give an account of the production of light without heat accompanying it; but now we know that Moses is right, there can be light without heat accompanying it; and a universal light without a visible source. How easy it would have been for Moses in his day to have advanced the theory that GOD himself was LIGHT; And then how easy it would have been for Dr. Young to have made GOD annihilate himself and Moses at the same time. But the far seeing Prophet was better advised than to be caught in such a trap; and therefore we must conclude that so far as the first day's work was concerned, he still continues to hold the field against all comers: his record of the order of the first day's work of Creation, as described in the Bible, being the most likely of any, according to the most advanced science of the present day.

That after the creation of the universal æther, the first work of the Spirit of Power must have been the production of pure motion, and the first energy evolved from that motion must have been light, no scientific man of the present day can contradict; light being the only known form of motion that could be evolved before matter. Now, as this knowledge has only begun to dawn on the minds of the most advanced students of natural science within the last few years it was impossible that Moses could know it as a theory; therefore, the facts as stated by him must have been gained from observation, and such correct observation must have been illuminated by the spirit of the great Creator.

Robt. Stevenson

(To be Continued.)

“It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvellous joy.”

A DREAM.

Resting upon this quiet hill-top listening to the Picids tapping! tapping!! at yonder oak, we are made vividly conscious that the spirit is ever knocking at our hearts, only waiting for an opportunity to enter in and lead us out from the old road of superstition, into the broad highway of knowledge and truth.

As we lose ourself in a delightful reverie, we are filled with an indescribable sensation of completeness. Looking up, wondering at the cause, we behold standing beside us ONE who is to us like unto a glorious morning STAR, shining in all the fullness of perfected angelic womanhood; filling our soul with rapture not of earth, and carrying our memory backward through the long vista of years that intervene between the present and that long faded and forgotten past. Rending aside the veil that our animal senses have woven like a black funeral pall around our life, lifting us up into a heaven of happiness which words cannot describe, filling anew our soul with nectar, which we remember having drank in the long long ago: awakening within us dim recollections of an Eden long since past and forgotten; a golden age faded these many centuries from the minds of the sons of men; a time when in the innocence of childhood we wandered side by side, obeying and being guided by the Infinite Father-Mother which gave us being.

As we gaze in rapture eye to eye and lip to lip, our souls two in one, and one in two, the completed man, the immortal son of God, rising for the moment above the narrow environments of flesh, exultingly sings praise to our heavenly Father.

Hand in hand we wander backward through memory's many corridors, the good and the evil of many a life lived, many a battle fought, many a victory gained, here and in other worlds, strangely blended and balanced one against the other, bringing us to a consciousness that there is no evil. *all is good.*

We now for the first time perceive that every action of our life had a purpose behind it and was permitted by that All-wise and All-potent One who knows no such thing as chance. We see clearly and with a certainty that is beyond question or doubt, that all our trials, temptations, failures, difficulties and disappointments were for the best. All our seeming lost opportunities were simply methods to round out and develop our natures.

We now realize more than ever that men must suffer in order to develop capacities from within so that they can understand and sympathize with their brother-man; to fit them to become saviors of the world, and in time lead them to where they will become lights unto the people, so that future generations may come into a more perfect knowledge of the truth.

We now know that to the free soul there is no time, no space. Side by side we wander among those worlds which sparkle in the blue firmament above, filling all space, and are permitted for the time to enjoy that freedom, which only the soul that has been freed from the house of clay can understand. These worlds, grander and mightier than our imagination can picture, surrounded by a spiritual atmosphere which we in our imperfect state cannot penetrate, pass in rapid panoramic succession before us. Then back again to old mother earth, and we read its history indelibly engraven, as in a mirror, on the astral light.

We see it in the beginning, whirling, whirling madly; it seems to us in its cosmic state. No sign of life is there; all is silent as night in that awful solitude which appears to envelop it. Again, as centuries roll on, seeming to us as but so many moments, we perceive the first signs of vegetable life, then the lowest forms of animals begin to appear, and finally man. We see him in all his primitive purity and innocence wandering in grand forests and shady glens, happy and contented in his perfect oneness with his Creator. We behold him first beginning to use his reasoning faculties, tugging like the child he is at the apron strings of old mother Nature: delving into her secrets and slowly developing a mind and will of his own.

Generation after generation we watch him as he plunges deeper and deeper into matter, learning to reason and increasing his brain powers, but gradually losing sight and consciousness of the Spirit, which before was his only guide.

We behold mighty convulsions of nature rock old mother earth from center to circumference, mighty cities, nations and

racés rise and fall. Deeper and deeper are they plunging into the awful night of darkness, superstition and death.

As we look upon the horrible blackness which envelops the earth, we behold bright rays of light running across the heavens, piercing the black storm clouds here and there and seeming to reach from earth to heaven. These bright rays we know are the lives of grand souls who once lived on earth; men who in the fullness of time have ripened and matured; men who have long ere this finished their work here below and are now co-workers with the Holy Ones in the heavens.

These are the ones who have been persecuted and slain for truth's sake, but who loved truth more than life and have always kept alive that light which is the light of the world. As John says "He was not that light, but *was* sent to bear witness of that Light. John i. 8." Yet truly he was one of the lights.

As we gaze, we wonder if the long dark night will ever end. For answer we are directed toward the East, and as we look we perceive the grey streak of dawn slowly appearing, gradually broadening and spreading across the sky. We now know that the night has almost passed, and we realize that we are again in the present, and the dawn has broken which is the forerunner of a more perfect day than the world has ever known. The time has come where we must decide whether we will take a step higher or once more descend into matter, until in some future cycle we again rise to where we stand today. Each one must choose for himself. If the soul has ripened and matured, you will feel the need of something higher and better, not only for yourself but for the world.*

As we come once more into the external consciousness a soft voice whispers "*I am always with thee.*"

After all, this is no dream, but a reality. Those of our readers who have been following the life of regeneration as taught in this magazine and have reached that sea which we wrote about in the July No. Vol. VI. page 28, will at this passage meet the *one* who is all in all to them.† You will then realize and understand what Matthew meant when he said, "Wherefore

* We would say to those who read *The Esoteric* for the first time, that we have published a neat little book of 126 pages entitled "Practical Methods to Insure Success," which we send FREE to all who send a one cent stamp to pay postage.

† This is not true in all cases, some meet sooner, others not until they have passed through the fourth and have entered the fifth degree in the order of Melchisedec.

they are no more twain but one *flesh*. What God hath joined together let not man put asunder." Matt. xix. 6.

Many at this time experience a trial greater by far than any they have yet encountered. They are permitted for a few days, hours, perchance, to meet, and are again separated, to once more struggle on alone. Here our fortitude and strength of purpose is tried to the utmost, that yearning, which all men have, and which nothing seems to satisfy, tugging stronger than ever at the very center of their being. The poor physical, worn with many a hard struggle, would rebel, whilst the soul, grown strong through many an evil conquered, many a battle gained, marches steadily forward toward the ultimate it has fixed, and from which it will not waver. It knows that all is right, all desires and longings will be gratified in the Masters' own good time. Feeling and knowing this, it has the power to attract to itself those qualities needed for its advancement, knowing that although the battle must be fought alone, the joys of victory are for him that overcometh.

T. A Williston.

ASPIRATION.

"Fallen again! So—I give up the fight,
 What boots it to strive, if for ever and ever,
 In spite of one's utmost of pain and endeavour,
 Still to cleave to the right,
 Still to follow the light,
 One falls from each height?

What boots it? O better to climb and fall,
 To strive and to fail, to fight and be slain,
 Than to grovel content on the soul's lowest plane.
 At the spirit's clear call
 Whoso stirs not at all,—
 His cup shall be gall!"

"Few men suspect how much mere talk fritters away spiritual energy,—that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength."

HOW CAN WE MAKE LIFE MORE LOVELY?

[Written for the Esoteric.]

For a long time I have had the idea in my mind to write an open letter to the Pessimist. Pessimism is a disease, and disease is an immaterial function that can be reached and cured in two ways: First, by material aid; such as medicine, change of scene and air, diet, etc. Second, by mind activity, association with bright people, and the company of good books, that reviver of our better and innate nature.

I believe in innate goodness, in the justness of the God that handed to inexplorable nature the package labeled Body, Soul and Spirit, and I believe in trying the Spirit for the benefit and furtherance of the material.

No amount of talk upon the subject of natural depravity can compensate for the wonderful good that one pure life can demonstrate, for, "No life can be pure in its purpose and strong in the strife, and all life not be purer and stronger thereby."

Our friend is a selfish person; one who will turn a deaf ear to anything that will not be seemingly available for him. One who will open wide his mouth to breathe in the pure air of heaven, never realizing that the nose was designed as a sufficient passage for all the ozone the lungs could accommodate. One whose book-case is full of unsoiled volumes while his poor unselfish neighbor's one volume is travel stained, finger marked, and where tears of pearls have fallen over its choicest lines. If I were such an one I would trim the lamp that shed such a flickering glow over my soul, refill it with the oil of mental lubrication, and keep the globe that confined the flame free from the dust and smoke that heretofore darkened the transparency of the soul, and wherever I went I would carry that light so that even the way-faring man "tho' fool' could not but understand." Poor Tom Moore, said.

"I've a smile for those who love me
 A tear for those who hate.
 And whatever skies above me
 I've a heart for every fate."

There is a known vice in a too well developed imagination; anything that takes us by a path leading over stones, over all the rough places, making the pilgrimage of life a by-path instead of a direct route to a final goal, points to the vice instead of the virtue of anticipation, and impairs the mental and moral nature, that ought to be fed on facts, not fancies.

Then the effect of intercourse upon those who are by circumstances compelled to live with a Pessimist is beyond the power of pen to describe. They always see through a glass darkly, and the shadows on the sun are never any indication of the brilliancy behind. Their dreams by day mean nothing, their dreams by night are simply the outcome of an overworked imagination. Really insane people have asylums; contagious diseases, quarantine quarters: the anarchist is shunned, but the Pessimist is allowed to run free; and one touch upon the hem of his garment makes an impression on a sensitive mind like a letter upon a tablet of stone.

I remember of once hearing a beautiful sermon the text of which was "Wisdom's ways are ways of (righteousness) pleasantness, and all her paths are peace." You could read from the lines on the preacher's face, plainer than from the words that fell from his lips, that he had been through the fiery furnace of affliction, and, between the lines, could still read of courage for those who climb.

"Oh not only those above us on the height
 With love and reverence I greet,
 Not only those who walk in paths of light
 With glad untiring feet,
 These too, I reverence, toiling up the slope
 And pausing not, upon the rugged way,
 Who plant their feet on faith,
 And cling to hope, and climb,
 As best they may."

The disastrous effect of association with a Pessimist has been written about, and preached, the world over. But no one comes to the rescue, or makes life in the least "more lovely," by asserting the vast good one pessimist may do, in the discovery of an optimist, tho' it takes several of the latter to dispel the gloom

shed by one of the former. We need more light than darkness in this world anyway, and scientists claim that no real darkness exists; that there is an electrical force pervading all, and that gloom to us is more a condition of our readiness to grasp the deception than to probe for the light. One of these morbid creatures is often planted in the very soil where cheerfulness will flourish, and is continually being dug up by the roots to see how far he has grown, thereby disturbing the peace of all surroundings, a very little of this principle going a great way to ruffle the nature of any soil.

I believe that everyone can outgrow this selfish, morbid condition if they will only consent to lift up their heads: for the first step toward making the ideal the real, is to educate, to somehow plan life so that it represents more love and trust, more hope, more ambition, and to reflect upon the things that are and the good that has been done, and, as Ella Wheeler Wilcox says,

"I see with a spirit's insight
That many a nauseous weed of wrong,
Has root in the seed of right.
That there could be nothing better than
this old world
And the way it began.
And however dark the skies may appear,
And however souls may blunder,
That everything will work out clear,
For the good lies over, and under."

In making "life more lovely for ourselves and those at home" we pave a way for the stranger that may be within our gates; for those who lack a lovely "individual manner," and whose life is an imitative existence, for we see them every day where sham is uppermost, and yet, if the best part is out, it is a credit; and what a satisfaction it must be to look back and see others coming in our train. Some one must lead the way, and the stature of a gentle leader is like the shadow of peace on the bosom of a sunlit stream, like an echo that plays its own peculiar tune. If we cannot do great things let us do little ones; anything to make life more lovely," For,

"The current of life runs every way
To the bosom of God's great Ocean.
Don't set your force 'gainst the river's course
And think to alter its motion;

Don't waste a curse on the universe,
 Remember it lived before you;
 Don't butt at the storm with your puny form,
 But bend, and let it go o'er you.
 For the wiser man shapes into God's plan
 As water shapes into a vessel."

Be unselfish, and give the unfortunate the benefit of example and the liberty of room. Oftentimes the smallest minds need the greatest scope and fullest liberty in expansion, and the tale of a Pessimist is a tale of woe which none of us enjoy hearing; and whether we are cheerful or sad, or in the eyes of the world great or small, everyone will admit that the best food is the milk of Human Kindness. Be not proud, selfish or severe in snob.

"How vain our marks of state;
 The good alone have joys supreme,
 The good alone, are great.
 And only when we love, we find
 How far our hearts remain behind
 The love, they should bestow."

So if in no other way we can reach the beclouded soul of any that are sad or unfortunate, let us do it by a snatch of song.

"For in men, whom men condemn as ill—
 I find so much of goodness still:
 In men, whom men pronounce divine
 I find so much of sin and blot,
 I hesitate to draw the line between the two,
 Where God does not."

Josie Grover Hammond.

"We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose. and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome—have risen—are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us: 'So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen, we have found,—and in our victory behold the certainty of thy own.'"

MAN'S FREEDOM.

[Written for The Esoteria.]

"Stand up erect! Thou hast the form and likeness of thy God." "Awake! Arise! Or be forever fallen."

When we consider how the sacred writings of all times and religions emphasize the oft repeated declaration of the independence and freedom of man, is it not passing strange to observe how fond he is of his chains, and with what an agony of fear he clings to them, lest haply their rending asunder should leave him naked.

When will man arise in the might and dignity of his true nature, and, bursting asunder the chains of sloth, fear and superstition, rise, by the power of free and unfettered thought, above the weakness, passion and ignorance of mortal life?

The childhood religions of the world, in which man has, up to the present, been educated, have been to a large extent calculated to appeal to the emotions alone: and this was well while man was a child, for childhood is peculiarly a time of sensory and emotional life.

But now approaches the hour of manhood, the time for developing the guiding and controlling powers; and now should he put away the toys and fairy tales which amused his infancy, and devote his energies to the real business of his life. The child is dependent, needing some one to guide, advise, and over-watch him; therefore the childhood God of man was a personal and individual Being, extraneous to and ruling over the universe: a God who was infinite only as the passions and emotions of humanity were in Him expanded and enlarged. But when childhood and youth merge into manhood, the individual stands alone. He must lean on his own arm and provide for and defend himself. So now in the manhood of the race, the old personal, finite God is succeeded by the infinite, impersonal, Intel-

ligence; which is at once the Creator and the Created, the Universe and its efficient Cause: whose only personal existence is His manifestation as the inner life of the man.

Man does not attain his freedom without a struggle. The old home feeling of dependence; the desire to shift some portion of the burden of life onto the strong shoulders of parents or friends, is not easily overcome. There is an instinct of weakness in man, a desire to lean on some other arm, (implanted there for his preservation and defence in infancy and childhood) which is not conquered without a struggle; but which, nevertheless, is a barrier to perfect freedom. For how can the dependent be free? The old myth of the "Fallen Angels" is but an allegory, correctly representing the first emergence of the youth into manhood: and Milton's "Satan" claiming to bring with him to hell "A mind not to be changed by time or place," is a picture of the newly enfranchised man. For, rebelling against the old order of things, and realizing in himself a power able to withstand all the buffetings of fate, but not as yet able to identify that power with the power that rules and sustains the universe, he finds himself at once apparently forsaken by, and at war with, both God and man. And right here he finds the crucial test that decides his fate—Can he go alone? Man has heretofore seen in the universe a dual entity, which he has called God and man, and which he has believed to be separated by a vast and unspannable gulf. He nevertheless realizes that this gulf *must* be bridged, and he has made numberless vain endeavors to do it by the device of a sacrificial offering for sin, believing that the abyss could be bridged by the body of an innocent victim. But now at last he begins to awaken to the truth, that all Life is one, God and man are but names for two different *states* of the same Being, and that the "Divine Life" or "Christ" is but the perfect blending of the sensitive and emotional human with the immovable strength and unchanging will of the Divine.*

He now begins to realize that evil is not the result of a wilful

* The reason that there appears such a vast gulf between God and Man, the Divine and the Human, is because these words are used to designate the two extremes of man's nature; and in concentrating the attention on the two extremes, the middle connecting links are lost sight of, and the two objects appear to stand isolated from each other. The truth is, that man (meaning a being in some degree above the mere animal) is never without some degree of recognition and consciousness of the Divine within; neither does he ever rise so high as to be in no degree human. For the human is the form, the vehicle, in and through which the Spirit is manifested as Life; for Life is Spirit, or potentiality, becoming manifest by means of form.

rebellion of a knowing and responsible being against the authority of an arbitrary ruler, calling for the vengeance of an outraged God; but rather the result of the ignorance and inexperience of childhood, and to be remedied by growth and knowledge rather than atoned for by a bloody sacrifice.

Man's freedom, then, consists simply in the knowledge and understanding of his own nature; enabling him to distinguish between those permanent principles and truths which go to the formation of character and the development of the real ego, and those evanescent and trifling aims and objects which make up the sum of merely *human* life. The follies and vices which enslave the human race and render it miserable, are simply the result of man's ignorance of his real nature and relation to creation. Man stands in the valley of the human; his vision is shortened and obscured by the mists and fogs of passion and appetite, consequently he is a prey to the fears and illusions of the senses.

To be free and fearless one must be able to see with a clear and accurate vision. Man must ascend the divine heights of his God-nature, above the thralldom of the senses and the sway of sensual passion and appetites, before he can see clearly and therefore be free.

That which particularly distinguishes the human and marks it off from the Divine, is the feeling of *self*; that which makes the individual an independent entity, separate and distinct in itself, and having no real *vital* connection with any other personality. From this cause arise all the hates, discords and jealousies between man and man in all human history. Man cannot live to himself alone; the individual and the race are one, and their interests cannot be separated. Any attempt to do so must result disastrously. Hence, man finds his highest interest and fullest life in serving humanity, and love becomes the law of life. Nevertheless, while the divine nature of the individual is the divine nature of the race, and makes them vitally one; yet man has a real individuality, in that each person is a particular and peculiar manifestation of the "One Life"; i. e. the individual man represents the concentration, at a given point, of a portion of the universal consciousness to produce a definite result; as the steam of the boiler is concentrated in the cylinder of the engine that its power may become available for production.

Man is like a pendulum, the lower end of which swings

through a variety of changing scenes and states; but at the upper end there is a point (the centre of motion) from which all motion proceeds, yet moves not at all itself. This "Centre of Motion" is the highest, the Divine or God, in man. It is that true balance and perfect self-control and self-knowledge, which enables one to rise above the power of circumstances and the bondage of the senses, and see and know the real principles of Cause that lie beneath all material effects. It is the attainment of this higher consciousness that constitutes the real freedom and independence of man.

But Nature does not drop her gifts into idle laps; they must be taken by earnest striving and endeavor. If man would be free he must assert his divine *right* to freedom. He must issue his "Declaration of Independence" before he can begin his real battle for freedom.

It is that "Centre of Motion," that freedom, which we labor to have man attain; believing as we do that in that attainment *and in that alone*, lies the solution of all social and industrial problems.

Man bears a threefold relation to the Universe: his private relations with his family and fellows in daily life and business; his public relations with humanity as a citizen of a state and a member of the human family, and his relation to his God—or his highest, truest nature within himself. When he knows these, and has mastered their proper relation and balance with regard to each other, the problems which now vex mankind will disappear as if by magic. It is through the "Religious" side of man's nature that this point must first be reached; since it is there that he is most contracted, consequently capable of greatest expression.

Religion is a much abused word and has so long been associated with a sort of emotional "gush" and "cant," that to many its mere mention is much like flaunting a red flag in the face of a bull. Religion should mean simply the cultivation of the highest and best in *all* the departments of man's nature, not the abnormal growth of one set of faculties at the expense of the others.

Man must learn to depend on himself, the Infinite within; the strong disposition to lean must be overcome. (What kind of a business man would he be who was accustomed to lean on his friends for advice and support on every trifling occasion?) The prophet of old had learned this truth when he said: (Isaiah 63.

5.) "And I looked, and behold there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." How shall man depend on the old God of his childhood, who was a being entirely distinct and separate from himself, on whom he might not be able to retain his hold, or who might hide His face in clouds or withdraw it in anger? No, he must have a *sure* source of help in every time of need, and he can find that in no being who is in any way separable from himself.

Man does not want an "armor," an outside defence which repels friend and foe alike; neither is such a defence safe, for an armor implies something that *may* be broken through, that *may* collapse and leave him defenceless in the time of his greatest need. He wants an inward strength of character, that shall be like a strong stream flowing outward from a centre that not only repels all corruption but purifies far and wide.

The scriptures say that God made man in his own image; but does it not rather appear that the saying should be reversed? For man has always made his God in *his* own image; and not only that, but he has nearly always chosen an inferior sort of manhood as a model, so that man is always, in his highest and best feelings and impulses, a little better and more advanced than his idea of God. He generally gives his supreme Deity such a character that he is constantly obliged to find excuses and defences for His acts: and an excuse is always an accusation or a confession of inferiority and fallibility. For it is never necessary to excuse the greater to the less. These things simply show the innate persistence of the idea that man has within himself that quality which is capable of judging, and is therefore superior to any and all things outside of himself. For the less is judged of the greater; not the greater of the less.

How is it possible that man should be free and perfect, while the power that he worships is subject to changing emotions and moods; as anger, affection, hatred, scorn &c.? No, the supreme Freedom and Perfection "Knows not wrath or pardon; Utter true its measures mete, its faultless balance weighs." What then are the means to attain to this freedom? Simply to covenant with your God—in other words to unreservedly devote your life and energies to the cultivation and attainment of the highest and best in your own nature. But how can man be free when he is bound by a covenant? In order that a man should do the *very best* of which he is capable, he must concentrate his

energies on some one thing—his “eye” must be “single.” But to be free at the same time necessitates that that object should be the highest and (or) holiest: for only the highest overshadows and includes all else, and only in wholeness is there freedom.

The “Philosopher’s Stone” is the precept “Overcome evil with good”; and the secret meaning of the saying consists in the fact, that as there is not and cannot be such a thing as absolute evil, all evil owes its existence to the good which is inherent in it. So if one extracts or separates the good from the evil, the evil must perish, having no vitality of its own. Hence, to see and appropriate only the good in everything is to overcome evil.

A man’s worst besetting sins always spring from those qualities which are capable of becoming his greatest helps if put to their normal use; his most fatal weakness is always the source of his greatest strength—when touched by the magic of the “Philosopher’s Stone.” Two great causes which operate to prevent man’s seeking his freedom through the media of self-cultivation and restraint, are the fear of death and shortness of life. When man commences to get into or past middle age, he believes it is hardly worth his while to commence a work of that character, which seems to call for so long a period of time for its accomplishment, and which he can only continue a few years at most and is liable to be cut short by death at any moment. He therefore passes the time in idle indifference, or in vain hopes of a more favorable opportunity in the, so-called, “future life.” This is folly; each man has “all the time there is” whether it be only a few years of this life or all eternity; every man is equal to his brother in regard to duration of time and extent of space—he has all there is. There is no “Future Life.” Man lives only in the *now*, and the future is his only as it becomes the present. It is not what man intends to be and do in the future that can save him, it is what he is and does *now*. For what he is (in his heart) that he will be: “Whatsoever a man soweth, that shall he also reap.” It is because of this eternal *present*, which bounds all life, that the scriptures so strongly urge the utilizing of today. “*Now* is the accepted time,” “*Today* if ye will hear His voice,” &c. Unless a man works in the “*Now*” he never can work. As for death, that is simply an incident, and cannot affect one’s progress or life. If man would really be free—free to be what he wills to be—he must be absolutely indifferent to duration of time and to all material

changes—even including death—and content to do his work *now* regardless of past records or future consequences. The gospel of the “*Now*” is the only salvation for man.

If one believes in a personal God, why not remember that a God of justice and love will never allow any of his creatures to perish, as long as their forces are turned toward him with an earnest desire, even to the farthest verge of eternity? If one believes only in the Impersonal, he should remember that *good* cannot perish, and that as far as he identifies himself with the good, he has immortal life.

Duration of time is one of the illusions of “*Maya*,” and has nothing whatever to do with “*Eternal Life*.” “*Eternal Life*” is a state of being, not an expression of duration, and that state is simply one of harmony and “*oneness*” with the Universal Life.

There is no arbitrary, stationary state of perfection which you must reach in order to have eternal life (since *life* is progress); it is simply a singleness of aim, a purpose of polarization toward and harmony with the Highest, i.e. the possession of the Divine Will, that constitutes immortality. It may be obtained in a moment of time, though it may require years to so realize and work it out as to have the abiding peace of perfect knowledge.

The pursuit of happiness, for its own sake and as *the* object of life, must cease before man can attain perfect freedom. Happiness is not the end and aim of life, as some appear to think, it is only an incident: and man must pursue his real object without regard as to whether he is happy or not. In other words, absolute indifference to everything except the attainment of *the* goal is necessary. Perfect self-knowledge and self-control is the goal; and, though happiness is inseparably joined with that state, yet that state can never be attained by making happiness the object of pursuit.

E. G. Johnson.

Wisdom cometh not suddenly; as darkness goeth away, light cometh.

Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely.

To know thy Father, O man, who hath learned this? They profess Him in words, but they belie Him in their behavior.

—*Oahspe*.

DEVOTION.

There is no one principle of greater importance to the soul living the regenerate life, than this.

This word has two applications: First, the devotion of one's life to the maintenance of a principle to the sacrifice of all else; the second has been defined as "The sincere desire of the heart." But prayer, properly speaking, and the only effectual prayer, is, when an undoubted consciousness of need arises in the soul. Prayer can find expression only when there is no other hope but in God as the source to look to or expect help from. With these conditions active, the truly devout soul, in the first meaning of that term, will find within themselves, faith; and the supply is certain to come, providing the devotion is in harmony with the fore-ordained purpose of God: for God could not grant a thing that would cause chaos in the working out of his object in creating the world; neither can the prayerful soul feel the need of, therefore cannot get the faith to ask for anything that is not in keeping with the original purpose.

The true devotion is, first, to know the will of God. To do this, one must keep constantly active the prayerful desire to know the will of God concerning oneself, or, to some minds, to know the truth—the true method of life—and with that knowledge an unchangeable purpose to live in harmony with it. This done, the prayer will always be answered, no matter under what circumstances one may be placed. This has proven true in all ages of the world, and through this fact the book student has discovered that all the Bibles of the world are essentially the same; and large volumes have been written showing the parallels in all the most ancient Bibles with ours, while multitudes of evidences in the experiences of human life might be cited in proof; but we believe this fact is too well known to need further proof.

There are thousands of devout souls in the churches, and, with few exceptions, they are believers in divine guidance and instructions in all the essentials to salvation. We have stated in former articles that certain beliefs have limited God to only caring for their "Spiritual welfare," and that they have been taught that it is not necessary to know anything, only to believe that "Jesus saves you," without knowing the true methods of life and living in harmony with them. Jesus promised you the Holy Ghost, the Comforter, "he shall guide you into all truth" and "will show you things to come"; that is, not only would this Holy Spirit give you a knowledge of ALL THAT IS (for truth is the facts concerning things that really are) not just enough to save your soul at last, but "All Truth" and not only that, but make prophets of you by "showing you things to come." Some believe the time for prophecy is past. If so, why is it? Oh, says one, he did not mean that!! Would you accuse him of not meaning what he said? We believe he not only meant what he said but knew the laws he was teaching, and that he taught nothing but God's laws, which are eternal, like his own great nature.

There are truly wonderful things in store for those who believe God and are willing to commend their life with all its hopes, desires and aspirations to his guidance, and are truly desirous of being led into all truth. But how can the Spirit lead you if you have your stakes set and yourself walled in, and absolutely refuse to leave them? The Spirit of Truth will lead none but those who feel the need of it, and who will follow like a child would place its hand in the hand of its father and follow confidently wherever he leads. This, many think they are doing when really they are following only their own sensations, produced by an ideal devotion.

While such may appear to be exemplary christians, they really are mere sensualists, diseased in body and mind; and although they may never fall a prey to any outward vice, yet sooner or later they become burthensome charges to others and die almost imbecils. Is this knowing the truth and being in de free thereby? No!!!

Now we ask you to unite with us in a prayer for knowledge: not to pray verbal prayers once a week or once a day, but to keep the soul's yearnings always active: yearnings that would cause expressions like these, O for a perfect knowledge!!! O that I might have a complete understanding of the laws of God — of his great nature and his will concerning me! O God, and

Cause of the Universe, that I might know thy will concerning me, and I WILL LIVE IN HARMONY WITH IT!!!

Are you afraid to do this, afraid to promise absolute obedience to the guidance of the spirit of God? If so, you are not a christian, neither are you willing to live as well as you know. You really do not want knowledge, or if you do, it is only for selfish purposes. If you think you are really honest in your desires to live in harmony with God and Spirit, try to pray this prayer, and to really feel and desire what you say when you promise absolute obedience to the guidance of God's Spirit; then examine your feelings, and see if there is not always some fear or reserve. If there is reserve, then you are not willing from the soul, to leave the sensual world and live a spiritual life. But if you are intellectually desirous of yielding all to live in harmony with the spirit and you find that within you which refuses to acquiesce in the promised obedience, then persevere, and eventually you will be able to promise with every feeling and thought of soul and body. When this is accomplished then you will enter the path, and will begin to receive instructions from Angels sent for that purpose: although you probably will not know of their presence, except that your mind will be enabled to think thoughts you never could think before.

The promises of God are far more literal and certain than many can now believe. There is no one thing in human thought of more importance than this (in fact it is the only hope of final perfect attainment): *That ANY soul who dedicates their life to their own highest ideal of God and trusts absolutely in God WILL BE PERFECTLY PROTECTED AND GUIDED in all matters of importance; even though they may be unconscious of it, their mind will be directed and controlled, and if they are about to err they will be made to know it by the fluttering of the heart or by a mental consciousness of the error.*

God has not lost his power to lead and guide his people, and "He will not give his power to another"; that is, he will not allow anyone who thus dedicates their life to him to be deceived by evil spirits, or anything else. That is why the prophet Isaiah was commanded to say of the "Highway of Holiness," "The way-faring man though a fool SHALL not err therein"; for whoever can, from every consciousness of their being, dedicate their life to God, will find that Holy Ones from heaven will take charge of their life, and if they err it will be because they so desire it. Now these facts are generally recognized in the chris-

tian religion: and why is it that they are not more generally incorporated in the lives of those professing to be christians? The only reason to be found is they have been taught that these things are spiritual i.e. IDEAL and not the real facts of life. Thus they have made VOID the law of God by their traditions.

Now, how many among the hundreds of thousands of the most devout christians are willing to unite with us in an honest soul prayer for Divine guidance? Not to follow me, or "The Esoteric," but "The Holy Ghost." You believe in Jesus and his promises? Yes!!! Then are you not safe to promise obedience to the guidance? not to be guided by me or The Esoteric, but by the Spirit, which Jesus promised should "guide you unto all truth." and said, "Ye shall know the truth and the truth shall make you free." Are you in doubts and fears? "He that fears is a servant of fear." If you would be made free, cast away all fear and seek guidance from God. Can you not trust him? I can: I have proved and found him trustworthy, fulfilling all his promises perfectly.

From this word formation, "I have proved and found him trustworthy" many may conclude that we have the same narrow idea of God and his proceedings among men as we have so frequently heard expressed in our childhood; but I say this from the standpoint of law, while the word formation is in harmony with the reasoning mind.

Now, we believe that God is Spirit, and, as the Bible says, "Is the fullness that filleth all things"; that is to say, that there is no fullness of anything unless it be filled by the Spirit of God, i.e. God is all that is with which to fill immensity. The laws governing our thoughts, feelings, emotions and desires are but the reflex of the mind of the Creator, and those principles or laws that would call out our love, our hate, desire or passion, originate in the same great source — our Creator — God. Because of this, when we apply any of the methods, so natural to the child, of calling for the help needed from the parent, it will so perfectly react, and, so to speak, reverberate throughout the soul of the universe, that it will bring the desired result.

The effort that we have made herein to stimulate faith, is also based upon the above facts, that we, being created of God or by God, are a part of his being, or body, so to speak. Now, if any one of us, by any means whatsoever, were made to believe without a doubt that we could not move our hand or our foot it

would become a fact to us. That is all the power there is in the psychological influence of one mind over another. We have seen persons made to believe that light was darkness and darkness light, and that heat was cold and cold was heat; in fact, everything and anything that the will of the operator designed, no matter how ridiculous.

Through having been taught for many generations that there is nothing save that which is revealed through the five senses of the material world, we have really psychologized ourselves so that we cannot use the most normal principle of our being, which, in reality, is the true spirit of devotion. The physical phenomena of devotion, seen in the material world, is in the act of the babe nursing its mother's breast.

We are all babes yet, every one, in that sense, for we could not live one hour without drawing the life-giving elements from Deity. Now, if there is any way by which we can bring you to realize that the sincere desire of the heart—prayer of the soul—is only a means by which one function of the body can be brought into normal action with another, and all with the mind, and cause you to realize the folly of looking for light in darkness or for pleasure in self-destruction, or in other words, if we can be of any assistance to lead the mind into a correct understanding of the relations of mind, thought, and feeling to the source from which all came, and that they are creative factors in the hands of the Infinite, then we shall be satisfied: for this will open the door of the kingdom of God; that is to say, it will remove all barriers between our consciousness and understanding, and the consciousness of the Infinite mind, and its ruling powers.

THE PATH.

There is a Man within:
 Face upon face, mask upon mask.
 A central I co-ordinates them all,
 And lives with each Idealism, till,
 It frees itself as from incumbency,
 And lays aside a self, a mask, a shell,
 A once loved home, which, made immortal now,
 Would be a prison and a hell.

The sad deep word of being is "Farewell".
 The sweet strong word of being is "All Hail".

The Christ and central essence of the Man
 Goes with the one, but in the going comes;
 And Lo! we are a Real, finer far
 And nearer to the Soul's great center Star.
 Farewell: All Hail: these are Christ-words, and plan
 The progress and the freeing of the Man.
 Each mood at one with lingering, or the look
 Lot's wife cast backward, is an evil spell—
 Power of Persona. He is King who *can*;
 He the Magician — one with love and Book.
 Moods fall aside and give this free-man way;
 His *step* is prayer; he needeth not to pray.
 Step then! Will then! In patient will exhaust
 All circumstance and grace! Fall at thy post!
 Thy Mother-earth will take thy falling frame,
 But thou hast gained thyself — a prize of cost.

— E. J. Howes.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Sewanee, Tenn., June 10, 1892.

Mr. H. E. Butler.

Dear Sir:—Please answer a few questions for a student.

- 1st. Does an Esoteric College exist?
- 2nd. Are there correspondence classes?
- 3rd. Should by chance an accident happen at night interrupting the "regenerate" life, is it unwise to continue the "sitting" for understanding and light? (Esoteric Vol. I. page 412.)
- 4th. Should the "Elixir of Life" be taken regularly?
- 5th. Will one hours' "Elixir" and one hours' "Sitting" each morning—4 am. to 6 am.—suffice for practical advance? or should the Memory tension drill be added for a half hour?
- 6th. Are there any classes or circles in New York City?

Yours Very Sincerely,

Kenneth S. Guthrie.

Ans. Dear Sir and Brother:—I regret that you have not kept yourself posted in the Esoteric movement, for we most firmly and sincerely believe it to be the all-important movement of the culmination of this age, and that not only continued life in the body, but an uninterrupted consciousness in the soul, here

and hereafter, depends upon the correct understanding and practical living of the teachings of this movement.

Now as to your question "Does an Esoteric College exist?" We answer, yes; but none can gain access to it without passing through the preliminary school of the Esoteric Colony and College now located at this place.

2nd. Ques: No, not now.

Those who wish to reach the highest goal of human attainment, can do so by a careful study of that which we have already published, and by ultimately passing through the Esoteric Colony and College. There has been enough given already in the books and in The Esoteric magazine to lead any earnest, zealous soul up to the fourth degree of the eternal order of Melchisedec.

3rd. Ques: In case of an accident of that kind the sitting would be of very little consequence to you other than to keep your mind focalized on the objects you have set before you, and on God.

4th. Ques: "Should the 'Elixir of Life' be taken regularly?" Yes, emphatically, but the connection of your question would imply that it is something separate from the regenerate life, which it is not. They who have developed high enough to know what the Elixir of Life is, know that no person can partake of it at all until they have passed the flaming sword at the east of Eden and again entered the Paradise of God, which is impossible to any until they have passed the liability of any accident at night (of the loss of the vital fluids). For the elixir of life in the Oriental Cult and the tree of life in our Bible is one and the same thing, and none can know it from experience until they have conquered "The old serpent, the Devil and Satan that deceives the whole world" (the controlling power of the animal sex-passion).

5th. Ques: If you could take an hours' elixir you would not need the memory drill, but as you evidently do not yet know what it is, it would be wise to use the memory drill as referred to by David Lund in letter on page 31 of July No. Esoteric.

6th. Ques: I do not know of any, but by publishing your address to this letter you may hear of some.

Ed.

Orlando, Fla., June 20, 1892.

H. E. Butler,

Dear Sir and Brother:—Where does the belief in reincarnation come from? I see much in it, but much that I cannot comprehend. How about so-called inherited traits, and the "sins of the parents" being visited upon the children even to the third and fourth generation? Can this be, if (as Karma says) a man makes his own destiny? In this case we would (properly speaking) have no ancestors, would we? If you can throw any light on this subject in the next No. of *The Esoteric*, I shall be glad.

• • • • •

My constant prayer is for "Wisdom, that I may know the Truth," and do it and live it, but it seems a long way from me. However, I shall keep trying. It is not in my thoughts for a second to turn back from the Path to which the Esoteric teachings point me.

Yours Very Sincerely, H. S. J.

Ans. Dear Sir:—You ask me where the belief in reincarnation comes from. It is one of the truths brought down from the Golden Age, and was so thoroughly believed by everyone, at the time of the Prophets, Christ, and the Apostles, that they never made any effort to argue the question, but whenever it was referred to it was as to an established fact, well understood.

As to your question regarding inherited traits, etc., you fail to perceive the difference between the reasoning mind, which belongs exclusively to the body and its qualities; and the nature of the soul, its mental tendencies and qualities.

The body inherits the condition of the parents, and the soul needs the experiences that such inherited conditions would produce, therefore it comes into a body with those inherited tendencies that in no way belongs to the real man or soul, but, having the experience in these things, the soul gains that which it could not obtain under any other circumstances.

Truly, man does make his own destiny and build his own Karma, for Karma as taught by Theosophy is a misnomer—is not true. Karma is made up wholly of the loves and sympathies of a lifetime that has entered into and become a part of the soul-consciousness: and, as it is the loves and sympathies that direct and control the incarnation, in that the soul at the time of incarnation is attracted to those conditions which it loves,

love is the cause of choice; and the choice of conditions brings the soul into them and enables him to learn, in view of the higher ultimate, whether they are good or evil. Therefore, the mind, (reason) in view of that ultimate, is made to know by experience whether it was loving the good or the evil: for good is that which brings good results, and evil is that which brings evil results, and both are relative to the objects in the mind of God for which we were created.

As to your difficulty in conquering the losses, we can only say, persevere with all the diligence within you, constantly resisting unconscious sleep; follow carefully the practical methods as given in the pamphlet, also Practical Instructions for reaching the Highest Goal of Human Attainment, and if you properly appreciate what you are laboring for, it will give you sufficient determination and effort to attain the goal.

With many who have inherited weaknesses in the direction you speak of, it is a very costly and tedious struggle. I have known men to struggle with that monster for eighteen years before they gained control of it. This condition is inherited through the parents being very injudicious, with a strong, active generic power, but where the parents were very chaste and had an innate hatred to excesses in that direction, the children would succeed from the beginning of their efforts without much struggle. But all who will, can overcome any and all inherited tendencies and obtain the goal, through carefully following the methods already given through Practical Instructions.

Ed.

Kingston, Ont., Can., March 14, 1892.

H. E. Butler,

Dear Sir:—Atheism would describe my attitude in relation to religious questions, yet I am always glad to receive the "Esoteric" for it presents in a natural manner those things which are supposed to belong to the supernatural realm. You attach a new meaning to the word God, which removes much of the mysticism with which it is usually regarded. The "Practical Methods" appeal to the common sense and I heartily endorse them. I will distribute a few, for it is sad to see people living in ignorance. But it is sadder still to find them indifferent to all that makes life worth the living.

Sincerely,

A. C. Knapp.

Evanston, Ill., June 30, 1892.

Mr. H. E. Butler,

Dear Sir:—The Esoteric teaching is just what I have been waiting and longing for for over fifteen years. God speed you in your labour of love.

The enclosed lines were written when I was a boy 14 years of age.

I remain.

Yours Faithfully,

Lewis R. Borland.

GOD IN NATURE.

Art thou the God whom we adore?
 Tell me, Nature, tell me more.
 Is God in everything I see,
 In the flower and in the tree,
 In the earth and in the stone,
 Art thou God and God alone?
 The air I breathe, can you tell
 My thoughts, my inmost heart so well?
 Ye winds that passeth to and fro
 My every action do you know?
 And do the stars in Heaven look down
 To give the earth a smile or frown?
 Oh tell me, Nature, can it be,
 Is God in every thing I see?
 The answer came: Alas, to some
 I am forever deaf and dumb,
 But every Heaven-born child can trace
 God's own image on my face.
 In glorious majesty I shine,
 A mirror, of a love divine.

Lewis R. Borland.

Denver, Col., June 27, 1892.

Mr. H. E. Butler,

Dear Sir:—If it will not be too much trouble will you please tell me the meaning of what I saw during one of my sittings? It is only one of many beautiful things that I get along the path of these grand truths.

While concentrating I seemed to rise into a white light. In that light I came face to face with a middle aged man with long

white hair and beard. We looked at each other and then I passed on, and soon came upon a band of maybe a dozen of the same. They did not seem to see me. Were they what are called the Masters?

If one has power to still the pains of the body, will not the same power in time make the body whole?

I sincerely thank you for all that I have gained through your beautiful teachings.

Respectfully, M. A. Preston.

Ans. Dear Lady:— Answering your question as to whether those you describe as having seen, were the masters or not, I have only one means of judging on your description, for once we get to know them there is that in the face of "a master" that you will always recognize without mistaking it. But in the absence of that most unmistakable evidence the fact that your soul was reaching out toward God in that pure childlike devotion, thus, with your eye fixed on the deific centre, you, so to speak, started toward God, and the first one that you saw on the road was one who was surrounded by a pure white light. Now, none are ever surrounded by that pure white luminosity but those who have made masterly attainments. True it is, that in the spiritualistic realm there are many of a very low, base order of existence who can surround themselves with a phosphorescent hue sufficient to deceive any but those who have seen and know the white light. The fact that they did not notice you was no indication that they did not see you, for in that world where these live, people never talk unless they have something to say.

This, it seems to me, is a very beautiful beginning for you and ought to give you a great deal of encouragement to persevere in the way you are going.

To your question "If one has power to still the pains of the body", etc., I would answer yes. *Ed.*

Lost Springs, Kan., June 28, 1892.

Mr. H. E. Butler,

Dear Friend and Brother:— Why is it that when I sit to meditate there is an extremely warm feeling begins at the back of my head and runs down my back to the small of my back? Is it an indication of improvement?

Your co-laborer,

Mary E. Ziders.

Ans. Dear Lady:—You ask if the above experience is an indication of improvement. Yes, it certainly is, in two ways: First in the regeneration or storing of the life energies, and second as an indication that you are beginning to be able to send the life currents through the body at will. The lower or base brain governs and controls the life forces in the body, and when you begin your sitting it at once forms a direct connection with the stored energies in the reins. That connection between the mind and the stored energies gives a consciousness of heat. Now this simply expresses the fact that so far all is in readiness for practical use: like as if the horse were harnessed and put before the wagon, the lines placed in the driver's hands and the horse patiently waiting the driver's command to go. Your life is the horse, your body is the vehicle; the front brain and perceptive is the intelligent driver. Now if you wish to turn those life elements into any part of the body you can send them where you will (See Practical Instructions Vol. I. page 414).

Some persons who generate life very rapidly, experience much inconvenience from the burning of the palms of the hands and the soles of the feet. This is because the ordinary, or the former course of the life currents has not been changed, the intelligence not having taken command of it to direct it. Much inconvenience is experienced in various ways by different persons, owing to the lack of proper attention to this point.

Ed.

Chicago, Ill., Jan. 28, 1891.

Editor Esoteric:—Your magazine has been to me and to my son so pre-eminently The Gospel of the Higher Life, that we deeply feel our debt to you, and, though "silver and gold have I none, yet such as I have give I unto you,"—my gratitude and my wish to serve you.

For twenty years I have been trying to find the higher life; trying as christian, as wife, as mother, as neighbor, and as humanitarian. It is about seven years since I began to seek it through definite and systematic training of the will.

I could write a large volume of the experiences of those seven years. At times I have suffered until I longed for physical castigation as a relief from the mental agony I endured. I thought of the Saviour's crucifixion as a *relief* and I *longed* to have the nails driven into my quivering flesh, that so the anguish of the unapeakable might find expression. Two years ago, while yet

the "bloody sweat" of tortures tongue never told made existence terrible, I seemed to hear, out of the Silence, the voice of the Soundless, saying, "Wait two years: In two years death will end all."

At once I began the most frenzied preparations for my children. This, that and the other thing, must be done before July 1891, for that was to be the limit. Ah! what struggle, what toil, what weariness, what despair I endured! At times I knew the awful isolation that made me feel as if I lay alone in a grave, a living, conscious entity shut out alike from the company of the living and the dead. At such times I called upon my children to come and touch and hold me, yet they could not reach the desolation of the soul. They were with me yet I was *alone* and they were shadowy unrealities.

At such times I said "God is good, but God is a law and I have missed the law. The tortures of the damned are upon me." Then my children would read the Bible to me: "Let not your heart be troubled, ye believe in God, believe also in me." After a little I would sleep and this sleep saved me from insanity. These alternations of anguish and exhaustion, of wild crying for help and secret longing for annihilation, continued, growing less and less violent until the 12th day of this month of January, when I was born again.

It happened in this way. I was walking along the street thinking of business matters and domestic cares, when, all at once, a great wave of music burst over and around and under me, and lifted me until I was exalted into a state of rapture that no mortal could describe. It was so new a revelation to me that I was dazed, and could only listen to the wonderful music whose words were "Weeping may endure for a night, but joy cometh in the morning." Oh that word joy! How the music filled and swelled and interpreted it until I said with sudden recollection "Ah! I see!! This is death; I have died. No flesh ever tasted rapture like unto this. When and how did I die? Where is my body? who is taking care of that? Then I began to understand that I was drawing my body along by a fine almost impalpable current, as a child might draw a toy wagon by a slender thread. There it was, walking along with automatic insensibility and I, the Immortal me, in glory. Oh the marvel and mystery and utter blessedness of that experience! I was an angel and the rapture seemed greater than I could bear.

I reached my destination and spent several minutes working my fingers back and forth to put life and meaning and purpose into them. I seemed to have tasted the glory of heaven and to have received sufficient refreshment to be willing to do my work on earth with joy and praise and peace that indeed flows like a river.

I am so joyous I suppose I seem frivolous. I have tried to understand, or rather realize the old pain and anxiety and anguish, but I cannot. It is indeed morning, the morning in which "joy cometh." Oh the reality of the promise: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

My wish now is to make this great gift serve the world. I feel that I have indeed "passed from death unto life"; yet I know how it feels to die, what it means to feel incapable of pain and unable to understand, that is, realize sorrow as I once did. My experience is so wonderful that I despair of making it intelligible. I am still poor, still working for a living, still surrounded by the "many things" it is natural to be "anxious and troubled about." yet, as "in the twinkling of an eye" I have been changed and exalted until I feel that nothing could add to my happiness, and nothing could take it away.

If there is anything waiting for me to do that you can suggest, command my services and fidelity as a grateful return for the thoughts I have found in your valuable "Esoteric" magazine.

Truly Yours,

Lucy.

Santa Rosa, Cal., July 23, 1892.

Esoteric Publishing Co.,

Dear Sirs:—I would like a position as house-keeper, or to do light house-work in a small family among the readers of The Esoteric. I notice that you do not advertise in the magazine but would you make an exception to the rule? My motive in this is to be with people who are in sympathy with the cause, so as to learn as fast as possible, and, as I have to earn my living from this on, am anxious to begin as soon as I can get a good place. If I can find such a place will stay as long as the people wish me to. Would like to get in with elderly people if I

could. I could not very well leave California as the expense of traveling would be too much.

Yours Fraternally,

Mrs. R. M. Boynton.

We publish the above letter as received, having no information concerning the person other than is furnished by the letter
Ed.

BOOK REVIEW.

A Daughter of the Druids, by A. K. Hopkins. Published by the author, and for sale at our book office No. 1682 Washington St., Boston, Mass. Price \$1.25.

It is unnecessary for me to recommend this authoress to our readers, as many were highly pleased with those well written and peculiarly interesting articles entitled "The Voyage of the Argonauts" and "Symbolism of the Zodiacal Signs" that appeared in Vols. III. and IV. of *The Esoteric*.

The book is elegantly written, handsomely gotten up, and put in story form so as to make it more interesting to the masses, and is well intended, we believe, as a leader to lead the minds of the people into the study of causes, and the more subtle influences of Nature.

While we admit that she goes deeper into symbolism than we would be prepared to accept, yet we feel the book would be truly profitable for any and all to read.

There is at this time coming into existence a great number of valuable books, born of the spiritual culture and development of the souls of men and women, in this, the close of the 19th. Century; books that are intended to lead materialistic minds desiring knowledge, from their low estate up onto the plane of those most advanced and cultured, and this book under consideration will compare well with any of the others. Notwithstanding its subject is mainly symbolism of the stars, zodiacal signs &c., &c., yet many will find it a door opening out into something of vast importance.

EDITORIAL

PRACTICAL METHODS TO INSURE SUCCESS, notwithstanding they have not been advertised at all except through *The Esoteric*, have been in continuous demand, until the first edition of five thousand is nearly exhausted.

The means placed in our hands for their publication has not quite covered the actual expense of same, and the aggregate amount received for postage has only a trifle overpaid the expense of sending them out. The demand for this pamphlet is increasing with every day's mail, and we are receiving appreciative letters from many people who have never before heard of the Esoteric work, giving evidences of the important work the pamphlet has already begun to do; but we have not the means in hand to get out another edition, which should be done at once in order to meet the demands. If we had the means to have the plates reset and corrected, then to have at least one hundred thousand copies printed at an issue, there is scarcely a newspaper in the land but would give it a free notice; thus the work would spring up before all people at once, and to every one who now partakes of the benefits there would be thousands.

In the June Esoteric we mentioned that we intended to begin a united movement in the spirit of devotion with the beginning of Vol. VI., but my amanuensis having been necessitated to go away, together with several other unforeseen obstacles has prevented our doing several things we had purposed to do in the way of magazine work. This will also have to be sufficient excuse to our correspondents for the delays in answering their letters.

We take this occasion to thank our friends for the many good letters we have received, for we feel that they form one of the most profitable parts of *The Esoteric*, if not indeed *the* most profitable part. We hope our friends will continue to write out their experience, suggestive thoughts, &c., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

Owing to the fact that we do not wish to publish letters, no matter how valuable they may be to the world, without permission of the writer, and as many write to us without stating that they wish their letters to be kept strictly private, and as many are reticent about saying they are for publication, therefore we will take this position: All letters sent to us and not marked

strictly private, or at least not mentioning that they are not for publication, we will take the liberty to publish; and where persons do not mention that they desire their names withheld we will also publish the name. But our friends may depend upon it that all confidential communications will be kept strictly as such.

Several persons have written us that they are truly interested in *The Esoteric* but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: **Any person sending us three dollars and two NEW SUBSCRIBERS, we will (if they so state their object) send them the magazine for one year. But it must be two new subscribers.**

To those living outside of the United States or Canada, the subscription price is one dollar and seventyfive cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

We do not feel justified in paying for contributions for *The Esoteric*, as our work is purely educational and benevolent, and we trust that those who are also benevolently inclined will continue to aid us.

All our subscribers who desire the "**CONTENTS and TITLE PAGE**" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.— We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

ERRATA— On page 28, fifth paragraph fourth line reads "but those who are able" &c., should read, and are able, &c.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. VI.]

{ *III* }
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[No. 8.]

CREATION. FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION. GENESIS, CHAPTER I.

Verse 6: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Verse 7: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Verse 8: "And God called the firmament Heaven. And the evening and the morning were the second day."

The above as described in the Bible is the second days' work which Moses saw in his vision from the evening till he awakened in the morning; but from the text it is evident that the real work in hand by the Creator had not yet been completed: God had not yet pronounced it "good." Some Commentators think that the ninth and tenth verses have been transposed, and ought to have been included in the second days' work; and it is quite possible that in the original it was so, but that in transcribing and re-transcribing from age to age, from Moses to Ezra, the transposition had been accidental; but happily the text does not say that what Moses saw the second day was a completed work.

The second portion of God's work as it appeared to Moses was the "Firmament."

And God said let there be a "Firmament," specifying both place and purpose; the firmament to be in the midst of the waters which Moses saw moved, and by which motion light was transmitted. As we have already shown, the water which will transmit light, and the waters which Moses saw, must be the same substance: and in the scientific language of the present

day it is called æther. The "firmament" was therefore placed in the midst of the "æther," dividing the æther from the æther, i.e. the æther under the firmament, from the æther above the firmament.

We must remember that the narrative states what Moses saw; and most noteworthy is the fact that this firmament was not evolved like light; the word of God did not appear to Moses to be sufficient for its production: it required the direct interference of God himself to make this structure.

Now what does Science know of the position, or even the existence of such an edifice? a "Firmament" dividing the Æther. Astronomy talks of the "Ecliptic," "Zodiac," "Meridian," "Horizon," and other imaginary lines or sections, or zones; now it is evident that the firmament must be a zone somewhere in the universe separating the æther, (if it has an actual existence at all).

That it includes the Sun and Moon, and all the visible Stars is certain; because, further on, Moses says that these were placed in the firmament. That it is destitute of the fluid which Moses calls water (or apparently so) should be the case.

We began by supposing the waters to be æther, and by following Moses we are forced to acknowledge that although there may have been æther at one time in the interstices between the whirling masses which we call worlds, that now, according to Moses, its existence has been removed and a "firmament" put in its place. Now for the last fifty years, the existence of this æther (where Moses says there is none) has been an absolute necessity to the scientist, and here for the first time is a direct issue raised between Moses and the scientists, and who shall decide? As science has no positive proof of the existence of this æther between the heavenly bodies, we can only deal with probabilities in discussing the question.

Moses says that at first an elastic medium did fill all space, but, that afterwards he saw that fluid separated by a more ætherial or heavenly zone, which differed from the æther in appearing stable without the vibratory wave motion of the æther; that, in fact, the wild waste of waters which he saw at first had been spun and condensed into worlds, leaving a vacuous space or zone, which appeared to him to contain no fluid. The probability of that statement is very great, because, before the worlds were made, the matter of which they are composed must have been in a universal attenuated condition, such as the vibrating

opaque fluid which Moses saw illuminated by the evolved light, from the superimposed motion of that fluid. And it is a most remarkable coincidence, that within the last two years the most advanced scientific specialists on that subject, are beginning to doubt the existence of the æther as an infinitely elastic fluid, and think that attenuated gas would answer the purpose just as well: and it is a question in the minds of some if even attenuated matter is necessary, and whenever they can establish the fact that a vacuum will act even better as an inductive medium, than either æther, or attenuated gas or any other fluid, then science will have solved the great problem of celestial philosophy, and science, nature, and Moses will form a threefold cord that no skeptic will ever break.

It is but yesterday, comparatively speaking, that Crookes and others established the fact that light cannot be produced in a perfect vacuum. That although the vibrations which produce light may be transmitted through a vacuum, the light itself is not transmitted unless some kind of radiant matter is present. The same holds true in the case of heat. The Earth receives a vast quantity of heat from the Sun, yet the heat itself does not pass through the interplanetary space; the "Force" not the "Energy" is transmitted through the vacuous space. And according to my interpretation of Moses, IT IS RADIANT FORCE WHICH CONSTITUTES THE "FIRMAMENT" WHICH GOD MADE ON THE SECOND DAY.

The second days' work of creation as related by Moses, began by God saying "let there be a firmament"; but how different from light was this work; as it required time, a sensible time in its production. Now if we are right in supposing the firmament to have been a zone differing in appearance from what Moses calls the waters, and capable of dividing them from one another; we can easily see why it required a sensible time for its production. Let the reader suppose that he is looking on as Moses was at the vibration of a formless and dark substance, to which motion and light had been just imparted, and on which the chemical energy of the light, was just beginning to act; a substance that was so opaque that it could be seen, and capable of becoming transparent by the evolved light. The accelerated intensity of the light, and the consequent chemical action would gradually produce mathematical points of energy, which would have all the invisible properties of matter, but too small for Moses to see; these, in turn, by their chemical affinities would produce molecules, and they in their turn gases.

The gases by diffusion would permeate all the universe visible to Moses, but the gases would still be invisible; however as the energies of light and chemical affinity continued to act with accelerating force, the deepening shades of combination would cover the face of the universe with the lightest tinge of opal. Gradually the beholders' standpoint would change, and from a general view he would be brought more in proximity to the nebulous matter of the Earth, which was just beginning to acquire a form, and to separate itself from the general nebula. A zone, or space, or ring would begin to increase gradually at the point of separation, and so the zone would continue to expand clear, and bright; ætherial in contrast to the nebula above, and below: thus was the second night of the vision ended, being the second period in the order of Creation. Now why does not Moses describe all these motions, energies, chemical affinities, diffusions, combinations, and constitutional changes in matter, instead of saying that God made the zone of separation; why? because he was not theorizing or speculating; but observing, and describing the appearances: and we defy any of the advanced scientists of the day who have studied the formation of smoke rings to say that his observation was not a probable fact, and his description incorrect. Therefore, Moses saw a zone of clear ætherial substance, apparently in a state of expansion; separating or dividing the nebulous matter that was to become our present world, and the vast nebula beyond. And God called the zone of separation or firmament. Heaven; and so it remains to this day.

Astronomers, and astronomical works, are still using terms which ought to have become obsolete long ago; as, the path of the sun in the heavens, when they only mean the apparent path; and degrade a noble science by using the terms: "the Sun rises" "the Sun sets" when they only mean that it appears to do so. Poor dear old Moses can surely be forgiven for accurately describing what he saw, when we can still hear the most distinguished Naturalists of the present day, talk about "producing a vacuum"; whereas the work is really spent on the extraction of the fluid, not in producing a vacuum per se. So in the second days' work, THE WORD OF GOD WAS OCCUPIED, AND HIS POWER WAS EMPLOYED IN THE WORK OF THE CONCENTRATION, CONDENSATION, AND COMBINATION OF THE VIBRATING MATTER, OR WATERS AS MOSES CALLS THEM, AND THE FIRMAMENT PRODUCED

WAS THE DIRECT INTERFERENCE OF GOD'S POWER, AND THAT POWER STILL OCCUPIES THAT SPACE, AND IS THAT MEDIUM FOR THE TRANSMISSION OF ALL FORCE.

To the question whether the production of matter should precede or follow the evolution of light, we will let the critics reply; and as to whether it was a correct description of a probable occurrence, we will leave the astronomers, who have made a study of the rings of Saturn, to answer.

Now as to the time necessary to do the work, we can see from Moses' statement that it must have been considerable; indeed much longer than the first days' work, and much more exhaustive, because when God said the word the first day, the light seemed at once to appear. But in the second days' work not only was the word spoken, but Moses was impressed with the idea of the interference of God himself in making the firmament.

The first days' work began with motion, and ended with that mode of motion called light. The second days' work was the production of matter from an atom to a gaseous compound, and the condensation of the same. Will science tell us which of the two days' work would require the greater power and the greater skill?

To those who would wish to know the comparative difference, I would recommend the following experiment; which will be found not only of transcendent value to enlighten the mind but also of transcendent value for the reproduction of energy in a transmittible form; and to teach the world what the Inertia of Matter really is. Take a hollow globe six inches in diameter; make it rotate around a vertical axis at the rate of five thousand revolutions per minute; when it is so revolving it will represent the first days' work: whilst still keeping up the speed of rotation round the vertical axis let it also be spun round a horizontal axis simultaneously at the same speed. Then the difference of power required in the compound energy, from the simple, will give a fair relative estimate of the difference between the second and first days' work, as described by the prophet Moses. It will also teach you many other useful things which we gladly submit for your edification.

We have no direct way of estimating the time necessary for the second days' work, only that it required considerable power, and some time elapsed, according to Moses. But perhaps Sir William Thompson could calculate from the following data the time necessary.

Given a universe of æther, a geometrically accelerating rate of motion of light waves without heat, all under the control of an infinite power.

Calculate first the time necessary to produce an atom of matter with the inertia we know matter to possess.

Then what further time would be required to turn these atoms into molecules: so that each molecule would have a specific affinity for each other.

How long it would take these affinities to combine to produce a diffusible fluid: how long it would take that fluid to condense to a nebulous condition, and for the nebulous body to become liquid: just such would be the time taken up with the second days' work.

If Prof. Tyndal can supply the value of the specific energy of light, the specific energy of atomic matter, the specific energy of each of the molecules, the specific energy of a perfect fluid, together with that of nebulous and liquid matter in all of which there is as yet no radiant heat, then I think the problem could be solved.

Supposing it took pure motion a thousand years to evolve light, and that atomic matter required a million times more energy to produce it than light did; that a molecule required a billion times more than an atom, and so on: then as the evolving force followed the geometrical law of acceleration, and the energy a function of the time, there is no apparent reason why Mathematics should not be able to solve the question. But as Moses makes no estimate, neither of the time nor the power required, we will leave these to the scientists. You will observe that according to Moses, God does not express himself as satisfied with the work of the second day; a most unpardonable omission on the part of Moses—if this record had been a mere make up instead of revelation.

But it is evident that God knew better than Moses when the work on hand was completed. And, had this statement of Moses been speculative, he would undoubtedly have pronounced the production of such a beautiful crystal-like zone, in the midst of universal chaos (sparkling with Heavenly glory throughout the infinite depths of its sapphire blue) as a most complete and satisfactory work.

How easy you see it would be for a speculative prophet to be mistaken. But it also shows us how much he depended on observation rather than speculation, and consequently is a more

reliable guide to struggling humanity than the proponents of any theory, however brilliant it may look, and however perfect it may appear to fit the apparent necessities of the case.

Right here let me warn the reader to beware of scientific theories, they are a BATHYBIUS in disguise.

Consequently in the second as in the first days' work. Moses' vision is just what the most advanced naturalists of the present day believe to be the true order of creation. So that the old man Moses still holds the field against all comers, and so far shows, how the Creator, starting with an infinitesimal but geometrically increasing quantity of force, evolved all matter out of an elastic but non-material substance which science calls æther, and which Moses calls the movable deep.

At the end of the second days' work the world must have assumed a definite shape, its gases having been compressed by the firmament into a nebulous condition, and spun into a globe whose centrifugal would balance its centripetal force.

When once the nebulous matter assumed a liquid condition, the centripetal would have overcome the centrifugal force, and the force of gravity would then have come into play, and then would begin to act the forces of light, electricity, heat, with all their various actions and reactions, resulting in cohesion, chemical combination, precipitation, and separation, until the solid precipitates would begin to tower above the surface of the liquid, and to Moses the dry land would appear as if it had risen out of the waters.

That is what science would expect, and it is exactly what Moses relates; and now comes the statement that God saw that it was good: this, according to science, should have been the end of the second period. It is well that these two verses were not lost altogether or the continuity of the narrative would be destroyed.

Robt. Stevenson.

(To be continued)

"The heights of Christian perfection can only be reached by faithfully each moment following the guide who is to lead you there, and He reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to His guidance. If then, in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to His bidding, rejoicing with a great joy that he has begun thus to lead and guide you."

THE QUEST OF TRUTH.

[Written for the Esoteric.]

“What is truth?” When Pilate asked this question, he but voiced the common inquiry of the human heart in all ages; though too often it is asked in the same spirit of hopeless indifference as to its ever being answered.

The earnest seeker after truth, the one who has within his breast the real immortal thirst to know, knows and feels that there is an answer to this inquiry; and, although at times the possibility of knowing truth appears wellnigh hopeless, yet in the exalted visions of his inmost soul he beholds the dazzling splendor of her unveiled majesty. And though he may neither grasp nor hold her, save partially and by earnest and patient striving, yet he feels that when he knows the reality of the existence of absolute truth he is far on his way toward the goal.

Though Truth is the eternal substance and unchangeable reality of the Universe, yet it is infinitely volatile in expression, and forever incapable of being fixed and expressed fully in finite form. Absolute truth is unutterable to man by man; it can never be fully realized save in the deepest and holiest recesses of the God-nature.

An attempt to clothe truth in finite form makes it partake of the nature of falsehood; for to limit the infinite is to belie its nature. But as it is only through limitation that manifestation can take place, it is not the limitation of truth by expression that is evil, but the false idea that any form or expression can hold absolute truth. Therefore those who attempt to reduce the truth to dogma or creed are in error, except as they hold them merely as vantage ground from which to reach for higher truths. The ideal is ever before us; and, though ever *becoming*, it can never fully *become* the practical, for the practical is no longer the ideal, any more than tomorrow is tomorrow when it has become today. For no matter how often we step for-

ward into another day, tomorrow is always in the future. So with the ideal. He who would know the truth must cut himself absolutely free from all love or desire for forms, dogmas or creeds; save to use them as the plant uses its successive sets of leaves, merely as stepping-stones to higher forms, to be cast aside when the usefulness is served.

Truth absolute is eternal, unchangeable, verity; truth in manifestation is eternal change: the many-sided, ever-shifting, panorama of life: the Proteus of the Universe, never the same from any two points of view, and ever changing its form and condition to express its nature more fully. There is no falsehood so black, that it is not the expression of truth from some point of view: no form of truth so absolute that it may not be false from a higher vantage ground.

Truth itself is absolute and can never be false, only its form or expression becomes false, because limited and fixed. All the errors and mistakes of man in regard to truth, arise from mistaking the form for the substance; taking the expression of the thing for the thing itself. Truth is the ideal which can never be fully expressed, but ever opens up new and unexplored vistas of knowledge to the seeker.

Life in all its varied forms is but the expression of truth. And as truth is infinite and unlimited, so the forms of life are infinite in number and variety of expression. Happy is he who finds within his own soul the eternal unchangeable truth that lives on through the ever-changing and perishing worlds of form. He ever casts off and leaves the old and presses forward to the new without fear and without regret. It is because of this constant change and growth in those who are really actuated by the spirit of truth, that many, who think that truth can be confined in the narrow limits of a creed, look upon the great liberal, and truly progressive minds of the age as fickle and untrustworthy; and the remark is often made that "He changes his religion as he does his coat." The real question to be asked is — "Does the change represent development or mere fickleness of mind?" There is a sure guide in the search after truth — the law of development. Does the new discovery (which you take for truth) lift you onto a higher plane of life and action? "By their fruits ye shall know them." That cannot be truth which does not expand and develop the soul: for truth is bound-

less freedom, and the spirit of truth within a man shall make him free.

He who would apprehend truth must have a clear and untrammelled thought and a pure heart. She descends not into the valleys of ignorance, whose air is thick with the mists of superstition and fear. Her abiding place is in the rarefied atmosphere surrounding the mountain peaks of a pure life and noble aspirations. Her favored suitor must have an eye single to her glory alone, for she is jealous and brooks no rivals.

It is a well-known fact that nowhere does intolerance, bigotry and persecution reign so supreme, as in the realms of religious thought, or the presumably highest life and thought of man. The reason for this is found in the law of self-preservation; for the man identifies himself with his belief: therefore the more vital he conceives that belief or interest to be, the more fiercely he resents interference, and seeks to destroy all opposing beliefs. Now this spirit of intolerance is the direct negation of the spirit of truth, for it destroys the very condition necessary to its apprehension. Therefore the seeker after truth is enjoined to cultivate a spirit of broad charity, and that love that can even lay down its life for others; for only by this spirit of self-sacrifice made an actual reality, can he learn the great truth that that which he gives up is not the real life at all, only the forms and limits that clog and hinder it. The disciple of truth must school himself to regard all objective forms with equal eye, and to bestow special regard upon none; realizing that they are only useful as they lead from a lower to a higher form of expression. He must be ready to burst and cast aside all restraints and limitations as soon as they shall have served their purpose, and he feels them commence to cramp and confine him in any degree. No creed or dogma, no mode of thought or condition of life, no friends or companions must be too dear or too sacred to be cast aside when they retard the expression of truth. Yet must he use discrimination, lest in casting off those conditions which only fetter the material, he deprives himself of the very means which, rightly used, would force a larger soul growth. Environments and conditions cannot be allowed to make the man, the man must control and use the environments and conditions.

Whether a man pursues truth through the rough and rocky defile and precipice of an ascetic and isolated life, or through the valleys of the experiences of humble daily life in the world of

common-place, makes perhaps no great difference, so long as he recognizes it as a means only and not an end, and suffers himself not to become weary or to idly loiter by the way.

We frequently speak of doing battle for the truth, but the truth needs no defender; and when one finds himself obliged to act on the offensive, and use the weapon of intolerance and bigotry in defence of what he thinks to be truth, he may well pause and consider whether it be really the truth he is befriending or some pet and particular expression or form which has become but the empty shell that once encased the truth. For just in proportion as the form becomes fixed and rigid, does it become false, therefore needing defense.

When zeal for truth is allowed to descend into anger and fanaticism for some particular form or expression, then is truth absent and error rampant.

Truth is shy and easily offended and driven away by the least appearance of antagonism or contention; and no sooner does truth depart than error, ever on the alert for victims to devour, steps in and asserts sway.

Truth is the subtle life and underlying principle, animating all form, rendering all things cognizable by the perceptions; but itself unperceived, and not to be grasped or analyzed by any. It may be asked "Is truth then a shadow, an illusion, never to be known or attained; but ever leading its followers on over interminable waste like an ignis fatuus, until they perish hopelessly in a vain pursuit?"

But why longer mistake the form for the substance, and think because the thing is expressed in an infinity of form, that therefore itself is variable and unknowable? Absolute truth is unexpressible by man, but not unknowable or unattainable, since it is the possession and knowledge of that alone which enables him to be in any degree an expression of the eternal verity. And the "saving truth" that shall make men free, is to clearly distinguish in their own breasts the difference between that which expresses and that which is expressed. Then he no longer pursues truth wearily like a man on a hopeless quest. But by faith he feels and realizes her gift of eternal life springing up within his own soul, and by his works he even seeks to bring forth and express that life in new forms of use and beauty. Truth may not be hunted down and captured like a wounded bird; she may not be encased in rigid form, for men to handle

and know once for all, but she will, of her own accord, come and brood over, and abide with that heart that is ever kept in a state of humble and willing obedience to the dictates of that portion it may already possess. "Unto him who improves upon that which he hath, shall be given and he shall have an abundance but from him that hides it in idleness, shall be taken away even that which he hath," is an inexorable law of the universe, from the lowest even to the highest.

To him who has once beheld the glorious vision of truth, all other quests become stale and uninteresting: only at that clear fountain can he ever allay the thirst, which, though it feeds at his very vitals, yet gives him immortal life, youth and strength.

It is at once the consuming fire, whose ardor leaves him no chance for sloth or indifference, and the clear, bubbling spring and green fields whose verdure, purity, and quiet brings perfect peace, rest and strength to his soul. No societies or movements no creeds or dogmas of opinion, no methods of development, however grand and noble their objects may be, can ever express absolute truth. Here he who takes up the cudgels of carnal warfare in defence of some pet line of thought or life as being superior to and independent of all others, is in error; and will find himself defending falsehood and retarding progress rather than promoting truth.

No man will ever see the "Christ-life" (or truth-life) lived on this earth, until he lives it for himself; he alone, and no other can work out his own ideal.

Truth will, to man, be ever an unknown quantity, till he solves the equation in his own life. He may use the experience of others, but he cannot appropriate their results—except as a beacon-light to lead him on. It is, then, not only unjust, but very weak and foolish to attempt to judge other lives by the standard of our own ideal; for that standard is ours alone and can only truly measure our own private life. The "Righteous judgment" in that which is able to appropriate and assimilate to its own use, the results of the thoughts and acts of other lives, without regarding or being in the least moved or biased by the personality of that life. He who judges another because of any act whatever, is in error; because he cannot know, save very imperfectly, the real thoughts and feelings which were the source of that act. The act itself, in its results and bearings on other lives, he may judge, and appropriate the results of that judgment to his own use, for instruction and guidance.

How, then, since so great the variety of form and infinite the expression of truth, shall man know when he has approached the object of his quest? Let him heed the voice of truth itself—and when men shall say “Lo here, or Lo there, is absolute truth revealed in finite form,” let him not move out of his place. Or when they shall say—“Truth is in this secret assembly, or in that gathering together of the people,” let him not be deceived. For truth is in his own heart and breast, and never boasteth itself of form or place; for it is superior to all forms.

Let the truth-seeker beware of those who say “We have found absolute truth in expression; come with us and thou shalt find rest in external form, and peace in our creed and confession of faith.” Truth sends not peace, but a sword on earth. And never shall man find rest in external form, save the repose of death. There is no rest or peace for man in external expression, in all the wide universe, no matter how grand and elevated that expression. Rest, peace and strength, come alone from that eternal well of truth, water of life, ever bubbling up in the inmost recesses of the Divine nature; since it alone can give that assurance of infinite strength and ability to cope with change, which is peace and rest; and that true and impregnable armor of internal resource, which alone is strength.

Wouldst thou know truth? Then in the inmost desire and aspirations of thy heart identify thyself with truth; and truth through thee, as through a free and open channel, shall express all the charms and beauties of her infinite and Divine nature. Yet not to thee, but to truth alone shall be the glory.

E. G. Johnson.

BETRAYED.

[Written for *The Ecoteria*.]

Gone, in the shadow of night,
 Out in the frost and the cold,
 Gone, with the mildew of blight,
 Rusting her heart's purest gold;
 Can no one save her,
 Shield from her fate,
 Show her kind favor,
 Ere 'tis too late?

Oh! the deep anguish and tears,
 Wrung from the fond mother's heart.

Oh! how the burden of years,
 No more from that father can part;
 She was his pearl,
 Guarded with care,
 His warm hearted girl,
 None other so fair.

Where is the tempter of Eden?
 What was his power to charm,
 Turn her thoughts backward from Heaven,
 Causing her soul no alarm?

Oh! as of old,
 In story and song,
 Its meaning is told,
 The weak and the strong.

List! to the click of the latch,
 She stands out under the stars,
 He who has been on the watch,
 Binds her with passion's strong bars

Oh! never again,
 White as the snow,
 Free from earth pain,
 Joy may she know.

But the great Father, above,
 Looks in that young being's heart,
 From His deep fountains of love
 Tenderly judges her part.

But the world's charity
 Cruel and cold,
 'Tis such a rarity,
 Few may behold.

When in the coming of years,
 The right is gleaned from the wrong,
 Then will the tempest of tears,
 Fall from the eyes of the strong.

As each has sown,
 So shall he reap,
 All that we earn,
 That only we keep.

— Fern.

SERVICE.

"But he that is greatest among you shall be your servant." *Matt. xxiii. 11.*

To those of our readers who have been living the Esoteric life conscientiously and trying with all the power of their will to shut off all waste, stop and consider the meaning of these few lines. Consider well before you make the covenant dedicating all you are or hope to be to God, and remember that when you have made the covenant, the first thing required of you will be that you become a server; and if you have made that covenant, are you serving?

Are you doing all in your power to point out the road so that your fellow-man may more easily find the way to truth? Are you denying yourself the so-called pleasures of the world that you may become a greater server to your brother, who perhaps never has had the opportunities that you have had? If you have not it is time you set about to do so. It is time you began to realize that the purpose of your life is to serve; and the greater capacity you have for service here the greater power you will have of enjoying the joys and delights of heaven, when your time of service has expired and you go to your reward, than will the weaklings who dream away their opportunities while on earth.

If you believe for a moment that you belong to a favored class and are going to find an easy road to that celestial home, that you will be permitted to lie upon a bed of roses prepared for your special benefit, and that you will be allowed to dream your life away, and after you have finished your dreams to awake and find yourself among the celestial ones in heaven, dismiss such an erroneous idea from your mind: it is a chimera and will lead you into the darkest of hells instead of the brightest of heavens. If these attainments mean anything at all they mean work—hard work and plenty of it. No drones will ever be found among those grand souls who have overcome and stand redeemed and purified.

Dear friends, be up and doing. If your physical is weak, go to work upon it and make it strong and vigorous. Why have you a weak physical? If you are conscientiously living the regenerate life and are still an invalid, there is something radically wrong, and it is your duty to begin at once to set it in order. Do not say you can not, for you can. Erase that word can not from your vocabulary. It is all right for the people of the world to use such an expression but remember you are no longer of earth, an animal governed by the forces of evolution; you have set at defiance the God of Creation (generation) and have taken the name Yahveh (I will be what I will to be) incorporating within yourself the very essence of Deity. This is a very serious thing for you to do, and you should have the full consent of the soul before attempting it; for although God is love, yet to him that taketh his name in vain he is "a consuming fire."

You have, through the pages of THE ESOTERIC, an opportunity never before presented to the children of earth, a course of practical lessons, which, if followed carefully, will lead you into a spiritual understanding and knowledge that will enable you to overcome the weaknesses of earth and rise in the dignity of your manhood to become indeed "Kings and Priests unto God." Keep ever active and uppermost in the mind that to reach this goal necessitates the hardest kind of service. Dreamers never have and never will reach heaven.

Come, dear reader, let you and I make a fresh start from this day; let us renew our covenant with the most high God, and from this time on let our determination be unshaken that we will leave nothing undone, that we will endure any hardship, that we will serve in any capacity and to the best of our ability, in the master's vineyard: that no matter what the service may be that the master requires of us, we will cheerfully perform it. Rest assured if you are in earnest and this covenant be made from the soul, you will not have long to wait before an opportunity will present itself for you to prove whether you are in earnest or not. If you are not in earnest, it would be better by far for you to return to the world and the things of the world, for if I am not mistaken that is your place. You can not serve two masters; you must serve either "God or Mammon" and you have a right to choose which will be your master: you are free to be and to do those things which pleaseth you to do.

There is another and a very grave fault that many of us have

to root up and eradicate from ourselves. It is this: we think that certain things ought to be so, and we keep this revolving in our mind until we believe it to be true, and we add in this way to the very many difficulties that beset us on every hand and retard our attainment, for as you advance you will find it much harder to unlearn than to learn. When we are in doubt, let us not jump at conclusions, but earnestly and prayerfully go to God with that conscious knowledge that we are approaching a kind and loving father, and let the one desire of the heart be "Oh to know the truth," and the answer will come, you may depend upon that. That overflowing fountain of truth and wisdom is ever inviting us to draw nigh and slake our thirst from its waters. We need have no fear of its ever running dry; for if all humanity on this planet, yea, if all the universe combined were to drink at one time the waters would never decline, but would all remain the same, filled to overflowing with the waters of life and immortality. Faith, nothing doubting, is the only thing that will enable us to draw nigh and bathe in these healing waters.

It is not for you to choose for what capacity of service you are best fitted. Have you developed soul powers sufficient to know what the Infinite had in mind when he created you? If not, then cheerfully perform those things which the spirit leads you to, without doubt or question. Perform those allotted tasks faithfully and earnestly and with the thoughts and aspirations fixed upon our Heavenly Father to know his will—to become conscious for an absolute certainty of that will concerning you—and you can and will be made conscious of it.

This spirit of devotion must be kept always active; it is essential that you should train the mind to reach out toward God. After you have practiced devotion for some time you will come to a consciousness that this spirit of devotion is working continually of its own volition. Devotion you will find is that divine wisdom-fire, which burns out the dross and opens the mind to the finer attributes and qualities of Deity. As man serves God so does God serve man. Yet if we call down this Divine fire by devotion without our minds being fixed to accomplish some purpose and if we are unacquainted with the laws governing devotion we are apt to become unbalanced—insane. This is what causes so many in the churches to become inmates of the insane asylum. This is the reason so many grand, true and devoted

Christians are led astray. They are earnest, zealous and devout; as their souls go out in aspiration toward God, the spirit of devotion rushes in and always affects the devout soul first in their sex nature, which become inflamed, and the unwise ones not having this nature under control, fall; but as soon as their thirst for lust is gratified the spirit of devotion leaves and they find themselves buried deep in the mud of despair, and a feeling of degradation fills their souls; whereas if they had held fast they would have been filled with that divine fire which is immortal life and knowledge. As long as you are living the regenerate life and trying with all your power to develop the body, mind and spirit, holding that positive attitude ever active that no person or powers but the power of the will of God is going to psychologize you, then you are safe, not otherwise.

Be careful that that large I (self) does not stand in the way of your advancement. Hundreds trip over and fall by the wayside on account of this stumbling block. They begin to inspire knowledges and feel that they possess powers and abilities not possessed by those around them; for the sake of the applause of man they begin to exhibit and parade them, and as they receive that applause for which their weak and puny souls long so much they become so puffed up with pride, egotism, and their attending evils, that, like the frog in the fable, they "burst" with the amount of wind that they have drawn in, instead of solid facts.

The line between pride and that conscious knowledge of your superiority which gives you a capacity and certainty of control over yourself and a positive knowledge of the powers gained, which is one of the grandest safe-guards against adverse forces, is very narrow; you must carefully watch and see that you do not step over and become an egotist; an admirer and server of self instead of a lover and server of God. He is our only safe-guard and refuge. Constantly pray that he, by Divine power sent forth to us his children, will lead us into the fold, and that after the struggle of a life of service we may be received into the kingdom prepared for the faithful ones.

Lovingly,

T. A. Willistou.

BIBLE REVIEWS.

NO. XXV.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER I.

Verse 10: Before quoting the verse named I will call attention to something which may have been observed by some before, namely, that every thought expressed under inspiration has its own specific order, as much as every animal has its own peculiar form; and even though that form may have resemblance to some other animal, yet it is a specie distinct from all others.

It will be observed that while John expresses almost the same thought in verse 8 that is expressed in the beginning of verse 11, he seems to begin an entire new formation of thought in verse 10, as if he had finished all there was to say in the preliminary, and begun the real expression of the thought conveyed to him.

He says, "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,"

The words, "I was in the spirit," are past explanation to any but those who have been "in the spirit"; but for the benefit of some we will say that there is a condition obtainable which will enable one to be conscious of the universal mind, or soul. and the nearest similitude to this state there is in anything we know, is, when the mind is lost in musing and thought upon some subject of great interest; so much so that one forgets the body and the immediate surroundings and is wholly absorbed in the thought for the moment.

Now from this you can perhaps imagine the possibility of a mind transcendentally above your own taking the place of your mental consciousness, and, in fact, taking absolute control of the sense body, and thinking in through and it, and becoming the consciousness of it. This consciousness being the consciousness of the mind of the Infinite, the thoughts that passed through

John's consciousness were the absolute realities of his existence, although they were but the *intents* of the mind of the Creator, and had had form from the beginning of the world. Yet John had come into a condition, through prayer and earnest desire to know the future of the world, where he could truly say "I was in the spirit." THE Spirit implies a definite one. We often say, I like, or I do not like the spirit of the man; the spirit of the subject was good; the spirit was all right but the words were bad, etc. but *the Spirit* into which John entered was the spirit of the Creator's mind, and thus the revelation of John became the most wonderful prophecy ever recorded from the mind of man.

But this vision, John says, occurred on "the Lord's day." We know that the apostles whenever they spoke of the Lord, had but one person in mind, namely, Jesus, *their* Lord. Therefore when he says "the Lord's day" he must have reference to a day made sacred in the events of the Lord's Christ-life; if it had been the sabbath day John would so have expressed it. But it was undoubtedly the day following the Lord's resurrection and the one on which he first appeared to his disciples after his crucifixion, which happened to be the first day of the week — the day upon which the Romans worship the Sun, therefore, Sun-day

It is quite reasonable that while he, (John) banished upon the lonely Isle of Patmos, not knowing but that his time of departure drew on, should be sad, and would quietly muse upon all his wonderful experiences whilst with the Lord, which would place him in a non-resistant attitude, at least, so that he might suddenly be caught away in the spirit.

It is necessary that you should bear in mind here that John was not unconscious, or in a trance, for he said "I was in the spirit, and [I] heard behind me a great voice as of a trumpet." Now, all the way through the accounts of this vision it is unquestionable that John was the conscious auditor. There is one peculiar expression in this sentence worthy of notice, which is that the voice was as of a trumpet, or like the sound of a trumpet. In all the ceremonial law of the Jews where the trumpet is used, it is used in connection with war and alarm for war. Where the prophets use it in their prophetic utterances they speak of it as the call to judgment or the execution of justice; for war is, in all the scriptures, held to be the judgments of God because of the wickedness of men. Thus, this voice which John

heard behind him had that in it which reminded him of the trumpet and its usage. But this voice as of a trumpet, uttered words, which John heard and gives account of.

Verse 11: "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Now this is simply John's commission in regard to this work. He is here told to write in a book all that he sees and hears, and to send it to the seven (or perfect) churches, that were in Asia. Not that we believe that the churches in Asia were at that time perfect, for they disclaimed it; neither do we believe that there were just seven churches or places of meeting in Asia at that time: but, we do believe that the spirit spoke according to creative law, and that at that time there was in Asia the complete germs from which must grow, in the fulness of times, the perfected people; and it was to these natural germinal conditions, and for their ultimate use, that these words were to be written.

The opening of the verse; the declaration "I am A (Alpha) and Ω (Omega), the first and the last," Here, the Spirit into which John had entered, and of which he had become conscious, declared himself to be; first, not only the first letter of the alphabet of language, word or thought formation, but he would also be the last. Herein is a suggestion of a wonderful system of thought. The letters of the alphabet are only sounds, which, when brought together in proper order express thoughts or ideas, and form in the individual a consciousness without which there could be no consciousness of existence. Here, the one sending this revelation through John to the people, identifies himself as the beginning of consciousness and thought formation, and declares that he will continue to be it, unto the end; and emphasizes it by saying, "I am the first and the last."

We must remember that these are the words of the spirit into which John had entered, and his consciousness had been transformed into the likeness of that spirit. When the same spirit uttered these words through Isaiah the prophet (xli. 4,) he said "I am the first, and WITH the last," thus conveying the idea that although he was the Creator, the beginner of all things—all souls—that he will not hold his own individuality to the sacrifice of others, but modestly says "and with"; that is, a helper to the last, to him who serves in the culmination of the intent

of creation. And here, when I speak of him, we know that "the man is not without the woman, or the woman without the man, in the Lord"; and we know too, that no individual form of one man will ever be recognized as a man, before God. For it takes the whole body of humanity to make up the last man.

Verse 12: "and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks."

In order to get an idea of the true meaning of the candlesticks, it will be necessary for us to go back to the original symbols. When the temple was built in Jerusalem, Solomon was commanded to place in the holy place, ten golden candlesticks, and to make one with seven branches and place it before the door of the Holy of Holies. This seven branch candlestick, was sometimes called the seven golden candlesticks, and because of the perfection of the symbols used in this book it becomes necessary that we should examine even the construction of the candlesticks. In our day we would call them lamps instead of candlesticks; because they were only golden vessels holding oil to supply a wick that was kept burning to give light before the Holy of Holies. According to Zechariah's vision of the golden candlesticks, there were golden pipes leading from a font of oil, which constantly supplied the lamps. This account by Zechariah found in the 4th chapter, would seem to convey the idea that this lamp was so arranged that it would continuously supply itself. For he not only speaks of the font of oil but he also speaks of the olive branches or trees, standing by them. Now the olive tree was the source of the oil. Thus he makes a symbol which says that this lamp, whatever it may mean, must have its own natural supply of oil, and that supply of oil must be all within itself, or self-supplying. We are told in Rev. xxi. 23, that the lamp is the Lamb. This is the emphatic rendering of the Greek text. The next question is, what is meant by the lamb? Jesus was called the Lamb of God because his animal body was wholly subordinate to the mind of the spirit within; and each and every member of his holy body, which members we are, must in like manner become the Lamb of God, and then we shall also become a lamp to give light to all around us.

Verse 13: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

This personage, who appears in the midst of the seven golden candlesticks, John says *was like* the Son of man. He does not say he was the Son of man. If he had seen there in the midst of the seven golden candlesticks his beloved master Jesus, or one who looked like him, he would not have said, one like unto the Son of man; for although Jesus often called himself the Son of man, yet none of his disciples ever spoke of him in that way, therefore we cannot believe that he had any idea of its representing the person of the Lord Jesus. Neither do we believe he had any idea that it was any personality, but simply a representation of embodied principles, for he proceeds by describing his dress and general appearance, and he does it very minutely, because the clothing and form of dress were expressive each of a principle.

He says he was clothed with a garment down to the foot. From what we know of Oriental custom and its language we know that John intended to convey the idea that he had on a long flowing robe. The symbology here of clothing is a physical condition prepared to be a recipient of, or to contain the spirit.

This condition can only be obtained by one process; that is, by living the regenerate life.

Man in his natural or animal state is too gross for the spirit to touch in any way: he can not contain spirit.*

The substance of life contained in the body or generated by it by living the regenerative life, is the only substance capable of holding spirit; this becomes the clothing or covering.

The second part of the clothing described was "being girt about the paps with a golden girdle." Gold is always used in the Bible as a symbol of perfected life. In place of the girdle being about the loins it was about the "paps" or breast. The reason for this is the breasts are the functions provided by nature for the purpose of furnishing her children with food. According to Solar Biology it is the sign ☉ (Cancer) and is the function that makes and perpetuates the home and domestic conditions. Now this highest ultimate, which appears to have been attained by

* When we say that the natural or animal man can not contain spirit, we speak in this way because we believe that in the absolute, ALL is Spirit, but we have to accept certain gradations or distinguishing lines. Many modern as well as ancient authors have already drawn the line by calling that highest principle or element Soul, and that which is higher and beyond, Spirit or holy Spirit; the latter is the favorite expression in the Bible, meaning the Spirit separate from fleshly or Earthly conditions, being too high for them.

this individual, comes through the office of the sign Cancer, or through the conditions which control domestic life. The idea of the girdle is always a symbol of preparation for effort, energy or combat.

Verse 14: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;"

Here again we find a peculiar custom which characterizes all symbology and distinguishes it from the descriptions of personalities. He says here, that his head and his hair were as white as wool. It would be rather a peculiar person if the head as well as the hair were as white as wool. So this is evidence that John had no idea that he was describing any person. The whiteness of the head is the symbol of purity of thought, as well as the five senses all being purified together.

"The hairs (also were) white as wool."

The office or function of the hair is to attract the finer or subtle mental forces, we might say the inspirations. This also has been purified, therefore white.

He says "and his eyes were as a flame of fire."

It is well known by all students of physiognomy and physiology that the more fire there is in the eye, the greater vitality and the keener the mentality of the individual. The fire that burns upon the altar of soul, burns out the grosser materials of the physical body and transmutes them to the substance of life, which is fire, therefore the eyes of such as live the regenerate life will become as a flame of fire."

Verse 15: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

The emphatic says that "His feet were like fine white brass as if in a furnace having been set on fire.

Throughout the Bible the idea of the feet is used as a symbol of understanding; here the understanding is set on fire, the fire of divinity that burns forever but consumes nothing but the grosser materials.

He says, "and his voice as the sound of many waters."

The voice is the sending forth of thought energies. Here we obtain the first key to what it is that John is seeing.

John, here in the very beginning of the revelation, is shown the glorified state of the body that is to be made up of the "first ripe fruit of the Earth," and it is the identical body that is referred to by the revelation in the 7th, 14th and 21st chapters of this book.

Receiving this as a fact we can see reasons for the 16th verse "And he had in his right hand seven stars: and out of his mouth went a twoedged sword: and his countenance was as the sun shineth in his strength."

The first sentence of this verse has two thoughts to be considered: the right hand, and the seven stars. The right hand is always used as a symbol of power—of execution—and it is peculiarly masculine, while the left hand is feminine. Then it would read thus: he had in his power to control and guide the seven stars, which the twentieth verse says were the angels or messengers to the seven churches. We will see further on an important meaning to all these fragmentary explanations when we have reached the point where they are all put together in one.

The second sentence "and out of his mouth went a sharp two-edged sword," is a parallel, which furnishes a key to the meaning of what the angel said in Isaiah xlix. 2. "He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me."

There are other passages where the Spirit is spoken of as a sword, and, as a flaming sword. Thus when one is wholly under the controlling spirit of the Almighty, and speaks under the direction of that spirit, his words become God's words; and if it is words of judgment and the execution of judgment, the idea intended to be conveyed in the verse under consideration, then it is a sword, as it is said by the prophet "I will send my sword after them and they shall be destroyed." Thus, it appears that the idea in this symbolic language of the sword proceeding out of his mouth, carries the idea, first, that this person or people representing the image that John is describing, is wholly under the power of the Spirit of God; and that the words or thoughts that are being expressed by him, or it, are of judgment.

Verse 17: "And when I saw him I fell at his feet as dead, and he laid his right hand upon me, saying unto me, I am the first and the last."

Verse 18: "I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death."

In these two verses the messenger that gives this vision to John first makes the revelation of who and what he is. We must certainly believe that this personage or image that he saw

must have been a very marvelous manifestation, for John says, "when I saw him I fell at his feet as dead." Thus we are informed by the revelator that the manifest power and glory of this image was so transcending that John was not able to bear it until there was a magnetic connection formed between him and it by his laying his right hand upon John and imparting strength to him. After strengthening John then he begins to explain who and what he is, and his first explanation was, "I am the first and the last."

We have in the early part of this article considered this idea under the words Alpha and Omega, and now we will pass to the second account that he gives of himself, "I am he that liveth and was dead; and am alive forevermore, amen."

The majority of our church brethren would say this meant Jesus, for who was there except him that was dead and arose again? We will agree by saying, yes it was Jesus, but it was Jesus as he will appear in his second coming, not as the Nazarine of eighteen hundred years ago.

He is to appear, as we will see further on, in his body, as the Spirit said through the apostle Paul, "a body hast thou prepared me." This body, as we will see further on, was made up of a hundred and forty and four thousand people, more or less, and here it simply tells us that this body will be animated and actuated by the Spirit of the most High, by the same spirit that was in Jesus the Christ. Thus when God speaks through this body the words thus spoken by the Almighty will possess in themselves sufficient power to bring into existence or produce the effect designed by the speaker. Thus the words of this holy body when once brought into form will be all-sufficient as a protective power, as well as a cleansing power. As is said further on in this book, He will destroy those that corrupt the earth; thus they will have the dominion by the power of judgment and justice inherent in Him who spoke worlds into being.

The words, "I am he that liveth and was dead," refers to the fact that in the beginning God sent forth the word into space, and the word was "Let us make man in our image and like us." This word, as we have seen in former articles, was the creative power that has brought all things into existence, and has always been and still is the vital and animating principle in all living things.

This word, during the golden age of the world's childhood

was alive, and therefore conscious of its parentage, but as man sinned and lost that consciousness by descending into materialism, the world, so to speak, died or fell asleep, because the body that it animated lost all consciousness of its existence and of course of its source.

The man Jesus came as the resurrected and resurrector to a consciousness of this spirit of divinity, and when he left the earth the Holy Ghost that was in him was sent into the Apostles on the day of Pentacost, and lived and animated them until they also descended into materialism and died, remaining in the sleep of death until through a regenerate life the body is again resurrected; thus justifying the words to John under consideration "I am he that liveth and was dead:" and our soul exultingly says, thank God! for the promise made in this immediate connection where he says, "I am alive forevermore"; that is to say, that after the many cycles of *day* and *night* through which the earth has passed—resurrection and death of this living word—the earth's inhabitants have at last reached a point in their development where they will be resurrected to a conscious oneness with their maker, and will never again lose that consciousness, but will always be as Jesus said, "the light of the world—a great sun (son) risen, never to set again

He finishes up his introduction by saying "and have the keys of hell and of death." Now we all know that this is figurative or symbolie language; language that calls our attention to our own habits on earth.

We know that if we have a criminal under sentence we lock him up and none but those who have the keys can free him. Here this perfected body declares that notwithstanding that through all the history of the past, death has been recognized as a grim monster who lays hold upon all flesh and carries them away captive, and none have been able to deliver from his hand; also that those who are thus carried away captive are deposited in hell (hades or the grave) from which none have ever been known to return except Jesus of Nazereth, and those that he liberated from the grave, and a few instances where the prophets raised the dead, yet here we have the illustrative language which in plain English would read, I am he that removes the binding power that overcomes (destroys) death and the grave. If he had not said death and hell in this place we would be at liberty to say that through living the regenerate life we conquer

death; that is, that although our physical bodies may decay and return to its earth, we, the real individual, would never cease to be conscious, but this will not cover the ground that these words cover. Now the best Biblical authorities all unite in saying that the word hell, which is translated from the Hebrew Sheol and the Greek Hades, means, in the majority of instances where it occurs in the Bible, the place where the dead body is placed for dissolution. Now, therefore, the latter clause can have no other meaning than that having the keys (instrumentality) by which they open, or, so to speak, destroy the binding power of the grave, the grave will no longer be the receptacle of our physical bodies; having the keys of death we can not die; having the keys of hell the grave can not hold the physical body; therefore it must continue to live. Then here is clearly taught immortality of both soul and body.

(To be Continued.)

SOMETIME. SOMEWHERE.

“Unanswered yet? the prayer your lips have pleaded
 In agony of heart these many years?
 Does faith begin to fail? Is hope departing?
 And think you all in vain these falling tears?
 Say not the Father has not heard your prayer;
 You shall have your desire sometime; somewhere.

“Unanswered yet? though when you first presented
 This one petition at the Father's throne,
 It seemed you could not wait the time of asking,
 So urgent was your heart to make it known;
 Though years have passed since then, do not despair,
 The Lord will answer you sometime; somewhere.

“Unanswered yet? Nay, do not say ungranted—
 Perhaps your part is not yet wholly done;
 The work began when your first prayer was uttered.
 And God will finish what he has begun;
 If you will keep the incense burning there,
 His glory you shall see sometime; somewhere.”

—Selected.

"JEHOVAH RAPHI."

[Written for The Esoteria.]

Oh, God!

The lips confesseth Thee; but sense is slow
To lean on aught but that which it may see.
"So hath man crowded up Thy temples here below"
With sense-born substitutes of Thee, for Health
And Healing—unmindful still that thou the only
Fount of Life and Healing art, who dost proclaim
To all who thus invade Thy sanctuary,

"I am Jehovah Raphi,"

Nor will I share my glory with another.

"Thus saith the Lord thy God, Repent and turn you
From all your idols—your faces turn from
These abominations. For I say unto
You, and to ev'ry one of Israel's race—
To the stranger that sojourneth with thee
That setteth up these idols before me
These stumbling blocks of iniquity,—'for
Health and Healing'—before his face: I, the Lord, will
Answer him, by MYSELF. And I will set
My face against that man (Ezek., xiv. 6) and I will answer
Him according unto the multitude
Of his idols. Ver. 4-10."

Hear then this message from the Lord, all ye
Whose Health is sought of drugs and doctors—gods!
That claim more pow'r to heal and help the sick
Than His all-quickening word whose words are
"Quick and powerful, piercing joints and marrows,"
Giving "Life to them that find them and Health
To all their flesh"—Repent ye and be instructed
By Asa's end, whose idol-love "turn'd him"
Away from God "to his Physician"
For it is written—"And Asa died" 2 Chron., xvi. 12.

E. Payson Walton

MILE-POSTS.

[Written for the Esoteric.]

Having gained a few of the mile-posts on the true path, and seeing so many just starting, others hesitating to start because of some little lack of understanding the true proportions of events, I long to say a word which may help even one struggling fellow traveller.

All material things have a spiritual correspondence. The child is ushered into the physical world with pain and agony—the soul is born by and through travail of the lower nature. Man grasps after sensuous pleasures as the child reaches out for the beautiful iridescent bubbles which reflect in dazzling changeful hues all the objects of earth and sky, and, like the child, meets only disappointment at the moment of success: that which lured and charmed is utterly incapable of giving permanent joy. Then why is man born with a tendency to seek material pleasure? Why endow him with desires which can not be satisfied? Every being asks itself these questions after it has drunk at all the muddy fountains, and its burning, torturing thirst is still unallayed. This is the first stirring of the new life—Psyche feebly fluttering her wings; and through the agony of renunciation of the old, the soul is born, and a higher, purer life begins. It is strange that even those things which are clearly of the old order, narrow and unsatisfactory, are relinquished only with sorrow and anguish.

As the soul grows and strengthens, it looks back along the dark and rugged path and sees the use of past experiences, the necessity of all those things to give it birth through knowledge.

Man finds his correspondence in the trinity or triangle. Having evolved his base, or material body and experience, he creates the angle or soul, and proceeds to trace the straight line up which the soul must toil to meet and unite with its other part—spirit. During the soul's journey along this narrow path, past

experiences become its alphabet and with it words and sentences are constructed, each with new and transcendent meanings such as the infantile soul could never have grasped.

Along the old basic lines intellectual man had grown and developed and believed himself almost a God. Having turned the angle and begun the ascent which leads to spirit, hitherto dormant faculties awake, and in their clear and searching light we find the apparently god-like qualities were but the building of words with blocks. The words remain, but now we know their meaning and how to apply them. Here it is, then, along this line, that we search for and find the true meaning of all that has puzzled and mystified. No longer do we follow the leaders of thought and philosophy, no, we stand side by side with them and drink from the same fountain of inspiration. What greater happiness than to become a receptacle for the living thoughts of God, growing, expanding as we assimilate more and more this spiritual food. Truly shall all things in heaven and earth be given into our keeping, and we shall indeed become "Sons of God, joint heirs with Christ."

But how shall man know when the lower line is nearly traversed, and that the higher is awaiting him? Usually by the unsatisfied hunger within; by encompassing trouble and sorrow; by the awful blackness of despair which searcheth the ends of the earth for comfort and findeth none. Then, when all things one has known, fails, look within—there "Seek and ye shall find; knock and it shall be opened"; The invisible realm in which we live is filled with divine spiritual potency; open yourself to it and it will flow in and fill you. The feeblest desire of the heart is a vibration which pulsates in the Divine creative brain, and a supply of new and purified spiritual blood is the result. Hour by hour, day by day the soul builds itself. It creates itself by thought, word and act. Understand that the form and quality of your soul is as you desire, as you *will*; and realizing, comprehending this law, you work with the Father, creating, developing your higher self. We need not wait for death to usher us into the spiritual realm. It is here—now. In it we live and move, and we may develop the power to see God. We first recognize Him in nature, then in the brotherhood of humanity and lastly within ourselves. The highest attributes of our natures are evolved when we can walk in conscious oneness with Him.

All the shadows and hideous specters of vengeance and inharmony are but images of our own inverted natures. If you have been deep in the pit of materialism, determine to rise out of it; and as you mount into a higher attitude of spiritual perception, you will see how the senses have distorted those pure concepts of the divine mind. The body is not the real man—the ego—it is only the tree which is not complete—has not performed its mission until it brings forth perfect fruit—a mature soul.

S. M. L.

PERFECTED ORDER OF MAN.

[Written for the Esoteric.]

For ages past men have associated themselves together for the purpose of mutual improvement, having good constitutions by-laws, rules and regulations, and teaching some of the grandest and noblest truths, which if lived up to literally would make this age very much different from what it is. The principle still lives, and will live always, but is being carried out by man only in the form and ceremony without the true meaning.

There is no doubt that the Creator in his divine wisdom, created the thoughts of a perfected society or body of men and women which should exist in material form here on this earth, the only question being, when shall that time arrive. As far back as we have any records we can trace attempts to carry out this idea, but who can point out a success?

We hear vague rumors of bodies of men in the East, presumably Asia, who are living a very correct and pure life, in seclusion, but it is evident they can be only very small branches, if indeed they are at all a part, of the perfected and grand body which must exist in thought realm, or they would have grown to be large and powerful enough to have attracted to themselves a large enough body of people to set a pattern and example for us to learn from, which would make the people of this world a grand and good people. But we can not say they have failed in their objects for we do not know, and have no right to judge. But we do believe that a pattern has been set in the heavens which will in time be carried out in all its perfection; and that time does not seem far distant, unless all signs fail.

Why do not the Masons, for instance, carry out the spirit of their teachings, instead of the letter? for their teachings are

true and grand, and if lived up to honestly and strictly they would be all-powerful for good. In their symbols, signs and words they have more than they know of the laws of nature. They or the churches or any body of people working together in harmony for the spiritual benefit of the race could save the people from the present drifting apart and antagonism that exists.

There are thousands of good conscientious people in this world, who we believe would pull together to carry out the Divine purpose, but they do not care to be held down and governed by man's creeds and wealth's influence.

We believe an order could be born here which would be a power for good, but only such persons could be admitted as had earned the right through spiritual attainment; and such attainment must be earned, each one by themselves, and in their own way. For no two can follow exactly the same route but all must have in view the same ultimate, viz:—the spiritual elevation of man and his conditions, and not alone the material and intellectual elevation of themselves.

If each one would start a society of one, keeping that thought in view, it would not be long before the conditions necessary for the realization of the perfected order of man would be evolved.

We wish that all souls that have a longing for something of this kind would think it over seriously.

Scorpio-Aquarius.

Suppose you are bewildered and know not what is right nor what is true. Can you not cease to regard whether you do or not, whether you be bewildered, whether you be happy? Cannot you utterly and perfectly love, and rejoice to be in the dark, and gloom-beset, because that very thing is the fact of God's Infinite Being as it is to you? Cannot you take this trial also into your own heart, and be ignorant, not because you are obliged, but because that being God's will, it is yours also? Do you not see that a person who truly *loves* is one with the Infinite Being—cannot be uncomfortable or unhappy? It is that which is that he wills and desires and holds best of all to be. To know God is utterly to sacrifice self.

James Hinton.

SIGNIFICATION OF COLORS.

Notwithstanding we gave an article on this subject some time ago in a book published by us entitled "The Seven Creative Principles," we did not by any means exhaust the subject in the nine lectures published, although we did hope that we had given sufficient suggestive thought to enable the people to carry it out in all its branches. But the numerous letters that we receive asking questions concerning the meaning of colors, lead us to think that perhaps another article on the subject would be in order.

From the beginning of our public work it has been our desire to so far as possible avoid doing the thinking for the people, but to give suggestive thoughts and let them carry them out.

Science seems to be disposed to distinguish between chemical and primary colors, but we are convinced, in our own mind at least, that all primary colors are chemical, and are colors simply because of the quality of elements concentrated or brought together, and that these chemical elements have a two-fold, we might say, office, in the world. First, the breaking up and changing of old and unfit conditions, and the establishment and maintenance of new ones. We are satisfied that the time is approaching when a thorough knowledge of the chemical effects of colors will be obtained, and by that knowledge all classes of disease may be treated. When I say all classes of disease I mean this; that not only may the physical body be disarranged and thereby produce disease, but the mind as well; and both may be treated by the use of colors; and, in fact, when we come to treat disease scientifically we shall always treat the mind first and the body secondarily.

All qualities reside in the seven primary colors, and these colors are only the manifestation to our vision of the seven qualities which have been and are the factors through which all things have come into existence.

The Holy Ones who love the world of humanity and are God's Angels (messengers) to help and lead up the human mind and soul use these seven qualities or colors or light rays as instruments through which to treat the minds and bodies of men and women.

It is known in the heavens that certain colors will produce certain mental and spiritual conditions and that those conditions may be varied, graded or changed with an unlimited number of shadings; and the knowledges that are now being used by our benefactors in the heavens will be given to us as soon as we are capable of receiving them. It will be found in the experience of those that are striving for attainments in accordance with Esoteric principles, that all persons who have natural qualifications for the healing art will first perceive colors when their vision begins to open.

It would be impossible for me to give in writing the mental qualities embodied in all the shadings of colors that are seen by the different persons, for the work would be so immense that I should feel like saying with John in his gospel, chap. xxi. 25, "The world could not contain the books that should be written." About all that we can do is to treat of the primates, and their qualities and effects upon the human mind and organism.

We believe that the order of the spectrum is not the order of creation, but the order or grade of active energy which causes the colors to appear in that order. Hence we have placed them in the order of their office in the work of creation.

RED.

We believe that red is the first in order and belongs to the lowest element or principle of creation. It is also the embodiment of force: as expressed in animal existence we would call it brute force. As expressed through the mind or will of man it would be the focalization and dominant of the animal desires and passions in man. This would be red in its primary, which, pure and simple and of its lowest grade is about the color of a very red brick; as it becomes more purified, representing culture and refinement, the color becomes clearer and brighter till finally it blends into the transparent ruby. When we reach that ultimate of the color red the animal force has been subdued and refined so that it is a perfect obedient servant to the spiritual man.

PINK.

We do not believe that orange is a primate, but instead that the true primate is pink.

The gradation of this color is much less than of the former one.

Pink is the expression of the second principle in nature which is polarization; expressed in animal life by selection and rejection of qualities. In the mind of man it is discrimination, the ability to draw fine lines between ideas concerning qualities, conditions and relations. In the higher spiritual man it is the capacity to discern between the things of the Soul and of the Spirit.

The manifestation of this color in its lowest base of operation is the darkest pink, shading off as it develops higher until it becomes a crystal nearly approaching the white; therefore the grade or intensity of this color is the expression to what stage of its progress it belongs when manifest to us.

BLUE.

Is the expression of order.

In the primate of creation it gives form to everything. In the lowest order of animate life it is expressed in symmetry and beauty. In the mind of man it might be called the material science.

In the highest grade of the spiritual man it blends with the blue of the heavens or of the sapphire, the crystal blue, and expresses the oneness of the capacity of the spiritual man with the Spirit of the Infinite, to know and understand.

This color has a gradation greater by far than pink, but a little less than red, the darkest colors expressing the lowest grades and thus up the gradation to the light colored sapphire.

GREEN.

Is the expression of cohesion. Its range of gradation is greater than any of the preceding ones. In the lowest form of existence it represents the effort of self-preservation in decomposition, thus being the most poisonous and vicious.

In the animal expression it is the reptilian or poisonous, the destruction of everything else for self (jealousy).

In the mental realm it is first, the mother love; second, parental love; third, love of home and family relations; fourth, associates and friends; fifth, natural; sixth, philanthropic; seventh, the strength to be the holder and preserver of divine principles.

This color should be divided into two classes: the first, destructive to everything but self and kind; the second is preservation and growth. The dark fiery green belongs to the former class; the bright (or grass) green up to the crystal or Emerald belongs to preservation and growth.

It has also another gradation: In the lower animal, instinctive jealousy; in the lower phase of mental, watchfulness, suspicion.

In the higher phase of mental it is philanthropic.

In the higher spiritual it becomes the expression of the Divine Mother.

INDIGO.

This color has a less scope of variation than any of the former ones. In its creative office it is the destroyer, finding expression in the oxygen, oxidation. Its office is to tear down and destroy the old and perpetuate change. In its darkest phase it is hard to distinguish between it and black, and in this phase it is the expression of death.

In its animal phase it is combativeness.

In its mental, dissatisfaction and aspiration, desire of honor.

In its higher, spiritual exaltation of life.

This color grades from nearly black till it merges almost into the crystal violet, and while it never reaches the violet yet few would be able to distinguish its highest state from the violet.

VIOLET

This in creation is the expression of transmutation. Its lowest manifestation is in the intensity of fire. In its highest manifestation it is the crystal amethyst.

Its manifestation in animal existence is the sexual passion. Its intellectual expression is sex love; and in its divinest expression it is God's love, for God is a consuming fire.

It has less gradation than any of the colors, and when seen by the clairvoyant eye its relation will be largely determined by the altitude of attainment of the individual; but the most of people will be able to discriminate as to which plane it belongs by its intensity.

On the lower phases of animal life it is less intense and less luminous, but in the highest phase of spiritual it becomes of dazzling brightness; and when it is mixed with the other six colors, thus uniting the seven, and it is the predominant or controlling one, it blends them all into one perfect harmony; and thus all color ceases and a perfect white light is the result.

YELLOW.

Its first manifestation as a creative factor is sensation.

Its highest phase of manifestation is the spiritual sense consciousness; thus its gradations, are much less than any of the others.

In the animal body its office is to cause them to protect themselves from destruction, and is the root or germ out of which grows mental consciousness, and is in itself both thought and the power to think.

In its higher spiritual it forms a circle between the higher mentality of Divinity and the individualized man.

The variations in manifestation into which this color forms itself are many. It appears in the earth as a mineral, and all the mineral colors of yellow relate exclusively to the beginning of life and consciousness.

Then we come to the metallic yellow. The copper color which has a tinge of red belongs to the animal, sensitiveness of the Ocean.

The brass answers to the animal sensations up to the beginning of soul-consciousness; as we read in Revelations the vision that John saw "of one whose feet was as fine brass as if they burned in a furnace." This state was the highest state of sense understanding and has its gradations all the way down to the dull brassy or copper color of the reptile, which answers to their sensory life.

The next metallic and highest color is gold, which color is of the life qualities of the truly regenerate man. In this sense it is used very largely by the prophets of antiquity.

Next is the crystalline yellow. This begins with the expression of the first or lowest grade of soul-consciousness or sense, and grades according to the purity of its shadings up to the most perfect Topaz or sun ray, which expresses the highest spiritual consciousness possible for human attainment in the body.

By carefully examining these colors as given in their order it will be seen that the only simple color is red; all the others are compound in their creative relation; and it is more manifest in this last one than in all the others, as the sun ray which appears to us sometimes as pure whiteness, yet can be separated and there be found therein the seven prismatic colors.

We have given this for the purpose of aiding the thousand;

who are beginning to awaken and open the eyes of the soul, and who see qualities and principles surrounding them.

The skeptic may ask of what use is it to see colors. It is this: Man and woman in their intellectuality have absolute freedom to choose and select according to their loves and sympathies, and when a persons' mind is in sympathy toward any principle, which it often is as unconsciously to themselves as it is consciously, for we can not even think of a person knowing the plane of their life, without, to a certain extent, drawing the principles of said person around them,—and if their eyes are opened and they look up and see that they have gathered around themselves vicious or even low or lower qualities than those to which they aspire, they can, by the volition of their own will, repel those principles represented by said colors, and by reaching out in earnest devotion, prayer, they can surround themselves with the qualities which they have selected and can know when they have done so.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Morenci, Mich., July 26, 1892.

H. E. Butler,

Kind Sir:—The correspondence in the last few numbers of *The Esoteric* have been very helpful and interesting, regarding many phases of spiritual unfoldment, but I find none that seem to touch my case. I belong to the Methodist Episcopal Church. For fifteen years I have lived the regenerate life. My husband is interested in all movements for the uplifting of humanity, consequently favors living the above life as strictly as myself, hence we are very harmonious in our home. We both abhor the traffic in intoxicants, believing that the saloon breeds misery, therefore should be exterminated, and we use our influence to this end. I can see that underlying *all* as you say, is the false position of people regarding the sex relation, so with other reforms we advocate the control of oneself in this direction. I did not know of the inestimable advantage to be gained by bringing the passion of sex into subordination, until I obtained your teaching, which I know are true, as I can endure more fatigue, and extremely trying circumstances to nerve and brain than any woman of my acquaintance; this is noticed by those who have lived near me for a long time. My husband has just passed his

seventieth birthday. He is constitutionally feeble, but is able (with care) to do considerable manual labor, besides attending a small book store. He shows no sign of mental decay, and reads *The Esoteric* with as much interest as I do. We are both convinced that if its teaching could become universal, a great revolution would take place in the domestic relation.

Now with all the above experiences, I have no special demonstration of spiritual power, spoken of by the most of those who have written their experiences. Of course we have much peace, which is delightful. I have practiced the directions given for unfolding psychic power but without marked effect. My mind is open to conviction upon any subject which has for its object the lifting up to higher standards of virtue, truth and sobriety. I love to contemplate God's works, and pray much for the descent of the Holy Spirit upon me. Please explain what you mean by coming into the possession of the power of "soul-consciousness". I have fully controlled my temper, do not get angry at anything, am much alone in meditation and yet I do not see anything or hear anything out of the usual line of every day life. Will you tell me if I am making any progress in the new way.

F. A. R.

Dear Lady:—For those who have reached the advanced age of yourself and husband, the regenerate life does not bring as quick results as it does to younger people, as you have both passed the period where life is active and vivacious. You will find that it is a gradual growth from the conditions which age has produced, slowly back to the conditions of youthful vigor, and after you have returned to youthful vigor, your mind having become staid and fixed by the experience of many years, you will not be conscious of sudden openings and startling experiences like those in youth, but on the contrary you will realize only that there has begun to open within you, so quietly and so subtly, a new and increased capacity to know, to understand and perceive, that you will hardly recognize it as a new development, because of its gradual manifestation. But if you and your dear husband persevere according to instructions, that holy peace that you speak of will continue to increase, and the new life will quietly fill up the furrows which time has made, will re-invigorate the weakened nerve structure, and will quietly lead you back into the blossom of youthful vigor, where the soul will awaken as

awakens the morning, so naturally and yet so conscious of its maker that it will involuntarily lift its eyes to heaven and exclaim, My Father! as the result of the most vivid consciousness that God is indeed your father; and, as God is Spirit, so awakens your soul to be a spirit like to God.

. Then you will realize that you have no need of those methods that are intended to develop magical powers in the aspiring youth, but that you have all of it already within you; that you can use in fulfilling the father's good pleasure.

We send you herewith, a private circular intended for just such as you. By carefully following its instructions you may greatly accelerate your growth and unfoldment.

I am, sincerely,

Ed.

Chicago, Aug. 11, 1892.

H. E. Butler,

Dear Sir:—Your statement on page 90 of Oct. Esoteric '91, concerning the higher or true life is not quite clear to me.

I quote as follows from second paragraph on the page: "My idea of those on earth living so perfectly in harmony with those in heaven that they become consciously a member of a heavenly body, 'the church triumphant in heaven,' was fully realized and enjoyed, and we are as firm in our conviction now as then, and much more so, that by living a christian life correctly, any one can come to this knowledge: and further, that unless we do come to this knowledge here, we shall not get it hereafter."

Am I to understand that all power or opportunity to enter into the divine harmonies are confined and limited to the life in the earthly form? If so, I fear there will not be many happy spirits in heaven or the spiritual domain. I can not think that this is what you meant and yet I got that meaning from reading the above. I believe that the *perfectly* divine or *regenerate* life can only be attained here, as the discipline and struggle with the animal or physical life, is necessary to *fully* develop purity and spiritual power: that the process necessarily is here, but that no higher spiritual attainments can and are being made on the other side after being liberated, at least in a measure, from the physical body, I can not understand, as the law of spiritual growth is universal and not limited to the earth sphere.

Are you still teaching through and operating those "Branch"

movements? I thought once of giving my name and if accepted, joining them, but then I could not conform to all the requirements. Possibly I might now. I have been interested for a long time in the line of thought you advance, and hope the time will soon come when there will be more favorable *general* opportunity for the many, who are now burdened with so much of material necessities, to devote more time and means to the cultivation of the spiritual.

I enjoy reading those correspondences of questions and answers very much.

I am very thankful you are getting on so well and should be glad, if I could, to aid you with the material, but at present cannot.

Very Respectfully,

Mary A. Straub.

Ans. Dear Lady:—You quote from the Esoteric of Oct. '91. and inquire about the progress of a soul after it leaves the body, and from what you say in your letter you got my idea very correctly, if I understand you aright. My idea is that whatever preparation and growth there is of the soul up to the time of its maturity must be made on earth.

Paul in his letter to the Corinthians compares man (Soul) to the development and growth of a seed, and the idea is carried all through the Bible that the same law that governs in the vegetable kingdom also governs in the development and growth of man all the way up to the heavenly or angel world; thus justified throughout the scriptures the motto of the old Masters—"as below so above, as in the earth so in the heavens"; this being true we have only to turn our attention to the vegetable kingdom to get all the instructions we need on that subject.

If we follow Paul's advice and examine a grain of wheat we shall see that when it falls into the ground its body dies, and all of which it was composed mingles with its earth except the vital spark; that forms to itself another body, and if uninterrupted will bring forth wheat and increase in number: but in order for that wheat to be "fit for the Masters use" it must be fully ripe before it is taken away from the earth. If it is taken away from the earth when it is only partially ripe, it can not go on maturing from or out of the earth but must return to it and decompose. The spirit of life may then enter into and mature another grain of wheat that has been sown in the earth

but can never mature itself without thus reincarnating in another body like to the original one.

That all the ancients, Christ himself included, taught and thoroughly believed this there is no doubt. We might as well think of cutting down wheat half grown and putting it in our granaries and then expect it to grow and finish its development as to expect a human soul half grown when it has been cut off from its Earth to grow and mature in the Heavens.

Your individualized soul-consciousness is made up wholly of the experiences that you have had here in the body, and the food from which it grows is the life generated from the material substances taken into and become a part of the body. Where will it get this material when it has no body? One will answer, "It will draw it from the atmosphere, for all substances exist there." True, all substances exist in the atmosphere, but it takes a God-man, who, in the language of Jesus, has overcome the world, to be able to take that substance and form bread for himself even; and if he can form it for himself he can for the multitude. So, not until the soul has grown to where it can feed from the elements of the atmosphere can it have a perpetual consciousness. Consciousness is life and unconsciousness is death: thus true is the scripture that says, "The soul that sinneth it shall die."

Ed.

Sansalito, Cal., July 8, 1892.

Friend Butler:—I can not refrain writing to you for I have been having a wonderful experience lately. After many sacrifices to obtain the truth, I came to a time when both earth and heaven seemed lost and I prayed for death to relieve my sufferings. Then I fell down at the foot of the cross and asked the dear Savior for light, and my prayer was heard. I have, at last, the Divine Illumination. Three weeks ago last night my room was illumined all night with a glory like the halo around the sun, so bright that it would seem as if another ray would kill me. I have not been in the darkness since, and the keys of the universe seem to be in my hands. So, my friend, indirectly, you have led me to the promised land.

I can't tell you how happy, how well, how filled with peace I am. I almost live with the spirit now and find no pleasure elsewhere. It goes with me—a pale blue flame, which I can see in the brightest sunlight.

If my experience would benefit any of your subscribers, I would be willing to write it for you. I certainly have found the key and I am willing to share it with any seeker without money and without price.

Very Truly Yours,
Bella F. Swisher.

Son Yea, N. Y. Aug. 2, 1892.

H. E. Butler,

Dear Friend:—Will you please through "The Esoteric" answer the question of what is meant by "elementals" as it is used in the "Esoteric" teachings?

I can say personally that my efforts for the higher life are fraught with blessings, and I feel at times the heavens opened and angels descending with blessings for me if I am faithful to the higher life. The words of a little poem come to me and I will repeat them as expressive of my feelings.

"O'er mountains, through valleys
Through broad lakes of fire;
And through floods of water,
Now deeper now higher,
No idol of fancy, no opposing foe
Shall hinder my progress
As onward I go."

"O nay 'gainst every spirit
That taketh my life,
Deprives me of freedom
Or gendereth strife;
Against the dark hosts
From the regions below
I'll wage war eternal
As onward I go."

What can be the cause of my hearing at times a mighty roaring like troubled waters? Is it material or spiritual conditions? At such times I am under tribulation and am impressed that tremendous upheavals are coming in the political, social and religious world; that the old heavens and earth are about to pass away, and it is my prayer that I may be enabled to walk humbly and purely, that the holy ones will keep me from all harm.

May every one that loves the truth feel thy protecting power
O Heavenly Father and Mother, is the prayer of your fellow
worker in fraternal bonds.

Hamilton DeGraw.

Ans. Dear Sir:—As to your mention relative to “Elementals”—In an article by Tyrenus, published in Feby. No. of The Esoteric page 234, in the last two paragraphs you will find about the best explanation I have ever seen. Still, it does not attempt or pretend to be exhaustive on the subject, but merely incidental.

As to Elementary forces, or Elementals, there is as great a variety on the invisible side of life as there is in the varied qualities and species of living things in the material world.

We believe that there are other intelligences not referred to by Tyrenus, which are even more potent for evil. For instance, we believe that there are souls of animals, pet dogs, cats &c. which have been injudiciously loved by some one who was frequently wasting their sex life. All the animal world below us, especially the carnivorous, will take up that wasted life as food, and the *souls* of all beasts both carnivorous and all others, as well as depraved classes of men, will, if they get access to a person, cause them to waste that life so that they may absorb the vitality of it for their own preservation. Now a soul of any class whatever, lacking individuality and attached to a person, will be moulded by the will and thought of that person into their likeness, and many times will become very faithful servers of that person; and if the person is low and tricky they will be low and tricky also: and if the person loves honor and the appearance of uprightness they will take on the same conditions; but if the person at any time attempts to stop wasting their life they will find that these will become their most subtle and vicious enemies.

It was believed by the most ancient occult orders that there were many cases of men or women having a pet dog, when that dog died it would remain as close to its master or mistress as it *desired to be* whilst living, and that person being sensuously inclined the dog would absorb the wasted life and would gradually take on the form and appearance of the person, and would become a very faithful server of the person's will, and that finally the soul of the dog would gain sufficient intelligence and strength so that it would become **STRONGER** than the

soul of the person, and would subjugate them to the most abject and debasing slavery.

There are evidences in modern times of there being some truth in this theory, for there are to-day among spiritualistic mediums those who have been under control until they have become wholly subordinated by that control. I have been told of a number of instances where mediums while under control would get down on their hands and feet, run around the house and under the table barking like a dog; and we have been told by many who claimed to have investigated the matter, that these same mediums would descend to the lowest practices imaginable to debase other men and women.

As to your hearing the tumultuous sounds &c., you ask if this is a physical effect or is it spiritual.

Not knowing all the circumstances I could not answer that question, but your impressions concerning it would lead to the conclusion that it is a spiritual phenomena; and also from the fact that there are so many others just at this time receiving visions and impressions, all leading prophetically to the same result you describe. And truly the indications throughout the world at this time are such that it does not seem to me that one needs to be a prophet to see what is coming.

158 Washington St., Grand Rapids, Mich.

Mr. H. E. Butler,

Dear Sir:—The predominance of spiritual thought and purpose which has characterized the past six years of my existence has brought me into a wider range of knowledge, and led me to appreciate its advantages more than I can explain. The method adopted has been purely esoteric; not under any prescribed rules or teachings, but by means of an ever increasing consciousness of an *All-Pervading-Intelligence*—"A closer walk with God." There comes from day to day, instructions from within, which if carried out to the best of my ability, are followed by an uplifting sense of bodily ease and mental peace. My one steady purpose is to make practical the reality of God-presence, so that I may continually walk with, God talk with God and sense the God-feeling all through my being. This is easy enough when all things run smoothly with us, but when the rain and storm comes and beats upon our houses we must rush to the basement and see if the foundation is sure. If Christ is our

foundation, it is a safe, tried foundation and will stand. Where once humanity was strangely apart from me in my own thought, it is now myself, in all its diversity of exterior. No matter what dress it wears, or what mistakes it makes, it is me, inseparably me, and I must seek to relieve it from bondage and error, if I would manifest the Christ in myself. I recognize that all are His members, and all must in time acknowledge Christ. My faith looks to the changeless One, to my highest self, and I am it Its keeping. When I shall have become fully conscious, and gained the full Christ concepts, then I shall be satisfied. The great teacher is within, in the kingdom of heaven. If we would stand firmly and rely entirely on this exalted teacher, all other props must be knocked from under us at once. Delay is not wisdom. It is the living practical truth we must teach, must learn, and live. Daring to *be*, to *do* and to think truth. We must express all we *know* and *feel of God*, by our every day lives.

Obediently,

Mrs. E. L. Moore.

A gentleman well up in the thirties who is interested in Esotericism and kindred subjects wishes to find a congenial lady correspondent, and with that end in view solicits correspondence with such ladies between the ages of twenty-four and thirty-five as this notice may interest.

Address, C. B. Herman,

Allegheny, Penn

EDITORIAL.

We regret to say that the first issue of five thousand of the little pamphlet entitled "Practical Methods to insure Success" is nearly exhausted. We have received just about enough money, to print and distribute the present issue, consequently we have not the means to get out another issue and continue the magazine,—which of course must be done. Before getting out another issue the pamphlet should be reset, and the typographical errors, which are many, corrected.

The many letters we have received since the pamphlet went out confirm us in the belief that it is one of the most important instrumentalities for the uplift of all classes both young and old, and it ought not to be kept in a corner as it is now. What we

would like to do, circumstances permitting, is to print a large number of them and send copies to all the principle newspapers for reviews. We have no doubt that nearly all the papers would give a favorable review, as it is for free distribution and in no way an advertising medium. This would bring it before the public throughout the world in a very short time; thus giving every one the opportunity to receive the instructions so necessary to the world at this time. To do this would cost several thousand dollars. Now if those of our friends who have means, feel called upon to unite in making somewhat liberal donations for the accomplishment of this work, there is no doubt it can be successfully done in a very short time. But we do not wish to send them out for review until such time as we are prepared to meet the large demand which we know would be sure to follow. The few already sent out have created a much larger demand than we can supply with the present means.

When we know that so much good is being and can be done through these books it seems too bad that all who are looking for a higher life can not be supplied with them. But we have done our best to get them out as fast as required and will continue to do so, using our extra means for that purpose, until such time as we receive the means to issue them as fast as the people demand them. We make this explanation so our readers will understand why we do not fill their orders for the pamphlet.

We do not feel justified in paying for contributions for *The Esoteric*, as our work is purely educational and benevolent, and we trust that those who are also benevolently inclined will continue to aid us.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.


MONEY ORDERS.— We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. VI.]

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September 23 to October 23.

[No. 4

SEPARATENESS.

[Written for the Esoteric.]

BY W. P. PHELON, M. D.

He who believes in separateness is foolish. There can be no separateness in the manifested, because the unmanifested and unknowable, of which manifestation is a reflection, is The One that is All. There can be no reflection of that which does not exist.

The chemist, in his laboratory, by labored and careful experiment, determines that so many atoms of carbon, hydrogen, oxygen and nitrogen, forever unchangeable, make up the solid bulk of the earth, the air and the sea. In the Creative Thought, from which all manifestation springs, every single atom is weighed, measured and numbered. If a single one of all the myriads were missing, then the product of the perfect Creative Thought would be imperfect, and that is impossible.

Wise philosophers have come to this conclusion. They declare that no atom of matter, whatever its form or position, can ever be lost, whether it is visible to personal sense or not. If one atom could be lost, then the same thing could happen to another, and to millions. The perfection of creation would be succeeded by the desolation and death of Chaos. This is contrary to the perfect idea of Creative Thought, which has ever demonstrated itself to be orderly, and in sequence. If these assertions are true on the lines of the coarser vibrations and substance, how much more must they be true, of that which partakes of the force and energy of existence. The real man is part of the One. Because it is such part, it must necessarily follow more closely along the lines of Creative Thought, than it

is possible for the reflection of that thought to do. Every incarnating Ego, whether clothed or unclathed with physical expression, whether alive or dead, is numbered. The Record of Wisdom says: "the hairs of your head are all numbered." If that which is so unimportant, is so closely watched that a single one cannot drop without the notice and knowledge of the One, then indeed, we must infer that the numbering of the Egos is true. Not only are they numbered, but the number is limited in the assignment to each system of worlds.

As in the delicate operations of the chemist, fractions of atoms make great difference in the outcome; so in the great mass of mankind, the changing, distribution, coming and going of each individual, sets up differences in the whole. The body as a body disappears, whether it be consigned to the white heat of a furnace, or to the slow combustion of the putrefying earth. But no atom of its totality is lost. Then no atom of the real and spiritual can be lost; for so long as the reflection exists, the reflected must also exist.

Thus is it surely ordered in the perfection of Creative Thought, that no harm can ever come from the sundering of the Ego from its body, at any stage of its progress, for neither are separated from the great balancing of force by force, which hangs the Universe in space. The Ego exists in the Unseen, the transmuted physical also exists in some one of the myriad, protean shapes of our environment. There is no loss in weight, size or number of the physical elements.

But if every atom is numbered there must be an adjustment, each for its own place; and every transference from one plane to another, either of union or disruption, will imply a re-adjustment with the whole number constituting mankind at large. Nothing can then happen to one individual, that is not felt by all. No one can suffer physically, mentally, or spiritually, without the transference of the vibration, proportionally, to every other member of the human family, no matter how far remote, nor is it necessary for the effect, that the other party perceives or knows the cause.

Man is also involved with all other life upon the globe. The vibrations of the energizing forces, tremble and thrill with fear and joy, as inspired by centers of force, sometimes close at hand, and sometimes thousands of miles away. The individual unit has its effect upon every other unit. When we hear of injustice, of wrong perpetrated by man upon his fellows, we can-

not truly say: "it is nothing to me." Every action has its effect, for good or ill. The woes which perfectly overwhelm man, have their origin in the deep-seated impulse of the common solidarity.

It is because of this unchangeable law of universal unity one with another, that man has always been praying for Universal Brotherhood, searching for it on the mountain tops, and delving for it in the valleys.

It is not only unity he seeks, but the manifestation of the Divine Love through which every human being shall recognize himself in every other human being, and having so recognized, he will do unto others, who are himself, as that himself would desire to be done by. This is the great law of the human Brotherhood.

When man recognizes the fact, that the thing, which is the Ego in him, is the Ego in everybody else, there will dawn upon him such a fiery perception of his non-separateness, that a new era in life upon this planet will commence. Then it will take no oath, nor vows, nor any sense of forced trustworthiness to constitute a brotherhood. MINE and THINE, odious words, will be intermingled in the glorious light of that most forceful word ever known in any language, OUR. It is coming, coming, the day when man shall perceive forever, the truth that all is One.

NIGHT.

Who has not heard the voices of the night
 Dying away into the midnight calm,
 When wandering winds grow weary in their flight
 And sleep has silenced sorrow, song and psalm?
 Who has not felt the hush of solitude
 Calming each stifling sense's feverish lust,
 Quenching each want and every bitterness
 With hope of coming rest amidst the dust?
 That is the hour of hours, the spirit's morn,
 When man may stand erect and claim man's right
 To worship and adore: when cries upborn
 On wings of prayer may reach the throne of light,
 When angels hover near, nor ever cease
 To sing to those who list, of God's great Peace.

—K. S. G.

BIBLE REVIEWS.

NO. XXVI.

THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

Verse 19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;"

In the peculiar word formation of this verse we presume the majority of readers would see nothing beyond the command to write the things which he saw, but the multiplying of words, for he adds to that "and the things which are." This emphatically implies that there were some things which he saw, which at the time he saw them had no existence other than in the mind of him who reflected or projected the thought image upon John's consciousness, and then emphasizes this thought by saying "and the things which shall be hereafter;" thus promising John that although he might see things which had no existence at that time, they were prophetic images that would certainly come into existence at the prophetic period.

It is not necessary for me to enumerate here, except in a general way, what the things were which existed at that time; but in order to have a correct idea of the things which then existed, in contradistinction to those which were to come into existence, and to aid you in thinking this out, we will call attention to a few general facts. First; the Seven Creative Principles had an existence in the creative energy of nature, and had grown and developed up to seven assemblages of people who loved, and because they loved were the embodiment of the germ of the perfected order which was to come into existence. Thus it appears that "the things which are" were the germs which were destined to become "the things which are to be;" that is, were to ultimate themselves in a greater and grander state.

Verse 20: "The mystery of the seven stars which thou saw-

est in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.'

Now here, the spirit, presented to John's consciousness a marvelous image, every part of which has a meaning; and as we have seen, meanings relating to the gathering of a people together, and the organizing of those people into one body and animating that body by the one spirit,—the Spirit of the Infinite—which makes them the body or temple of the God of the Universe, so that their words will be infallible potentialities in the government and control of all things earthly. Now here in this marvelous vision the spirit followed the same plan of expression that has been maintained from the beginning of Genesis throughout the Bible; that is, he declared the end at the beginning. And in order as far as possible to prevent misunderstanding, a very small circle of thought expression was given, which contained all that was or was to be. Then immediately adjoining that or in continuation of the same he makes another and much larger circle in which the things in the first are magnified many fold, or shown in their progressive stages of development; and then he goes on and adds another circle, and still others, each expanding in their ratio, so as to gently lead the finite mind up the ladder of perception to where it is capable of taking a birds-eye view of the perfected state designed in the beginning of Creation, by God the Creator, and the methods and processes by which they are to be accomplished. What I mean by a circle of thought is this: It will be seen by reading John's preface to this book, which includes the first three verses, that all there is in the whole revelation is epitomized in these three verses; then with verse four he starts out anew as if nothing had been said, and devotes the rest of the chapter to a more expansive epitome, and with the last verse finishes the circle of thought, and begins a new circle with chapter two.

CHAPTER II.

Verse 1: "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;"

Before attempting a general elucidation of this verse it will greatly facilitate the understanding of this work if we examine the symbols used in connection with the thought we have before

us. All symbols are words conveying ideas, and, at their very best, words in all languages are but symbols. In every language of the world that has reached any high status of thought, names have always been the expression of embodied principles, and this was especially true in regard to the Hebrew and Greek languages. Therefore, while it pleased God that this revelation should be couched in picture language (symbolism) yet it was of such a nature that the keys were present to unlock the mysteries. There has been brought down to us from pre-historic times, the idea that there were Seven Creative Principles. The lodge work of every order, almost, recognizes, and, in a way, makes use of these seven principles. Now, if they are the embodiment of God's creative energies in nature, then, certainly, it is very essential that we should have a correct understanding of them. But Oh how hard it is for the ordinary mind to grasp the idea of principles pure and simple, without connecting therewith personality, with its wills, desires and volitions.

As long as we recognize only persons, we shall be ever ready to blame men for not doing that which we think is right, and also ready to praise them for doing things which please us; thus we are lost in personalities, and the mind is forever blinded to principles, which are the cause of feeling, thought and action.

These seven churches must, if the angel maintained his usual order, be found to correspond in the meaning of their names to the nature and order of the Seven Creative Principles; therefore we will take up each name and see to what extent it corresponds.

It will be remembered that in the 20th. verse of the first chapter the angel said to John, "The seven stars are the angels of the seven churches."

The word Ephesus means desirable. The strongest incentive to action in all nature is desire, which belongs to the first principle, force. There must be an active desire before action can take place: therefore a person must have a desire to rise from a lower to a higher sphere of action before they will make the effort. This, then, is the first step or degree, and in its creative operation is where the first conquest is made.

The second church is called Smyrna (myrrh). This myrrh is a symbol of worship, as it was used in the offering of incense, which signifies worship—"as a sweet savor unto the Lord." which, of course, expresses the idea of something pure and simple.

The second principle in the seven is discrimination. It rep-

resents the power in the human mind of selection, therefore of purification. Under the ceremonial law myrrh was used in the purification of woman. Herein we find a perfect chain of inner meanings linking the whole system of the ceremonial law to this revelation and to nature.

The third church is called Pergamos; that is, height, elevation. And in its relation to the Seven Creative Principles properly belongs to the law of order, by means of which all things are elevated from the chaotic mass to beauty and usefulness of structure. This is the third degree of attainment in the divine order.

The fourth church is called the church of Thyatira; that is, a sweet savor of labor, a sacrifice of contrition. This belongs to the fourth principle, cohesion, which is the mother principle in nature, whose labor for those they love is a sweet savor and delight even though it be a sacrifice. Here is the degree of patience and labor.

The fifth is the church of Sardis; that is, princely joy. This fifth principle is fermentation, the ultimate of which is honor; (see Rev. v. 12,) thus correctly representing princely joy, or joy of being honored.

The sixth is the church of Philadelphia, (Brotherly Love) and answers to the principle of transmutation. We are told by Bible authority that God is Love and that God is a consuming fire. Thus is brought out the idea of true divine unity in collectivity, governed by brotherly affection, God-like, not man-like, and by this condition the sixth degree is made possible.

The seventh church is of the Laodiceans; that is, just, perfect. Thus we see that this, the seventh and last principle, and the seventh and highest degree, as well as the number seven in its symbology, justifies the definition, just, perfect. Now, while we do not deny, but accept, that there were congregations of christians meeting in cities and bearing these names, yet we do hold that Divine wisdom utilizes all these things and has done so especially in this case, whereby to form a language to express the ultimate thought.

When we again turn our attention to this first verse we find that the message is "Unto the ANGEL of the church of Ephesus write;" It seems that this message was not being given to the church itself, but to God's messenger who superintends and looks after the general interest and instruction of that body. Whether it were in Asia or in the long years that passed from the time

the Revelation was given until it was open to the consciousness of the people who were to be partakers of its blessings, it still remained in charge of the angel, and not of the church. Therefore these seven principles were also seven vital centers in the human organism, and, as we are instructed by the apostle Paul in his letters, the Body of Christ "which is to be prepared for him" is to be made up of a great body of people, say one hundred and forty and four thousand, and this 144,000 people we are told are to come from the twelve tribes of Israel, which, according to the account, were born under the controlling influence of the periods representing the twelve signs of the Zodiac. (See *Solar Biology*—also *Gen.* 29th chap.) These are to be builded together into one living, glorified structure, which will be the body of the Lord Jesus Christ in his second coming. "a body hast thou prepared me." *Heb.* x. 5.

But the question will arise here, why was it that the message was sent to the seven only, when there were twelve, for, surely, at that period there were more than seven or even twelve, congregations of people. The real facts are that there are only seven vital (life giving) functions in the human organism, and this message was sent to the seven creative or life giving principles that God had sent forth into all the Earth to finish the task embodied in the word of command, "Let us make man in our image, and like us, and let them have dominion." God does not speak to men's ears, nor alone to their intelligence, for he always speaks to the vitals. As the prophet *Isaiah* said in the chapter we have so often quoted "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The declaration is made here in very emphatic language that God never spoke except unto the vital centers of being; and that having sent forth the seven qualities they will be the instrumentality whereby there will be called out all the perfected souls and bodies that are to be builded together, a holy habita-

tion unto the Lord. In the second part of this verse it is said, "These things saith he that holdeth the seven stars in his right hand,". The seven stars have already been described by the angel to mean the seven angels of the seven churches, and he here says he holds these seven angels in his right hand. In all Biblical lore the right hand signifies power; and the idea of holding anything in the right hand conveys the idea of having it absolutely under control and subject to being perfectly guided by the will. The one holding this simply identifies himself; "I am he that holdeth," "the right hand" &c., and also as he that "walketh in the midst of the seven golden candlesticks," which have been explained by the angel as meaning the seven churches. Thus the picture is drawn before our eyes that this message is the thought potency of God, operating in the seven vital centres of human life, consciousness, and that he is working there according to his own will and purpose from the beginning, and that that work will be carried out in his own time and order: and he says in

Verse 2: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not and hast found them liars."

As we read these seven messages to the seven angels it must be borne in mind that we are reading the conditions and requirements essential for the development of the seven vital functions of the human organism and when the requirements have been fully met in all their parts and relations, the seven degrees of attainment will have been reached.

The first verse was simply an introduction of the angel, and the verse under consideration is the beginning of the message. And it begins by introducing to our consciousness the fact that he knows all about us, perceives the inmost intents and inclinations of the heart and the works springing from that source, by the words, "I know thy works:" This leaves no chance for self-justification or undue condemnation "for all thy works are open unto the Lord." Every act of your life, and every thought which springs up from the desires of your heart, and from the passions of your nature, are indelibly written in the book of your life, which is ever open for inspection by the Holy Ones who come to aid and help you.

The angel then proceeds by justifying and praising, or in oth-

er words by the most encouraging words of truth that he can express, by adding, "and thy labour and thy patience, and how thou canst not bear them which are evil" &c.; for none can be even accepted to begin to learn as a neophyte of the Divine order until they have all the qualities and mental decisions fully settled in their own mind, herein expressed in the 2nd and 3rd verses. Now here he says you have works that are justifiable; you have done the best you could; you have labored hard to gain control of yourself, or in the direction required; you have been patient in the continuation of labor; you have not ceased, that is, you have not shown any inclination to be erratic. You can not bear evil persons; their association is no longer pleasant to you: and because you cannot bear them you keep out of their company, otherwise your mind and feelings would be corrupted by them. You have tried them which claim apostleship, claim to be in the path, and you have found them liars; that is, you have used your judgment, your reason; have sought for added light and by the light of your own highest reason and soul's intuition have found that they knew not the truth, and when they said they loved truth, virtue and righteousness, their words were false.

Verse 8: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

He continues his recognition of all that has been done by the neophyte by saying that he had borne, implying trouble, suffering, reproach, and had done so without anxiety or inclination to turn back; not only that, but he did it all for his name's sake, and labored hard for that name's sake, and had shown himself strong, "hast not fainted."

Now what is meant by the words "for his name's sake" is not that you have loved the historic man Jesus, but for the sake of what his name really meant: the essential element of the name of which the angel said "Call his name Jesus for (because it means Saviour) he shall save his people from their sins"; showing that loving the name of Jesus is to love the work of saving the people from their sins. Thus is fulfilled what is written further on in this Revelation. According to the Greek the hundred and forty four thousand were sealed with his name and their Father's name in their foreheads; that is, in the seat of intellection, or their mental consciousness, were the two names, which would read in their definition thus: I WILL BE YOUR SAVIOUR. This shows us that before anyone can be accepted as

a neophyte in the first steps of attainment, they must have, not only all the above virtues, but chief among them all is the dedication of life, mind and all future hopes, to God, and a perfect decision to be and work henceforth for the saving of his people from their sins. When you have done this in and from yourself then will the angel of the seven churches, called by some of the ancient mystic orders the person's own Genii, come unto you and instruct you in points wherein you lack, in order to aid your further development.

CREATION.

FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.

GENESIS, CHAPTER I.

Verse 9: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

Verse 10: "And God called the dry land Earth: and the gathering together of the waters called he Seas: and God saw that it was good."

It was satisfactory to the Creator, and in itself was a completed work; this was really the end of the second days' work although it may have been seen by Moses on the third evening of his vision. From the moment that God began the second days' work until the Earth had been brought into a stable form with its dry land and seas, God had not pronounced himself satisfied until he named the dry land Earth, and the gathered waters Seas, and so they are called to this day. There was no evolution by any uniformly acting agent of a secondary character during all this days' work; but according to Moses it required the articulate Word of the Almighty Creator to be used twice, and also in some other way his direct interference.

This second days' work was indeed a mighty work.

The creation of atomic matter from spiritual energy, the transformation of atoms into molecules, and endowing these molecules with specific powers of combination, was indeed a mighty work.

But up to this point visible matter had not yet appeared to Moses. Now came the personal interference of the Creator him-

self to give to matter form. To give to the loose aerial molecules, the power of molecular combination and attraction, was a work worthy indeed of the almighty Creator. Then, and not till then did Moses see the material Universe assume a definite shape. Chaos had parted; worlds were being rolled up into their present forms, and in the midst of it all appeared something of a stable appearance which was called the Firmament.

In the ninth and tenth verses as above the scene has changed, and the Prophet no longer views the result of the general evolution of the universe, but now he is brought face to face with the special case of this world: he sees THE ALMIGHTY CREATOR by direct interference with the evolutionary forces of Nature, cause molecules to combine and worlds to separate from the Infinite womb of Nature, and be rolled up into their present forms: leaving the non-material firmament to shine forth clear and bright, in the midst of the thick vapor which must at this time have covered the face of nature. Now he sees this World with its boiling ocean; and again he sees the tops of the gathering precipitates as they appear above the liquid waters; steadily the precipitates grow, and steadily the waters seem to be gathering together into zones and basins. The specific forces of nature under the control of the Creator are thus actively engaged on this world, producing the molecular changes as seen in the various chemical combinations necessary to produce the precipitates, which form the foundation of the solid Earth.

Verse 11: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

Verse 12: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind: and God saw that it was good:

Verse 13: "And the evening and the morning were the third day."

The production of organic life from the earth by the spoken word of the Creator, is what Moses saw in his third vision. He says the earth was told to bring forth vegetation in its various forms. Mark, the earth was told to produce the vegetation: but he does not say that the earth was told to produce the organic power or life which enabled it to produce this vegetation. It is evident from this, that the agencies at work under the direction and control of the Creator, were sufficient to produce

this organic life; here is spontaneous generation with a vengeance.

The forces of nature at work producing the molecular changes which made the dry land appear from out of the ocean, were ample, when directed properly, to produce organic life. So far the work was evolutionary, and we will call these forces "the evolutionary forces of nature." But from what Moses heard and saw they were evidently being directed in their work and in their production.

The only difference between Moses and Huxley on this point is, that whilst Moses says they were directed by the spoken Word of God the great Creator, Huxley and Haeckel and that ilk, say that these forces were directed by necessity, and regulated by convenience. But when we analyze them we find that both statements are alike, in so far as proximate causes are considered; because the word of God is fate, and fate is necessity. The question then resolves itself to this, Does necessity exist without a cause, and is it endowed with Infinite power, and Infinite knowledge, and a will to use them with perfect freedom? If so defined by Huxley & Co., then Huxley & Co's definition of necessity, is the same as Moses' definition of God's word.

While the plastic slime was yet warm from the chemical changes which had been going on in combinations and precipitations, while the whole face of this earth was yet obscured with the steam, then did the next great æon begin; then was produced the first vegetable life, fermentation, mould, grasses, which propagate themselves without seed, then herbs which produce seed, and then fruit trees which produce fruit whose seed is in the fruit.

Here is a threefold classification of the fundamental modes of vegetable life: when as yet the bubbling, boiling waters were uninhabitable for either Bathybius or Monera, grasses were growing in luxuriant verdure, over all the hot marshy plain, being propagated from the roots. The fermentation at this period due to chemical action in the slime, and the action of light, and the other forces of nature, would evolve a mould which would float on the waters, which would gradually change as the energies of nature changed, and with variety of conditions would produce variety of specie. The various chemical precipitates were gradually building up a solid structure from out of the waters, and organic life of the lowest types suitable to the con-

ditions being were propagated by the evolutionary forces of nature, guided by the expressed Will of a Personal Creator.

According to the Bible record the work of the third day embraces two periods in which God saw that the work was good.

The first period is the formation of the earth and seas, into what is called this world.

Moses as a spectator has been gradually changing his position, or the vision has been gradually narrowed in its scope, from a universal to a particular view of a more definite object.

From a view of the universal chaos, and its separation by the firmament, the vision has become narrowed to a view of this world as a nebulous, and again as a liquid mass, and now the towering precipitates rise above the liquid ocean, and separate it into seas, and in time the soft precipitates would become sufficiently firm to resist the denuding action of the boiling waters, when fermentation under the action of the evolutionary forces of nature and the direction of the word of God, would produce organic life all over the face of the toughening slime, which Moses calls dry land and God calls earth

Then continuing with accelerated force, directed according to a fixed purpose, the evolutionary forces would keep increasing the energy of organic existence, until the fermenting slime evolved a mould, and the mould a lichen, and the lichen a grass of a greenish hue; then came the herbs with their slender stalks, their flowers and seed, a glorious sight to the admiring gaze of Moses; Upward and onward the transitional bio-genesis would continue, until shrubs and trees with the fruit dangling from their laden branches, and the smiling Creator satisfied with the work when Moses awoke for another day.

Now, how agrees this description of Creation with the ideas of Darwin, Haeckel, or Huxley, let them answer.

The general description which Moses gives is that which these celebrated Naturalists have in vain striven to prove; it is still a step in advance of science, although her most devoted children have laboured hard to prove it; from the observer whose industrious devotion is seen in his noble collection, to the experimentalist, whose genius and commanding talent is seen in the close imitation, the numberless interrogations, and carefully conducted trials to produce spontaneous generation—but still the end is not yet. What a grand, what a noble siege this army of devo-

ted Naturalists have carried on, in the yet vain attempt to carry this important bulwark of truth.

Closer and closer the lines are being drawn, harder and harder the struggle is pressing, encouraged and cheered by the words of this grand old Seer, who, from the vision of truth distinctly says, that the Creator had told the earth to evolve or bring forth the grasses &c.

Noble words; significant truth; encouraging prospect.

Here was spontaneous evolution of organic growth from a fermentation of dead matter, and the only connection between the two is the Word of God, but the Word of God is Life.

And listen, Oh Tyndal, and Pasteur to this; if, after you have exhausted all the precautions that nature, art and your own high genius can suggest, you cannot apply this word of life, your careful preparation, your exact imitation, and all the other conditions congenial, will effect nothing without that word which gave to æther motion, and made that motion Light.

This command of God to the earth to bring forth or evolve organic substance, is just another step in the series by which Light was evolved from motion, and matter from force.

This spoken word or spiritual energy was the shuttle that wove the fabric step by step, and word by word, beginning with the solid elastic basis of æther, from motion to light, from light to inertia, from inertia to matter, atom to molecule, molecule to fluid, fluid to nebula, nebula to liquid, liquid to solid, and now comes self inherited growth, then reproduction: and so the third period ended.

To determine the length of that period, it would be necessary to calculate how long it would take the geometrically accelerated FORCE in continuous action to produce all the chemical changes necessary, from the condensation of nebulous matter to producing a precipitation that would cause dry land to appear: I question if even a Thompson could calculate that.

Then to pass from the first stages of organic growth through the multiplicity of forms, that, increasing in complexity by infinitesimal differences, extends from the faintest mould to the gigantic coniferæ; through the three great divisions of floral growth, which Moses calls the Root, Seed, and Fruit, and the naturalists of our day call the Cryptogamous, Monocotyledons, Dicotyledons: the millions of ages which must have elapsed during this period is beyond the reach of man to tell. But here

Moses does not speculate, he distinctly says what he saw, and who will deny its accuracy. The evening and the morning were the third day.

Verse 14: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and for years."

Verse 15: "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

Verse 16: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

Verse 17: "And God set them in the firmament of the heaven to give light upon the earth."

Verse 18: "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

Verse 19: "And the evening and the morning were the fourth day."

On the second day Moses saw the material universe roll itself up, and leave a vacancy, which he calls the firmament. On the third day his point of view had changed, and he was brought into close proximity to this world with its steaming seas and hot precipitates; gradually he saw these cool down and become fit for vegetable growth. And as the hot slimy mud became covered with mould, and grass, and herbs, and trees, the surface of the earth and seas would gradually cool down, until the hot steam in the atmosphere would condense, and a partial view of the firmament be again possible; and as the hot vapors condensed, in time the shining orb of day, the glorious but still hazy sun, would make its appearance, as if fresh from the hands of its maker.

Then the moon, the lesser orb, and afterward the stars, each in the order of their brightness and in the majesty of their glory: as appendages made on purpose to adorn, beautify, and enlighten the world.

It was not till now that the prophet in his vision saw the heavenly bodies, and then evidently in the order that the light would reach the earth. He does not say how many stars he saw, nor yet does he mention the planets, which would likely be still in a semi-nebulous condition.

Had he given the exact number of stars visible, or had he

constructed a celestial chart which would have supplied us with a basis of calculation, we might have been able to measure the length of the third and fourth periods of creation; as we know that the light from some of the stars would take many millions of years to reach this earth, and it is evident that the third and fourth periods must count their years by the millions.

“And God said let there be lights in the Firmament &c.” Glorious provision, most noble work, the concentration of the Universal light, with the Universal æther, in twinkling orbs of life and glory. To divide the day from the night. For signs and for seasons, for days and years, and so they continue to this day.

(To be Continued.)

A DREAM.

[Written for The Esoteria.]

I slept and I dreamed.

And I saw in my sleep that a man, a child of earth stood in darkness, with chains on his wrists and on his feet.

And his soul was in travail because of his bondage; for he had bound upon himself these chains, ignorantly, not knowing the thing which he did.

But now, that by reason of bearing them he felt their weight, and understood how they impeded his steps, he would fain have shaken them off; but he could not and the more he struggled the closer they clung to him and still heavier they grew.

A report had come to him of the Path of Perfectness and he would gladly have walked therein but for the chains which held him down. Even now, thro' the darkness which encompassed him, he occasionally caught glimpses of the first gateway which opened upon the Path. But struggle as he would he could not reach it for the chains which held him down.

At length, in his anguish he cried with a loud voice to his Angel, praying for deliverance.

And then I saw that the clouds were uplifted, so that the gateway could be discerned, tho' as yet but dimly.

But even as I looked the man was standing before the gate: around him stood a circle of Beings, not like himself children of earth. They were of the Illuminated; and I saw neither their forms nor their faces; only their eyes which were terrible

to behold by reason of their brightness which searched thro' and thro' that upon which they looked.

And they all gazed steadfastly upon the child of earth, who tho' he trembled, nevertheless looked unshrinkingly upon them.

Then one spake, saying;

"We are the Searchers of Hearts. Thou hast called upon us to try thee. Canst thou bear the heat and the brightness of the flame?"

"Yea," answered the child of earth, "Yea, O Searcher! Even tho' the flames consume me let it burn away the dross. Let it melt from my limbs the chains which in my blindness I riveted thereon."

Then was the gate opened from within and one appeared on the threshold. But there was no light and the figure was dark as were all those which seemed but as shadows behind him.

Yet the child of earth approached nearer to him and holding up his hands cried out that the chains might be stricken off. The figure reached forth a hand and touched them and behold! they fell away, as threads might shrivel in the flame and fall away to ashes. And the man stood upright and free.

Then were the eyes of the Illuminated withdrawn and he who had opened the gate put forth his hand to him and led the man in. And as his foot crossed the threshold the darkness melted away and the forms were clothed in light and it seemed a pleasant place.

But a voice spake saying ;

"Behold, this is but the entering in. Tho' it appeareth light to thee by contrast with the darkness thou hast left, yet it is not a place for rest nor for enjoyment. This is but the beginning of the Path. Thou art now to commence in earnest the ascent. Thou hast been searched and found worthy to enter. Thy chains have been loosed. Profit by thy freedom in pursuing diligently The Path of Perfection which now lieth open before thee."

Then the gateway closed and I awoke from my dream.

Stanley Fitzpatrick

"Remember, all men and women are thy brothers and sisters, and thou shalt labor to make them make themselves a glory unto the Creator."

ODE TO THE DEITY.

BY GABRIEL DORGAVINS.

[Translated from the Russian.]

Oh Thou infinite in Being,
Living midst the change of all;
Thou Eternal midst time's fleeing,
Formless,—Three in one withal
Spirit filling all creation,
Who hast neither source nor station,
Whom none reach how e'er they plod,
Who with thine existence fillest,
Claspest, mouldest, as thou willest,
Keepest all; whom we call, God.

Though the lofty mind could measure,
Deepest seas, and count the sand,
Of the starry rays the treasure,
Thou no number hast, no strand;
Highest souls by thee created,
To thy service consecrated,
Ne'er could trace thy counsels high,
Soon as thought to thee aspireth,
In thy greatness it expireth,
Moment in Eternity.

Thou didst call the ancient Chaos,
From Eternity's vast sea;
On thyself ere time did ray us,
Thou didst found Eternity.
By thyself, thyself sustaining,
From thyself unaided shining.
Thou art light, light flows from thee,
By thy word all things creating,
Thy creation permeating;
Thou wast, art, and ave shalt be.

All existence thou containest
 In thee, quickenest with thy breath,
 End to the beginning chainest
 And thou givest life through death,
 Like the sparks spring from the fire,
 Sons are born from thee great Sire.
 As in cold clear wintry day,
 Spangles of the frost shine sparkling,
 Turning, waving, glittering, darkling,
 Shine the stars beneath thy ray.

All the million lights that wander,
 Silent through immensity,
 Thy behests fulfill, and squander
 Living rays throughout the sky.
 But those lamps of living fire,
 Crystals soaring ever higher,
 Golden waves in rich array,
 Wondrous orbs of burning æther,
 Or bright worlds that cling together,
 Are to thee as night to day.

Like a drop in sea before thee,
 Is the firmament on high.
 What's the universe of glory,
 And before Thee, what am I?
 In yon vast Aerial Ocean,
 Could I count those worlds in motion,
 Adding millions to them,—aught
 I could fancy or decipher,
 By thy side is but a cipher,
 And before thee I am nought.

Nought, and yet in me thou rayest,
 By thy gifts and through thy Son,
 In me thou thyself portrayest,
 As in one small drop the sun;
 Nought, yet life I feel throughout me,
 And content with nought about me,
 Upward fly with eager heart.
 That thou art, my soul supposes,
 Tries, and with the reasoning closes,
 Sure I am, hence too thou art.

Yes, thou art, all Nature tells me,
 Whispers back my heart the thought
 Reason now to this impels me.
 Since thou art, I am not nought;
 Part of thine entire creation,
 Set in Nature's middle station,
 By thine order I abide,
 Where thou endest forms terrestrial,
 And beginnest souls celestial,
 Chain of beings by me tied.

I'm the link of worlds existing,
 Last high grade of matter I,
 Center of all life subsisting,
 First touch of divinity;
 Death to dust my body sunders,
 In my mind I wield the thunders,
 I'm a king, a slave to thee,
 I'm a worm, a god, whence hither
 Came I wonderful? Oh whither?
 By myself I could not be.

Thine am I thou great Creator,
 Outcome of thy wisdom sole,
 Fount of life blest conservator,
 Of my soul the king and soul.
 Needful of thy just decreeing,
 Was it that my deathless being,
 Pass to thee through death's abyss,
 That my soul of body vested,
 Wend by death refined and tested,
 Father, to thy deathlessness.

Traceless One unfathomable,
 Now I cannot see thy face,
 My imaginings too feeble,
 E'en thy shadow here to trace;
 But if we must sing thy glory,
 Feeble mortals to adore thee,
 In a worthy attitude;
 We must rise to thee to wreath thee,
 Lost in distance far beneath thee,
 And shed tears of gratitude.

PATIENCE.

[Written for the Esoteric.]

How true it is that patience is that grace "which enables us to bear afflictions and calamities with a ready submission to the will of God."

Those dear souls who have for years been struggling upward toward the mount of attainment, alone can really understand and know the full meaning of these words. How often in our experience we have found ourselves brought to a standstill before that awful mountain called doubt, with no seeming way over or under—all is darkness and despair. This fearful obstruction bars our way like a giant, bidding us stand, and we seem to hear a voice saying "no further," and it really does seem as if we could make no upward progress. Yet if we will stop for a moment and calmly consider the situation, place ourselves in an attitude of devotion, ask our heavenly father for guidance, and if we have the patience to wait a little while, soon the answer will come like soothing balm, to the weary and fainting one, "Push forward in faith nothing doubting and you shall receive my rod and my staff which will have the power to lift you over the most difficult passages you will encounter in your upward climb."

Have patience, then, and trust that inner voice called conscience which never fails. It is the voice of God speaking in the soul. It is the highest intelligence that man in his present state of development can use and understand; and it is because of the God-like soul qualities that the individual has developed by the experiences of ages in this and other bodies that he is able to receive this guidance from the Supreme.

As we think so we are. The more patience we develop the greater capacity we have for thinking, therefore, the greater men

and women we become. As we develop patience we develop greater capacity to feel and understand the more subtle essences that emanate from spirit—God. The more we can sense and thereby know and understand how these finer essences ally us to the Creative mind the nearer we approach unto that great white throne upon which sits Omnipotence, the source of all things—the Creator.

Begin first with the little things if you wish to cultivate this most desirable and essential of virtues. You can never reach the highest attainment unless you have developed patience. Should your home not be as bright and congenial as you would like or fancy it should be, begin there. As you enter it bring with you a spirit of love and patience; shed it around and upon every side, and soon your friends and the loved ones who compose that household will mark the change in you. Soon that feeling of impatience and disquietude will leave, to be replaced by one of joy, contentment and love.

If each one of us would try to be patient with those with whom we come in contact as we pursue the duties of life how soon a change would be wrought in society, and the spirit of peace and love reign instead of the spirit of grasping and selfishness which now pervades all classes and is slowly but surely sapping the life out of society, and will sooner or later bring upon this republic and the world dire calamities such as history has never known.

How easy it would be for us to be patient with our brother man if we would only stop and think for a few moments when we encounter those things which irritate and annoy us. If, instead of becoming impatient, and condemning, we would put ourselves in the other's place, and look at the subject from the standpoint of another, perhaps we would not so readily fall into this baneful habit of impatience, which is one of the causes producing old age, or at least tending to hasten the appearance of old age.

Listen to that one's cracked, shrill voice. What does it indicate? Impatience! irritability!! Look at those wrinkles and crow's feet which draw up the mouth and wrinkle the eyes marring the beauty of some well remembered face. What caused them? Impatience! crossness!! Therefore, if for no other reason than that we wish to preserve our faces smooth and pleasant to look upon, let us practice patience.

Dear friends this is but a very minor reason. Impatience mars the soul even more than it does the physical. If we wish to stand before the master free from all blemishes, pure and undefiled by word, act or deed, let us practice patience; and if for one moment we feel that there are those things which irritate and annoy us, let us determine that we will not allow it but will live and be superior to the environments that perchance surround us.

Cultivating this virtue of patience will do more to develop will power and reliance on one's own abilities than any one thing we know of. It enables us to think and weigh well our words and actions, before we give expression to them. And, believe me, if all our words and actions were weighed well before they were uttered we would be saved much anxiety, trouble and vain regrets. How often in a moment of impatience we have spoken an unnecessary and harsh word to some tender soul, that word cutting into their heart deeper and more painful than a lash, making a wound which will perhaps last for years; and what have we gained? Nothing, but the remorseful remembrance, the haunting heart broken expression from the eyes of perchance a dear and valued friend. This spirit of impatience, fretfulness, and, worst of all, this spirit of condemning others, creates around us an atmosphere antagonistic to our growth and development, which will retard our progress and lead us into very many difficulties. But if, instead, we cultivate the spirit of patience we will gather around us a power which will become a potent factor for good.

The Esoteric student has more need of patience than any other class of persons we know of. You, dear souls, who have been following these teachings for the past few years, have patience yet a little longer. We are aware that the road you have been following has led you through many stony and thorny paths. Your patience in some cases has been tried to the utmost, and the weak and doubting ones are inclined to fall back and exclaim "there is no use, I cannot overcome." We answer such, *you can*; have patience; push forward with renewed determination, and you will conquer that devil which is holding you back. Consider the reward for one who has the courage and patience, determination and will to overcome. (See Revelation 2nd and 3rd chapter; read the overcomings). The true meanings of these overcomings is explained to each one by the Spirit as they are ready to receive.

A word of caution at this point may not come amiss. Many profess that they are following these teachings, when they are not doing so in deed, but only in name. You may deceive yourself by promises and a determination to do right, but remember that you cannot deceive the Infinite one to whom you have dedicated your life, with all you are and hope to be. There can be no half way in these things. It must be all or nothing. We know that many teachers would have us believe that we can indulge the senses to a great extent and yet overcome. *We cannot.* With patience and a strong will kept always active we can overcome, but we can never overcome unless we take the senses under the control of that will. If we give way to any impulse of the SENSES we can never gain the mastery over them. The only way is to hold them in check by the strong iron hand of absolutely refusing to gratify or even think of giving up to the thought or desire for gratification.

The road of attainment is not stereotyped. All will find that the way they are pursuing is different from the one some one else is travelling, although the general characteristics may be similar. Therefore do not attempt to judge the actions of another, what may be meat for him may be poison to you. He alone must be the judge of that. Look at qualities not personalities. Yet we can not help admiring individuals when we perceive in them those finer and more spiritual qualities of Deity, but we must always keep uppermost in our mind the quality not the individuality; for if we do not we are apt to become Hero-worshippers and go down instead of up. Judging and condemning another is a sure indication of littleness of soul, or at least a very undeveloped one. The Masters, standing in the might and dignity of conscious power never condemn, but look down from their high altitude of attainment calm and unmoved, knowing that each one of us is working out the will of the Creator. Each one is struggling upward toward the mountain peaks and each one eventually will reach the top. We are all the same in God's eyes; the only difference being that some are older than others, and thereby have gained greater strength and power to understand the mind of the father concerning us.

Where do you stand my brother? Let your actions and your willingness to do the will of God prove that. Nothing else can.

T. A. Williston.

WHAT IS TRUTH?

[Written for the Esoteric.]

That was the question which the jesting Pilate put to Jesus in the judgment hall; it was a question which for centuries had agitated the philosophic thought of Greece and Rome, and it was considered as impossible to answer correctly at that time as it is in our time to solve the problem of perpetual motion

And when Jesus used the term he was at once set down in the mind of Pilate, and men of the world generally, as a poor misguided crank, who was crazed with philosophy.

However difficult it may be to solve the question, yet we must acknowledge there is a solution, and the solution of the question is the life-work of the spiritually minded—the God-man.

To assist in the solution is the highest aim of Esoteric teachings.

The way is narrow and few there be who find it.

The probabilities are small, and the chances at present are against it; still, we know and are assured that there is a path, however narrow, and there is a possibility of finding it, however concealed. Although the eagle's eye has never seen it, nor the lion's whelps have never trod in it, yet it has an existence, well defined and sure, and happy is that human soul which finds it and walks therein, because it leads forever onward and upward to the home of eternal blessedness.

Now the first and most difficult step for the human soul to take is to believe that there is such a path leading from earth to heaven, from error to truth. In some cases it takes a long life-time of dreadful experiences to learn the futility of human power, the worthlessness of human knowledge, but happy are ye brothers who have in time learned even that in itself worthless truth; in itself worthless because without Faith it is the beginning of conscious terror which knows no end.

When once you are convinced of your inability to find the Path,—to scale the walls of truth,—then is the time for you to join the Esoteric Movement.

My friends ask me why should I be an Esoteric? and I answer because I believe that I am capable of acquiring knowledge, understanding and wisdom far beyond what the senses can teach me, and I join the esoteric movement because I find more freedom than if I were trammelled with creeds and fettered with sectarianism. As an Esoteric I am prepared not to condemn any theory or any doctrine until I can prove it to be false, nor to be suspicious of any person until I have discovered them unreliable. As an Esoteric I am enabled to grasp the hand of the Sectarian, the Scientist, and the Agnostic and say, God bless your soul, without being censured. I am free to gather my spiritual supplies from any source, and it is not necessary for me to follow others through the slough of despond to reach the beautiful gates. As an Esoteric I can take short cuts and reach the higher planes of progress by steeper but shorter grades than the ordinary methods. I am taught to look inward for faith to dare, and strength to bear the issues of life. The Esoteric teachings are the only ones which tell me of an inward spiritual power or organ, which can be conditioned to respond to the spiritual vibration of that Power which fills Eternity; that I can become one in quality and sympathy with the Infinite one.

That was the secret or esoteric doctrine of the mysteries of the ancients; to be initiated it was necessary to undergo careful preparation, and afterward to go through various stages of knowledge and soul development to become a Master. An oath of the most binding character had to be taken by the initiate at every step, and the most astounding revelations were given as step by step the initiate progressed in the difficult path.

But all these ceremonies and mysteries laboured under a great disadvantage in that they proscribed the pleasures of the natural world; they restricted the free action of the God-man in trying to make him a God without being a man, until in the fulness of time the real and true God-man appeared in Jesus who was the Christ of the Ancients, the Messiah of the Jews.

The long promised, the long looked for Messiah came (contrary to all expectations) as a breaker down of ceremonies and asceticism. When asked why he ate, drank, made merry, and

feasted with publicans and sinners, he in substance said the world was made for man, not man for the world.

When asked why his disciples plucked the ears of corn and he himself healed the sick on the sabbath day, his reply was the Sabbath was made for man, not man for the Sabbath. Now that this Great High Priest of the Esoteric has, by cutting down the barriers of formality, opened up the way to a living and progressive faith, a faith which proscribes nothing but intemperance, a faith which cherishes and sustains the life of the body as well as that of the spirit, which enables us to acquire celestial power whilst enjoying the terrestrial blessings of life, the true enjoyment of which in a *temperate manner* is the only true way we can show our gratitude to the Great Being who made them all for our use, but not for our abuse.

And now that we know through the Great Messiah that to acquire spiritual life and spiritual power it is not necessary to starve the natural body to a mere skeleton, or to hate the beautiful and condemn joy and pleasure, nor yet to swear by anything in Earth or Heaven; that to eat at certain hours and perform ceremonies at certain periods are all unnecessary.

Yet the time has not come when it is unnecessary for one to say to another "Know the Lord; for all shall know me from the least to the greatest." As that time has not yet come, the question, what is Truth, is still unanswered.

When once the time has come when all shall know the LORD the Eternal One, then the truth will be known, because He is Truth. At the present time for an ordinary man or woman to be enabled to know the Lord, they must have their mental and spiritual organs put into a condition of harmonious action with the Eternal Spirit, and this is where the great difficulty lies. How to restore a spirit to unison which for countless generations has been vibrating in discord, that is the problem. Science has already demonstrated the psycho-physiological fact to its own satisfaction, that every kind of thought is the result of brain work, and that the amount of molecular energy consumed is a true measure of the amount of the work done by the brain; and that a thought is as much the effect of molecular energy as sound is.

That the energy of the molecular affinities, is the mechanical agent in working the thought mill or brain no one acquainted with the subject can deny; but it is no more correct to say that molecular energy produces an idea than to say that the engine

which moves the machinery of the great equatorial at Mt. Hamilton produces the photograph of the moon or star taken by the telescope. The molecular energy of the brain is only a function of the mind. The spirit may vibrate in unison with the Great Spirit without much mental energy being developed. The harmonious union of the human and divine spirit is felt more in the affections than in the intellect, and thus we often see that the child is more God-like than the man.

And Jesus himself said, that, to become a son of God it is necessary to be born again, to become as a little child. Mere innocence and childishness will not produce unison, but when the spirit can be brought into a state of utter helplessness, and unincumbered with the cares of life, then it is in a fit condition to respond to the inductive influence of the divine spirit. The method of inductive influence is a very slow and difficult one, considering the hardening influence on the human affections produced by so many ages of rebellious and stubborn resistance to the divine mind and will. Our whole nature has to be softened down, so that it will take generations to place humanity once more in a condition to be inductively influenced by the divine spirit.

But there is another method by which we can again be placed in harmonious union with "Our Father in Heaven" and that is through a communicating medium.

Now man's brain, in common with the brain of all animals, is in a conditioned state to produce and record ideas, which act as motives in producing effects or acts of the animal.

An animal acting under the influence of motives is only responsible for those actions it has performed against its conscience or training, hereditary or acquired. And as the mind is a function of the brain, all the ideas and thoughts of the mind of every animal, man included, will become obliterated from the consciousness of the individual with the death of the brain: its soul dissolves with the body; such is the probable future of the animal part of man as well as the brutes. But the God-man who has recovered his original divine nature, either by the inductive influence of the divine spirit, or through the mediumship of Christ; and has found the Lord or the Truth, has a much different future, he becomes one with the Father. His life is hid with Christ in God. The brain may cease to work, and the ideas recorded there may be lost so far as individual consciousness is concerned, but the Eternal Spirit of the living

God will have recorded them all in the archives of heaven, so that our conscious existence on this earth will have superimposed or evolved in our spiritual nature an intuitional consciousness, by which we shall know and be known in the hereafter of our existence. That is one advantage in being united with God's spirit here in this life, that by that means we perpetuate our ideas and retain our consciousness after the dissolution of the body and animal soul. By becoming children of God we become heirs of Eternal life, and by being put en rapport with God's spirit we become cognizant of the truth by intuition or intellectual instinct, both in this life, and the hereafter; and whilst in that condition we are, as it were, hypnotized by the Divine Spirit, and our sayings and doings are no longer those of the animal, but of the God-man; we are no longer subject to the control of motives, but we are acting in joint accord with the Divine Will.

It was for the purpose of restoring to humanity that lost power, and to teach men how to condition their minds and affections and spirits that The Messiah came.

It was a promise made to Adam, when Eve was hypnotized by the serpent at the fall of the race; that in the fulness of time the seed of the woman should bruise the serpent's head, and so the race should be redeemed from the thralldom under which it has so long suffered, the spell of the serpent. We know how easy it is for a strong hypnotizer to retain control over his subjects whilst he lives, but the death of the hypnotizer changes all that.

Now, Christ the long promised Messiah came to kill the hypnotizer of the human race, but in the performance of his mission he must needs be bruised on the heel, and so suffer for a time, but in his resurrection from the dead he conquered death, and then the work of regeneration was actually begun. But time is a function of all God's works, and the regeneration of the race will take time.

All that the Messiah was commissioned to do was to overcome death, and plant the standard of Truth dyed with his own blood on Mount Calvary, and then a time must elapse before the full fruition of the great victory is completed. Three days was the time appointed, and nearly two of these have passed; the third will be the Millennium, which will be ushered in by the return of the Great Messiah himself as described in the 19th chapter of Revelation.

Now the standard of the Lamb has been raised for nearly 1900 years, and how few as yet are true followers; how few as yet have been baptized with the Holy Spirit; how few know how to induce that spirit unto themselves, or to put themselves in touch with it.

It is a power which cannot be acquired at present (owing to the hypnotized condition of the race) by human effort; it is a gift received through endorsed mediums.* It is very dangerous for an unprepared person to try to acquire it, as it requires self-abnegation for a considerable length of time, and as the serpent still reigns until the morning of the third day or Millennium, it is not safe for anyone to give up control, and be subjected to seven other spirits much worse than those who were in possession before; so to protect those wishing to join their spirits with the divine spirit, it is necessary to found an association, or College and Colony, where the power can be given by an endowed person to those who are thoroughly prepared for it.†

The time will come when all will know the Lord, from the least even unto the greatest, but that time is not yet, and until then it is necessary to act and teach with carefulness and certainty, leaving no loop-hole open for the spirit of the initiate to be devoured by elementals, or by the serpent's brood, as we see in spiritual seances, where the most unreliable and ridiculous phenomena are constantly produced, rendering contemptible the spiritual faith for which Christ died.

Now my brothers into whose hands this appeal may come, you who have a struggling spirit within you anxious to know the truth, you who are gifted with talents, and you who by the grace of God have acquired more money than you require; now is the time for you to flock around the standard of the leader of the Esoteric Movement.

The Millennium is at hand, and will be ushered in by the combined effort of great talents, and great wealth, and it will come at the time appointed whether you assist or not. As God always acts through agents he will induce the right parties to act at the

* In the use of the word medium, we do not understand our brother to convey the meaning ordinarily conveyed by the word medium in spiritualism.

† In speaking of this power being imparted by another, our brother no doubt has the idea brought down from the days of the apostles when they imparted to believers, by the laying on of hands, the Holy Ghost or Spirit. We make no such promises in connection with the Esoteric College and Colony, but we do promise conditions under which, if a man keeps the law of God, he will receive it by God's own methods.

proper time. We know the time is at hand, and the right parties will appear soon. Each of us should ask ourselves, Am I in any way fitted to assist in this great work? Do not resist the spirit when it tries to induce you; be ready to act when the command comes.

Blessed are those who are called to assist in this great work; many great and rich men have looked for the coming of the Millennium, and would gladly have sacrificed every thing they had on earth to be held worthy to assist in the inauguration of the Reign of Peace. Now the time is close at hand, and those who lend their assistance by joining in the Esoteric work will have a full and fitting reward when Messiah comes.

—Zares.

RELIGION—TO BIND.

[Written for the Esoteric.]

Pure as the sun, strong as a star,
On thy bright pinions, we mount afar,
Catching a glimpse of radiant skies
Sheened in the tints of Earth's Paradise.

Like the pure breezes, at earliest dawn,
Soft as the twitter of birds, in the morn;
So to the soul who turneth to thee,
All his earth-born shadows shall flee.

Over the land, and over the sea,
Ever shall ring our praises to thee,
Binding mankind in one common good
"Till God in man is by all understood.

Abbie A. Gould.

"Only the ignorant man remembers a wrong, grieves over an injury, or inflicts a punishment. Every wrong he remembers is a seed planted in his body, that will bring forth much disease for its fruit. Every injustice grieved over is a link that fastens a man to some accident or calamity. Every punishment inflicted is a strip of a scourge for the judge's own back.

Meditate upon these things, and be wise unto forgiving and forgetting. It is a foolish man, who measures the worth of knowledge by a glance."

OUR IDEALS.

[Written for the Esoteric.]

The word Idea is derived from the Greek "to see"; and its earliest use was as the eternal, immutable, immaterial form of an object. A pattern conceived in the womb of Infinite Mind; and, in the fulness of time necessary for its development, brought forth into visible form. Think of a great central Idea around which cluster countless multitudes of Ideas, in the ever changing beauty of development. Think of this Law as one that is absolute from the Innermost Word of Divine Wisdom, to the outermost form of organic life.

From the central Sun, around which circle suns with their systems of embryo suns: through each planet with its myriad forms of life ensphered by magnetic power. on to its most minute form that exists. One Life, One Substance, One Law. manifest in all that Is.

The Divine Idea—word—of our realm as children of the age and the embodiment of all that mother earth has held in store, must externalize in the Perfected Body.

The law of organic unity pertains here as everywhere; and revolving around the central Idea, in rhythmic harmony, are the perfected individual souls or ideas.

To make this more apparent still following the one law; around one Celestial form—immortalized body—will be grouped many celestial forms each revolving in its own sphere, yet around the centre.

In Solar Biology we have the key to the laws governing the manifestation of this Perfected Body, now taking form upon our planet.

Being the ultimate of the Divine Idea, it is in all its many phases, guided and guarded by heavenly Ones, whose only desire is to fulfill the law of Love.

As individual souls, de tined to encircle the Master Soul of our age, there devolves upon us loving consideration of ways and means to the end.

That soul—a type of the Father Mother power to Be—is yet incomplete, if there be not in process of revelation, souls in perfect harmony with it.

That which constitutes the individual is the central, ruling idea. So the one law brought to expression in individual consciousness, makes visible a ruling idea, and around it ideals formed from its own desire to express itself.

This ruling idea—word—that makes us what we are, differing one from another, is called in certain schools of thought, the “Christ within.” We say “we do as we please; but why do we please”? because of the Master builder within, that says to all faculties and functions of mind and body, serve *me*.

This is the God power in all that is, and although apparently debased, and serving for a time its own creations, it is still master, as the circling cycles of being prove. Life is a continual ebb and flow, a sleep and waking, a death and resurrection.

The ever recurring descent of Spirit into embodiment, (limitation?) of itself, and its resurrection to grander heights of power; all tending toward the central Idea, from the individual then of the planet, and perhaps on and on through endless ages to the Holy centre of the Universe.

But the undeveloped soul can not grasp this sublime creative, limitless power; and this is wise, for, “Light for to-day,” should be its prayer. To find the ruling idea and serve it faithfully should be the desire and effort of each soul. It is the key-note of the three-toned chord of body, soul, spirit. In it lie all the possibilities of future usefulness, and around it unfold all the melodies that life can bring.

In the twelve general divisions, (see Solar Biology) their polarities and modifying planetary conditions, the true function of each individual is depicted in his embodiment

Our ideals show what we are capable of becoming, or, in reality, what we are: but they must be brought out into daily hourly living and doing, or we are but half a sphere, passive but not active.

“I will be what I will to be”! To be—active, positive,—becoming in the exterior like unto, *one with*, the interior idea: an ever acting, ongoing consciousness of being—that which I *will* to be. In this externalizing process we find ourselves with a

crystalized expression of our ideals, modified by the existing ideals of others, to which we have been negative. Following the one law, we find this body composed of many functions grouped around a center of life—or point of influx from the life center of the universe. This point is the sex or creative potency.

The body is the extreme limit, as it were the horizon of the I Am. The descent of God-life—Spirit—into this outermost sphere takes place at regular intervals. This influx of life may, by understanding of the law which governs its action, be made to re-create the body; and in this law lies our hope of a perfected immortal body. We often hear in the churches earnest prayer for the descent of the holy spirit; yet, those who thus pray, are squandering their life (spirit) forces on their own lusts. We should rather pray for strength to hold, and wisdom to use that which is given, until control is obtained. Just to think we have immortal bodies, as taught in C. S., will not conquer the last enemy: but the earnest deep desire for an immortal embodiment, and effort to attain it, may put one in possession of the law of immortality. For it is a fact that the leading desire of the heart is attained, "sometime, somewhere." So I would say to those who are struggling with "materiality, mesmerism," etc.,—accept the Law of Life, that your own prayer has brought to the door of your consciousness, and begin *now*, the subjugation of the adversary. To conquer the waste of generation is to lay the ax at the root of the tree; and by Divine right of our inheritance as children of God, become master of the creative potency. The currents of Life may turn downward, following the earthly influences, or upward, to the heavenly. May we give all, mind and body, to the celestial, and not shut our eyes to the scientific truths of the new Age. With faith in the Omnipresent power of Good, and with *upward, onward*, for our motto, attain the freedom of the Sons of God.

“Free to love but not to hate,
Free to rise but not to fall;
Opes for thee the shining gate,
Opes the grand Olympian Hall.”

Gertrude Love.

(To be Continued.)

A VISION OF THE FUTURE.

The following is the copy of a circular sent to us by one of our subscribers.

[The manuscript of the following prophecy was written on August 27, 1890, and was received by me September 3, 1890, from * * *, who desires to remain unknown as its author for the present, but who also requests me to attest the date and to provide a few printed copies for private distribution. This I hereby do, in compliance with the wish of a friend, without any responsibility for the statements hereinafter made. —ELLIOTT COUES, 1726 N street, Washington D. C., September 9, 1890.]

The greatest factors in the making of history among all nations are their systems of Religious and Civil Government. Only those persons who have been earnest and thorough students of these systems, both ancient and modern, in all their varied phases, are competent to judge of the forces at work *now* in the evolution of either national or international history. No impartial and unbiased student of the course of religious and civil policy can avoid the conclusion that once,—far away in the dawn of civilization and thence to the zenith of its splendor and glory,—the whole ancient world was governed by a confederation of individuals, each of whom united in himself the character and the powers of both Priest and King. In that time, called the "Golden Age," there was one universal Religion,—the Nature-worship; and one universal form of Government,—the Patriarchal. Both were taught and administered by wise men who claimed to be instructed and controlled by a hierarchy of spiritual intelligences. The ruins of their temples and the traces of their prehistoric ordinances and customs remain to-day among the monuments of Yucatan and Peru, of Britain and Scandinavia, of Egypt and India, proving contemporaneous identity of creed and policy, of absolutely autonomous rule, of gradual corruption, steady deterioration, downfall, and disappearance from the face

of the earth. Now their wondrous wisdom and power is the shadow of a memory—their fanes and courts but the baseless fabric of a dream. But History is a cyclical drama unfolded ever the same, yet ever with new accessories and different setting on the stage of human life. Ever the same actors return upon the scene, solving again the problems and showing again the powers that were before, upon a higher and yet higher plane of cyclical evolution, with more complex conditions and more momentous consequences.

The time has come again and the fruit of time is ripe. Once more are the destinies of the world to be guided—whether manifestly or invisibly—by the spiritual powers that upheld the hands of the Lords, Kings, and Priests of the Golden Age. All mankind is to acknowledge one God, profess one Religion, and submit with a wise joy to one just and all-comprehending Government.

The systems of religious and civil rule in the world to-day are as diverse and conflicting and mutually incompatible as their basic principles are corrupt, cruel, tyrannical, and unjust. It seems incredible that this fair earth should come under any united system of universal belief or any concerted action in civil policy, unless some awful convulsion of the nations brings about changes now almost inconceivable. Yet the potencies that work revolutions in religious and political institutions all over the world are set in such marvellously concerted and cumulative action as shall effect even such a historical cataclysm, and involve greater changes than can be humanly foreseen.

To-day, there is a pause—an awe-inspiring lull before the breaking of the storm upon us. But soon will the whole world plunge forward with a wondrously accelerated momentum to the climax of her glorious historical drama. Individuals and nations will mingle in bloody wars, in the final frightful scenes of imperial and royal revolutions, of priestly tyranny and laic superstition, of famine and pestilence, of flood and fire, of quaking earth and lowering sky—all of which, like the night the day, shall usher in the dawn of a new civilization and crown the era of universal happiness, peace, and good-will, when all people shall obey one law of love and worship one God of righteousness.

“Come, my people! Enter thou thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment until the indignation be overpast. For behold! The Lord

cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain!"

The Seers and Prophets of every school of thought have foretold extraordinary changes to be wrought in Church and State during the latter part of the Nineteenth Century. However they have differed in creeds and theories, however their faith in the future has varied in details of events to come, they have been unanimous in fixing the time of these wonderful occurrences between the years 1850 and 1925. All the prophetic dates fall within this period of time,—the last half of the present century and the first quarter of the next. Here the Indian Buddhist ends his fourth round, or Animal age, and begins his fifth, the era of Mind. The Mohammedan foretells a great judgment to come upon the world at the end of this century. Martin Luther and Jacob Boehme and Emanuel Swedenborg cast prophetic visions onward to the coming centenary. A host of modern preachers, prophets, visionaries, clairvoyants—be they Millerites or Adventists or spiritualistic mediums, agree in nothing else so well as in forecasting this period to be one of unexampled vicissitudes in the supposed established order of human events—in the religious and political, in the racial and industrial, in the social and sexual worlds. Hundreds of the most learned, pious and orthodox ministers of the gospel, and layman without number, in the Evangelical Churches of Europe and America, have interpreted the Biblical references to the Consummation of the Ages as prophecies of happenings within these same few years, which are to witness the second Advent of the Christ.

Though I base many of my beliefs upon my knowledge of religious and political history, yet most of my convictions are also grounded upon earnest and prayerful study of the Sacred Scriptures. I take the symbolic and prophetic passages of the Bible in their broadest sense as referring to *all* peoples, nations, and sects—neither exclusively to the Hebrew, Catholic, or Protestant communions, as commonly understood. All Biblical expressions regarding the "church," the "elect," the "redeemed," and the like, are of world-wide and universal application to wise, just, and righteous persons of every creed and color. Babylon—Jerusalem—Gentile—Jew—angel—dragon—every symbolic word—has its mystical as well as literal meaning for those who discover the Spirit under the Letter of the Law. The Bible

was written by inspired mystics; and only mystics who understand its occult symbolism can comprehend its significance, resolve its metaphors, and interpret its prophecies.

All the great predictions enfolded in the mystic leaves of the Bible have two signs. All the prophets, from Moses and Isaiah to St. Paul and St. John, gave unmistakably one or the other of these signs of the now-approaching end of one era and beginning of the next as a new cycle in Religion. These two signs are: First, the dissolution of the Turkish Empire; and second, the return of the Jews to Palestine. That both these great events must happen within a few years from the present time, is apparent to every observer of current political affairs. The daily papers even mention them both as probable occurrences of the near future. The fall of the Sublime Porte when the Crescent shall have waned—either through Russian intrigue or through the natural disintegration of the heterogeneous Turkish Empire—will be the signal for a war in Europe the greatest, and its consequences the most terrific, of any struggle the world has ever seen. The whole map of that continent will be dissolved and rearranged. Its every Government now existing will be overthrown within the next ten years. It is both possible and probable that this war will begin with some treachery or aggression on the part of Russia within two years, and extend throughout Europe within five years. During this momentous and sanguinary conflict, England will lose Ireland through an agitation precipitated by famine in the latter and misrule in the former country. Either through the conquests of the Russian advance, or through the revolt of the natives at the height of England's difficulties at home, India will be lost forever to British rule. The outbreak of the general European war will be favored and hastened by the Socialistic elements of the several nations involved. Organized warfare will become complicated by the conflict between Labor and Capital, and be attended throughout with the horrors of bloody riots among the strikers, not only in European countries, but in every civilized nation on the globe where the masses will be arrayed against the classes. Such conflicts between Labor Organizations and Organized Capital will increase in frequency and severity in North and South America and in Australia from the present year to the years 1901-'02, when the governments of these countries will become socialistic and despotic. In the impending political intrigues and military oper-

ations France will conquer Germany, regain her lost provinces, extend her boundaries, and become again the foremost power in Europe. Germany will lose her present military prestige, and be torn with internal dissensions arising from her socialistic classes and from the fierce hostilities between the Catholic element in her Southern and the Protestant element in her Northern provinces. During the progress of these wars both famine and pestilence will lend their terrors to the great drama, and financial crises will decide the fate of empires. Jewish bankers will increase in wealth and power all over Europe; and religious fanaticism will so pursue and persecute the race, that even the wealthiest Jews will seek Palestine for peace and security. France will find a military hero as soon as the occasion requires a leader in war, and members of the Royalist party will carry her on to supremacy. The First Napoleon attempted to revive the titles, pomps, and glories of the Roman Empire; but the last Napoleon will see the star of that invincible dynasty, in Syria and in Egypt, shining upon a coalition of the Gaul and the Jew. The prophecies in the Book of Daniel and of Revelations will be literally verified, in the combination of all the present governments of what was once under the Roman Sceptre into one vast confederation, ruled by a despot who becomes such by universal suffrage. The first upheaval in Europe will set on foot the wildest and most fanatical experiments in socialistic and communistic government, both political and industrial; and the cry of "*Vox Populi, Vox Dei*" will become continuous and ultimately triumphant. A radical democracy will demand and accomplish fundamental changes in church, state, and society. The masses and not the classes will rule. Power will be vested in the *feet* of Nebuchadnezzar's molten image, till all royalty and aristocracy be swept away in the fall of all the houses that hold hereditary rights and privileges. For a few years the most bigoted Catholics and Protestants both in Europe and America will increase in wealth and power. But when radical democracy and socialism have acquired full control, these will destroy the influence of the Pope, degrade every system of Religion, and make the priests and their churches everywhere subject and obedient to the State, as mere satellites of the official body of the confederated democracies. Ignorance and arrogance will indeed "play such tricks before high heaven as shall make the angels weep." During all these years of incessant turmoil and

vicissitude, the only consolation and refuge left to persons of cultured minds and just and tender souls will be the revival of interest in everything pertaining to their spiritual development and true religious feeling. The cry "The Bridegroom Cometh!" will arouse the sleeping virgins among human souls, who will arise and trim their lamps and seek for oil to set them burning. Millions who know no second coming of Christ in person will begin to watch and pray for the Mystical Christ in the hearts of men; and the orthodox churches will awake to their labor like the primitive Christians. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

From this year 1890 till the end of the present dispensation, or consummation of the ages, I foresee the most astounding and constantly augmenting manifestations of the invisible Spiritual powers, both good and evil, working out their respective ends on the material plane among mortals, and urging on the conflicts I have but dimly outlined. I believe the forces for evil will long seem more potent, as they certainly will be more manifest and more aggressive, than the powers for good. I foresee terrible famines and commotions in Asia as well as in Europe, among the Chinese and Japanese. Thousands of Chinese, imported to build the Nicaragua Canal and for other purposes, will become a disturbing element among us. That nation is likely to gain possession of the Sandwich Islands, when a hostile invasion of some parts of America is not improbable. Nothing will avail to stop the spread and ravages of the cholera, either in the Occident or the Orient. Political and financial difficulties will arise among the South American Republics, and be complicated by religious dissensions like those soon to occur in North America. Political schemes, with railways and other immense commercial enterprises, will advance with giant strides in Africa, as well as other parts of the world. During the latter part of this century a Stanley or other such leader will acquire despotic power in the Dark Continent. Russia in her convulsions will greatly extend her dominions in Asia. From this year onward gigantic material undertakings of every kind will move on with increasing rapidity. The building of railroads and other evidences of reviving prosperity in Syria, Palestine, and Egypt will turn thoughtful people again to the study of Bible prophecies respecting those countries. Sooner or later

will be a Union of the worst elements in the Greek, Roman, Mohammedan, and Protestant Churches for the purpose of rule and aggression; and this combination will realize the "Mystery of Babylon" of Revelation.

The most pronounced and amazing feature of this age will be the increasing activity and influence of woman in every walk in life and in all countries. Thus *three* of the most despised and apparently insignificant members of the body politic will rise to the heights of power, display the most vehement passions and exhibit the most noble heroism. These are the Woman, the Workman, and the Jew.

During the next fifteen years the Negro race, both in Africa and in America, will advance more rapidly than any other in the essentials of civilization, though this progress will be marked with great loss of life. They will become more decisive and aggressive in their demands for just recognition and equality of right among the whites in the United States, and are likely to avenge some of the wrongs of centuries when our own discords become more pronounced.

I believe in the divine mission of the literal house of Jacob and of the mystical spiritual house of Israel. To this latter belong *all* regenerate souls, the "circumcised" from every church and nation, of every tongue and people on earth, Jew and Gentile becoming elect and one in soul-development. The better class of the literal house of Jacob, having had a history unparalleled among the nations, and endured the sufferings that develop the higher feminine element in them—the divine Shechinah—to a supreme degree, will be peculiarly well qualified to teach the world anew the arts of peace and the organization of industry on the just principles of co-operation. To those that remain in Palestine after the terrible wars I foresee will be entrusted the leadership in this noble and honorable office. But the more sublime privilege and duty of teaching the people true Religion and Morality will devolve on the Mystic House of Israel—on the whole body of those who are filled with the Christ-spirit, be they Jew or Gentile,

During the next century Jerusalem will become the centre of the world's life and thought and feeling. There will be found the greatest teachers of the purest principles of Religious and Civil Government, through whom the earth shall enter upon another Golden Age, in which mankind worship one God with one

loving faith. To these "redeemed" of the nations shall be revealed the hidden things of the past, and the profoundest secrets of Nature. They shall teach the people the identity of all real Religion, the unity of truth, the beauty of holiness, the very mystery of the Christ.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and my elect shall inherit it, and my servants shall dwell there." S. E. H.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Hantsport, N. S. Aug. 31, 1892.

Mr. H. E. Butler,

Dear Friend and Brother:—I don't know how to thank you for The Esoteric which comes each month laden with such rich truth; and it seems to grow better and better all the time, for, surely, the June, July, and August numbers were the crowning ones. I never think I am advancing much, if any, spiritually, until I think back to where I was before I met with The Esoteric. The work is slow, almost imperceptible, judging from day to day, or even from month to month, but when I measure by years I perceive there has been growth, and Oh, I am so thankful, so glad. I think I am more desirous for development that I may help others than for any thing else, yet the old self still clamors for recognition, and doubtless my own happiness may be a moving power. You see I do not wish to deceive myself or others.

Speaking of growth reminds me that when I first began to study The Esoteric, much of it was so mysterious to me that I used to read many passages over and over before I could catch the meaning, and not even then, sometimes. But now I find a light shed on these things so I can understand more easily. What is written in the later Esoterics is plain and simple enough for any one to comprehend, I think. It was the early volumes

that seemed difficult to me—some of them I mean, for I could take in much of them, even.

Please do not think I am trying to cavil, or find fault; to learn truth and wisdom is my only motive, but in "Practical Instructions" is the statement that the followers of said instructions will never want for money; yet if I understand you aright you are sometimes hampered in your truly noble work for the need of it. If you could explain this in *The Esoteric* when you have an opportunity¹, and doubtless others, would feel grateful. With best wishes for your success in your work, that of uplifting humanity.

I am your friend and sister.

L. D.

Ans. Our sister's question is one that no doubt many others may be asking, therefore this is an opportune time to answer it. The promise in *Practical Methods* that one will never want for money etc., I do not think is capable of being construed to mean, that they shall have not only money enough for themselves, but to supply the needs of the world. Ours is a work for all humanity. But there is another phase of this thought. The instructions in *Practical Methods to Insure Success* are wholly characterized by their title. They are not *Practical Instructions for reaching the Highest Goal of Human Attainment*; those were published in volumes one and two of this magazine.

There are two ways set forth by these two lines of thought, but these two ways are identical up to, and including the third degree. When a person has accomplished that degree he is brought to the door of the sacred temple, where he is given his choice; wealth, worldly honors, high mental attainments, or to dedicate his life to God and humanity, and be like our prototype, the Nazarene, poor and despised among men, but one with his Father—God. To spend the balance of his days on earth in service to humanity; obedient—by following the directions and inspirations of God, let it lead where it may or cost what it will. This latter way we have chosen; and now we are willing to work on and take what comes, shouldering no responsibility for anything but our own faithful obedience to Him to whom our life is pledged. If, in the choice above referred to, a man accepts the former offer, he can go no further on that road; but he will get that which he has chosen and there will be another path marked out for him, wherein if he is faithful to the princi-

ples that lead him up to that point, he will be given abundance of that which he has chosen, and will be allowed to serve in that sphere, an important service to the world. Herein appears God's goodness and love to his children, for when this decision is made it is done by the soul and not by the reasoning brain. The soul knows and will be caused to know at that time, which choice is best for it.

There are several persons already who have been brought to the door of this temple and who have made their decision, and they have done so, some from a consciousness that they were indeed standing at the door of that sacred temple; others have been unconscious of where they were, at the time of the choice; and others had that choice firmly fixed in the mind of the soul at the beginning. Nevertheless, all are brought to where they see the advantages in both ways and have to make their final choice.

God always judges men by their own law. When one has made the higher choice, his law is one with God's law in all things; but the law of the world is, that every good is measured by dollars and cents.

Now the good that God has offered to the world, through *Practical Methods to Insure Success*, as well as in all the rest of our work, is laid before the world, and the Spirit interrogates every one with the question, Is this work worthy of support? and if, from your own law, you condemn yourselves, you will stand condemned in earth and heaven. I repeat here what I stated once before: personally you can do nothing for me; we do not belong to your world, but are here to serve you, and you are at perfect liberty to accept, or reject the service, and when you do so you are not rejecting a man—the messenger—for so far as we are concerned it matters nothing whether you reject or accept; but so far as you are concerned and the good of your children in future generations, it is of the gravest importance.

When we say we do not belong to your world, we say no more than every man and woman will say when they have made that final choice above referred to. *Ed.*

Wilton, N. H., Aug. 18, 1892.

Mr. H. E. Butler.

My Dear Friend:—I have long had it in mind to write to you and express my continued appreciation of *The Esoteric*

magazine, which grows better and better as the inharmonious elements are left out. I anticipate much from the scientific department and your "Bible Reviews" especially of Revelations; for to one who understands so little of the Bible as myself, it is very blind. Until I read *The Esoteric the Bible* had no interest for me. Now, I can only wonder that I have lived so many years without knowing the beautiful truths it contains. Thanks to *The Esoteric*, now I enjoy it, and am more desirous of understanding it, now that the prophecies are seemingly being fulfilled.

You have given us several quotations from Oahspe. Will you please tell me what you think of the book as a whole? A copy has been placed in my hands to read. I find much that corresponds with Esoteric teachings, much that I do not understand, and much that conflicts with the accepted theories of our scientific men.

Not long since I saw a statement that the utilization of electricity was the cause of so much electric disturbance, cyclones, etc. If so, will its extended use be beneficial?

I have learned a great deal through the answers to questions. I am very much interested in the success of your work. That the Higher Powers may aid and give you strength, is my sincere prayer. Yours Very Truly,

Mrs. E. A. Batchelder.

Ans. In regard to your question about the book *Oahspe*. I do not feel like recommending it altogether, neither do I feel like condemning it altogether. There is a great deal in it that is good, being true, but there is a great deal in it that we feel is not good because it is not true. From what I have read of the book it seems to me like the product of the mind of a thoroughly practical business man, who has few ideas beyond purely business gains or transactions and no idea whatever of the higher spiritual or of the objects or methods by which God proceeds with the creation and development of the world: and therefore he is trying to do something and does not himself know what that something is.

We have made extracts from it simply because the word formation and thoughts incorporated were good, and we prefer to hold up to the light of intelligence all that is good and true that others have created, rather than create anew something that already has an existence.

As to the use of electricity there is no doubt that a great deal of disturbance is produced in the normal workings of the Earth's batteries by its use. This of course would prevent the harmonious distribution of nature's forces, both mental and physical, and would have a tendency to focalize them in the place where the wires centralize, and this would produce disturbances in everything that electricity effects.

Now the question arises, and is the question, in fact, to be decided by the scientific world, viz.: What does electricity affect? We know that it has much to do with storms, but has it anything to do with the thought of man, or with the health conditions of the people? We believe we have sufficient evidence that it really acts like the physical energies in the individual; for example, if we take hold of the poles of a powerful battery when the current is vibrating, it will produce a contraction of the muscles identically the same as if the mind and will had turned on the physical energies to contract them; and, in fact, one may take hold of the poles of the battery and then try to straighten the muscles of the arms, and they will find they cannot do so, for electricity is the stronger. Now if electricity can thus overpower the will of man, and cause the body to act without its consent, then it proves that an electric current may overpower the controlling power of the will and wield a controlling influence over the mind. And as this is so apparent it seems to me that the only question remaining for the scientific mind to answer is, the manner and extent of the influence wielded over man by electricity through the connecting wires in different parts of the world.

It seems to me quite evident that the minds of the people are being forced into the general channels of thought and action, and being, as it were, massed or focalized by the action of electricity in these wires. We have spent a number of years in careful study of the laws of mind and the influences and conditions that affect mind. (when I say this I do not wish to be understood as saying that I have studied books or learned from authors.) I have done so by careful observation of my own mind and mental states, &c., &c., and also of many others with whom I have come in contact, and I have discovered that it is almost impossible to be conscious in and think the thoughts of this higher life anywhere near a line of telegraph wires.

Now this condition of things is certainly a very serious one, because it breaks up all normal action and forces all people

into one common channel of thought and action, and that channel is the combat and struggle to obtain money.

If this be a fact then it is inevitable that the two opposing factions, Capital and Labor, must soon centralize their forces in deadly combat for supremacy. Ed.

Chicago, Ill. Sept 4, 1892.

Dear Esoteric:—Taking advantage of your kind offer to publish letters from those who desire to extend their acquaintance among the people living the Regenerate Life, I would ask if there are any in Chicago who are willing to associate with me in the Esoteric work. I would be glad to meet the lady subscribing herself "Lucy" to the experience letter in the last number of *The Esoteric*.

Please address communications as below.

Each number of *The Esoteric* is an improvement on its predecessor. May the good work go on forever. Sincerely Yours,

F. Clarence Ritchie,
Room 5, Union Building.

EDITORIAL.

The pamphlet "Practical Methods to Insure Success" is now out of print. The first 5000 copies that we published have been given out, and in the many letters we have received in response to them, we have abundant evidence that they are doing a very important work with the people who have received them. These responses give us abundant assurance that a more important work than has been done in the 19th century, could be done through the instrumentality of this little pamphlet, if we had the means to publish a large issue, and would send a copy for review, accompanied by a personal letter, to all the principle newspapers of the world. We are satisfied that fully ninety per cent of the newspapers would give it a good review, thus bringing it before the world and making a demand for millions of copies. We shall hold firmly to this thought, feeling confident that there are those who are enough interested in the elevation of our race to furnish us the means to do this, as long as we that are here are willing to furnish the ideas, along with our time and labor. All that are here have dedicated their lives and all they possess to work for the remainder of their lives under God for humanity, and we believe that there are those who are willing to supply a portion of their means, to aid us in carrying out the objects to which we have dedicated our lives.

THE ESOTERIC.

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HEALTH BY THE POWER OF MIND.

Within the last twenty years there has sprung into existence under different names, various systems for the healing of disease through the operation of mind. These systems have been like church creeds, each claiming that they have the only true one, and, of course, have been working one against the other. Many volumes have been written on these subjects by different authors; but when we have an understanding of the laws which are really called into action by any or all of these systems, it will be found that the real knowledge possessed is very little, compared with the volumes of matter written about them.

Our mind has had occasion to examine these laws very carefully; and we have reached conclusions that are satisfactory to ourselves. We see there are natural laws acting under mental states which are of vast importance to the human family, and which should therefore be understood by all people. It does not require mental abnegation, or a great deal of faith—without reason—to believe in the operation of these laws, for every individual cannot but recognize them when their attention is called to them.

A misunderstanding of the laws and methods in C. S. etc. has caused the majority of the teachers of those systems to commit mental suicide, and require all those who take their lessons to do the same. Especially is this true of the Eddy system. When those teachers of the varied systems tell you, that you have no body, that there is no disease, there isn't any matter in the world, they with one sweep of the hand, would destroy every vestige of ones reasoning capacity, and fling us into a shoreless ocean, devoid of all reason and intellectuality. To speak of

any ridiculous phase of their teaching is absurd in itself for we are left nothing to stand upon. The teachers require one to pay from ten dollars to one thousand dollars to learn how to cure something which does not exist—or as my amanuensis, a student of that system, remarks, “to learn how to *realize* that it does not exist.” And we will say then, if the same logic holds true, to learn how to realize that all the teachings of the Bible about the creation of the world, the making of man, placing him in the garden, and especially the garden, is all an hallucination and a deception, perpetrated by the Almighty through inspiring his prophets so to speak—but enough on this side of the subject.

That they have a truth, although applied from the negative side, is enough to be effectual in producing health conditions in many. That being so, we want all the vitality there is in it, and the above remarks were not because of our depreciation of the people or systems, but that it may be understood that we are not in sympathy with any method, which falsifies anything in the universe.

Now, mind grows from matter, and matter was produced by first, Spirit; then mind, which produced matter. To deny the existence of any of the three, is to commit suicide to the consciousness of the one denied. Therefore we recognize all that Is, and apply ourselves diligently, that our eyes may be opened to each of these planes: and that we may behold the laws and methods operating there, which have produced us, and are still operating to protect us from disease and death.

The mind which produced all things has, by and through the methods of producing them, established in every organism a mental state which preserves the organism from dissolution.

Many of those who claim to be reasoners (thinkers?) say that it is all nonsense because it is natural, and stop there. But it is the natural, not the miraculous things we desire to understand. But one says, what is the use, can you change the laws? We might as well ask the farmer, what is the use of planting corn in the spring? for if we have no power to control law, direct it, and change its methods and results, then there would be no use in planting the corn, or in cultivating it, neither harvesting it when ripe. Cultivation would not accelerate its growth, and harvesting would not prevent its sprouting and growing in its place in the spring. But we have been forced to study the laws of production and have harnessed them, and

made them our servants, and we expect to do the same with the laws governing our being.

From a scientific standpoint it has been well established that the mind will kill the body, in such instances as fright, and sudden great joy. Criminals have been sentenced to die by poison, and instead of poison, wholesome beverages have been given in the name of poison and have produced death. Many such instances have occurred, and such experiments have been made, and have established the fact that mind has power to kill the body. Now, is it not reasonable to suppose if the mind has power to kill, that it also has power to heal? There are instances on record where men have taken fatal doses of poisonous drugs, and by power of an energetic will and determined mind, have overcome the influence and preserved the body.

Now, the question that arises here is, what mental methods are requisite for overcoming poison, or diseased states in the body. Mental Science of to-day says it should be denied. But to deny its existence is not the thing requisite, although it is an approach to it and will many times produce the conditions which will overcome the disease; that is, if they can by denying its existence, make themselves believe that it has no existence, that will place them in the positive attitude of refusing to heed the influence of pain, weakness or lethargy. Now we will admit that whatever will bring about this result, is of nature's methods of healing. There are very few who can make themselves believe that they are not in pain, much less that they have not a body which is real and tangible, but nearly every one could cultivate the habit of mind of believing that their body is wholly under the control of their mind, and that no outside influence is able to affect them injuriously. Especially can this be made easy when a person has cultivated self-control in every department of his nature. That attitude of mind causes the individual to deny both the right and power of disease to affect the body, and also causes him to resist the influence; thus producing not only a negative state, but also a positive, active condition.

Again, the idea in mental healing of the denial of the existence of matter, and affirming that all is Spirit—God—will, to the extent that the individual can believe and feel that it is true, elevate the mind into a partial consciousness of spiritual potency. But this assertion without reason, while true

in itself, is a falsity which benumbs and stupefies the normal state of many persons. But if we believe the Bible statement that God is Spirit, and that he by word (by an active intellection) created a world of matter, and man and beast upon it, then we can realize that the first cause of all things is spirit—the former and controller of all things is mind—and of course if all things were produced by spirit, then, all substance, from the grossest matter to the highest soul-consciousness, must be spirit in some stage of existence. For, as Swedenborg well said, "God created from himself."

There are those who believe that God is merely a man, separate from the universe. Then we ask from what did God create, when there was nothing but himself in the universe? But, says one, the universe is as ancient as himself. If we should grant that position, still we must claim that if God created it, or even formed it by the power of a word, the potency, and therefore a part of his own being must have entered into and become the active agent in doing so; therefore, God must be the living principle in all that lives. Then if God is the living principle in all that lives, all thinking intelligences have the right to say and believe, I am the Son of God. If a son of God, we must bear the likeness and attributes of our father. Then through and by a realization that we are the children of God, therefore spiritual beings, our mind will be elevated into a state where it can behold the potency of the creative and preservative power of God in all the laws of our own being, as well as all life. As we look into these laws and inquire, Why are we sick, if the mind produced the body?—we answer, because the mind has a process—is governed by a law—and that law is, first; there must be a germ, and that germ must be controlled by an already active mature mind in order to build a body for it. Then when that body is launched upon the sea of time, it must gather from the potencies in earth and air, the elements that will produce additional mind, and this can be done only through the office of the functions of the body. Therefore, the body, so to speak, grows mind, and the conditions of the body produce mental states. The mental states in turn produce conditions in the body, and upon this action and reaction is based the principle of mind healing, and of mind diseasing the body. And it is equally true to say body diseasing the mind, for the body is like the earth: when a seed is planted in it, it will grow and multiply many fold. So by a thought of disorder, disorderly germs are planted which bring

forth and multiply the disorder in the body: therefore while we recognize it as a fact that mind is all potent in healing or destroying the body, yet it is also a fact that the mental states can not be obtained, which would heal and keep the body in health, when there are disorderly states already produced in the body. From this it will be perceived how requisite it is to keep in order all things relative to body and mind; that is, proper food and habits and surroundings. When this obtains, there is no difficulty whatever in keeping the body in perfect order or health.

One of the greatest essentials to be maintained, is, to avoid fear; fear of anything throws the pores open and destroys the resisting power of mind as well as body, and this allows poisons to enter in and disease the body.

It is well known to the chemist who has studied the subtle elements of nature that there is not an element with which we are brought in contact, but contains poison enough in the amount we are taking daily, to destroy the body, if there were not natural methods of resisting and throwing off the poison. It is known that plant life will draw in molecules, taking the part of them requisite to growth and repelling the elements non-essential to it; so to speak, pulling in two, separating a molecule of matter, or two molecules, as some would say, which have chemically adhered together. Physiologists say concerning the process of digestion, that all food is first converted into liquid form, and that the lacteals are so fine in their discrimination, that they will open to receive only such elements as are needed, and on the approach of any other will close and shut it out.

Here is an evidence of mind; a mind, however, more discriminative and fine, than the thought processes of the brain. One of our best authorities on physiology says, "It is probable that the process of gastric digestion is essentially under the control of an intrinsic nervous mechanism situated in the mucous membrane, though this is normally influenced by the higher nerve centers." This authority admits this process to be under the governing power of the nervous system, and says, that "this is normally influenced by the higher nerve centers": and if he had said it is influenced by the highest nerve centers he would have been correct. All students of the mind admit that all intellection arises from the highest nerve centers of the organism, the brain. Therefore we see that it is virtually admitted by our best authorities on physi-

ology, that mind is the dominant controller of all the actions of the body.

Now, if the mind is made to think and believe without a doubt, that it has an incurable malady which will destroy its body, the discrimination in the work of digestion will be biased in favor of the malady. But if the mind can be made to believe without a doubt, that no corroding disease can affect the body, then the discrimination, not only of the digestive system, but of the pores of the skin will be kept most active and alert, to shut out all approaching enemies. For the skin receives almost as much if not more nutriment for the body, than the digestive apparatus; the latter receives the grosser elements, and the former the more subtle energies.

Undoubtedly the process of mind governing the human body is this: the grey matter and nerve centers of the cranium, deal almost entirely with the five senses, and were produced by the necessities of the body; while the nerve center or solar plexus is the head that governs the chemistry of the body; that is, the work of digestion, throwing off poisonous and effete elements and rebuilding it with new, and that all the smaller nerve centers are obedient to them. But the solar plexus, while it may work independently of the brain in the cranium, must always heed and be guided largely by it. And as the reasoning brain is susceptible to many errors and mistakes, therefore the solar plexus—God's great chemist—will admonish the brain of errors. But if it persist, until the brain of the soul is silenced, so that no more doubts arise in regard to the error, then it is accepted by every function of the body, and they all act accordingly. Therefore whatever we believe without a doubt, becomes a fact to us. Belief without a doubt, is faith, without which there can be no action. Please read Hebrews xi.

By this one word, then, is designated the active principle in all the potential energies of nature. In it is found the creator, preserver and actor in all things; therefore, how comprehensive is the thought, "ye shall know the truth and the truth shall make you free." And as truth is the facts relative to things that really are, and all that is, God made, therefore it is good, and will always produce good results when used in harmony with the needs of body and mind.

Our teachings through THE ESOTERIC and other writings, have been an effort on our part to lead the minds of the people

into harmony with divine law. When this work has accomplished its design it will remove the cause of disease and sorrow, and will establish divine order on earth—Eden restored.

Now as to some of the minutia in applying these subtle laws of mind. I probably could do no better for the use of many, than to quote a portion of a letter we wrote in answer to one received from a person who had inherited from parents very strong passions, and weakness in ability to control them. Through that the mind lacked the vigor of self-protection; consequently the body was feeble. As there are a great many suffering under like conditions, this advice will be of great value to them:—

“In regard to the word vibration referred to in letter by David Lund published in the July ESOTERIC, it is well to accentuate the word Will, by sending the energies of will throughout the entire body; but it is not as profitable for you to use that while sitting unless you discriminate, and make clear distinctions between the will of the body, and the will of the soul or spiritual nature.

You, being so very sensitive, should drill yourself in the will both ways. First, in the physical, as follows: You should rise very early in the morning—with the sun—and while taking your morning cold bath, as directed in Practical Methods to Insure Success, vibrate the word will, and put the energy of will, almost as if angry, into every movement you make, and rub it into every muscle of the body from head to foot. Treat the abdomen and whole region of the sex function with that will and positiveness, as if conquering and subduing an enemy. Vibrate the thought, you are my slave, my servant: you *shall* obey my will. Then go out and take a vigorous walk. Refuse to think of any weakness or inability, but THINK. FEEL. BELIEVE, that you are perfectly well, and that you have access to all the vigors and powers of the universe. Step positive, elastic, and keep the will of energy strongly active in every muscle you put into use; and seek methods by which you can put into use every muscle of the body, treating them all in the same way.

Do not overdo; when you are thoroughly tired, rest. Do nothing half way; when you work—work, and when you are tired, rest. Let your life be one of the most positive decisiveness in all that pertains to action or thought. When the time comes that you want to rest, throw the body down and let go of it en-

tirely—but always keep a conscious watch over the pure gold of the regenerate life.

The development of the Inner Will:—Sit down quietly, and think of the Will of the universe that controls all life, and worlds and systems of worlds. Try to realize that WILL in you. Sit as one who is secure, in a defiant attitude; think of storms and cyclones, wars and fighting, even the crashing wreck of the world you are in, and hold yourself serene in defiance of it all. Make your body and all your physical senses like the feelingless rock—though it may be tossed as by a volcano, rolled hither and thither by the storm, not a nerve moves, not a shadow of fear or anxiety about results.

Know and realize within yourself that, although the heavens and the earth may pass away, yet, YOU, like God, can not be moved. YOU are Spirit, and nothing in the physical world can affect you. YOU sit serenely superior to it all. Thus, you muse upon these most trying scenes of physical life, sitting in an attitude the exact reverse of the first we described to you, every nerve and muscle relaxed, but the mind and soul wrought up to the highest tension of mind and Will consciousness.

Now the former method develops and takes control of the muscles of the body for action; the latter method conquers fear, and all diseased states of the body; builds an invulnerable wall around you which no evil can penetrate: and also builds up soul-consciousness, and develops within, the God Will, which commands and is obeyed. The will that creates conditions for you to live in; and even restores weakened functions and powers of mind and body, so that they become all-sufficient for your use, and will, in the ultimate, accomplish the work of which Paul spoke to the Corinthians when he said, "Old things are passed away; behold all things are become new." Herein is found the keys to all divine (magic) powers."

All that there is in what has been known as magic, is simply the power of mind over matter. The power inherent in what is called in our modern day, mental healing, has been known and practiced from time immemorial; but in ancient times it was known as magic. It is really the psychological power of mind controlling the body. But in order to have it effectual, it must be believed in without a doubt, by the parties using it. If we find the body diseased, and deny that it is diseased, and hold in thought and consciousness that we are in health and vigor, the idea of health and vigor will create healthful conditions in the

body. By abstracting the diseased parts in thought; that is, holding the consciousness that the diseased part is not you, but something entirely foreign to you, and keeping in mind a feeling of repulsion to it, you will soon conquer any disease and be as you think, healthful.

In order to give a more perfect idea of what we mean by abstracting diseased conditions from the body, we will illustrate it. If we have an animal about us that is diseased, there naturally arises a feeling of repulsion to it, and we are inclined to hold it off from us; while we all believe that all life is one, yet we never think of associating the disease of that animal with our own bodies. We should create the same feeling of separateness from any diseased states in our own bodies that we have for that of the animal.

Of course, this can only be done by some degree of culture and effort, in the way of holding our conscious selfhood entirely separate from the physical body. We should never think of our bodies as ourself. But always regard it as an animal organism which we hold and care for because of its usefulness in serving us. With this attitude of mind and conscious realization, and a highly cultivated *Will*, all the ills that flesh is heir to, will be easily surmounted; and we, the spiritual man or woman, will consciously stand upon the mount of attainment, with a vivid realization of being the Sons of God, possessing his spiritual attributes and powers, through which we hold dominion over earthly conditions.

LOVE.

The pangs of death just stilled, the naked soul
 Helplessly hung a'midst eternal night,
 Shivering at void immensity; the whole
 Heavenly host had fled before Death's might.
 With all its unrepented sins, its fears,
 The guilty soul stood powerless face to face;
 Now demons grown, they mocked its bitter tears,
 Its unmeant prayers, its hates, and its disgrace.
 "Death, O thou God! My sins have lit the morn
 Of Hell!" The demons mocked "There is no death."
 The soul was thrust to earth and once more born.
 God is the end of all that draweth breath;
 If our lips bear not love, then God makes more,
 Till souls shall find His Presence, and adore.

—K. H. G.

CREATION.
FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.
GENESIS, CHAPTER I.

Verse 20: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

Verse 21: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good."

Verse 22: "And God blessed them saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply in the earth."

Verse 23: "And the evening and the morning were the fifth day."

After vegetable life, and alternating sunlight and darkness, then, the Prophet says, the Word of God directed the waters to bring forth the moving creature that hath life, (*therein* being understood) and the fowl that may fly.

Then, furthermore, God created all these. Mark the distinction between those things brought forth by the evolutionary forces of Nature, such as light, the gathering of the waters into seas, the earth bringing forth grass, &c.; all these are ushered by the word *let*: whilst in the case of the firmament, and that of the sun, moon, and stars, not only did God say *Let* these come forth, but he is also said to have actually made them.

But on the fifth day, The Creator not only says, *Let* the waters bring forth living things, but, for the first time He is said to have actually created these moving things; hence even to this day they are called creatures, which means created be-

ings. Who calls vegetables, creatures? or light, or any of the other forms which have been brought into a special condition or rather evolved, creatures? Let us distinguish between the three methods, which Moses says the great Creator adopted in this Great Cosmogonic work.

The word translated LET, carries with it the idea of command, but just such an idea of command as that of FIRE, on the field of battle after the words prepare, present, have been spoken. Therefore Moses' meaning as expressed in the word translated let, conveys to us the idea of preparation beforehand. In the case of light the Spirit had been moving on the waters, or Atomic Æther, preparing it for the production or evolution of light; and when everything was ready, then God said "Let there be light." The wave motion of this atomic æther which Moses calls fluid, or water, the Scientist would call the cause of light. Moses on the contrary goes a step further back, and says he saw a cause to the motion of this fluid, and that cause was the spirit or essential power of the Creator. But even the spirit in this case is not the first cause of the light. Because it was necessary for that spirit to have something to move, so as to produce light, and it was also necessary for that spirit to be directed to move that something in a particular or intelligent way, to produce a desired result. Hence the principle of which the spirit was only the agent, was in truth "The First Cause," and that is true whatever Huxley & Co. say to the contrary

Again, The word translated MADE, appears on the second day when Moses says "And God made the Firmament"; And also on the fourth day (verse 16) "And God made two great lights," &c., &c. The word made, as used here, is different from let, in the meaning it is intended to convey. Let, (as we have shown) expresses mode of motion, or evolution produced by some working agent subject to the control of the Creator himself. But when Moses says that The Creator himself made a certain thing, it means a more direct interference than that of mere direction, and leads us to presume that there must have been some cause for this interference in the case of the word let, (using for an illustration a finite to express an infinite idea), (The Captain of a ship to represent the Creator of the Universe). When God said "Let," it was similar to the Captain's order "Port the Helm." But when it is "God made," then we would say similarly, the Captain ported the helm himself.

There is always the idea of direct personal interference by act when the words made and make are used. Now it is evident that (according to Moses) God did by his own personal act of interference make, or appear to make the firmament, also the sun, moon, and stars. Now why should the firmament require this personal act of interference on the part of the Creator?

The firmament as described by Moses, was a vacancy which seemed to separate the waters or Atomic Æther from itself; that is, the upper portion from the lower portion.

Now everybody, as well as the scientist, knows that the work of separation in Nature is of an entirely different kind from that of evolution.

Take the case of separating the atmosphere from the atmosphere, or producing what the Scientists call a vacuum; we know that the power required to separate is equal to the work done.

We know what power is required to separate the atmosphere from the atmosphere at a specified place in that atmosphere. But will Sir Wm. Thompson the great mathematician, tell us what power was necessary in the centre of the universe, to separate the one half from the other half of the atomic æther in a universe whose dimensions are infinite. Of course he will reply, certainly, an Infinite power, and that is one of Moses' attributes of God! Therefore it was necessary for the Almighty himself to do that work. And hence we again see the correctness of the narrative as given by Moses of this particular portion of the work. And also with respect to the sun, moon, and stars, it is perfectly accurate to say that none but the Almighty could do that work, of making these mighty orbs in all their celestial glory and in the constancy of their periodicity.

But now for the first time we are brought face to face with an entirely different mode of action on the part of the Creator.

In verse 21 it is said, "And God created great whales, and every living creature that moveth which the waters of the seas brought forth abundantly." Now we have seen that to let is to direct; to make is to act in producing change or separation.

But to create is something different from either. When the word make is used, it is used only to express the power required to change the form of something already in existence. But the word create means to produce something which was not

hitherto had any existence. It is not the production of a form, but rather the production of an essence.

When God created atomic æther at first; that substance which Moses saw in existence previous to the first's days' work from which, and through which He had until now been producing by his spirit, his word and his personal act, all the changes and transformations which Moses describes as 1st 2nd 3rd and 4th days' work.

He, The Creator, must have produced that æther from something which was not æther, or it would not have been a work of actual creation.

So that of the six days' work the creation of life was the first work of actual creation per se on this earth.

The first work of creation was a Universal Act infinite in its dimensions, and eternal in its time. But, on the other hand, the Cosmogonic Work although it required in some cases Almighty Power, was done on finite substances, and in a finite time. And here now in the fifth day did God create animal life or living beings.

Now what does science say to this?

Will the Scientist attempt to prove that animal life can be or might have been evolved from vegetable life? Here is a distinct issue. Has Moses failed to describe correctly what he saw or have the transcribers of the ancient records altered anything: or is it not possible to evolve animal life from vegetable growth?

Suppose the 21st verse had read thus: And the waters brought forth great whales, and every living creature that moveth after their kind, and every winged fowl after his kind: and God saw that it was good. Then we would naturally be led to suppose that animal life was evolved from vegetable life, and that it was not necessary for any special work of creation to have been done. Now will the Commentators say what the possibility is of the words "And God created" having been interposed into the text unknown to Moses: Or let the Scientist say whether a work of creation was really necessary.

One of two things is certain: either that animal life was created by a special act of creation; or it was evolved by the intelligent combination of existing things, guided by the will of a superior power.

The latest and grandest discoveries of those great Naturalists who, by observation, experiment, and the accumulated experience

of the past ages, have, as it were, focused on this particular subject all the powers of human knowledge, coupled with that of their own great talents, prove without a doubt, that where vegetable and animal life approximates closest, and where evolution would take place if it did take place at all, is in the waters.

Now if Moses, 4000 years ago, long before there was a possibility of ascertaining that great truth by scientific investigation, knew that such was the case, we naturally ask whether his knowledge was derived from mere speculation or exact knowledge. Let us suppose that it was speculation, (not scientific investigation) that conveyed to him that knowledge. I will ask Sir William Thompson, what he would call the man who, without scientific observation, or experimental investigation, can speculate so closely to truth in the most abstruse forms and forces of nature, as to tell exactly the course that nature takes, 4000 years before Science has been able to verify it.

And when the speculation is of such a nature as to be always correct in its statements, there is no wonder that the great seer who in his vision saw in panoramic form the true course of the Great Cosmogonic Work, should, through all the ages, be called a prophet.

A true prophet differs from a mere speculator in this that his knowledge, (or as Huxley would say his belief) is derived from the source of all knowledge: furthermore, he has been born for the purpose. He is spiritually fitted to inhale and assimilate the essential elements of a higher existence, without requiring to consume the material substances which usually envelop them.

Knowledge is acquired not by indefatigable research but by earnest prayer, and it comes not by experience, but by direct vision.

There is as much difference between the true prophet and the scientist, as there is between skill and labour.

The Scientist works laboriously to acquire knowledge. The Spiritualist commands it by his faith and the force of his will.

The one would remove a mountain with a pick axe and shovel, the other would so concentrate the forces of nature that by the touch of a button the whole mass would be shifted in a few seconds. But true prophets are born such, and humanity produces all the grades between a true prophet, whose knowledge is intuitive, and the plodding scientist who considers speculation a heinous sin. A man who has more or less genius has more or less

intuitive knowledge. A man who has more or less talent has more or less intuitive skill. The true prophet has both in a superlative degree, and the greater the man, the nearer he approaches in mental and spiritual conditions to the true prophet.

The prophet disdains to burrow with the scientist among the putrefaction and decay of material substances, but prefers to learn of Nature from Nature's God.

That Moses knew as much by his vision of the order of the creation of the world as we know now by all the years of scientific research, is certain. And every year continues to bring to light truths which go to prove even to the scientist, that it is so. But it is also certain that the knowledge vouchsafed to Moses on this subject, was given, not for the purpose of enabling Moses to reproduce those things which he saw produced by Nature under the direction of the great Creator, but for the purpose of confirming his belief in the existence of a Personal Creator, who himself controlled the production, and so establishing an impregnable reason why man should worship this one living and true God, the Creator of all.

If there is one thing of importance to guide the growth of the higher faculties in man, it is that of Reverence; and to direct that feeling aright has ever been the noblest mission of the greatest men. And for that purpose and to that end was Moses born, and how far he has succeeded I will let the critics answer.

And whether mankind will profit more by reverence for and belief in such a God, or by falling down to worship the spontaneous evolution of a Bathybius and a Mouera, I will leave the ages to answer.

Moses, the Bible, and Science, all agree in this great truth: that animal life was first evolved in the waters, which Moses called seas. But whether animal life was created in a perfect form by God, or whether it has been evolved by imperceptible degrees from vegetable growth, guided and controlled by circumstances, or as Moses would say by the word, interference, or spirit of God, is yet undetermined, which, as we have already shown is to all intents and purposes the same as circumstances, because the Will of God is defined to be the controlling power of natural production. What we call circumstances, are simply the means which God uses to modify production. They may be active, then they are called God's Spirit, and when such acts,

then God is said to interfere, and the words "God made" are used by Moses: but when they are simply passive, then it is said that "God said let there be" &c. But they are always understood to be God's agents, and governed by his will.

At the present time there is an apparent correlative existence between the vegetable and animal in water; so much so that the Darwinian theory of universal evolution is now held by both scientists and divines. That animals were actually evolved from vegetables, has not yet been proven, but the presumption of that proof is held by the multitude as sufficient evidence

Whilst Moses says that the earth seemed to produce vegetation spontaneously at the word of command, and that all the higher types were evolved from lower types, yet in the case of animal life, he states that God created animal life in its various kinds, or in several types or forms, which the waters appeared to bring forth. It is quite within the power of an Almighty Creator to create a type or a number of types of existence simultaneously, and to limit the range of their distinctive conditions, and specific powers. Such types would naturally be called species, and if their limit of variation was such that the one specie might appear to blend with others, it would become difficult to say whether the lower produced the higher, or the higher evolved the lower, and such is our difficulty at the present time.

But whether the lower evolves the higher, or the higher evolves the lower, it matters not so far as the creation of animal life is concerned

If we believe in a Creator at all, we must believe that he is capable of creating the highest known types of existence as easily as the lowest. He might for his own purpose adopt the method of continuous evolution, or he might create unevolved types. The Attributes of the Being whom we worship as God the Creator, are such as would enable Him to do either the one or the other or both.

To say that the Creator was controlled by circumstances of any kind whatsoever but that of his own will would be ridiculous, and that is what the Agnostics say.

It is well known that man by intelligent interference with varieties can produce great changes in the animal as well as in the vegetable kingdom.

To produce any kind of change requires interference, but to

produce specific change requires intelligent interference. Now if we adopt Darwin's theory of evolution it most certainly assumes interference due to some cause, and as it adopts the evolutionary scale of existence ranging upward from the lowest to a higher type, which is a specific change, therefore it requires a specific or intelligent interference; and as the change is not only specific, but also continuous, therefore it also requires continuous interference: and as the continuous growth is of continually specific character, so, therefore, the cause must be one of continual intelligent interference. And will Huxley tell me what kind of intelligent interference was necessary to produce by continuous action, all the various infinitesimal changes which must have taken place in producing man, such a man as he himself, from atomic æther. Darwin says it was a continuous and specific evolution, always working upward; it might have its ebb and flow like the ocean, but that the resultant action was from a lower to a higher form of existence. Darwin also shows that change of variety necessitates a previous change of circumstances, or interference, and that specific change requires specific interference. That the result of all this specific interference was the production of mankind as the highest existing type, we all know, but that all that work was undertaken for that particular purpose we are not all agreed on.

The Agnostic pleads ignorance, the Aetheist ascribes it to accident, but Moses and his followers believe it was due to the design of a Personal Being who is called the Creator and worshiped by them as their God. And we will leave it to our readers to decide whether the want of knowledge of the Agnostic, or the want of faith of the Atheist, is a sufficient excuse for intelligent beings to condemn the worship of a Personal Creator.

Robt. Stevenson.

“In friendship nothing is pleasing that is not a free and spontaneous offering. What is given from a sense of duty and not from an overflow of love, may be tolerated, but the sweetness of the overture verges too closely on bitterness to yield us any satisfaction. The soul has gone out of the body of love, and in its place a wooden effigy performs mechanically the office that may serve us in material ways, but have no longer power to move or touch the soul.”

BIBLE REVIEWS.

NO. XXVI.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER II.

Verse 4: "Nevertheless I have *somewhat* against thee, because thou hast left thy first love."

When our minds begin to be filled with knowledge and understanding we are very apt to become egotistic and self-righteous. So he that would help you on in the higher life, after he has accepted all the good that you have done and all the righteousness that is within you, says, notwithstanding all this I have somewhat against you; you are doing something wrong; there is something that is hindering your further progress.

It is simply this: you have relaxed (Gr.) your first love. When as children in thought and knowledge you were converted and became devout members of the christian church, as innocent babes you were taken into the arms of the Divine Mother; you were loved and caressed into a degree of spiritual consciousness; but when you came to the beginning of manhood, and the mother set you upon your feet and said to you, now you are a man and must work in your Father's vineyard: and as soon as you began the cold hard labor in the vineyard, not receiving those constant caresses from sweet mother-God, your heart grew cold, you forgot all your early devotion, ceased to look to the source of your being for health, strength, guidance and support; in fact, many of you have even turned your back upon those vital devotions which nourished you into consciousness in your mother church; and because you have thus forgotten, neglected, left behind and gone on into other fields, those vitalizing principles, therefore,

Verse 5: "Remember therefore from whence thou art fal-

len, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

He says, "remember from whence thou art fallen"; that is, stop, think over, think where you were when in that purity of loving devotion you met, perhaps in the class room or in some meeting, for devotion; how your soul was exalted and how the purity of your love flowed out each to the other and to your maker; and, although you knew it not, how often the Angel of God came into your midst, banished all your doubts and fears and transformed your little gathering into Heaven. Was it not exalting? Would it not now elevate your soul consciousness and bring it into a more perfect understanding of yourself and your God? Thus with these musings and retrospection you learn what mental states it was that gave you the first breath of spiritual life.

And he says, "repent"; that is, change your mind—for your mind having drifted away from these first principles you must turn it back again, and not only so, but you must do your first work; you must again approach the throne of divine love and wisdom in the same way you did when you were converted to the spirit: for if you do not he says, "I will come unto thee quickly"; that is, now that you have the way open before you, you will stand self-condemned from this time. And "will remove thy candlestick out of his place unless you do repent."

The candlestick, as we have seen in its ultimate and final, was one of the seven vital principles, and this first one that has brought you the present illumination you will now lose unless you change your mind and go back to first principles. For it is absolutely essential to further growth that you take loving devotion, as it were, in the left hand, and the spirit of knowledge, wisdom and understanding in the right, in order that you may be armed and ready for the conquest that lies before you. At this period of your attainment in the first degree your holy guide or angel recognizes that you are in danger of being deceived. You have been, as it were, broken up in that in which you were grounded. Here you are liable to meet one of the most deceptive of all temptations. In this degree there is a by-path travelled by thousands, tens of thousands, even millions, before you; a path which at this period of our history has been opened and made broad and plain by the importation of an occult vice from India, whose literature has been circulated throughout the world

within the last few years. So the angel here is necessitated to recognize that you are still free, you have not yet fallen into this vice, you haven't even reached the place where the path leads off to destruction, by the words,

Verse 6: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."

This verse centralizes all its force upon the doctrine of the Nicolaitans, a doctrine which they both hated at that time, but one that the angel saw the neophyte was liable to cease to hate. As to exactly what that doctrine was, the general authors on such subjects seem to be entirely ignorant; but Ireneus (one of the earliest christian writers) says of them: "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to christians."

This doctrine to which we referred as being imported from India was in existence long before the Christian era. The doctrine is virtually this: that whatever desires or passions arise in the mind or body, will follow the soul into its next incarnation. Therefore in order to prevent this, they must all be killed out by satiation. And as the sex passion is the strongest of all the passions, they hold that it is essential to gratify it in all its promptings, until by the very vigor of its own fire, it so thoroughly burns out and destroys itself, that it will no longer manifest, and then, they claim, is the time that they really make attainments. Certain of the Romans and others of the so-called heathen nations, who were students of this so-called wisdom religion, joined themselves to the early Christian Church: but while accepting Christ and much of the doctrine, they did not relinquish their own doctrine, especially on these most vital principles, as will be seen by reference to Paul's teachings. This doctrine is the main one that has degraded the Hindoo and Chinese to their present low estate. For, as it is alone by the restraint and containance of the vital fluids produced by these functions, that man or woman can rise to the fulness of manhood or womanhood, and by that alone can be resurrected into the consciousness of angelhood: therefore, the angel twice repeats the declaration—in verse 6, also verse 15, "WHICH THINGS I HATE,"—as every man and woman must do before they can rise one step higher than this degree. In fact, unless they do hate it with every thought and feeling of their entire

being, they will be led into those most pernicious practices, and thereby descend much lower than they ever were before.

But one will say, you have told us that this revelation was exclusively for this our day; therefore, why should the angel warn the neophyte against the doctrine that was then promulgated? The answer is very plain. A very few years before THE ESOTERIC began its work, this doctrine was imported from India, and has been working under the most deceptive guise possible. It has even gained a degree of popularity, and is well known throughout the world. This doctrine is, as a rule, taught by its devotees privately, and only hinted at in their books. They have even gone so far as to try to mislead our people, by using the word "Esoteric" in various forms in connection with their doctrines, and by claiming that the "Esoteric" doctrine was taken from theirs; and that there has been added to it, certain immoralities transcending their own. These people are like those to whom Jesus referred when he said, "Ye compass sea and land to make one proselyte and when he is made, he is twofold more the child of hell, than before."

Now we do not refer to these things because of their personal animosity, and the active work of their emissaries everywhere against the Esoteric movement, but because they succeed in deceiving many; and, as Jesus said, would deceive the very elect if possible. In order that the object and force of the angels' words in this revelation may be fully appreciated, it is necessary that we should thus identify this movement: and it is not wholly because of this doctrine being promulgated by a certain people, but, from the fact that almost every soul who reaches this degree, has this doctrine presented to its mind from an invisible source. The reasonings that will be thrown upon the mind are so plausible and so in harmony with its feelings that unless they have a correct knowledge of the laws governing this function, the uses and abuses of the same, they would be deceived by this temptation. How much more liable would they be to be deceived by it, were the same arguments presented and urged upon them by an apparently respectable people. None can realize the importance of this, the angel's warning, and of the fulness of this explanation, until they realize it is upon this one principle—that is, sex life—that man can be re-created and born anew into the divine life: and that by the doctrine of the Nicolaitans, man is

deprived of these capacities, and is led down into the depths of depravity, where he becomes a demon in place of an angel. It is because of the importance of the warning that the angel has given on this particular subject, that he closes his charge to the first degree neophyte, by the words in

Verse 7: "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 tree of life, which is in the midst of the paradise of God."

The angel here appeals to the newly opening faculties of the aspirant; and he makes his assertion applicable to all persons in all conditions of life, by saying "he that hath an ear"; that is, whoever has the capacity to hear or perceive the truths of the Spirit, let him do so. Here, again, the spirit of God looked down through time, and saw the errors that would creep into the minds of his people.

There is a great number of our church brethren, honest devout christians, who actually think it is wrong to see visions, or hear voices from the unseen, or to have guidance from that source in anything; therefore the angel warns you indirectly against that, by saying "Let *him* hear what the Spirit saith." Now, mark you, the angel did not say, let him hear my words herein recorded, but says, if you have ears, use them, and listen to the voice that speaks in the soundless. For when the Spirit speaks it does not use the cruder elements of the atmosphere to produce vibrations upon the ear or a shadow upon the eye, but according to the peculiar development of the individual, so it acts upon the consciousness. Sometimes it is by what we would call an imagination of hearing words spoken; at other times it illuminates the soul and causes us to feel as if we were teaching others—thoughts rising within us involuntarily and forming themselves into words in the brain, causing us to feel that we are speaking as from ourselves to the people, although giving them truths that we have never before thought about. At other times there will form before the eye of the mind, images and colors which, like the Apocalypse, are symbolic words of the Spirit. At other times there will form from out of the invisible a spectral book or scroll, and we find ourselves while in the passivity of the body, reading. At first we are incapable of bringing into the physical consciousness what it is that we are reading; here, in these manifestations of the Spirit, we, like little children, obtain our first lesson in God's

language—the language of the Spirit. Therefore, remember, dear ones, “He that hath an ear, let him hear what the Spirit saith.” But how about hearing what spirits or souls of the mundane may say to us? We would answer—when our ears or eyes are opened to another realm of being we are like a stranger just merging into a new world: and would you not, if you were entering a new country, desire to open your eyes and ears in order that you might see and know the inhabitants of that world, hear their language and know their methods of life, etc?

Knowledge is power, and you need all you can have of it now that you are entering this new world.

While this is true, yet you must remember, that although you may become a resident of another world, you are not necessitated to forsake any of your own real habits and normal conditions of life, and do like them; for you will find there, all the low and vicious natures that have been here—and some of a nature that you have never seen or even imagined. You will not need to seek familiars through mediums at this point; on the contrary, you will find within yourself good reasons for going your own way, and letting them alone. I do not mean by this that it would be wrong for you to investigate spiritual manifestations, for I think the advice of Paul was good when he said “Prove all things, and hold fast that which is good”; but I would have you remember that nothing is good for you, except that which is useful to you.

Here you are approaching the door of that great temple of the soul: the temple where the wise and good of all ages have entered and been instructed in things essential to know. But before you can reach that temple you will have many struggles with adversaries within yourself, and with those without; temptations which will appeal to and arouse within you all the evils with which you have ever been in sympathy; and you will be assailed from the passion side of your nature, until you prove yourself invulnerable. Therefore the angel says to you, and to all that travel this path “To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.” So you see here in this first degree, the first step up the ladder, you obtain the golden key of mystery, and begin the Herculean task, according to the ancient symbol, of taking the golden ring from the mouth of the serpent, which will not be fully accomplished until after you have reached the fourth degree. But

you are here permitted to take of some of the bread of heaven, in order that you may be made stronger than man, for the greater feats which you must perform in your onward journey.

(To be continued)

THE CROSS OF CHRIST.

As I stood upon the Pathway linking
 Man on earth to man in God—
 Gazed my soul with eyes unshrinking
 Down the way her feet had trod;
 Gazed until she saw, unfolding
 From the mists which went and came,
 That which shook her in beholding—
 The Cross of Christ in leaping flame.
 The Cross of Christ that sent its glowing
 Upward ever—higher—higher—
 From it sounds in music flowing—
 Yea, the Cross of whitest fire.
 Then was shown to me in sleeping
 When I knew nor space nor time,
 O'er what heights soever sweeping
 Only by the Cross we climb.
 Only through the Christ indwelling
 Is the God within us found,
 Only through His Life's upswelling
 Shall we reach the highest round.
 Only through His Spirit's teaching
 Shall the flesh its sins forego,
 Only through His Love upreaching
 Shall the soul to Wisdom grow.
 Only by the mystic flowing
 Of His blood—which is the Life—
 Can man to His likeness growing,
 End the conflict and the strife.
 Only by the mystic breaking
 Of the Spirit's living bread,
 Can the Christ in man awaking
 To the Father's House be led.

—Stanley Fitzpatrick.

TO OUR SISTERS.

May we be permitted to offer a few suggestions to our sister woman. We hardly feel competent to do so. We think that perhaps they would sound better coming from one who is older and wiser than ourselves. We feel however, that our dear sisters will not criticise, but will accept our suggestions in the same spirit in which they are given. Again, we stand side by side with you, our feet planted on the first round, as it were, of the ladder of attainment; travelling side by side the same road, brought close together by the bond of trust and sympathy, by the same desires, hopes and aims. These desires which we have in common, unclouded by thought or desire of lust, will lift us to where we will truly see and understand the RIGHT. Therefore, perhaps suggestions coming from one who stands upon the same plane will be better understood, than if they were to come from one already passed far on beyond us.

We are unacquainted with you individually yet we feel the conditions under which you are laboring and struggling, and our soul goes out in sympathy. We would like to help and strengthen you, but this is impossible; that you must do for yourselves. We can only offer suggestions.

You must do all in your power to help yourselves. Are you doing so? Are you using all the powers of the will to overcome? Are you following the advice given to you through the pages of this MAGAZINE? If not, begin at once. We are aware that many are doing so; but there are numbers who are *not*. They sit and dream, hoping that in some miraculous manner they shall be made whole. Awake! oh ye dreamers, shake off that lethargy; be up and doing. There are no such things as miracles. All things are governed by natural laws; therefore, if you wish to be made whole, you must apply these laws, otherwise you will never free yourself from the old adversary.

There are others, who, although anxious to reach the goal of attainment, and longing to free themselves from the mark of the serpent, continually do those things which retard their pro-

gress and prevent their advancement. For example; We see a woman moving in fashionable society (and there are numbers in this thought) who believe it to be their duty to devote the greater portion of their time to paying visits or receiving guests. Well perhaps it is the duty of those who are satisfied with the present conditions of society; but decidedly not for the woman who is earnestly trying to overcome.

As you refine the life qualities and increase the life within the body, those with whom you come in contact intuitively, no we will say instinctively, (for they are mere animals possessing only the instincts of brutes) feel and know that you possess superior qualities to the women they are accustomed to meeting, and they reach out and draw from you those finer qualities of life which you have stored up—vampire you—turn your forces down instead of up, and as long as your forces are turned downward you will never be able to overcome.

It is the sensual desire and longing for gratification that causes the women of this fair land of ours to suffer as they do. The psychic forces of the world are all turned downward toward the animal; how, therefore, can woman expect to conquer single handed against such frightful odds. We doubt if you can conquer single handed. We have heard of such cases as women overcoming alone but we have our doubts of it being possible. One or two cases of those claiming to be regenerated women have come under our personal notice, but their lives and actions were such, that we were forced to the conclusion that they were not regenerated. Do not be discouraged at this, because when you have done all in your power, you will receive assistance, but not before. Regeneration lifts woman very high, far, far beyond the women we meet in the world, both morally, mentally, and spiritually; and if she is truly regenerated she will assuredly be above condemning and finding faults in others, because she will herself be free from those infirmities.

Women born in the sign ♋ (Cancer) and the sign ♛ (Pisces) will find it harder to overcome than those born in any other sign. The ♋ (Cancer) or mother nature allows the duties of the home to bind and hold her, also the duties she believes she owes to society, to limit and control her. This is wholly wrong; you owe certain duties to the home and society it is true, but if you have made the dedication to devote your life to God and his service, then your first duty is to develop the soul. The

great teacher Jesus said, "If any *man* [or woman] come to me, and hate [repel] not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he [or she] cannot be my disciple." Luke xiv. 26. Therefore you must use great discrimination and be very careful that at this point you follow most faithfully the promptings of your highest guidance, lest you be led into bypaths that will lead you from the goal instead of toward it.

Again, persons born in the sign \times (Pisces) are very apt to allow their nature, which is one of extreme faithfulness, to bind and limit their actions; to obey the voices wishes and thoughts of friends, instead of being guided absolutely by the dictates of their own highest interior perceptions. These, as well as other natures, argue that if they give up friends &c., for the sake of spiritual truths and soul development, that their friends will suffer. Not so however. From our standpoint it would appear that they would, but as all these things are governed by and from the spirit side of life, and as the law of equity is absolute there, they, therefore instead of being the loser, would receive in return those things which would repay them manifold.

Remember dear sisters that the road you are travelling is very narrow, oh so narrow. More narrow if that be possible than the one your brother man is pursuing, beset by dangers of every kind; temptations are lurking at every turn ready to lead you by gilded promises away from God into the world, and leave you at the slough of despair. Therefore be ever on your guard and allow nothing to entice you from the purpose you have fixed and from which there must be no deviation.

Keep yourselves as quiet and secluded as possible. Keep the mind always in the attitude of reaching out and drawing to yourself the Divine mother principle, the negative essence as it were, of nature instead of the positive or masculine. Keep the mind always polarized toward and the thoughts always active to turn the principle of sex toward the brain and away from the desires of sensual gratification. Try and keep the sex nature active without desire. Can you understand such a thing to be possible? yet it is. If you do this you will soon notice a change in your feelings. Your body will grow and be purified and in the time to come you will know and understand that truly the refined and regenerated body is the "gate to Eden." Who shall enter and partake of the joys of Heaven? Those

who truly are awakened to the need of these truths and follow them to their ultimates. As you receive these truths bring them to the notice of your poor struggling sister who perhaps has not been as fortunate to hear of them as you have. Hide not your light under a bushel, but give it to the world as freely as you have received it, lest when the day of reckoning cometh you be numbered among the unfaithful servants.

If you are one among the strong minded women of the world, those who are struggling side by side with man, in business, politics, or their kindred, know that you have more to conquer and overcome, ah! a hundred fold more, than the negative womanly woman who stays at home and attends to those duties which belong more directly to woman's sphere,

To gain the attainment woman must develop the womanly qualities which are negative, feminine, and man the masculine or positive, so that the two can come together and their qualities perfectly blend and harmonize one with the other; otherwise there would be chaos and confusion. Begin, then, at once, and make yourself negative. Not negative in the sense of the spirit mediums who give up their self-hood to any powers known or unknown willing to control them, but bring your womanly nature forward and develop that. You cannot be a man, for God never intended you to be one.

As you conserve the life—the divine essence of Deity Himself—you have born within you as a natural result, the true spiritual fruits of the tree of life. You then naturally develop the powers of clairvoyance, clairaudience &c., &c. All things of a spiritual nature are made plain. You are able to see and comprehend all things even as the Father sees and comprehends them. As the interior or soul-consciousness unfolds, the spirit or soul realm becomes open to you. You are now able to live on earth, yet at the same time to enjoy the bliss of heaven.

These are the powers promised to you, if you conscientiously lead the life as taught in *THE ESOTERIC MAGAZINE*. You are not expected to take our word as to the result obtained. You would do very wrong to do so. But if you feel that you are in need of something higher and better; if the soul cries out and will not be satisfied with its present environment—try for yourself the methods taught, and should you in the primary steps be at all successful, you will see and know that they are true. If the first of these teachings prove true, you will have

faith and patience to push on toward the ultimate and receive the reward which the Father has promised to them who overcome.

Our dear sisters, the ultimates are high indeed, when you are free from the mark of the old serpent the devil who hath deceived the world from the beginning.

John describes regenerate woman in these words; "And there appeared a great wonder in heaven; a woman clothed in the sun, and the moon under her feet, and upon her head a crown of twelve stars."

You who have studied *Solar Biology* will readily interpret and understand this verse. The moon under her feet signifies that the moonly weaknesses of her nature have been conquered. The twelve stars above her head signify that she has incorporated within herself the twelve functions or qualities of nature. Clothed with the sun signifies that she has developed within her own body, life (fire) sufficient to illuminate her whole being.

Whether there exist on earth at the present time, such highly developed women, possessing a physical body we know not, but all whose eyes have been opened and whose ears have been unsealed, know that they do live in the heavens; now the voice which has always been struggling within the soul to find expression can do so: and those in the heavens, being free from the bondage of flesh give forth in most exquisite and exultant song the harmonic vibration which once heard can never be forgotten. We pray God that the time will speedily come, when a place can be prepared for these high attainments.

Can we imagine a city peopled by regenerate men and women? Yes! The time has arrived when it is not only possible but necessary. Thousands throughout the land have reached a state of development where they appear to be at a standstill, and it is impossible for them to go higher on account of the present state of society, and the psychic conditions of the world.

This we hope and pray may be the ultimate of the Esoteric work, and we thank God that He has permitted us to be a co-laborer with those earnest and faithful ones who are striving to prepare a place where you, our dear sisters, may find a haven of rest, and be enabled to develop the highest that is within you. Then the words of John will be fulfilled when he said "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23.

T. A. Williston.

ADVERSE INFLUENCES.

[Written for the Esoteric.]

There are influences or conditions that we think are not in harmony with, but against ours, and being adverse can not be good to us. Is this true?

Do not all things, and conditions occupy their proper and correct place in nature?

If there are any mistakes they certainly lie with us and not with nature.

When we think we recognize adverse influences in others, should we not stop and question: am I not out of order more than the other, and is it not my condition that creates the disturbances. How can I profit by this seeming adverse element? Can it teach me to be better, to correct my own faults, to be more charitable and send out a loving thought and condition to harmonize the opposition, instead of criticizing and condemning? Of course what we *know* is not good, as judged from our standard, we can only fail to appreciate, and pray that the other condition will be filled with the light of truth.

The more we think of, talk of, and agitate the idea of adverse influences, the more certainly we create and surround ourselves and others with a condition which will allow of inharmony, and will bring opposing influences to combat; and the stronger will prevail for the time being. So should we not ignore entirely the belief in anything being adverse, but instead appropriate the condition as being in harmony with ours, thus making it unconsciously give us its good part, and cast aside the opposing influence.

We are what we think. Our minds are as magnets drawing to us the line or channel of thought, like unto the quality of our own. Then let us make our quality of the highest, thus refining and purifying all that comes to us, and sending out to others only

good thoughts and influences, which will meet theirs half way and help to strengthen the good that is within them. And when all evil is thus ignored, it will die a natural death for want of agitation to keep it alive.

Scorpio Aquarius.

The above ideas are truly good and practical. But it is with them as with all extreme thoughts. Every condition is good when useful or can be made so, and every condition is evil when it has no use, and can not be made to serve one. For instance, a person who sees the dark side of everything needs an optimists lesson, but either position is evil in itself because the one refuses to see the good in anything, and the other to see the evil of things in discord.

Everything is good that helps us in carrying out the objects we have set before us, but it becomes evil if it inteferes with the rights of others. To be continually fearing and talking of evil influences, is like a man who is always worrying for fear thieves will come into his house and steal his goods. But the man who is never afraid of any such occurrence, and would carry it to such an extreme that when he actually found thieves in his house, would deny that they were such and refuse to pay any attention to them would be as foolish as the man who was constantly fearing they might come. The well balanced mind recognizes the facts that exist around him, and seeks to rectify and keep in harmony, as far as it is possible. But when he finds that which he cannot rectify, he then accepts the inevitable and seeks methods to make it of use to him.

The ideas suggested by our brother are wise and good under such circumstances; for truly we believe that there are no conditions or influences brought to bear on an individual or a community, but what were intended by that mind which governs all things, for a benefit. Some of our greatest benefits arise in our greatest disasters.

Fearlessness of psychic influences or invisible forces, and a defiant attitude of mind and feelings, are the strongest weapons that we can use. Jesus said, "overcome evil with good," also "love your enemies and pray for them that despitefully use you" etc. Now here are some points of fine discrimination to be made, in order to show error, and to carry out the spirit of the thought herein expressed. For Jesus added in this connec-

mind it may be eradicated by the denial, "There is no sin." For when we know that the purposes of the Infinite mind are being served by the whole creative universe, the sense of the sinfulness of mankind will vanish, and we will see them as beings who, forced on through the thickets of ignorance, are tending to one goal.

Some, through these necessary experiences, have reached a point in development where they can more easily come into harmony with the higher, holier influences. Shall they then condemn the one who has not yet attained that elevation?

The 8th chapter of Romans is a most beautiful sermon on this subject. We who are seeking the "law of the Spirit of life" can not afford to waste our energies in picking flaws in the warp of the Divine weaver of destinies. Should we do so, the mote we seem to see in a brothers eye may really be a beam in our own.

We do not think of condemning the darkness because it is not light, but either wait patiently the dawn, or take measures to arouse the latent light in the darkness and unite it with its kind; then it will be luminous.

The belief in *sin* as a powerful entity that can grasp our faculties and functions and compel obedience to its behests, is that which to-day holds the ordinary church member to his limited sense of life, and prevents his attaining to the glorious heights, where science and religion walk hand and hand to the throne of God.

We may allow ourselves to drift, forced along by the powers of generation, to a climax that will compel a choice as to whether we will lose the individuality we have gained, or unite all we are and can be, with the finer qualities of consciousness and thus serve on a higher plane.

Use or misuse of what we are, and have, produces happiness, or the reverse. No one will deliberately do that which he knows will in every way produce unhappiness, but often through ignorance of the purpose of Being, will take a slower way, a longer way to reach the goal. Self condemnation is a great hindrance to progress; divine patience allows experience to mold and remold the clay until the pattern is made visible in the perfected form.

The denial of sickness is often useful where any function of the body is impaired, through the false sense of powerlessness in the individual to deal with the many forms of error silently

insinuated into the mind. One who succeeds in regenerating the life, will be able to care for the body from the intuitive sense of what is best for it at all times.

"There is no death"; how many sad hearts can realize that this is true? Nature proves to us that Life is Omnipresent and in the beauty of her changefulness demonstrates that what we call death is transition. One of our poets says "There is no death; what seems so is transition," and truer words were never written, for in the sense of a sleep that knows no waking or, of annihilation of life, death has no existence.

Every thing tends to express its ideals; "a rose by any other name would smell as sweet" for its fragrance and beauty are its own, and tell of progress toward the ideal rose. Yet the atoms of its composition have come up through many refining processes and will return to mother earth, and attain through re-embodiment in higher forms a fuller, or more perfect expression.

Paul says the law of the unseen world "is clearly made visible by the things that are seen"; this must be true, for one law pertains through the universe (else it would be diverse) and what is true of the visible structure—body—must also be true of the invisible ongoing mind.

This denial "There is no sin, sickness, or death" seems difficult for some minds to use; but the greater the difficulty, the greater need for its dematerializing, cleansing process. For a mind weighted with the sense of the injustice of these experiences, that cause so much sorrow and struggling to humanity can not rise to a fuller sense of the goodness and beauty of all that Is until it purifies itself; and, trying to view life from the standpoint of the Spirit,—in its power to be what it will to be—throws off the bondage of one realm of understanding to enter a higher.

"From mind, in mind, and unto mind all things
Proceed, move, tend, eventuate. The dust
Is thought discreted from the thinkers mind,
And man is thought incarnate."

Gertrude Love.

(To be Continued.)

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Santa Cruz, Cal., July 31, 1892.

Mr. H. E. Butler,

Dear Sir:—I have now every number of your magazine that has been printed. I must continue to have them. I could not do without them. I am a great reader, but after I have read from others, who are highly recommended, I take up **THE ESOTERIC** to read and it gives me more satisfaction than all the others. It answers every query; it points to every light.

Since I have been writing you the impression comes to me to tell you of a vision I had not long ago.

I had been reading of the five senses of man. When I retired at night I was nearly asleep, when there was an open book held up for me to read; and a finger pointing to the place to be read. I read, there are "eight senses" (and I glanced to the other page which was not for me to read). "There are more, there are fifteen senses." The book was shut very quickly and taken away.

Every night after that I would think, perhaps it will be shown to me what the eight and the fifteen senses are.

One day I was alone in my own room some time. I had been thinking and wondering why that should be shown to me, if it was not right for me to know: and I heard, *not* with the physical ear, there are three Bodies: the Physical, the Soul, the Spiritual; and each body has five senses.

Now I would like to know if senses of the Soul and Spiritual bodies are the same? **THE ESOTERIC** teaches us to know for ourselves. Sometimes I can get answers and sometimes I cannot. I think and know the fault is in myself if there is any. Can you tell me just how to get answers? I wish I could understand myself. I believe if I could understand myself I

could understand every thing else. O! for wisdom to know the truth.

I have been studying THE ESOTERIC and its truths for five years. I can see better and understand myself better, but I want more light! more light!!

I have just been reading in the last ESOTERIC where one of the contributors speak of seeing the lights. I often see a pale yellow light when I shut my eyes; sometimes a pale blue light, and once I saw a pale green one: it was most beautiful. Will you kindly tell us the definite meaning of the lights?

There are six Esoteric readers in this place that meet every week to learn what we can of this new thought. Will you be so kind as to tell us how to conduct our meetings for the most good and knowledge, and the most light?

What day in the week is the best? we meet in the afternoon, we find it the most convenient for all the members.

H. Littlefield.

Ans. You ask if the senses you speak of are the same in the soul and spiritual bodies. They are, with the exception of their magnitude and intensity. One whose five senses in the physical body are in good working order may have one sense of the soul awakened, say the sense of seeing. You may be sitting quietly and of a sudden you see before you an object of a very unusual character: you are surprised and as the physical sense of sight is the one you are most accustomed to using, you quickly throw your will into the physical perception and Lo! the object has disappeared; then if you again relax the physical body, it will reappear as before; but the difference in the two senses is so little that it requires some thought to distinguish one from the other. It would be the same with all the five senses of the body and the senses of the soul.

There are very few on earth who have awakened to a knowledge of the five soul senses; very few indeed; and are there any who have awakened to the consciousness of the spiritual senses?

There may be some who have a knowledge that such exist, but the spiritual sense are so transcendent that they are beyond the power of words to express, or thoughts to think.

You ask if I can tell you how to get answers. If you have entered into covenant, dedicating your life to God and are obedient to the guidance you will get answers.

The great trouble with the most of people is, that they want to know every thing at once; they are not satisfied to place their life, mind and soul in the keeping of God and move on from day to day the best they know how. If they would do so, keeping ever active the desire for the knowledge of the truth in all things that would be useful, and diligently searching for knowledge where ever an open door is presented, then knowledge and wisdom would flow in as fast as they are capable of receiving and-utilizing it.

Remember dear friend in nearly every instance the revelation of an important truth, before the individual is ready to utilize it is more injurious than beneficial.

You ask us to the methods for conducting meetings. Of course different individuals meeting together have to be handled according to their peculiar tendencies, but I have found the following to be the most effectual as a rule:

First, whenever circumstances will admit of music it serves an important use in quieting the mind, and harmonizing it and the body preparatory to the reception of knowledge. The songs or tunes should always be adapted to devotion; a devotion leading to the objects you have set before you. Wherever we could, we have always tried to have the music begin when the people began to gather, and have it continue until the time for the meeting to begin. This will cause it to serve an additional use; that is it will prevent persons conversing together while gathering and getting their minds awlirl with the gossip of the day. Then as soon as the congregation has arrived, or rather, as soon as the appointed minute has arrived let some one appointed for that purpose, read a selection or a composition, or orally express the matter adapted to the objects you have in view.

It would be well to choose a subject for consideration at each prior meeting, and let each member write their thoughts upon the subject and make it their business during the week, that what ever they read that bears on the subject, to make selections from the most appropriate parts; in short, each member should be prepared to present to the meeting the result of their weeks research and thought. The one who opens the meeting should have fifteen minutes or half an hour, as is the choice of the members, and the activity of the same; for no one that is seeking for knowledge has the right to come there from time to time desiring that others should give them knowledge and they give

none in return. But of course it is understood that first of all the object and methods of the meeting should be well understood by all of the members, and especially by the leader, whose duty it should be to see to it that there is no deviation in the course of the proceedings: in other words, that there should no side issues be brought in. When the Esoteric teachings are thoroughly understood, the objects and ultimates realized and approved, then such an one can easily conduct a meeting in a way to make it very profitable to all who are interested in those objects and methods.

I have found in my four years experience since I advised the sitting in silent prayer, that it is not profitable for any length of time for the classes to have those sittings in their meetings; for the reason that there are always sensitive persons present and adverse influences will usually come in, which generally breaks up the meeting. But persons can have their sittings alone and then they are responsible to no others.

A portion of the meeting devoted to questions and answers will be found very profitable, and I have found it profitable to devote a portion of the time to informal conversation, but under such circumstances all should be impressed with the idea that *all* conversation should bear on the subject under consideration.

I had hoped to have the Constitution and By-Laws and Ritual for a regular society; but circumstances have delayed my completing them as yet.

As to what day in the week is the best &c.: For regular meetings there is no difference so far as I am aware, so whatever day will suit all concerned will be the best day, unless you are disposed to follow astrology, and then it would be necessary to make changes to suit the aspects as given in that system.

Ed.

Duluth, Minn.

H. E. Butler,

Dear Sir:—Your statement about mediums who have lost their individuality by and through control of spirits, *may be true*, doubtless is to a certain extent. Weak minded mortals and spirits are and must be victims to those of strong selfish powers. Life runs on that plan. The strong use the weak in all departments of life, from the lowest form of life up to the highest development of organized mind we can reach. Me-

mediumship *only follows the law* of all-organized mind, in the form and out of it. While some few lose their individuality through mediumship, there are thousands saved, strengthened, and taught the underlying laws that govern life spiritually. And many mediums are controlled by wise, benevolent spirits who seek to build up the individuality and strengthen the moral nature. They also teach the law of cause and effect—the penalty of wrong doing in earth life. I think spirits controlling mortal minds on earth, have done more to liberate creed bound spirits, and mortals, than the mind of the human has ever conceived. Mediums have done a grand work liberating the earth bound souls from mental bondage. The spirit world has nothing in it that was not contained in, and born from the womb of mother nature. Why should we fear it? Let us open wide the door of investigation, and find out of what this cesspool of vice in spirit life is composed. If evil spirits return, sap mortal life, it is done by and through some self operating universal law of mind. To close the door of investigation gives evil spirits the power to work the evil they seek to work on mortals.

The great cry of the Catholic Church against Spiritualism is, that evil spirits lead astray weak mortals by controlling them. But this great protector of the weak has kept in bondage to Pope and Priest under a psychological law of mind, nations of men and women for fifteen hundred years. Has it sought to morally or physically develop these poor *weak victims* it has under control? No! it eats them body and soul to keep its own soul alive. The Catholic Church and all Hell, desires to close the doors of mediumship so that they can continue their vile work on weak mortals.

I do not fear the lowest den in spirit life, nor its poor blind inmates. Courage and knowledge, a desire to know the truth *no matter where it leads us* will be a safe guard against evil control. Weak minds do grow strong by sad experience—in no other way. Protection from all evil, keeps them children.

“Roll on the tide: we need a flood

To wash away the filth of years.”

With best wishes for success in all good work,

I am sincerely,

Mrs. M. J. Healy.

Ans. Mrs. M. J. Healy, although for years an avowed spiritualist, is not a medium in the ordinary acceptance of the term;

and being a very estimable lady, having done much for the Esoteric movement, we feel that her criticism deserves more than ordinary attention.

She criticizes our answer to Hamilton De Graw in regard to elementals; but we are satisfied in our own mind that an observer who has no preference for anything but truth, and who is in a position to know and understand it when presented, in all its phases, would see that there are laws in nature which justify such an extreme position, as that the animal soul might under certain circumstances, attach itself to the human soul and body, feed from the substances generated by that body, and thereby grow into its likeness, or rather image. And, if the human soul and mind are willingly negative to any invisible force, they would willingly allow such a soul to dominate them.

If they are allowed to take control of the individuality of a person, we could reasonably expect nothing but the manifestation of the baser animal nature, coupled with the lowest, sensuous proclivities of the human. In the broad experience of this lady, we know from her own words, she has met persons among those who claim to be mediums with proclivities far below the human.

We admit that there are many mediums, who have given to the world valuable thought, and that spiritualism as a whole has done much to liberalize the public mind, and open the eyes of many that were willingly closed to everything but the materialistic. During the last twenty one years of my experience in watching spiritualist mediums, I have never found one single exception to the rule of descent in place of ascent, in the scale of true manhood and womanhood.

There are many mediums who after becoming fully developed, as they say, have written some important books, others have become prominent speakers and have given out thoughts of great importance to the world, and among them all I know of none who have not descended to lower planes of thought or action, and many of them in morals.

I ask any honest investigator of these things to point out one instance where a trance medium has not descended after having become such. It may not be in one or two or even ten or fifteen years. Of course there are many claiming to be spiritualists, who will not yield up their individuality—and some can not because of the high development of the soul—who go right

on developing and learning, and really rising higher continually. But they who yield themselves passive instruments to the unseen and unknown, invariably descend. At least this has been my observation during a close acquaintance with the movement, since 1878. And we have taken extra pains to obtain the history of all prominent spiritualists, from the time of its advent to the present. Not only this, but we have been placed in positions where we could investigate and know from experience, the mental and physical conditions of those souls who seek to control mediums, and have found no exception to the rule; that these souls will if allowed, deprive a person of the regenerate life, and open the door of the soul to the most vicious influences.

Now this does not condemn investigating all things, but the reverse. We advise all persons to investigate all things. In the language of Paul; "PROVE all things and hold fast that which is good." But in proving all things, one must keep a tight rein upon their own intelligence and judgment, always keeping absolute control over the same; and thus be always capable of making wise decisions, choosing that which is good, and refusing that which is evil.

We admit that it is truly a mystery, why such a combination of grand truths should come through some of the basest of instruments; but that such is a fact no honest investigator will deny. Therefore, while we condemn the practice of yielding as willing instruments to unseen and unknown mind power, we do it only in view of the objects of our work, which are to develop in the individual the manly and womanly capacities, that will enable them to reach out to God, or the cause world, and receive therefrom wisdom, knowledge, and understanding; which will not only elevate the world, but themselves also.

We know that all the powers that have been claimed and partially manifested among mediums, may be known, understood, and possessed by persons who have never yielded their will to another, and who have held absolute control over their own body and mind: and thereby every step that is gained in this way, will be a step higher for the individual self, and an endowment of capacity to make them of greater usefulness to the world.

Because they have knowledge and power to control these things, and have developed in themselves an unswerving moral stamina, they will go on as if following the example of the

Nazarene, to greater heights and depths and breadth of knowledge and usefulness, until they have finished their work in the mundane; and hear the welcome words—it is enough, come up higher. And long after will the world remember such souls, and their burning words will live until the human family has reached the high altitude upon which they stood.

So that the essential difference between the Spiritualist and the Esoteric movement, is this: Spiritualism teaches people to be passive and allow unknown and unseen forces to control their intellect and words, and to hold themselves irresponsible for what may come through them. The Esoteric movement teaches that every person is responsible for every word and act of their life; therefore the man or woman should gain and hold absolute control over mind and body, and should know the reason why any and all thoughts and actions should come through them. In other words, that it is not enough that some unseen intelligence should know, but they for themselves should know and understand, and have an object and work toward that object, as if there were no higher intelligence in the universe than themselves; but at the same time holding the attitude of a child ready to pick up atoms of truth out of the mire and slums of the lowest conditions of life, and with the eyes of the soul ever open to its maker desiring knowledge, wisdom and understanding, that they as individuals might be of the greatest possible use to the needs of humanity. Therefore it is seen by this that the difference is as wide as the North pole is from the South, one being negative and the other positive. *Ed.*

Highland, Col. Sept. 2, 1892.

H. E. Butler,

Dear Sir:—Ques. 1: Will you allow me to ask, does the menopause in a woman's life, bring about the same results as enforced conditions?

Ques. 2: Also how is one to know (practically) that one is advancing?

Ques. 3: In regard to Reincarnation does the re-birth of the soul continue on this sphere after having once attained to man, or does it then continue to progress, in other and higher spheres? (according to T. H. Burgoyne's teachings).

Yours Very Truly, M. S.

Ans. Ques. 1: We would answer, no. The menopause as brought about in the majority of instances, is really the death of the reproductive function, and of course without that function, new, added, and refined qualities can not be obtained; and the body will gradually go down to dissolution. But there are many instances now in the world, of woman having apparently passed the menopause, when really the change had come by forced conditions. Sometimes when they are called into extreme mental service, they will turn the currents of life toward the brain, and hold them there thereafter. At other times women become so thoroughly surfeited in their marital relations, that as the body matures and the mind increases in power and intensity, the forces are all turned toward the brain, and the moonly weakness ceases. In such cases the power of reproducing life in themselves, may be partially latent, but still is always more or less active.

As long as these powers continue to be active, so long regeneration is going on, and, in fact, there are many cases where women have reached high states in the regenerate life, by virtue of the above and similar conditions. This accounts for so many ladies having risen from the quiet thoughtless mother and wife, to great prominence as speakers, teachers, and writers; and it also accounts very largely for so many ladies becoming Spiritualists and mediums. They obtain the superordinary powers perforce of circumstances, without any knowledge of how they obtain them; and the only education available to them on these subjects, being that of the spiritualistic, they give themselves up to the guidance and control of such souls as they first see, hear, or feel. In such cases they seldom go any higher, but are usually dragged down to lower planes; whereas if they knew of the teachings of The Esoteric, and would treat those visitants as friends—when they were such—and would always be aspiring to the highest, conquering in themselves selfishness, hate and evil passions, they would go on to the sublimest heights of the Spiritual Sons of God.

Ques. 2: That can only be known by comparing ones mental physical and spiritual conditions, with those of the past; this is sometimes difficult to do.

The growth of the mind and soul powers, are like the growth of a shrub, it may be in a healthy condition and growing finely, yet to the one who gives it daily attention and constant care,

though watching carefully from week to week, it does not seem to get any higher or larger: unless he keeps the picture vividly in his mind of what it was when he began to care for it. By comparison of its condition with other plants and shrubs around it, notwithstanding he could not see it grow, or perceive it change in itself, from comparison he knows of, and is satisfied with its growth. So it is with the growth of the soul and of its spiritual consciousness and the opening up of new and added mind powers. Though the growth may be much more rapid than that of the shrub, yet because all we are as conscious beings, is in the thoughts and feelings of the day; therefore the comparison is much more difficult to obtain.

Ques. 3: The progression of the soul after the dissolution of the body, has nothing to do with reincarnation. Reincarnation is where a soul once occupying a body in the earth form takes on another body as an infant and grows up to manhood and lives out another life. This we believe to be a law in creation. As long as the mind of man or woman, is engrossed in and loves the things of this world, or is under the controlling influence of generation, so long it is bound by the laws inherent in generation, to reincarnate until the soul has grown to the capacity of knowing the laws of its being and is willing to apply the laws of regeneration, whereby it is perfected as far as the condition of our planet will admit. When the soul becomes consciously independent of the body, while it yet has one, then if it willingly gives up its body (for it cannot be deprived of it in any other way) it will go on progressing in the spiritual heavens: because it will then be capable of gathering food supply from spiritual substance.

While the soul feels its dependence upon the body for nourishment and sustenance, it is dependent upon it, and can neither grow nor hold its personal consciousness any longer than the vigor and vitality of the body can be retained after dissolution, unless it can attach itself to some one—which it frequently does—and live from the vitalizing substance generated by the reproductive function of that person. Even then sooner or later it will be detached from that person, and as it were, lain in the arms of the great astral mother to sleep, until mother nature has organized for it an infant body, of which it takes possession at the first breath. *Ed.*

EDITORIAL.

We wish to repeat to our friends that the edition of *Practical Methods* is now entirely exhausted; and it is at present impossible to get out another edition until we get more means. There is nothing that we have ever published that was so highly approved by all classes as that little pamphlet; about two thirds of our mail during the last month has been through its influence.

It places us in an unpleasant position—not having means to reissue it as we fully anticipated—because of it having gone into the hands of thousands of persons who never see *THE ESOTERIC*, and stamps will be continually coming to us for months for the pamphlet, which we are bound—in order to stand right before the people to return; which will cost us 3cts. to return a 2ct. stamp. However we yet live in hope that there are those sufficiently interested, at least in those pamphlets to assist us in getting out another edition.

We hope our friends will not forget that we are still desirous of sending sample copies of *THE ESOTERIC* free, to such persons as they think will be most liable to become interested in this thought. We return thanks to the many that have been so thoughtful and kind as to send us names and we wish to say to them that *THE ESOTERIC* is rapidly regaining its favor with the people, and we have reason to hope that it will soon have a subscription list that will fully support it and the objects connected therewith.

We wish further to notice that we have a quantity of stock of *THE ESOTERIC PUB. CO.*—which is an incorporated body—yet for sale. While on account of moving and many other vicissitudes, the expense of the company has been more than its income, yet we see ways now, by which if we could sell two hundred shares of stock we believe we could increase the business of the *E. P. Co.* so that by another year we could pay a dividend. Now if the friends of this thought, wish to help it before the public by taking shares in the company, now is the best time to do so.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the *ESOTERIC PUBLISHING COMPANY*.

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[No. 6.]

THE MYSTERY OF LOVE.

[Written for the Esoteric.]

Love, that perfect law which rules the Universe, and of which our highest conception of a Supreme Being is but an embodiment and expression, is not that partial and one-sided and ill-balanced expression of sympathies and emotion alone, which man usually dignifies by that name. No, it is the perfect unity, and harmonious balance and interaction of the great trinity—Desire, Use and Charity. Desire, the source and incentive of all motion, the spirit of force that moves the Universe; Use which modifies and qualifies all motion—the *soul*, the medium of passive resistance that gives character to motion and produces manifestation; and Charity, Love made manifest, Divine Love incarnated in objective form—the resultant of forces. Love is thus that perfect sum, and whole and balanced completion of all life and expression, which is at once the subject from which all life springs and the object to which all life tends—the Alpha and Omega of the Universe. Love is intense Desire; that which would reach out to all, and enfold all, and incorporate into its own life and being the object of its expression. But Love is Use; the wisdom of Discrimination and Order, (which is but applied Discrimination): the choosing, arranging and balancing of qualities to serve the end in view. Love is Charity; the Word made flesh, the Ideal made practical, the material universe or objective expression of the immaterial and unmanifest Deity. It is the marriage, interblending and perfect balancing and oneness of the qualities of justice and mercy: Justice—the law of compensation—which demands that every cause shall produce its appropriate effect, that reaction shall be exactly equal to action, and that the “uttermost farthing” shall be paid; Mercy—that law of inertia and resistance that never al-

lows a stream to rise *quite* to the level of its source, that which modifies effect, making reaction always *less* than action, and thus admitting of progress by preventing the Universe (or manifested life) from oscillating forever between two fixed points without the ability to go beyond or outside of them.

Creation is not the continuous, simultaneous action of forces: but rather their *alternate* action. The work of creation moves on in the rythmical beat of a huge pendulum, in which the forward stroke is always a little longer than the backward, and thus constantly advancing into *new* and unexplored regions. It is thus that the lamp of the experience of the race in the past is never a *perfect* guide for the development of the future: since, as the pendulum swings forward it must constantly advance (at its forward limit) into the regions of the heretofore unknown and unexplored, thus bringing new and untried experiences.

For this reason it is not well for a man to trust too entirely to revelation and experiences of the past, and to say (as some do) that we can at best only *recover* the knowledge of the ancients; for, although it is true that much of our knowledge must be merely a recovery and rehearsal of that already gone over, yet it is also true that we must gain new and untried knowledge, else, where the sufficient *reason* and *cause* for the continuance of the existence of the Universe?

All motion and life is born of Desire, and the forward movement of unbalanced desire is always, of necessity, accompanied with more or less of misuse and injustice: it is "evil" until counter-balanced and harmonized by the wisdom of right Use. But Use, in its turn, tends to fix and crystalize into form, thus bringing on stagnation and death and becoming evil in its turn. Thus "evil" and "good" are purely relative terms, and may indifferently apply to the same things at different stages of the pendulum's progress. Thus we see that the real progress of the race is measured neither by the forward nor the backward swing, but by the difference in the position of the center of equilibrium, at the completion of each double stroke.

The Universe is One; and natural forces and forms are but the expression of spiritual ones, *not* merely "correspondences," but the actual, literal, *living expression* of those forces in objective, material forms. The qualities of man's spiritual nature are condensed and crystalized in the different functions of the body; so also are the qualities of the "Most High" expressed

in nature, even as the qualities of nature are condensed and crystalized in ice. And it is the stubbornness and slowness of the *material* to express the changing emotion and play of those qualities, that render it evil.

The source of all manifestation is blind unintelligent potential force or spirit, containing within itself as a seed the potentiality of motion; motion begets experience, and experience knowledge, wisdom, intelligence—*Mind*, the ultimate of creation: and although the seed must have had a parent, and the time could never be found when both parent and seed did not exist together, or a supreme *intelligence* rule creation, yet man, for the sake of comprehension and clearness of knowledge, has to assume a beginning. Man ever finds in his own nature the warfare of two opposing forces; the spirit of Desire, which would urge him on, regardless of obstacles, at an ever increasing rate of speed, which (unbalanced) is the "Consuming fire" that would eat out his very vitals and exhaust his life. On the other hand, he finds the inertia, sloth and indifference of the flesh, which would bind and hold him as he is, and destroy life by inaction and stagnation. It is the "material," the extreme of Use applied to merely personal aggrandizement. Thus many (not knowing perfect *Use* nor considering that the hindrances of the flesh are as a balance wheel to regulate and control the fervor of the spirit) consider the flesh as wholly evil, and preach its subjugation and subordination, even to casting it wholly aside.

The incarnate Love is not a sentimental gush and emotion, that sways man to and fro, back and forth, like a reed in the gale under the wild rush of ungoverned feeling; it is the perfect balance and harmonious working of these forces, the steady, rythmical movement of the mighty engine whose *power* is under perfect control and guidance, not for friction, but for *Use*. Love is the law of the highest Use; it is not only that principle which would draw in and incorporate in its own being (that selfish principle usually called "Human") but also that principle that goes out and expands, which would serve others regardless of self (usually designated as Divine). But the real "Supreme" "Eternal Cause" is neither Divine nor Human; both are combined in one perfect whole.

The "Father" is not a personal, manifested God; neither is his name "Jehovah." "Jehovah" and "Satou" are names of different manifestations of the same quality, and that quality—

Will; but the "Father" is not manifest save through the "Son," neither is His name revealed to man through objective teaching. It is revealed only in the inmost recesses of the Divine nature, and he who has it in his breast reveals it not to man save as it shines forth through the manifested love of his life. It is the "Name," which, if a man know and possess, he shall live forever—the grand mystery and secret Arcanum of the Universe; and yet it is the open secret of nature, and writ so legibly on her book that "He who runs may read."

He who carries the "Name" in his heart, needs no longer to fight and strive in fear and agony; for the "Name" is the center around which the universe revolves, and from which (as from a stable center) he sees all things moving in Order and Harmony. And, although in his development he must at certain times and places reject certain things as not useful—to him, and appropriate certain others as of the highest use, yet he is careful to avoid therefore thinking the one altogether "good" or the other absolutely "evil." It is a maxim the student of truth would do well to heed, that "The greater the possible evil, the greater the possible good"; and when one has found that which is the source of the greatest evil among men, he has also found that which is, in its legitimate sphere of use, capable of the greatest good. Such is Desire; when perverted and directed to lower (i. e. material) objects, it is the parent of all evil, in-harmony and strife. It is the source from which springs all misery, crime and suffering. But when rightly *balanced* and held in control, it becomes (in proportion to the purity and elevation of its object) the Divine Energy, the very *life* of Deity, capable of raising mortal man to the plane of immortal Gods. Thus also the law of use perverted, becomes but a mere selfish law of personal aggrandizement; but in its proper sphere it is the highest good of all.

It is a perversion of the truth that has made man represent Divine Mercy as a mere sentimental softness, too faint-hearted to punish evil, and eternally at war with Justice, which is believed to be merely a revengeful retribution for personal affronts; thus separating and divorcing that which is eternally one.

When man worships a God of form and personality alone, that God must always become practically a little lower than the man himself; hence such worship always suffers an inevitable

degradation, and man is degraded with it—unless he constantly raises his conception of Deity. For man is formed of the essence of the Highest; he is the "Temple" of the Most High, and the Eternal Cause dwells within him. He cannot, therefore, worship that which is lower than himself without being degraded thereby. Yet man must have a definite ideal to aim for, and the evil of a formulated Deity lies only in the tendency to idolatry—the mistaking the *form* for the *substance* it was meant to reveal.

Charity—manifested Love—is that which enables a man through purity of heart and singleness of purpose, to reduce all things to their proper perspective; thus avoiding the giving of undue prominence or obscurity to any. It enables the man to look with equal eye on all the universe, without being unduly repelled or attracted by any qualities, and to walk in perfect uprightness leaning neither to this side nor that.

Perfect Charity takes away the possibility of either love or hate (as those terms are usually employed, meaning unbalanced desire), for with the Infinite all finite things are equal; there can, therefore, with Him, be no distinction as regards desire, only the distinction of *Use*.

If man would attain to perfect Love, he must stand on that high plane where he views the panorama of creation, not as an interested actor only, pushed hither and thither by the struggle of contending forces; but as a calm and disinterested (that is in regard to personal interests) spectator also; as a prince, newly come into his kingdom, which he must learn to rule by calm study and patient investigation. For how can man be a perfect and impartial student or ruler as long as the element of personal hopes and fears, of loves and hatreds, are allowed to sway his feelings and blind his judgment? Of what use an engine that cannot control its power, or a man that cannot "rule his spirit"?

The majority of mankind are mere puppets, swayed by every wind of emotion, and moved by impulse (set in motion they know not how nor where); they differ from automatons only in that they contain within themselves the *potentiality* of self-guidance and self-impulsion. Not until they awake and know themselves, and what it is that lies within them, will they be aught else but puppets, forever moved by the wires of carnal desire and personal use, between the pillars of fate and necessity.

There seems sometimes to be an indication of injustice in the fact that some men so far excel others in light, power and knowledge, an indication of partiality on the part of the Supreme. But not all the planets, even, receive an equal amount of light and heat from the sun, yet the sun is not accused of partiality therefor; he distributes his gifts with a free and impartial hand, and the amount received depends upon the nearness and fitness of the recipient—not upon the amount given out by the sun, for that is ever the same. Even so, man's light, power and knowledge depends upon his proximity to the Source, and his willingness and readiness to receive. And if one man excels another in these respects there can be but one reason, for the Infinite is "no respecter of persons." If, then, there be no stable and forever unchangeable *form* of a personal God, who shall guide a man from the world of strife and struggle, of unsatisfied aspirations and ruined hopes, of passionate desire that is as a burning fire, and fleshly sloth and indifference that consumes and stifles all noble longings, to perfect love and the peace that passeth understanding? Where in the wide universe shall man find an arm that is *always* reliable, a voice that *never* errs? Amid the multitude of would-be guides and leaders, amid the many voices that *would* direct, how shall he choose aright?

Listen, then, O man! And in the silence of thy heart, when earthly passions are stilled, when earthly pleasures and pursuits have failed, when thou hast retired in sadness and disgust from the war of creeds and the clashing of human opinions, then, in that silence, thou shalt hear a voice bidding thee be of good cheer and look up, relying only on thine own inward Divinity.

It is the voice of the Eternal Cause, the "I Am" of the Universe; whose monitions man so constantly disregards in favor of the teachings of human creed and dogma. It is not the voice of Conscience alone, for it often over-rides the dictates of a falsely educated Conscience. Conscience is only a *mortal* voice, and does but enforce the moral teachings that are the fashion of the time and place (for mere moral codes are for the most part but changing fashions of time and place).

Conscience alone is no true guide, since it can but warn the man of divergence from the beaten path his fathers have trod—be it right or erroneous.

The function of conscience is to warn and guard a man against too rapid change of base, to act as a ballast on progress,

as it were. But the "Divine Voice" is that within the man that over-rides all dictates of human creed or fashion, and shapes its course only along the lines of eternal truth and justice. It can only speak clearly and authoritatively in the "Silence" of the heart, which is produced by the stilling of all earthly passions and desires; by the universal consecration of ones life to the highest "Good." When man has no desire save toward the "Most High," and no aim save to express the perfect Love most fully in his life; then, when his heart is "pure" and his eye "single," will the "Voice" speak in clear tones, and guide him unerringly in all the affairs of life.

Only the pure in heart and purpose can be sure of the guidance at all times; for many voices speak to man, and in his earthly infirmities, and diversity of purpose and desire, he cannot distinguish aright between them. The false and earthly ego will often speak to him in the guise of the infinite, eternal "I Am"; and none who have not drunk of the "Water of Life" and been purged from the dross of material desires, can at all times distinguish clearly between them.

Whatsoever teaches us to regard any object whatever as an *end*, rather than merely a *means* toward the one great end—the expression of the Infinite—is false and misleading, and not the true "Voice."

Whatever does not place "Truth" first, even though it destroy all pet visions of Heaven and Immortality, or take away every prop and stay, is not the voice of the Infinite.

Love is that universal and all-pervading principle of life, which, like air and sunshine, is free to all; and the benefits it confers on the individual are limited only by his capacity to receive and use.

Love is the deepest, most kindly and beneficent feeling of desire toward all things, tempered by the most wise and just sense of use. Having for its animus the well-being and good of *all*, it is supremely indifferent to the apparent and particular good of any *one*, when that good will be at the expense of others.

It is an atmosphere that lies all around us, ready to rush in and fill in an instant any space left vacant and free for its entrance. Hence, to possess it in full measure, man must create a vacuum by casting out all earthly loves and desires. It does not *force* an entrance, but is ever ready to fill that space which is left free to its access.

Man grows by slow stages from the lowest mineral kingdom to the highest seat in the kingdom of Heaven; and the medium of that growth is Love, at once the Cause, and the Nourisher and Sustainer of progressive life. He who desires, and therefore loves, lives; but he in whom desire is dead neither lives nor loves. Therefore, when man's desire is thoroughly divorced and purged from earthly things, and fixed and polarized only toward the "Most High," he no longer lives an earthly and objective life as a personality, but shares the life of the Infinite. There is no royal road to eternal life; man cannot, by pronouncing some potent spell of magic, some supreme and "Omnific" "Name," be at once and forever endowed with all light, power and knowledge.

It is only by slow degrees, and through persistent effort and constant striving that he attains to the statue of a "Son of God." Yet the growth itself comes not as the result of striving, for all growth is natural and spontaneous; it is the bursting asunder and casting aside of the old chains and bands of superstition and ignorance, that which is old and outgrown, that causes strife and pain.

To grow is the nature of all things, and cannot of itself be either painful or disagreeable.

We are free men until we feel our chains; no limit binds or causes inconvenience until we have outgrown it, and not till it commences to cramp and bind can it be broken. Happy is he who is able thus to break and cast aside the old; rising to new heights and undreamed of glories on its ruins.

Desire earnestly, therefore—but see to it that thy desires are wings, not weights. Love intensely; but have a care that thy love expand and develop thy nature—not cramp and confine it. Use, therefore; but let that use be for the universal good—not for thy personal advantage alone.

—*E. G. Johnson.*

We would advise you Pilgrims who are lazily dreaming by the wayside to awake and press forward. Nothing is attained without struggle, and the results are ever in proportion to the intensity of desire and effort.

S. M. L.

CREATION. FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.

GENESIS, CHAPTER I.

Verse 24: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

Verse 25: "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

The sixth days' vision begins with the work of producing warm blooded animals, which the earth was commanded to bring forth after their kind or genera.

The reader will observe that nothing is said of creating species; the text says that God made the beast of the earth after his kind, and the cattle, &c.

Now we have already called your attention to the difference between the word MAKE and the word CREATE. As we have shown, the making of a specie is no way different from the evolving of the species from some type already in existence.

Now on the fifth day God created the inhabitants of the seas, and the air; and according to our rendering of the version, he must then have created types of life in their specific form, and with specific powers of development, within specific limits. On the sixth day he so far interfered with these existing types, as to evolve apparently new types of existence, differing as to appearance in form and character.

The animals of the sixth days' creation are divided by Naturalists into Orders, Genus, Species, Varieties, whereas Moses only distinguishes them by their kind. There was, therefore,

this distinction at the creation of living beings which the waters brought forth, in that they were of various kinds. The kind must have been of a generic character, and of a perfect type of that kind, with specific potential powers at first.

The kind here mentioned by Moses would therefore represent the Genus of Naturalists, and endowed with such power of conformity to the surroundings, and such powers of evolutionary heredity, as enable each created genus to evolve numerous varieties, or as some Naturalists call them, species.

Whether the production of animal life according to their kind on the fifth day of the prophet's vision was a work of creation, or simply a work of evolution, can only be decided by Biblical Commentators saying whether the words "God created" ought to be left out of the text or not. Or by Naturalists discovering a method of producing a bonafide animal from a vegetable.

It is not for us to anticipate the result. Up to this point the vision of the prophet Moses of the Great Cosmogonic work is so closely allied to what the most learned Naturalists consider the true order of the work, that could we be sure that the original had not been tampered with, we would be prepared to follow him in the statement that God actually created the animals, but, in consequence of that doubt, we will have to establish our belief on the most probable supposition.

As I have said, it is customary, even fashionable, to believe that animals were evolved from vegetables, and therefore that the creative interference of an almighty power was not necessary. And to say that it was not necessary, is the same as saying it was not used, because an omniscient God will not act when not required.

Now, therefore, let reason speak. Let us suppose that the universal order of evolution is upward, from lower to higher types, from simple to more complex. We have already seen how vegetable was evolved from mineral by the simple interference and direction of God, without any creative act. Now if we take the highest types of vegetable life, and the lowest types of animal life; to a casual observer the difference is no greater, the step is not more difficult, than from a hot throbbing precipitate to a vegetable ferment.

Many mineral forms resemble vegetative growth, but in the one case the growth is by outward accumulation, in the other by internal development.

Now the difference in this particular between the vegetable and animal is apparently much less, because vegetable growth by internal capillary sap, is almost analogous to the growth of the animal by blood vessels.

The difference is that the resultant action in vegetable is the fixation of carbon, from the gaseous to the solid state; whereas in animals the resultant is principally the fixation of nitrogen, from the gaseous to the solid state. But although these differences, will strike an observer at first; still they were only chemical differences and chemical action was brought into existence or evolved at the time the firmament was made, and when the steaming precipitates began to rise above the surface of the seas; so there was no necessity for an act of creation to alter the system of chemical combination.

Again, when we turn to the question of sense, some may say, and say truly, that animals have one or more senses, but we know that the sensitiveness of some plants is proverbial. It is not necessary for us to follow in detail all the system of growth and reproduction in animals, and make a comparison with vegetable growth and reproduction, or to distinguish between voluntary motion in the animal and want of it in the vegetable, because that depends on a physical law, which must have been in existence before animals were produced. Take the species of Sea Anemone floating far down in the placid deep, moving from rock to rock by the assistance of its moveable rootlets; is it not acting in virtue of the same law by which the blubber on the sea shore allows itself to be carried from place to place, and fixes itself by the contraction of its gelatinous covering?

The one appears as much a creature of circumstances as the other. But appearances are sometimes deceptive, and this difference of freedom of action between the vegetable and the animal, may constitute a reason for a creative act.

The Sea Anemone moves by the force of circumstances, but may the sea blubber not move by the force of its will? That is a difference with a vengeance.

But if we analyze it, we will see it is one and the same thing. The anemone moves for some reason, the blubber also moves for some reason. There is a motive or a cause for the change in both cases, and some of our Philosophers may say, yes there is a cause, but in the one case the cause arises from without, in the other from within. The one is a physical cause, the other a

mental cause. But a mental cause only differs from a physical cause in that it acts indirectly and reflexly through a complex organ, instead of acting directly on the organs ultimately to be acted on; but this indirect and reflex action brings into existence other actions or operations which are more particularly animal in their characteristics.

When the anemone moves it is compelled by some physical force, or by loss of power on its part to remain.

When the blubber moves it may be due to the above reasons also, but it can also move because it has made up its mind, as it were, to move. Of course the desire to move is produced by some motive or motives, acting on nerve centers, which have power by reflex action to produce the resultant decisions. Not only does it appear to know what is good for it to have, but it does know. The anemone and many sensitive plants, appear at first sight to know what is good for them to have, but they do not know.

The great difference therefore between the vegetable and the animal is that the one is conscious of its requirements, and the other is not.

This question of consciousness in the animal introduces a new element in the Universe, and science has yet to prove that consciousness can be evolved from any existing portion of the previous cosmogonic work. If consciousness had to be created for the purpose of introducing a higher state of existence on the earth, then we know that it is as untransformable, as undestructive as the æther which God created at first, and from which he evolved all other substances until the fifth day, when he found it impossible, even for him, to evolve consciousness out of æther.

As the Basis of Consciousness is Mind, we see that God created æther, and from that evolved matter. Then he created mind and from that evolved consciousness, and from consciousness, Reason, and so on until another, the last great creative act of this great work, had to be undertaken, the creation of the Human Soul.

—*Robt. Stevenson.*

(To be Continued.)

BIBLE REVIEWS.

NO. XXVIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER II.

Preface.

We did not mention in the last article that the messages to the seven churches were also seven degrees of attainment in the God-ordained Order brought to light under Melchisedec—which order "is without beginning of days or end of life." According to Paul's letter to the Hebrews (Gr. Emphatic) it was said of our Lord, "Thou a priest for the age, according to the order Melchisedec," viz: according to the teachings and methods of that order, of which Paul the learned Jew was only a neophyte.

In our last review we considered the first degree in that glorious order—or in other words the first step in the direction of attaining His (Jesus') Divine likeness. They who follow the practical instructions given through these columns, will, after they have passed the fourth degree—or while in it—have an opportunity to become a member of that Holy order, which will be in physical form on earth once more. See article "Special to those making Attainments," on page 84 of Sept. No. of Vol. V., also on page 267, Feb. No. of same Vol. To persons reading these two articles together, they may at first appear contradictory in some respects; but the former one refers to the spiritual Order, which is the order of the universe—heaven and earth combined; the other refers to that order having taking form in the material world, and to the fact that it must again take form before the kingdom of God can come on earth. This it will do as fast as persons make these attainments; as fast, and as naturally as a plant takes form after the seed has been planted in proper soil. When I first began the review of this revelation, I thought perhaps it would not be permitted me to give it in its alliance to this Divine Order. It is now so permitted.

It has been ordained that there should be given through the columns of THE ESOTERIC, and other books, much that has been held as secret

and most sacred in the Orders of the past. Because the time has come, referred to in the Bible as the judgment day, of which judgment Jesus said, "Out of your own mouth shall ye be judged." And he again says, "I judge no man." These truths are now given to the world that every man and woman may judge, justify or condemn themselves; for as they judge of these things, and of those that follow these instructions, that will become their accepted law before God; and as they live up to it, they will be justified, and reap the reward according to it; and as they violate it, even in thought, will they be condemned.

We closed our last with a message to the Angel of the church of Ephesus, viz: desirable; which brought us to the completion of the first degree of attainment. When we say degree we mean something more than is meant by the imitating societies throughout the land. We mean an actual growth and development, a working out of the task set before them. They can go no further until they become conscious of what the rewards are that they have obtained, and the conditions requisite for their attainment has become a part of their real nature; so that the physical inclinations and habits will cause the body and mind to continue right on, without particular thought concerning them, like the fingers of the musician, which will find the keys of the instrument while the mind is engaged with something else.

Then comes the second task, which must engross the entire effort, feeling and mind of the individual, until it is accomplished.

Verse 8: "And unto the Angel of the church of Smyrna write. These things sayeth the first and the last, which was dead, and is alive."

We have seen that the word Smyrna, means Myrrh, and that Myrrh was used in the process of purification: so John was commanded to write concerning the methods of purifying the body and mind. This message is said to come from the first and the last: the first—the Spirit of the living Word that brought all things into existence—discrimination—ultimates riches; which was dead to your consciousness heretofore, but now that you have partaken of the fruit of the tree of life, it is alive.

It is necessary here to note, while he says "I am alive" he does not say "I am alive forevermore" as in chap. i. 18, where the perfected body and state is symbolized, but the Son of God conceived within is quickened and has life, and if you proceed

faithfully in all your tasks, He will be "alive forevermore." Otherwise He will die to you and you to Him.

Verse 9: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

The name Judah means the Praise of God.

Now here is a peculiar word formation; first he says "I know thy works," viz; I know that you have worked faithfully and have accomplished something; not only so, but "and tribulation, and poverty." He knows "the tribulation"; what it is to suffer the crucifixion of the flesh, its appetites and passions.

He also knows the feeling of poverty that comes over one at this period of their experience, when they begin to realize that everything earthly is slipping away from them. It is a very common thing for friends and loved ones to think that the wonderful change coming over you is insanity or, that "those old books"—as it has often been expressed "are psychologizing you." If you argue with them, the only answer is, "It *must* be so, you are so different; you are not at all as you used to be," etc. And if you have property, unless you use great wisdom, they will contemplate taking it out of your hands for safe keeping; if you have none, you may even be forced from your home. And as these adverse influences come pouring in upon you, reason will begin to assert itself, and you will say, "Surely I am poor, what have I gained by the attainment I have reached? what does it all amount to? Many times you will say "I do not see that I have gained anything even in a spiritual way." This arises from the fact that the psychisms from other minds pouring out upon you blame and censure, so benumb all the higher sensibilities, that you are unconscious of anything but the physical, and hardly of that.

But the angel answers all these reasonings and says, "but thou art rich"; that is, these intellectual reasonings and physical appearances are all a deception, they are not true, you have gained some of the true riches. And he adds, "And I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan"; that is, those who would be most apt to oppress you at this period of your experience, and condemn your course as evil, will be found among those who claim to be living the Christian life. They claim to be the people who are the "Praise of God" on earth. Many of them are really

living as near as they can to the doctrines, *as they understand them*, of the Bible. But "that old serpent, called the Devil and Satan, which deceiveth the whole world,"—carnal generation and all that belongs to it—has blinded their eyes, and they have made for themselves laws and customs, which in the life of generation are essential, in order to protect them from losing sight entirely of all that pertains to the spiritual. But as these were framed exclusively for the purpose of binding and holding people who are in carnal generation, and all that belongs to the old order of things, your course, judged by these laws and customs, is evil.

But the angel says, "I know the blasphemy of them." Worcester defines the word blaspheme, "To speak irreverently of God or of sacred things." Now these people will invariably condemn you, sometimes in the most vehement manner, with accusations of every thing that is evil, for obeying absolutely the directions of the Holy Ones. Thus when they condemn you for obeying the guidance of the Holy Spirit and following the teachings of the Nazarene, they are indeed "blasphemers" and are not the "Praise of God" but are of the assembly of Satan.

Now this seems like a hard criticism on one professing to be a Christian. Anything which disturbs their old relations, and home conditions, and interferes with their "prosperity," is evil to them, for, through centuries of industrial habits, economy and industry have grown to represent the love of money and power, social station, respect and honor before the world; they have unwittingly grown into a condition where they love these things more than God or His word. And many believe it is right and necessary for them to sacrifice these for gain.

Again, it is as natural as breath to the human family, to condemn that which is above them and beyond their comprehension, even more fully than the things which are below them.

Now when you realize that this is the real condition of the world in which you live, and that the path in which you are treading runs counter to theirs, you cannot blame them, for they in reality have turned their backs upon God, and are following mammon.

Verse 10: "Fear none of these things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful until death, and I will give thee a crown of life."

In consequence of the above condition the angel says, "Fear none of these things," but fear God and keep his commandments regardless of every thing in the world; fear lest you err from the path: a watchful, cautious fear—not a slavish one: for the guide is now moving steadily forward before you, and you must keep careful and steady pace, never losing sight of him. For if you err you will lose consciousness of his guidance, and then, indeed, you are in darkness. You have left the old world and its habits, and, to use a trite saying, "burned the bridges behind you," and you can neither see your way back nor forward.

But thanks to God! His guiding angel is most loving and patient with His erring children; and if you humbly repent, regret, your error, and desire to return to your former allegiance, you will find perhaps an invisible and an unheard, and possibly an unknown guidance, which will be the reflection of the knowledge of your heavenly guide upon your own consciousness; and you will go the right way simply because you will be made to know it is the right way. And Oh, so many times along this wearisome road, the Father will send you a foretaste of that which you will receive when you have reached the goal, to encourage, comfort and cheer you onward.

But do not make the mistake of thinking when those times of upliftment and joy come to you that you have reached the goal, and that this exalted state will continue with you; no, it is only one of the seasons like that in the account of His servant Daniel, when the angel came to him and said "Oh Daniel, man much beloved * * * * be strong, yea, be strong." So when you feel strong in the upliftment of the Spirit, as if you had power within yourself to carry the world before you, remember the caution of our brother Paul, "Let him that thinketh he standeth take heed lest he fall."

At this point in your experience, that covenant dedication of your life, and of everything that you have loved, hoped, or desired, to God's use for humanity, must be fully ratified. Because no one can conquer fear, until from the consciousness of the soul (not from the intelligence or external belief, but with the unwavering confidence of a little child), he can give all to God and to the cause he has espoused. Be willing to suffer anything or to do anything that comes in the way of requirement of your heavenly guide, in order that you may reach the goal. Then you can obey the injunction "fear none of these things" for he adds "Behold,

the devil shall cast some of you into prison, that ye may be tried." Think of it; what if you should be arrested and cast into prison or accused of insanity and confined there? for the angel distinctly says the Devil will cast some of you into prison. It may not be you and it may be. Do you fear this? If so, remember the words of Job, where he said "The things that I feared have come upon me." The things you fear are the ones most apt to come upon you, simply because you fear them.

Now if you have reached a point where you can truly give your life to God without reserve, are you not willing even to go to prison or death if it be his will? If your soul answers "Yes, if I could only know that it is his will," then the Spirit will ask you another question: Is there anything too hard for God? Is he not able to rule the life, feelings, desires of all men? If you are in the hand of God, are there any able to take you out of His hand? Do you not know that if it were His will for any one to have the power to even kill the body, that it would be only because God had said "It is enough; come up higher"? Do you realize the force of what the apostle said, "For me to live is Christ, [to suffer and serve as he did] but to die is gain?" Here you see the necessity of what was impressed upon you in the first degree, that of perfect devotion.

Remember right here in the midst of your trial the name "Yahveh" (It is He who will be what he wills to be; the Will of the universe) is a strong tower: the righteous runneth into it and are safe. Here it becomes necessary that you should muse upon and think over the meaning of the name Yahveh (translated in our version, Jehovah). See former Practical Instructions in Vols. I. and II. of this magazine on the name Yahveh. Here is the battle ground for you to conquer fear, and this tribulation the angel says is to continue ten days. The number ten, as we have seen, symbolizes God and eternity, and being associated with time expresses the idea that your tribulation shall last God's time, not yours. The word tribulation originally came from the idea of stirring or churning. Now this stirring and troublous condition will end with you as soon as you can obey the injunction of the angel to "fear none of these things." For here you must reach a point in your experience, where you willingly accept the inevitable without anxiety or care, other than to do the will and accomplish the results.

At this point some have found another by-path which looks

very much like the real one. They have come to the conclusion that there is no use in their trying to do anything but to trust God, and he will feed, clothe and take care of them. Others have come to the conclusion that all belongs to God, therefore everything must be good, and so allow any influence that comes along to guide and control them. This path leads down into dark and vitiated realms.

Jesus said, "be wise as serpents, and harmless as doves." It must be remembered that wisdom does not mean low cunning, but is the discreet, proper and most ennobling use of knowledge: that is to say, if you have wisdom, you will use all the knowledge you have, properly, and to the best possible advantage, for the care of the body and mind: and also it will teach you the necessity of faithfully and manfully performing every duty and obligation, so far as lies within you, when it does not conflict with your higher obligations to God and humanity. There will be many who will escape many of these things referred to by the angel, by continuously seeking wisdom, and carefully using the knowledge they have in order to prevent all extremes in every direction.

This is the degree above all others where the greatest amount of wisdom is required in thought, act and word.

The perfect man has a perfectly balanced mind: we say balanced, we mean equitable; capable of weighing and balancing all matters correctly and deciding on the best: and whatever is best is so because it is the most useful and nearest in harmony with the objects you have set before you.

The angel says, "Be thou faithful unto death." When you have crucified the animal body, killed all love of pleasure or fear of pain; and when you have reached the point referred to by Jesus when he said, "My meat is to do the will of Him that sent me," so that when any hope, desire or aspiration arises in the soul, you will realize that overruling all is the desire to do the Will of our Father which is in Heaven, then the promise in the closing part of the verse will be fulfilled to you, "I will give you a crown of life."

In this degree or period of your experience, you are brought into combat, and necessitated to overcome everything that belongs to the old order and life of generation, in so far as it relates to the physical world and its conditions; or in other words, in this degree you must draw yourself out of the old "body of

death." Paul, when he was passing through this experience, exclaimed, Romans vii. 24, "Oh wretched man that I am! who shall deliver me from this body of death?" (read also chap. viii.)

Many may say that some of these thoughts are far fetched and not justifiable in the text; but they certainly will be in the experience of those who diligently follow on to make these attainments; therefore,

Verse 11: "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

The caution that you should hear what the Spirit saith to the churches is because you are still, so to speak, in darkness; you have not yet reached the fullness of light. You need more careful guidance in this degree than in any other, therefore the caution, "If you have an ear, hear," listen, do not do anything rashly, counsel the voice of the Spirit in everything that you do. Jesus said, My sheep know my voice and follow me, but a stranger will they not follow, for they know not the voice of strangers.

While passing through these experiences, you should learn, by careful observation, the voice of your heavenly guidance, which you will certainly do if you are faithful, and very cautious and watchful to listen for the voice that speaks in the silence. By following faithfully the voice, never yielding a point, the angel said you should not be hurt of the "second death."

The first death you have already been hurt by, for when Adam sinned he died a spiritual death; and all have followed his example by sinning, and all are spiritually dead. But that was not all the death that Adam died, and, like him, all are dying physically. For the bodies and minds (or souls) of men throughout the world are in a dying condition.

This degree is the one where your body must be placed in the condition of perfected health, so that the wound by the fall may be overcome. Here all persons are taught methods suitable to their own mentality for overcoming disease by the mind or spirit. It was for this purpose and for this degree that the varied systems called Mental Healing, Christian Science, etc., had their advent in the world.

In these first four degrees, man and woman are differently taught. This second degree is peculiarly applicable to woman; here she must justify the name of the degree, (see in former article, definition of word Smyrna, on page 150) by purifying her-

self from the wound of the fall, which is the issue of blood moonly; which is obtained by reason of her conquering generation, and its effects, the regular discharge of the life generated in the body.

When this is attained the "hurt" that inevitably brings the second death, or death of the body, will have been overcome. For as Jesus said, when they arrested him for the purpose of killing him, "Thou couldest have no power at all against me, except it were given thee from above." and again he said, "I have power to lay down my life, and I have power to take it again."

While this grand ultimate expressed by these words will not be fully reached in this degree, yet if you are faithful and most devout to God and the objects set before you, you will consciously (perhaps unconsciously at the time of receiving it) receive the sacrament of the Lord's Supper in its fulfilled meaning, by which you will become conscious of having received a new and higher life than you ever before possessed. You will here realize what was meant by the words of God by Ezekiel, where he said, "When I passed by thee and saw thee polluted in thine own blood, I said unto thee, in thy blood, Live; yea, I said unto thee in thy blood, Live."

When you do receive this unction from on high, unless you have worked faithfully to harmonize your own mind with reason, and with spiritual guidance, you may become thoroughly drunken with the new wine—and many have here fallen into the pit of egotism and died to all spiritual life. This applies especially, first, to persons born in the sign ♋ (Cancer) second, to those born in the sign ♉ (Taurus). All persons who have followed devotion very closely and still adhere to it—which is the only means of obtaining this experience—will truly realize that they are a part of God; and some have fallen even so low as to say, I am God.

Here the new-born consciousness makes the recipient conscious (though vaguely in reality, yet to their new experience most intensely) of all the powers and spiritual ultimates of the Sons of God; and if selfishness is not fully conquered in the individual they will set themselves up as God, the man Jesus, the Christ, the personification of the Holy Ghost or the great leader or expounder of God's truths to which all must bow. In this mire of selfishness, there are thousands sinking to endless death at the present time.

Those who are interested in these attainments, should now read the article entitled "The Coming Messiah," page 333 Vol. IV. of THE ESOTERIC.

ARE ESOTERIC METHODS EQUALLY SPIRITUAL AND PRACTICAL?

[Written for the Esoteric.]

When God creates the human soul, He communicates to it original and essential knowledge. The soul is the mirror of the universe, and is in connection with all things. She is lighted by a light from within; but the storms of passion and the multitude of sensuous impressions, and the distractions of the world, darken this light whose beams are only shed when it shines alone, and all within is peace and harmony. If we would abstract ourselves from all external influences and follow this light alone, we should find within ourselves true and unerring counsel. In this state of concentration the soul discriminates between all objects to which its observation is directed. It can unite itself with them, penetrate their properties, and, reaching up to God, through him attain the most important truths.

—Van Helmont.

Many have objected to THE ESOTERIC LIFE AND PRACTICE on the plea that it was not sufficiently spiritual. Others taking the opposite view contend that in it there is nothing practical.

As the esoteric or spiritual philosophy has been taught from the dawn of civilization, and has been and is the basis of all religion, confined to no age, nation, race, or creed, we may consider it as universal as life itself. In esoteric methods the physical and mental are never divorced from the spiritual. It recognizes that the spiritual is the ideal toward which man has ever toiled and struggled; that the Logos, the Divine Word within, is ever seeking embodiment in the soul and life of each human being: that first there must be Involution or the eusphering of the Logos in matter, then Evolution or the individualization of the Word. That individualization is the *why* of existence. The spirit ever teaches the *how*, and the rapidity of our evolution depends on the intentness and earnestness with which we listen to the inner monitor, and the faithfulness with which we obey its teachings.

In the onward march of evolution, wherever man has risen above the level of his fellow man, he has been goaled to man

tyrdom, thrust forward on the spear points of interior spiritual convictions so strong, so vital, that there was no alternative but to become the herald, the mouthpiece of the creative voice. Only from the mouth of One whose lips breathed naught but gentleness and love, has the divine voice been wholly free from the limitations of the human organism. Still does the figure of the Nazarine stand before us, the colossal ideal of what man may become. That light *within* which he called the "Father" and which he by his own efforts had developed, still shines, the beacon to light us on to similiar victory and attainment. He more fully, more perfectly than any other has taught us the efficacy and power of THE ESOTERIC LIFE.

To the clear, spiritual vision, all science, all knowledge is tributary. Science is but the marshalling of facts proved by reason and experimentation. Knowledge is but the awakening of the consciousness within to that which has existed eternally without.

Science is but today awaking to a truth, a fact of physics, erstwhile called a miracle (?) which the Nazarine demonstrated nearly twenty centuries ago by the superior power of ESOTERIC KNOWLEDGE, namely, the tremendous power resident in, and capable of expression through the human hand. (note the miracles so called, in which the hand has played a prominent part.) I quote from an article in the London Lancet, by T. Lander Brunton, F. R. S. "The touch of the hand upon the head seems to have a directing power over the thoughts which one would formerly have been inclined to deny, but such experiments as those of Tesla and Crooks with electric currents of very high tension give a visible illustration of phenomena previously unknown and seemingly incredible. For in these experiments a person who has put himself into the electric field renders vacuum tubes containing various substances florescent, and fills them with a glow of colored light by simply waving his hands over them. The tubes which were previously dark, owe their luminosity only to the approximation of his hand, yet he himself does not feel that any special power has gone out of him. The contact of the hands with the temples seems as if it could hardly by any possibility modify the circulation in the brain or the feelings of the individual, yet it appears to have an actually soothing effect and to be a real physical solace in cases of grief and depression."

Authentic experiments in hypnotism and psychology could be cited *ad infinitum*, proving the existence in the human mind and organism of powers but little understood; experiments absorbing the mind and interest of physicians, electricians, astronomers, educators, and yet, point these same scientific men to the Nazarine's knowledge and *illustration* of natural law, and you will be laughed at for your pains, as for centuries his own words have been ignored and disbelieved that "What I do ye also shall do, and greater." What did he mean but that in time we should grow into a knowledge of the laws which he so well understood? Who today so foolish as to believe an electrician "divine," the "Son of God" in the usual acceptance of those terms—really superhuman—because by his superior knowledge and training he can prove certain laws of nature which we cannot? and yet, that is exactly the position in which we place the Nazarine—(I refer most frequently to him because he was the most perfect exponent of THE ESOTERIC PHILOSOPHY and discipline). The practical utility of his teachings has been *nil* because *we* have placed them beyond the domain of natural law. He did not so place them, but labored to make us understand that he was the type, the perfectly rounded character—physical, mental and spiritual—the example—the graduate of the laws and methods he expounded.

The spiritual is the unseen but potent power seeking to lead us by natural methods to the inspiration of divine knowledge and understanding, on whose portals our feet already press. The veil between us and great truths is growing thinner, or rather the tree of evolution is beginning to bear a riper fruit. The physical is blending with the spiritual, the inner ear developing a quicker responsiveness to higher vibrations, the inner eye to light from a higher source. During the golden age, intuition, that divine attribute of the soul, grew and blossomed. Then came the dark and stormy centuries of cold materialistic reason, sturdy and strong; its blossoms are already falling, herald of that most glorious and perfect fruitage from the graft of intuition and reason.

It is as impossible to separate the spiritual and practical as to separate cause and effect. It would be as foolish to expect to have a live body without breath or circulation of the blood, as to expect to have a practical effect without a spiritual cause. Though the little seed planted by the Infinite take millions of

years to ripen, and the diverging shoots seem to the individual observer to have no connection or unity, yet they all draw their nourishment or sustenance from the same parent stem; without life (spirit) in that nourishment, there could be no result, no fruit: hence all that is, the practical, the useful, depends on spirit for its very existence. As the body is the instrument of the spirit—the branch which must be strong and perfect to bear the perfect fruit—it follows that whatever knowledge enhances the strength and beauty of the body, and gives the mind greater controlling power over the body, is both spiritual and practical. And whoever increases the sum of that knowledge—whether according to traditional methods or otherwise—is a benefactor of humanity.

Froebel trod the thorny pioneer path of a more natural and rational because more ESOTERIC method of education for children, and died broken hearted and unappreciated; but today those paths are broader—soon will be highways—and children's merry voices and happy laughter sound from the many schools where science and understanding walk hand in hand with pleasurable employment. The inductive method is being more generally adopted, and the necessity for more careful study of the physical and mental organization and adaptation of environments to it, is urged by men and women of broad minds and clear brains.*

The ranks of science are being filled by those whose minds are attuned to the needs of the times (and the needs usually forestall the appreciation of the remedy, by the great majority). Everywhere are indubitable evidences that the world is awakening to a cognizance of unseen powers and forces. Thousands have awakened from the lethargy of the senses and cried out for spiritual light and food. No demand of the higher nature remains long unanswered. Through the pages of THE ESOTERIC MAGAZINE has been given a system of self-culture based upon truths as unflinching as mathematics. Learn and *live* the rules, and prove the problem of your own life. It is a method for overcoming the thrall of the lower nature and developing the higher, so that each soul is instructed directly and personally from the spiritual source of all that is. Having gained the power to absorb knowledge from the universal fountain, you have proved the truth of the words, "There is a spirit in man:

* The natural or scientific method of education by Wesley Mills. *Resumé of address before the Royal Society of Ottawa. Popular Science Monthly for November.*

and the inspiration of the Almighty giveth them understanding" Job. xxxii. 8. "And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." Is. xi. 21. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD." Jer. xxxi. 34.

—*S. M. L.*

THE DIFFERENCE.

[Written for the Ecotarie.]

Two woman walked the street today—
And both were young and one was gay;
One richly clad in silks and lace,
The glow of pride illumed her face,
And she was fair to see.

The other walked with weary feet—
Her only home the noisy street;
In scanty raiment she was dressed,
While Want and Woe about her pressed—
She too, was fair to see.

The beauty of the one was sold
In church, by priest, for lands, and gold;
Yet on her face was virtue's glow,
For she was reckoned pure as snow
By men tho't without guile,

Herself, the other, weeping, gave,
A starving mother's life to save;
And *Men* would take such sacrifice!
Then turn away with scornful eyes—
And call *her* base and vile.

—*Stanley Fitzpatrick.*

In the full conscious embodiment (realization) of the constant loving expression in man, of the Divine Character, reside the only basis for the true worship of God.

—*J. Ashworth, M. D.*

TO OUR BROTHERS.

Last month we offered a few suggestions to our sisters; we now offer a few to you our brothers. We presume that the majority of the readers of THE ESOTERIC are endeavouring to live the life of regeneration as taught through the pages of this MAGAZINE; the life as also taught by Jesus the Christ.

All, or nearly all our readers who are interested in these higher thoughts, must have attained a soul growth which would naturally give them a great desire for something higher and better than they at present possess; a *something* that will truly make them more noble men and women, therefore their souls are constantly hungering after and ever reaching out for spiritual food, and will not be satisfied with the dross of a material world.

We hear read great numbers of letters from all parts of the country, written by our readers, and those who are truly interested in the teachings of THE ESOTERIC and if the tone of these letters are an indication of the growth of the people, we are forced to the conclusion that numbers are unable to comprehend, or are very unsuccessful in controlling the *life*. Why is this? It is now nearly six years since the first number of THE ESOTERIC was sent forth, proclaiming to the world the greatest *truths* that have ever been publicly taught since the world has had a history. These truths were taught in the plainest possible manner. All Occult terms were carefully avoided, so that the student could more readily understand and comprehend them; yet with all this careful foresight, few, very few, had developed soul growth sufficiently to enable them to understand the full import and grandeur of the thoughts running through Vols. I. and II. The majority of our readers followed them for a short distance, but the little barque in which they sailed, being without a competent commander, as soon as they had sailed be-

yond sight of land into the stormy waters of the Astral Sea, struck on the reef of doubt and skepticism and foundered. Numbers passed beyond and reached in safety the broad ocean of knowledge and understanding; but alas! not having their ballast properly trimmed, they, being struck by the squall of Egoism, also foundered. Others, escaping these dangers (thank God, numbers have) have reached the point in their attainment, where they are prepared to enter that city concerning which the angel spoke to the prophet Esdra. * * * * "A city is builded and set upon a broad field, and is full of all good things: The entrance thereof is narrow, and is set in a narrow place to fall, like as it were a fire on the right hand, and on the left a deep water: and one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once." II Esdra vii. 6-8. Read to the end of the fifteenth verse.*

On account of so few being able to grasp the thoughts contained in Vols. I. and II. it necessitated the publishing another line of thought in Vol. V. under the head of "Practical Methods to Insure Success," which, although not carrying the student to as high ultimates as the first instructions, yet are of such a character that all, even the materialist, can readily grasp and understand them. And if you are faithful and earnest and live the life taught therein, you will reach a platform broad and high, and will find yourself before the door of knowledge, wisdom and understanding, and will hold in your hand the key that will enable you to open the door, and enter Eden, where you will learn of the tree of life "which bare twelve manner of fruits and yielded her fruit every month": and stands in the "paradise of God."

This is no myth, but a truth. The garden of Eden is your body. The tree of life is the sex organs; the fruit is the psychic or spiritual germ, one being born in the body every month—or moon. Each one of these psychic germs contain one of the twelve principles or qualities of nature, and should they be retained and transmuted by the action of the moon, you partake of and are conscious that you do possess the knowledge relating to that principle. Retain these psychic germs for three years or thirty-

* We would advise those who are making these attainments to carefully read and muse much upon the writings of Esdra. You will find the teachings of that Grand old soul of great assistance at this time.

six moons—remember, absolutely retain all the seed generated within the body—and you will have advanced to where you will understand Gen. ii. 10, “and a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” See Solar Biology, the four Trinities page 37. Brothers, you will find that your own body is truly the “chamber of ordeal, and the gates of Eden lie within.”

Now why should so many of you our brothers be unsuccessful in living this life? We know, from having travelled the road, that it is very difficult, beset with dangers and temptations of various kinds; but a strong determination kept always active will enable any and all to overcome. We ask you the same question that we asked our sisters last month, Are you doing all in your power to overthrow the usurper and take possession of your inheritance?

While at your labors, while taking your exercises, and at all times, keep the will fixed on the principle of sex, and the thought always active that you are going to take control and shut off all waste in that direction. All the muscles of the human organism are strengthened and developed through use, thus by keeping the *will* constantly on the muscles controlling these organs, you not only strengthen them but you create life—intelligent life—in these organs, that will inform you when there is danger of loss from whatever cause, it matters not whether the body be asleep or awake.

Again, you must closely watch the movements of the moon and planets. (materialists will scoff at this, but as you, and not they, are going to reap the reward, you can well afford to allow them to do so.) The moon, as all readers of this MAGAZINE know, governs the germs (lives) born within the human body, quickens them into activity and endows them with life. This you must watch most carefully, as there is much danger when all the potencies of life are quickened by this subtle influence. Not only is there danger when the moon enters your polarity and innate sign (see Solar Biology page 42) but when the moon is at its full, as at that period all life is quickened, and the elementary forces who live upon the life emanations of humanity will try to rob you while you are in the sleep state of the life you have stored up; and many hundreds, nay thousands are held in bondage by these devils, who do all in their power to prevent humanity from advancing.

Again, there is much danger from the planet Mercury. Mercury, as you will see by consulting Solar Biology, controls all that pertains to sex life and sex desires, and the danger from loss when this planet enters the Reproductive Trinity is very great, and the greatest danger is when this planet is in the sign ♏ (Scorpio). In our own experience we found this planet more to be dreaded than the moon. When Mercury enters the reproductive signs, ♎ (Libra) ♏ (Scorpio) and ♐ (Sagittarius) the life stored in the body tries to find expression through the sex or life producing functions, and consequently if we are not well guarded, we realize that we have fallen.

Carefully watch your feelings, and you will soon become conscious when a time of danger is approaching, and when you find that your nature is getting beyond control of the will, be doubly guarded.

The conditions produced in the body by the planet Venus, are to be watched, as well as those produced by the planet Mercury, but is not to be dreaded as much as the latter. Venus always serves. She is the expresser of Love. If you are living on a low animal plane, with thoughts and feelings turned toward sensual gratification, she will serve in that direction; but if you are earnestly striving to overcome and rise to a higher plane of life she will also be your faithful server there. As soon as you begin to gain control she will assist you, and help turn the principle of Love away from the sex nature into its proper and legitimate channel—which is not as the majority of the people would teach you, sensual gratification, but that divine principle of interchange of the finer life emanations. Love is life in motion; therefore, the greater amount of life contained in our body the stronger are our loves and hates. When we come in contact with or approach another, there flows from us to them the finer magnetic qualities of our being; if these mingle and blend perfectly with the emanations from them, it draws us close to them. This drawing together or attraction of two individuals or many individuals is love. When this blending of the life qualities of two individuals has been perfectly and harmoniously established, it will no longer be bound and limited, but will search out the loved one and make itself felt, no matter how great a distance separates them. If the qualities thrown off will not perfectly blend with those of another we are repelled, which produces the condition of holding off called hate. Love

always draws too, hate always repels. This is true all through nature.

The Planets Uranus (the spiritual) Saturn (the scientific) Jupiter (art) and Mars (the warrior) affect the sex nature very little and are not to be dreaded.

We would suggest that you carefully read and muse much upon Bible Reviews now running through these columns. Mr. Butler is writing this line of thought especially for the use and benefit of our readers who are living the life, and are truly making these attainments. The degrees which he describes are the actual attainments you are making and are conferred on all who have, by true attainment, earned the right to them. Many know from personal knowledge that there is a Sacred Temple somewhere, where the Spirit—the true thinking part of man—is taken, and secrets the most binding and sacred are intrusted to him; others, not having developed a soul consciousness sufficiently to enable them to bring into externals, have only a vague sort of knowledge of what takes place in the sleep state. To these latter I would suggest that as you read and muse (not dream, remember they are altogether different) upon these Reviews, do so with a prayerful desire to *know*; and thoughts concerning them will arise in the mind, that will, in all probability, surprise you.

Mr. Butler can only skim the surface of these degrees and impart to the world the Exoteric knowledge: the Esoteric side must be taught to you by and through the spirit. Be very careful in your musings that under all circumstances you keep the interior nature positive. Keep the mind clear and active. If you feel that the brain is becoming dull or should feel as if a band is being placed around your head, bring yourself to a positive attitude, bring the will with all the power and force you are capable of exerting, and clear the brain, driving out the adversary who is trying to control; for rest assured there is one very active when you have these feelings.

If, during your musings, thoughts should arise in the brain concerning these degrees, or a thought relating to something of which you are ignorant, apparently rising from the pit of the stomach, focalize the mind on it and let your imagination take up the thread, and you will soon have stored up a fund of knowledge that will surprise you—important knowledge that you are becoming master of.

—T. A. Williston.

OUR IDEALS.

PART III.

[Written for the Esoteric.]

The use of the "Word" in the form of denial will cleanse and purify; being, in this especial line of thought, the baptism in the Jordan (river of judgment). It will, when wisely and faithfully used, leave the mind clean, untrammelled and naked that it may be clothed upon by affirmative thought.

Denial can never fill and satisfy the longings of the soul for wider richer joy of being, but it can disperse the mists that obscure the light, and loose the bonds of old conditions. Its action upon the mind is disintegrating, hence the necessity of wisdom in its use by those of sensitive organization. The more stolid minds and bodies will find it difficult to use it too frequently. Use determines the value of this method of "word" development, and the most careful discrimination should be observed. When the burden is laid down, and we look out upon a different world—where hope with sweet promises, gleams above the horizon—we can begin the building of new conditions.

The deliberate holding in mind the thoughts that, from the soul standpoint, produce desirable conditions, is the true use of affirmation, and to expel the undesirable, the true use of denial.

The thoughts we hold the most closely to us, are those which become incarnate in flesh—which is a living photograph of our own thoughts and the thought essence of those around us—and form the foundation of our structure. In this silent building of the Temple for the most High, we want only the best of material that can be secured, pure, holy, loving, true thoughts about God and his creations.

God is power; and whether presented in the attribute of Life, Love, Truth, Substance or Intelligence, is Omniscient, Omnipotent,

tent, Omnipresent—the great YES of being. The most powerful of all affirmative words is the omni-acting “Yahveh,” the Will of the universe. Moses, doubting the willingness of the people to listen to him and be freed from their bondage, was made to understand that his support was “Yahveh”—I WILL BE WHAT I WILL TO BE. In that realization he led them toward the promised land.

By the spoken word in harmony with the absolute law of “I will be what I will to be,” the higher ideals are enabled to traverse the wilderness of sense temptation, and attain spirit consciousness. In the effort to blend with its grand harmony, we find that there is the “I”—Idea—at the center of all manifestation.

Realizing that God is Spirit, Life, Love, Truth, Substance, and Intelligence, and desiring to become like Iliu, we affirm—“I am the idea of God and must reflect His power, strength and holiness.” To reflect the power and holiness (wholeness) of Spirit is to attain the realization of the One great Ideal of the mind of God, and the relation to it of each individual ideal that revolves within it. The universe becomes “I” and all things One in consciousness, when the soul wills to attain the heights of Spirit power and holiness.

Here one needs to remember that there is no height without depth; and that from the height of the realization of the “I” as the central power around which revolves each quality and kind of life in its own orbit, it is possible to descend to the sense of personality—the “I” that is but an inverted image of the true Personality of the Whole—and claim power or recognition for self. The great “I Am” claims naught; it simply Is that which it Is—Omnipotence.

God is Life. All life is one great ongoing affirmation; becoming in manifestation what it is in ideal—consciousness ever seeking that which is just beyond its present limit.

“Every thing is upward striving;

'Tis as easy now for the heart to be true

As for grass to be green, or skies to be blue:

'Tis the natural way of living.”

If we could but attain the “natural way of living” and come into harmony with the laws of life, in its currents of evolution and involution, its ascents and descents that pulse with the rhythm of the universe, we should know life as the mighty throb of one great heart whose beats are cycles: that feels in the sen-

sation of everything that lives, and whose life currents flow in and out in a ceaseless round for all eternity.

Could we realize the Oneness of Life as manifest on our planet and in the universe, the interdependence of one form of life upon another, and the brotherhood and sisterhood of man and woman, how much sorrow, and crime against the creative power might be abolished, and time and force given to the development of higher holier conditions upon our earth. The petty sense of happiness dependent upon the existing social and business aims, where every man's hand is against his brother, and every woman a rival of every other woman in dress, love (?) and social position, would give place to *order*; each person truly serving all in the sphere of use for which he or she is best fitted, and each one a harmonious part of the great Whole. We should lose all sense of a desire for selfish gratification, and think, act, exist, in the consciousness of the great surging sensating sea of the One life. "In Him we live, are moved, and have our being."

God is also omni-action—Love—or life in motion; continually attracting and repelling, discriminating between the useful and that which has no use, and giving to each ideal of life that which it most needs to nourish and support it. In the great forever, all that we can possibly use for soul development, awaits in us a receptive condition. We reach out through desire and draw to us from the one source all we need. That which at one time is useful, at another may become useless and consequently harmful. Seen in this way "All is good," whether health or sickness, wealth or poverty, peace or struggle; the experience is the working out of our salvation from all that is less than our highest ideal. The inner consciousness or soul is coming through these experiences into fuller manifestation, and attains to power over its realm of mind and body.

Our loves—desires—change as our ideals change; but when all the aspirations of mind and body are brought to revolve around the central ideal of each individual, the "kingdom of heaven" is established, and the soul is freed from bondage to the external senses.

When the senses of soul and body are in perfect harmony, serving the "I"—spirit—with all they are, then the individual, having found the peace of a perfect equilibrium of all faculties, is a fit member of the body that will be the full stature of a man

in Christ Jesus;—the kingdom composed of many kingdoms, that is to embody itself among the “Esoterics” of every race and creed.

Love is daily, hourly need of the soul for that which gives satisfaction. Remembering this we can realize the opportunities we have of loving those around us—not the personality—but the noblest within them, and helping them to bring out the best impulses of their nature. To hold a brother or sister—even though they manifest unlovely thoughts and try our patience—in this thought, You are the “Idea of God”—God is good, and you can become like Him, you are His child, etc., realizing what it is to be a child of Love and Intelligence, you help them up toward the manifestation of their divine nature. On the contrary, criticism and condemnation only add weight to the burden of their darkened thought and hold the one criticising in bondage also; for “With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again,” is a law of absolute justice.

Here we might apply this definition of forgiveness as a “giving for”: for hatred, love—for injury, kindness—for criticism, patience, etc., through the long list of disagreeable things which come into our experience. Those who deliberately cultivate a broad charity founded on a realization of the Oneness of God and all mankind, must carry a silent influence that will uplift and strengthen all with whom they associate.

Paul tells us of “love” as the greatest of all, or as one interprets it, “the greatest thing in the world”; and when we consider it in its component parts of “patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity,” we form a spectrum of radiant thoughts and deeds passing through the prism of daily life. The ideal of God—power—as Love, must ever be an inspiration to the expression of Him in love, that is, desire to attain, and help others to attain the kingdom with its Power and Glory.

In the ongoing consciousness the ideal in advance of the present one, is often the Saviour or redeemer. If recognized and followed, the necessary attainment may be made, and on and on to heights now unknown: for, “I am the way, the truth and the life” is ever the cry of this redeemer from past errors, who ascends always the most difficult (or as it seems from the limited point of view of the present attainment) places, and calls

upon us to make his precepts practical in actual living form. Either the lower tendencies of our nature must be crucified or else the Son of God hangs on the cross waiting the "Consummation Est" of that experience.

In each soul the Son of God is conceived, born, tempted, crucified, buried, and either lost to consciousness or resurrected to sublimer heights of being, every time an ideal in advance of the last is received and put into outward form. Thus are we continually showing forth His "death, burial and resurrection."

On, ou, forever on—

Through myth and night, its endless flight

Toward the unknown.

Its seeking rest is never blest;

It has no home.

God is the Intelligence of all that exists; the more fully we can realize this fact the more completely will we manifest God-power of understanding and acquiring knowledge; and the more fully will we possess mental power to accomplish whatever may be required of us.

All the powers included in the terms intelligence, intellection, etc., such as memory, imagination, (imaging power) perception, judgment, reason, and capability of understanding truth, may be increased by dwelling in thought upon God as Intelligence. There can be no pleasure equal to the delight of knowing that which is true.

The senses, intellect, and intuition, are but modes of consciousness or knowing.

Knowledge is *power*. To know the true God is eternal (age-lasting, Gr.) life. See John xvii. 3. If we are conscious of lack of mental power in any form, to continually assert in silent devoted reverence, "I am the Idea of God and must reflect His power, strength and holiness," will bring into visibility any attribute of our idea of God, whether of Love, or intelligence.

The Idea held of God is the source from which we act, although we may not realize it: one who believes God to be a tyrant, judging his children as apart from himself, will be tyrannical to those dependent upon him, and a hypocritical server of a power that he fears but does not love; while one believing God to be an ever loving father-mother, serving yet protecting all the offspring of His-her unity, will so manifest himself toward others. So much depends upon our knowing the true God, who is Om-

nipotent, Omniscient and Omnipresent power to "be what we will to be."

Not only will the faithful use of this affirmation help oneself into fuller realization of the ideal, but it will help others to realize theirs: for every thought we send out carries its silent influence to help or hinder some other soul. We are indeed One mind, One body; if one individual is sick, angry, inharmonious, it affects the whole body and mind just as it does all functions of the individual body and mind. Then we need to lift up our thought consciousness to God as a "very present help" in time of need, and pray without ceasing lest we fail to know Him as He is.

Jesus, in his few prayers of which we have record, was affirmative always. We have but to read the Beatitudes—the Lord's Prayer, the 17th chapter of John, and His prayer at the raising of Lazarus from the dead, to realize that affirmation is the true prayer. "I thank thee that thou hast"; "I am"; "Thou art," is the burden of his words, and there is a law hidden in them that we may use in our efforts to attain a rounded full development. In the old law (Mosaic) "thou shalt *not*" is given, but in the new (Christ) law, "thou shalt" pertains. In fact the fulfilling of the whole law is in this: "Thou shalt love the Lord **THY** God with all thy heart, with all thy soul, with all thy mind"; that is, desire with all thy powers the understanding of the Whole Ideal; and, "Thou shalt love thy neighbour as thyself"; that is, desire to help bring out the manifestation of the highest ideals of all other members of the Grand Body.

—*Gertrude Lova.*

THE END.

GOD-WARD.

Father, I dedicate my Will to Thee
To cleanse myself before thy loving sight;
To let the waves of the Eternal sea
Flood all my being with their purple light.

Strong is the might of thy unfailing grace,
I strive toward thee though hope itself have ceased;
And if I fall, I rest, so that I face
The hidden glories of the Eternal East.

—*K. S. G.*

ELIXIR OF LIFE.

The "Reader of the Esoteric" who sent us the following article, states that, "It was read some two years since before a medical convention by a physician who has long made this and kindred subjects a special study, and whose life has been a practical test of the truths he has taught."

Nearly six years ago when we began to teach these doctrines we were opposed by physicians and teachers of every class; but thank God! the time has arrived that the little leaven thrown out into the world has done its work, and there are now many strong men who are wholly with us in teaching these things. It matters but little whether they give credit to the source from which it comes or otherwise, so that God's dear children receive the blessing of the Angel in Rev. where he said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." But the great trouble with all these teachings is this: few of those who take up these teachings make prominent the salient point, viz.: that man must first overcome and be master of himself, before these ultimates, referred to by our medical friend, can be obtained. The consequence is that there are many who are seeking the association of the opposite sex before they have control of themselves, the result being that both are dragged down and the principle is condemned as being impossible. I have heard prominent men say that man and woman could not caress each other lovingly without going down into the animal generative act; and we admit that this is true in the majority of cases. Therefore man must separate himself from woman, and live absolutely separate from her, and all that pertains to loving caresses, until he is wholly master of himself.

The scripture saying, "First the blade, then the ear, then the full corn in the ear," is no more true in the physical world than in the world of ideas. First comes the idea. It glimmers on the surface of affairs. Coached and handled by unskillful

though, perhaps, expectant friends, it is nevertheless misunderstood, and passes back into the oblivion from whence it came, to be resurrected farther on in the experiences of the race when, if the soil is good and the time opportune, it lives and grows; if not, it sleeps again till the time comes when the full corn shall appear in the ear. This is true of ideas in medicine, and is and will be true of Brown-Sequard's idea of an elixir of life. Flashed into existence, the brilliancy of its possibilities captivated the world; but it came too soon—the world was not ready for it, and it has gone back to sleep till its trump shall again sound, when it will appear anew, and receive, perhaps, a more prolonged and intelligent welcome.

I cannot say, however, that as Brown-Sequard presents it, it will serve as a panacea for human ills, for he takes the seminal fluid of one animal to cure the ills of another. This plane of action is too low when the human being becomes a factor in the case. But his conception that in the seminal fluid lies an elixir of life is not, in my opinion, far from the truth.

The relation of the human being to that which is his life, is difficult to understand.

The millions of busy people in the world, when sick, look only for a remedy—a cure for the present ill. This is to be expected; but the physician, in his doubtful and dubious reflections upon cause and cure of disease—the hydra-headedness of its return and the feebleness of his remedies,—must often wonder if it is to be always so, and if there is not something better—a preventive instead of a cure; and in his thought it might not be strange that he should make an effort to analyze man himself.

It should be understood that in using the word man in this article, no sex is intended; by man is meant human beings, female as well as male. The greatest of all possibilities in heaven or on earth is to create, and all power of creation in man lies in the sex. Where, then, lies the strength of man? In his head? By no means. In the heart, in the lungs, in the mind even? Not at all; no power of creation lies in these. In the sexual fluids, where Brown-Sequard has properly placed it, lies the elixir of life. But I said he had put it on too low a plane—he uses the fluid of the ram, the pig, the dog or goat—these are base ingredients to put into the life of man, for, if in the seminal fluid lies the creative elements—and no one will dispute it—then in this fluid lies the very soul, the spiritual essence of

things, and the power to preserve, as Brown-Sequard assumes, as well as the power to create. The companionship of dogs, or of rams, or of pigs, is not fit for such; and the fluid of the co-equal of man—which is man himself—cannot be obtained, and if it could, what of that? How long does the vital essence of the sexual live? Not long. Can any one suppose that after being triturated or made soluble, so as to be used hypodermically, it can have life—vivifying life? If any, only very little compared to what it has in the living organism, and yet there is, I have no doubt, in these fluids, as Brown-Sequard has said, the elixir, the key to health, to self-preservation, to longevity, to happiness.

We moderns of the Nineteenth have not advanced very far in twenty or more centuries. We have become scientific, but we have not tended toward the vital essence of natural things.

When "King David was old and stricken in years, they covered him with clothes, but he gat no heat." This was David, king of Israel, and is a case in point very much like Brown-Sequard's. But they were wise in those days and sought other, better, more natural remedies, and those remedies consisted in arousing within the man himself this elixir which was life-preserving—and this, and this only, applies to today, and will always apply. (I know that I am now touching upon considerations that tend to coarseness and vulgarity of thought, but this body of men, I know, can raise it to high, abstract and spiritual levels.)

The great want of the American world of today is a something that will preserve the nervous forces of individuals in the present tremendous struggle for progress and advancement, and I venture to say in the most pointed manner that this preservation lies, and lies only, in a knowledge of man's sexual forces, and every man and every woman must possess this knowledge for themselves, or there is no safety and no happiness, and no success in this life struggle. This knowledge alone leads up to the perfect man, perfect in health, perfect in true manliness and womanliness, harmonious in thought and action, possessing in fact the perfection of manliness, serving in full the mission of life.

Can this be done? Yes; it can be done. The Almighty Creative Power, has not placed sentient beings here and then failed to provide for the completeness of their growth.

It can be done, not by any form of asceticism—by no hermit life; neither by any form of dissipation—but it will be done in elevation of thought in all that pertains to generation and the generative organs. It can be done when man wins from woman that love which she is ever ready to give, and then holds that love too sacred and too pure to be violated on the low plane of animal sexuality. Then will that elixir which is God-given and God-like be quickened within every man and every woman—when no goats or rams will need to be sacrificed for baser products, and the higher planes of thought will be reached, when a higher light will shine within the heart of each to guide the way—for nothing builds up the mind, the soul, the body, the entire man, like love. And here in the sexual organs, as Brown-Sequard has made public, lies the elixir of life: not, as he has said, to be made soluble and injected into the veins of man, but to be grown and educated within every man and woman for himself, by the magnetic and inborn influence of one upon the other, and the right line of life maintained by the conquering of desire in the male, and the exaltation of his will power over those desires.

Will man attain to this? Yes: in the future ages. Even today solitary individuals, here and there scattered, see and live such possibilities. Very slowly the world progresses.

The philosopher's stone—that which transmuted the baser metals into gold—was to the really wise philosophers of the far distant centuries, only the transmuting of the baser elements of the human passions into the higher spiritual; and it was done by and through this elixir which we have been discussing.

Every reader and student of ancient religions sees that those religions were based upon representations and philosophies of the powers of generation, the grandest and the deepest of all subjects. And as I have said before, the wisdom of this generation of men, and of all generations, as well as the health and possibilities of man in every direction, lies in the knowledge and in the wise use of the knowledge of the organs of generation from which is the elixir of life.

Nothing that is here written is particularly new. As I have said before, the physicians attending upon King David knew something of the methods by which the lower animal qualities of the human being were changed into the higher; how this elixir of life could be sent with greater power through the human frame, and

how its potency could be heightened; but the steps by which the good could be reached and the evil and the danger avoided, they never revealed, if they ever knew. But they were not alone in the knowledge of this elixir. The Hindu sages first, ten or more centuries before the Christian Era, in their search for the road to wisdom, to purity, and to penetration of thought into the mysteries of existence, found it, as they declare, along this same pathway; and they have in some of their most secret works on those mysteries, attempted to dimly point the way. But the way, probably, is hard to point out; the wise will know it through those intuitions of which we know but little, and that little we cannot tell; and the ignorant would not understand, though told in trumpet tones. But this is true, man can not perfect within himself this elixir without the aid of woman, and woman cannot perfect it within herself without the aid of man; reciprocity of action is necessary, and this is no dissolute or obscene way—only the very highest can know the way to growth.

God found in introducing the human race into the world, after making Adam, that "it was not good for man to dwell alone," and so he made Eve; none can be wiser than God: and so long as man lives, it will be found that he cannot make progress without the woman. She gives him inspiration, and in the higher inspiration the baser elements in both are converted into gold, and the possibilities of the elixir of life become the best demonstrated fact in the growth of the race.

—*From a reader of "The Esoteric."*

"Our lives are songs; God writes the words,
 And we set them to music at pleasure;
 And the song grows glad, or sweet, or sad,
 As we choose to fashion the measure.
 We must write the music, whatever the song,
 Whatever the rhyme or metre,
 And if it is sad, we can make it glad;
 Or, if sweet, we can make it sweeter."

THE ESOTERIC COLONY.

This, the Esoteric movement, is unlike all other movements now in the world, in that it opens the door to all self centered souls who have really made dedication of life and being to Deity, the consciousness and directive mind of the Infinite, the God of the Universe. There can be no master or controller of the soul's consciousness, or of its God guided faculties.

Every soul must be in the purity of Good, because they are of the All Good: therefore they act from the inner inspiration of Divinity. Because of this, many premature souls, good in themselves but only children that need guidance and control, will come here and go away again, dissatisfied because they do not find that control for which they seek.

It is the disposition of the childish soul to seek for some physical being, apparent to the objective senses, to whom they may look for guidance and control in the method of attainment, in fact, in all the minutia of their life. This, they will not find here, for this place is intended for the souls that have gained a conscious unity (oneness) with their Creator. Therefore, it will be apparent to the thoughtful mind that this, being an ultimate work, is suited only to those souls who have derived all the benefits from the evolutionary processes of nature possible for them, and are therefore ready to become members of the newly organizing body of the Christ, (the spiritually endowed) of the new and returning Golden Age of the world.

Therefore such will come together at this place with one only object, viz: to be alone with God as to their interiors; and as to the externals of life they will have no care other than to serve the highest possible uses in teaching and leading others up into the same position, and doing the necessary labors to prepare for themselves, and those that will come after them, the

proper conditions for reaching the high goal which they themselves seek.

Thus it will be apparent, that selfish and worldly abnegations are the first essentials; arising from this will be an indisposition to guide or control the operation of the movement, any further than appears to them necessary to the better carrying out of these objects. These methods they will prefer to instil into the minds of those whose business it is to guide the movement, by prayerful aspiration toward God, and by quiet suggestions and advices, which they will give as to a friend. And they will have, by virtue of their confidence in God, perfect confidence in those that God has called to lead the movement as to the physical world, that they will be guided by the Supreme mind to adopt the suggestions and advices as fully as they are acceptable to the mind of the Infinite. The apparent leaders of this movement, being entirely passive and subject to the Infinite mind and guidance, will be impressed by the spirit to manage and arrange all things in accordance with the needs of those present.

Thus the minds of all present, being in unison with the Divine mind, will become One, even as God is One. And as the numbers of such harmonious minds increase in unity of action in one place, the wisdom and power and intellectual ability will be centralized and formulated for the use of humanity. For such souls with all their mental capacity and spiritual consciousness, will interblend as one soul, making one grand central mind, to produce wise thoughts of usefulness and helpfulness for the rest of the world. And when this unity of mind and purpose is obtained, the capacity to discover universal laws of useful methods of every description will take form, and there will be produced mechanical discoveries of a nature that will revolutionize all the present mechanical facilities. Thus will be united all that belongs to the religious, educational, and physical sciences, methods of culture and development of our race, transcending anything that has existed in the world before, because of perfect unity and harmony of mentality, sensation, and all that belongs to physical existence.

And if it be in accordance with Divine will, which we believe, there will be gathered together in one place, 144,000 of the most perfect and highly developed souls of our world. And as "The man is not without the woman or the woman without the man in the Lord," and as it takes the two to make one per-

fect soul, therefore the numbers requisite for the completion of this body in its first form will be, according to the numbering of men, 144,000 men, and the same number of women, making 288,000 persons. These souls and brain capacities, all being under the control of one mind, and that the mind of the Creator and preserver of all things, they having come into perfect oneness through submission to the Infinite mind, their brain power will aggregate and centralize in one, so that any one, in whatever sphere of use to which he may be called, will have the aggregate power of the whole body; thus producing in one central form, 288,000 times the power of any one individual that now exists on our planet. And as each of these individuals will live the regenerate life, each will possess more than tenfold the power of the ordinary man or woman. Thus mathematically we might multiply 288,000 ten times, making 2,880,000 times the power that has ever been known to exist in one body. Added to this, divine wisdom, knowledge, understanding, and love for the human family, they would of necessity make their power felt in the world to an extent that all men by common consent, would desire that these should become the kingly head of all nations. Therein would be fulfilled the word of the Angel to John in the the Revelation, "They shall be kings and priests unto God and reign on the earth."

It must be expected that in so great a movement, beginning as it does down at the very bed rock, there will be a long and tedious labor in clearing away the filth and dirt in order to build the foundation: much has been done in this line already, and much remains to be done. People who come here, may think and feel that they have gotten considerable control over themselves, but when they have come out from the world and are associated with those who are in themselves making efforts to repel all the old conditions, to kill out habits of body and mind, and to subjugate all the passions and sensations to the will, they will find their body will revolt and they will feel intense strain from the conscious presence of antagonism and combat within themselves: so that it will take all the power they can rally, to control their sense mind. Then, as such are thrown together in association, anger will frequently break over the bounds and find expression. Dissatisfaction will creep in, and in place of our having a home of peace and harmony it will often be the opposite. For persons living this life soon get so they feel

the mental and physical conditions of others, and even a silent restless antagonism will rasp on their already strained nerves and mental consciousness, so that they will really have more to overcome here for a time than they were conscious of in the outer world. But all these conditions are actual helps in reaching the highest and fullest attainments.

Wisdom is the one thing most needed in every department of the labor of the spiritual consciousness, in its work of subjugating and at the same time increasing the powers and sensibilities of the physical body and mind.

Another difficulty to be expected in our beginnings, is this: the most highly cultivated, and therefore the most self centered souls cannot be brought into the work that is necessary to be done at first; we must have those who are accustomed to hard physical labor; and of course such have been forced into the combat for an existence, and lack the experience of the man or woman whose habit of life has fitted them for the higher spheres of action, and unfitted them for the lower. But persons coming together here who understand these things, and know the nervous irritability produced in each by these strenuous efforts to conquer habits, and to hold the body in subjection, can most readily overlook any little outbreak of the body's disturbance in another. Upon the whole, we have been able so far, and expect all the way through to be able to keep a good degree of harmony, even under the appearance of inharmony, as divine love and devotion, if persisted in, must conquer all the evils, and bring the high results to which we aspire.

While these preliminary efforts are going on more persons will leave than will remain in the colony, among those who come here. Those who go away because they are overcome by adverse forces, will become the bitterest enemies, for a time at least. Thus, in the beginning of this movement, as in the rebuilding of the temple in Jerusalem, (See Neh. iv. 17.) we may expect many adversaries throughout the land, and that many who come here will become adversaries, because in every great work there must be difficulties overcome in proportion to the magnitude of the undertaking. None but those who, as it were, take their lives in their hand, and dedicate soul, body, and all they are or hope to be, to its accomplishment, will be able to stand, and carry the work to its grand ultimate. *Ed.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Cleveland Ohio, Oct. 26, 1892.

Mr. H. E. Butler,

Dear Sir:—I have tried to follow directions in "Practical Methods" but find (or think I do) that some of the rules are not "practical"—for me at least. For instance; I have a somewhat dyspeptic stomach, and drinking any considerable amount of cold water seems to weaken it and interfere with digestion very materially. Would not hot water taken before breakfast do as well or better?

I imagine a daily cold bath (even with hands, sponge or woolen cloth) weakens me and makes me look bloodless and washed out. Can all people stand the daily morning bath?

Thus far I cannot control the waste; may get along for two or three weeks but scarcely ever an entire month. How can it be done? Certain types of the opposite sex exert an almost irresistible influence over me in this regard, no matter how I will to do right. How can I overcome? I am unmarried. Would the love of a good pure woman who did not excite me to any feelings of passion, help me? I hope you can write me soon and give advice fitted to my case and troubles. I hesitate to ask this as I know you must be annoyed by many people, but I can see there is a higher life than I have yet known and I want to develop and progress.

How is it that when I have gone a long time, that is, some weeks, without loss, I sometimes look and feel miserable, yet after the fluid has passed from me I feel relieved, and not only am more active and alert, but have had friends say "Why how well you are looking today; so much better" etc.

What about diet. Have you any suggestions for a business man who uses up a little more energy (or nervous force) every day than he ought?

I do not quite understand about the "Psychic germ" and moon passing through ones polarity etc. How am I to know when that time is for me?

I have a nervous lady friend who cannot sleep well at time of the full moon. What does that indicate? Pardon my many questions I hope they will not seem foolish to you.

C. L. Williams.

Ans. Dear Sir and Brother:—As to your questions; first, concerning a drink of cold water in the morning upon rising: I am not in favor of drinking hot water, for the reason that there is a life element destroyed by heating which is essential to the system. I would advise persistence in drinking cold water. The difficulty you experience is purely a habit and the expression of an abnormal condition, which by persistence you will soon overcome. Nature invariably adapts herself to circumstances. Abnormal and disease producing conditions have got your stomach into the condition where it rejects cold water. Remember, dear brother, Mother Nature is a wonderful builder, and never fails to work where there is a necessity. For illustration, if an artery is severed and tied, and the wound heals, Mother Nature will add a canal for the blood to go on in its regular course, because it is a necessity: and she will also prepare your stomach (if you persist) so that a drink of cold water will be accepted with greater relish in the morning than at any other time. This will do more to destroy the dyspeptic conditions than any one thing you can do. This is knowledge derived not only from my own experience, but from that of hundreds of others.

Ques. 2. As to cold baths: I would advise persistence in them, for the reason that you need more physical power (judging from the experience you give). When you take the cold bath it turns the life elements from the brain and from the externals of the body to the weaker points where nature concentrates her forces to rebuild and strengthen the parts which need it. The directions in Practical Methods are to do this with a strong active WILL OF ENERGY. Remember, you are able, by virtue of the Divine Essence of Spirit that resides within you, to conquer all diseased states, and *be* that which you *Will to be*. With this courage in feeling, and thought in action, you will be enabled to attain the desired results.

Ques. 3. As to the excitement produced by certain types of women; and the 4th. question as to the love of a good pure woman; we would say as to the latter, that it certainly would help you, providing you maintain in all cases the unwavering decision that you will not, under any circumstances, even allowing your imagination to go so far as to receive actual solicitation for the sex relation, yield one point in your decision. The love of a good pure woman who is one with you in the efforts to attainments, would aid you in conquering within yourself all desires for promiscuity, and your life and hers would, so to speak, revolve within themselves, making a complete circle, and there being no break in that circle there would be no place for the influence of another. This is one of the most delicate points imaginable in your attainment, for, when you allow such a condition to exist, unless the woman has the most perfect comprehension of the laws, she will fasten upon you with an animal

love which is unyielding, and may, and probably will, through that, bind you so that the true Divine union can not obtain; whereas, if you decide and determine to do the work alone, within two years after you have conquered all waste the Spirit of God will cause you to meet the woman who is part of your parts, and soul of your soul, and who would be to you a perfected helper in all things, physical, mental, and spiritual. This great gift alone is enough to reward any man for all the efforts that it costs to attain that degree.

As to diet: I would advise under the circumstances you speak of, the free use of eggs, oysters and fish, using great care to give the body all the nourishment it needs; see also Practical Methods with regard to rest and sleep for the body.

With regard to the psychic germ, moon's polarity, etc. If you have Solar Biology it will give you all particulars in that direction, connected with Practical Methods. If not and you do not feel like purchasing it, send us the day and year of your birth and then by the aid of a 25ct. almanac, which I will then name to you, you can know this.

With regard to your lady friend who is nervous and can not sleep during time of the full moon, I would say that she lives too much in the mental and sense realm: she needs the physical drill and exercises given in Practical Methods.

With regard to having retained the fluids for a time, then losing, and feeling better after; it is the experience that has deceived many, in fact, the whole world as it now is. Before the life elements are transmuted and begin normally to circulate through the nerves and brain they produce a stupor referred to in a former article in THE ESOTERIC. But if you succeed in containing the life fluids, this stupor you speak of, and oppression, will be radically changed to a condition of bouyancy and energy of mind and body, and an endurance transcending anything that you have known. This will be realized within forty days of continuous continence. But this experience may not be continuous: it may relapse occasionally until you have contained the life fluids for the space of at least four months, then it will be continuous and increasing thereafter, and you will then find that your business demands are not equal to the amount of life energy you have to spare. *Ed.*

Maurepas, La. July 14, 1892.

H. E. Butler,

Dear Sir and Brother:—I have been trying to live the regenerate life, but have not succeeded very well. But, perhaps I have done as well as could be expected under the circumstances, as my environments are not at all favorable for the purpose.

I have a great many dreams, but none of much importance,

and I seldom pay any attention to them. But one I had a few nights ago is somewhat out of the usual course. I dreamed that I was crossing a lake of several miles in width, and that I was walking on the water. I was to go to a fine large city on the far shore. I had the direction pretty well, but seemed to go out of the way to the left. Suddenly the sun shone out and I saw the landing place a long way to the right; a long narrow pair of steps painted white. When I arrived at the steps, which appeared nearly one hundred feet high and very steep, I had to climb up on small iron bolts about one inch in diameter, and I was sorely afraid I would fall. At last I reached the top, but could not get off the steps without assistance, for they stopped even with the landing; but a couple of friends came and each taking a hand helped me up.

Whenever I close my eyes I can see "things"—could all my life. Is it seeing in the astral light? The first I remember of it was in my fifth year. I had the ague and whenever I closed my eyes in the dark I saw snakes trying to bite me. It appeared as if I were in the center and they would go around and around, and every time they came in front of me they would snap at me.

Although I see objects at all times in the dark when my eyes are closed, I notice it is much more pronounced when I am feurish. Yours Respectfully,

Robert Benefield.

Ans. You say that whenever you close your eyes you see "things," and ask if this is seeing in the Astral light. We believe it is.

Many will say that it not difficult to imagine anything with the eyes closed; that may be true: but that comes by the volition of the mind, and by it you may produce an image so clear, that if an artist you could paint it. But when these images come involuntarily, and, as it were, force themselves upon you, the same as would be the case were you to go into a menagerie with your eyes closed, and, standing in the presence of the beasts, should open your eyes, you could not help seeing the beasts: so it is when the eyes of the soul are opened; the soul can not avoid seeing that which is in the Astral about it. Another evidence that the eyes of your soul are opened is, that fever will produce more vivid perceptions, because a fevered condition of the body is only intensified activity of the life, and this causes more acute consciousness in the body.


What you say of visions which you saw as a child, evidences a good degree of maturity of the soul when it took possession of your body. May you go on and open into that divine consciousness which brings that ecstatic bliss which belongs alone to the redeemed.

Ed.

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THE ONE MIND.

It has been said by one of the poets "The proper study of mankind is man"; but this is altogether too narrow. The proper study of man is thought, for man being the highest, the crowning work of God, his thought powers are higher and fuller than those of all other creatures on earth. Yet, he is not the sole inheritor of thought, for everything that lives, from the lowliest microbe up to the inconceivably highly developed sage or spiritual soul, are partakers in common of that wonderful potential life action, which we call thought, which is indeed the source of all consciousness.

In the low ebb of present human existence, thought is confined within the limits of the sensorium of the one organism, and to what is seen, heard and felt from the outer world. But when man has attained that higher development where his thought reaches a degree of perfection, then it will be found that sensation, which manifests itself in sensitiveness is the receptacle of the thought potencies of the universe. The animal, insect, and reptile world receive thoughts from the mind elements of the planet, and act in accordance with the design in the mind of the Creator, in serving the use for which they were made.

When man has refined the quality of his own nerve elements—through a regenerate life—up to a point where he is able to feel and know the thoughts of those around him, (which attainment, by the way, is now not far distant from a great multitude of the human race) then he, by virtue of being able to sense the minds of others, feel their feelings and be conscious in their consciousness, will be virtually one with them to the extent that this condition obtains. This, then, will be found the open door, by which mind turns back upon itself and studies

itself, so that the motto will soon be changed to this: the study of mankind is mind.

True it is, that all that is real of man is mind; yet there is a great difference between studying man, the microcosm, and and the macrocosm, for when we study the macrocosmic sphere of mind we find that it does not stop with the individual man, the planet earth, or even the solar system, with its nine planets, but includes all systems of worlds throughout immensity. It will be found, then, that mind is a unit, filling all worlds, planets, and things, working through them according to their state and stage of development, and the use for which their form fits them. And, as we study mind and live the regenerate life (i. e. apply the proper means for developing mind capacity) it will be known from experience, that not only does the capacity grow in the individual to know the mind of those with whom he associates, but it will be observed that he has equal capacity to know the universal mind. By reading the article in the Dec. No. of *THE ESOTERIC*, entitled "The Esoteric Colony," it will be seen what we mean by the oneness of a body; also what will be obtained in a minor degree by the oneness of the mind of that body.

Now, when there is a body of people brought up to the development mentioned in that article it will be known from experience that not only is there a wonderful increase of mind power by virtue of the multiplied brain organs, but that all these brain organs will be, so to speak, attuned to the mind action of the universal mind—the mind of God. Being thus attuned, the thought that acts and finds expression in all worlds will find expression through this organized body, and will be consciously one with it. Of course, we know that if, perchance Sirius, that wonderful world, be peopled with men, that the mind of those men must be inconceivably beyond us, and that we can never grasp and know such thoughts as they think until we have developed similar conditions to theirs; or in other words, quality of nerve fluids will always limit mental capacity and consciousness, so that it will be impossible to be a receptacle of absolutely perfect thought while we are in the physical body. But we will be laboring ever on toward it, and the more perfectly we live in harmony with universal law, by cultivating and refining the qualities of our inner being, the more rapid will be our strides upward.

But, as to the oneness of mind, it will be seen that to whatever extent a body of humanity comes into a condition which enables them to think, know and feel, whatever brings them into sense and mind contact with each other, will also enable them to be in sense and mind contact with all the minds in the universe of a similar degree. And there will be no consciousness of separation from that universal mind. Thus it will be understood what is meant by the word Nirvana used by the Hindu philosophers. For to know and feel the thought of another perfectly, removes all sense of separateness of individuality with that other, and so it does with the soul of the universe. While it does not destroy the consciousness of individuality, but rather enhances it, yet it destroys all consciousness of separateness to that extent that the mind of the individual will have the consciousness of all individualities a little above, and all below him. When that is completed, he will be able to perceive very much that lies beyond his present scope, and thereby will be enabled to continually study those things which are beyond him, and the methods by which he may be lifted up to their comprehension. In doing this he will at the same time lift, and cause others to be lifted to higher planes, by means of refined qualities.

So, while all will know that they are one in mind even as they are one in body—not in person, for this body is not a body of flesh but of mind—and that this body of mind is the body of God, and is the fulness of "Him that filleth all things," all that remains for the individual to do may be illustrated in the young child, who has diminutive hands and arms but it is incapable of using them scientifically. However, it sees others who can, so it studies and tries and continues to try, and as years roll on it gains the same powers. Now this does not say that the child is not a part of humanity; neither does it argue that we are not the children of God, because we do not possess all His capacities, but rather, being children, it remains only for us to apply every means and method of education and development, that we may grow into His likeness.

We repeat that there is a great body of people now living upon our planet, who have but a short distance to go before they will awaken to this wonderful thought consciousness of the oneness of mind and conscious individuality.

But to reach this point a great work must be done upon themselves, in order to remove the multifarious causes of mental

separateness. One of the leading causes was born from the primary law of self preservation, but has grown into selfishness. This has been brought about through carnal generation, which has kept ever before the mind of the people the idea of coming sickness and death, and the fear of want. The effect of this condition of mind has been to so augment the desire for gain, that it has become a mania. We often hear of men worth their hundred thousands becoming insane or committing suicide for fear they should come to want. While these extreme conditions are comparatively rare, yet, that insanity affects all to a greater or less degree.

And again, persons who are industrious and economical in their habits are surrounded by hundreds who are profligate or unfortunate, who are continually taxing their sympathies, until they have closed the door entirely, thus allowing selfishness to reign supreme. This condition closes the eyes of the mind and the capacity of the soul, imprisoning them within invulnerable walls, so that no light of truth can reach them beyond their own immediate self-consciousness. In the present condition of human affairs there is but one way possible for man to free himself from the imprisonment, and that is by dedicating himself soul, body, and all he is or hopes to be, to God, to be used for humanity, trusting the Supreme goodness and wisdom to guide and protect him from all the ills which he has learned to fear.

Then, with this constant spirit of devotion active, to conquer the power of generation in his own body, by which he will so refine the qualities of the nerve fluids and consequently the capacities of the brain or sensorium of the mind, that he will be enabled to feel—sense—the thoughts and feelings of those around him. This will open a door for perfect confidence in all those who have reached like attainments, because, as they will then know them as they know themselves, all cause of doubt and criticism will be removed.

But this can not be accomplished while mixed with the masses, who are struggling for gain and living in base sensuality. It can be done only by persons of like mind, effort and desire, coming out from the world and organizing a new order of life among themselves. To do this, persons must make up their minds to leave out of such an organization, all customs and social habits not useful in the accomplishment of the results they have set before them. They must make up their minds, each for

themselves, to be alone with God. The effort to unite one with another always means to relinquish certain things that form a part of their nature, and become passive to things that form parts of a different nature, and to study how to make themselves agreeable. This always means a certain degree of hypocrisy, which is a delicate form of lying, and poisons the mind, dwarfs the intellect and brings a dark cloud between the soul and its spiritual vision. Therefore that must be entirely abandoned, and every person must be themselves pure and simple, the mind free from deception and the soul from guile. Then, if there are errors in ones life which bring dissension and in-harmony in the general work, it can be readily discovered what and why it is, then the individual can easily eradicate it from his or her nature. In place of seeking harmony with one another, all must seek unity with the God and source of their being: for it can be readily seen by any, that if God is One and in harmony with himself, then all who obtain that harmony with Divinity will inevitably be in harmony with each other.

There are a great number of people who are now prepared for such a movement as this, and are anxious to unite with us for the accomplishment of these results; but the barrier in the way is the means to carry on the work and provide for their support, for there appears to be none of them that have riches.

Many have wondered at this, and why Jesus should have said, Mark x. 23. "How hardly shall they that have riches enter in to the kingdom of God!" and again in the 24th verse, "Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Because, as we have said above, the only way is to dedicate our life and all that we have or hope to be to God and his people, and carefully follow the guidance: this, those who have riches cannot do while there is still hope in their possessions. As soon as they attempt to make that covenant dedication, they cannot do so for fear they might be led in a way that would bring them to poverty. They have distrusted their fellow-man until they can no longer trust any, even God.

Jesus said truly, "Ye cannot serve God and mammon." No one can trust in riches and in God at the same time, notwithstanding that thousands repeat the prayer every Sunday, "Let thy kingdom come and thy will be done on earth as it

is in heaven." They do not believe the words they use.

"Let thy kingdom come on earth." It is more pleasant to believe that they can retain their riches whilst on earth and finally, when they have spent their life here, die and go to heaven: thus never being necessitated to trust in God, only to be accepted into heaven at last. For the words of the angel to John on Patmos where he says "The kingdoms of this world are become the kingdom of our Lord and His Christ," are true.

These words are supported by multitudes of similar quotations, from Genesis to Revelations, and when Jesus was asked when his kingdom should come, answered "The kingdom of God is in the *midst of you*." (marginal reading.)

The conditions we have been describing above are the ones that will usher the kingdom of God into our midst.

How true it is that the human heart is deceitful above all. For as long as we follow our own loves and desires, we shall remain self deceived, and all our consciousness will be limited within the narrow confines of the prison house of our physical body. As we all came from God and must return to Him, it is the great privilege enjoyed by the human family, or which they might enjoy, to return to Him in consciousness, here and now: for if any one follows the practical instructions which have been given through these columns, they will reach a time when they will fully realize that all thought is One and emanates from the one great central source, which we call God. That consciousness of the universal mind will make it possible for them to become the recipient of all knowledge, in so far as they will be capable of using it. It will then be known that all that is real in the universe is mind and its capacity to form thoughts: uniting mind with the great feminine principle (divine mother) it will be even possible to form thoughts and solidify them as real material entities, which will serve us as long as we have use for them.

It will be also possible for that mind to penetrate the depths of the earth and to bring forth from thence the "hidden riches of secret places." For once that Divine order is established among men, so that it is no longer absolutely necessary for every individual to hold themselves as adamant, in order to resist the evil mind forces that press in upon them, then all things are theirs, the riches of both heaven and earth.

THE LAW OF RECIPROCITY.

[Written for the Esoteric.]

That our existence, our happiness and our success are dependent on established laws, there is not the shadow of a doubt. And, although the race is not always to the swift nor the battle to the strong, yet we know that a swift and well trained runner is more likely to win a race than his competitor, who is neither swift nor well trained; and when the swiftest and best trained does not win we call it an exception to the rule or an accident: so the rule is proven by the exception.

Now, Reciprocity is the granting of mutual and corresponding advantages or benefits; if I help you you must help me in a corresponding manner and amount. It is based on a contract to which there must be at least two parties who have the power to carry out the agreement.

There can be no true reciprocity between parties who can not reciprocate. There is, therefore, a condition, or state of existence, necessary as a basis or foundation for reciprocity. The consideration of reciprocal relations between Governments belongs to the science of Political Economy; that between families and individuals is Social Economy; but the reciprocity we propose to discuss, and whose laws we hope to determine, is that between man and his Creator—between the finite and the Infinite—and the science might be called Esothosophy or Theosophy. It is not a case of calculation or dimensions, because it would then be referable to the calculus of quantities or mathematics, but the subject is one of spiritual influence and effect, and the knowledge of the law is the only means whereby we can hope to acquire control over spiritual manipulation or influence between the parties afore mentioned. Now let us first consider who and what the parties are who wish to reciprocate—Man

and his Creator. That there is such a being in existence as man we adopt as our axiom—from our consciousness—we will not attempt to prove it. And if man exists, then our reason and experience leads us to the conclusive belief that he could not exist without a creator—I mean the species man could not exist without a creator.

Now, if we suppose man exists we want to know what he is before we can attempt to trace any connection between him and his Creator. We all agree in this: that man is an animal, and the most completely organized of all animals. But as we do not believe that his Creator (who for brevity we will call God) is an animal, we must know that man is more than an animal before we can begin to trace a relationship in theosophy between man and God. As we have already shown, there must exist a certain state or condition between at least two parties before reciprocal relationship can exist: man must be not only willing but able to carry out his part of the contract, before a true reciprocal relationship can exist. Now, if man must be able to contribute something to Gods advantage, so as to receive a corresponding or reciprocal advantage from God, we must know what that thing is, and to know that, we shall have to know the relationship between God and man—between the Creator and the created. A creature or created being differs from an evolute or evolved being in that the one shows purpose, design, and will, on the part of the Creator, while the evolver acts unconsciously without purpose, design or will. The one is a case of voluntary the other of involuntary action.

Man is a triune creation: he has matter which constitutes his body: he has consciousness which constitutes the soul; but he has also something entirely different from matter and sense—a created something, which makes a reciprocal relationship between him and his Creator possible. As a material being there exists a relationship with all material bodies; as a sensitive being there exists a relationship with all animals, but as God is neither material nor sensitive, in these relationships no mutual reciprocity can exist. We have now to restrict our inquiry to that created essence in man which is neither material nor sense teaching.

It must be something, which, whilst it uses matter and mind for its purpose, is not itself either matter or mind, but can exist independent of either. Now the word Spirit has been used

to designate this particular condition by which man can reciprocate with God, and the place of its existence is the vacuous space in the universe called by Moses the firmament—or any space where matter does not exist.

To understand the true relationship which exists between God and man we must understand the action of the spirit, and the laws which govern it. That the action of the spirit is governed by laws is not apparent, and is one reason why the existence of spirit is doubted by Scientists. As a created essence the spirit cannot be evolved by the action of any natural law, but when once it has been created it may by natural laws be developed until it has reached a condition where the natural laws of evolution would no longer act.

Now, if the development of the spiritual influence in man may be promoted by the action of laws, let us try to ascertain what those laws are. Drummond, in his "Natural law in the Spiritual world," tries to show that natural laws are of universal character. If such be the case, all we have to do is to apply those laws which at present guide the development of matter and mind. The great law in the material world is Gravitation. It is the tendency of matter to congregate in masses, and is expressed as the attraction of one mass to another, while in reality it should be expressed as the tendency of a particle of matter to return to the original line of its motion from which it has been disturbed. The sun is the original source of the Planetary masses, and the line of the sun's motion is that which the planets tend to return to, and are kept from returning only by the disturbance due to the sun's axial relation: so this tendency of matter to continue in its line of motion, and its tendency to return if disturbed within limits is the real natural law. Now let us see how this law is applicable to spiritual powers. The tendency to continue and the tendency to return are indeed the one law, that of Perseverance or Persistence. Spiritual perseverance or persistence has therefore to be reckoned with wherever spiritual phenomena is concerned. Another great law in the material world is that of Action and Reaction. That to do work there must be resistance, so in the spiritual world to overcome, we must work, and the work done is a measure of what is overcome, and of the power necessary to do the work. Therefore the Spirit saith, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

Hence, spiritual progress is compared to a warfare. The resistance to be overcome is of a spiritual character. Now that which is most acceptable in the sight of God is the successful action of good against evil, and if we wish to be on terms of reciprocity with God we must show our prowess in this strife. Figuratively speaking, the amount of God's assistance that we will receive depends entirely on the number of our enemy's scalps we can show, and that is why Jesus in his typical prayer teaches us to say to God, "Forgive us our sins as we forgive those who sin against us." It would be useless to ask more. It would be a waste of words to ask God to forgive us unless we could show that we also forgive others: so in every petition and prayer to God, it matters not what we ask for we shall receive only in proportion as we have given to others, and that is the true law in the Spiritual world:—As you give so shall ye receive; as you do to others so shall it be done unto you, neither more nor less. As you measure so shall it be meted unto you, and this law works like Gravity, whether you understand it or not. This is one of the great laws of Spiritual Progress, the others will be treated in due order. —Zues.

THE OVER SOUL.

BY E. J. HOWES.

Angels go up and down
 The web of life we weave;
 Which from the nether to the throne
 We daily weave, each one alone
 Between the eve and eve.

The Master's flash of eye
 And touch of staying hand
 See and control; they best ally
 Our best to good, and leave our sky
 A little true and grand.

Oh Master! this is love.
 This shadowing bliss we feel;
 This pale auroral phantom move
 Of hovering joys—when twilights steal
 On into midnight's perfect chart,
 And slumber's astral heart.

Kinderhook. Mich

PLAIN FACTS.

We would here present a few plain facts to those to whom future generations must look for their physical existence.

Have you considered the awful responsibility entailed upon you by being a father? No! Well it is time you did. The future, and as yet unborn men and women that are to succeed you and are to become lawyers, doctors, ministers, statesmen, &c., &c., filling positions of trust, responsibility, and honor, must look to you for the qualities of mind and body they are to possess.

If your thoughts are base and sensual you may be certain that your children will be born with qualities of mind which inclines them to sensuality and a desire for sensual gratification transcendently greater than yours—the author and creator of their physical existence—as the father gives the life tendencies to the child, although the mother furnishes the substance for the body.

The old saying “Like attracts like” holds good in this case. If your thoughts and ideals are for animal desires and pleasures, you will attract to you souls of a most base and vicious character; one of which, perhaps many, (for remember we are told that Jesus cast seven such souls out of Mary Magdalen) will take possession of your son or daughter with their first atmospheric breath, and be known to the world as your son, your daughter—for the soul is really the man or woman, and governs the life.

I quote from a letter received some time since from a clergyman friend of mine. * * * * “I think you make a mistake, you surrender the dearest happiness—sexual pleasure.” Think of it, oh ye fathers! Imagine, if you can, a child brought into existence under such, shall we say God-like? no: rather, devil-

ish conditions; for, believe me, a child conceived while the mind is filled with desires and thoughts for lustful gratification will show traits as soon as born of the most vicious and debasing character, with their passion and animal nature abnormally developed, and frequently, even in the youthful stage of their existence, absolutely beyond their control.

Let us examine for a moment the career of such a poor innocent child, born under such unfavourable conditions, before we dismiss the horrid picture from us. As we have said, their animal nature is abnormally developed, the desire for sensual gratification inherited from the parent is beyond their control, and having no opportunity to gratify their animal propensities they resort to the lowest form of animalism—not animalism because animals are above such a base and infernal practice—secret vice. Many children who are born under these most horrible and criminal conditions resort to this practice while mere infants, debauching themselves while yet they have hardly the strength to raise the hand to caress their mother; and were the eyes of your soul opened, you would perceive a legion of elementals (devils) surrounding such a one, instilling into the brain of the innocent babe thoughts of the basest and most criminal character; sowing the seed that as they grow older will bring forth thieves, murderers, &c., making a picture that would cause you to withdraw in horror and dismay. We know that this language sounds harsh and strong but are sorry to say it is too true. These poor puny creatures are mental, physical and spiritual wrecks, and if they grow to manhood or womanhood—so-called and accepted as such, but really a poor excuse for that exalted name, are to succeed you, our representative men, who go through life proud and haughty, when rather you should hang your head in remorse and shame for being the author of so much misery, crime and degradation.

That "The sins of the fathers are visited upon their children" is true, too true in this instance. These poor souls suffer the tortures of the damned through having to suffer for the sins their fathers have committed. Is it to be wondered that crime runs rampant all over the land, that our jails, almshouses and asylums are filled to overflowing with these victims, the legitimate fruit of your wrong doing?

To you, dear young readers, who are just budding into ripe young manhood and womanhood, who have been unfortunately

born, and have inherited from your parents those conditions and qualities of mind that are leading you into this baneful and soul destroying practice, pause before it is too late, consider the awful life of misery crime and unhappiness that lies before you, if you continue to travel that road which leads directly to the almshouse or the insane asylum. Dear young friends we love you, therefore would help you. Come, from this time forward determine that you will be men and women, that you will rise above and be superior to those habits which are drawing you down into the lowest of hells, and practice those of purest virtue and truth, which will elevate you to the highest seat in the kingdom of God. THE ESOTERIC points the road to true manhood and womanhood; follow *its teachings* and your lives will be blest with health, happiness and honor. The chief corner stone of Esoteric teaching and practice is PURITY. There are those who hate truth, virtue and all true reform, who would lead you astray by false teachings and lying promises; heed them not: the only road to true attainment and immortality is purity—the REGENERATE LIFE—there is no other road, no easier methods, and the plain facts as set forth in this MAGAZINE are true. Turn to Matt. xix. 28, and read the promise and reward promised by Jesus to those who lead the life of regeneration.

We have heard it said that clergymen's sons are, as a rule, wild and reckless fellows, and the more devout and pious a man is the more wild and ungovernable his sons are. The reason for this is that as they go out in devotion to God, and as they begin to draw down the spirit (which is the potency of life and always manifests through the principle of sex) they, not understanding this law, and their sex nature being inflamed, allow their feelings to run into the desire for carnal generation instead of spiritual *regeneration* and indulge their propensities without thought of wrong doing: their children are governed by souls who possess desires far exceeding those of the fathers, and this is the true reason for their being so wild and reckless.

It is a wonder that there is any good left in the world, and the only hope for our race is, that all over the land God is raising up men and women of pure and noble natures: men and women who, through ESOTERIC CULTURE have had their eyes opened so that they see the importance of holding in check all the animal senses, and cultivating the spiritual, and are thereby enabled (those of them who feel that they can afford to give

their life, and the hope of reaching the highest ultimates in this body, for their offspring) to bring into the world children possessing superior brain powers and capacities who, when they are matured, can truly be called men and women—creatures made in the image of God. Such are the people who express these sentiments. We quote from a letter received from a dear and valued friend who says, "I feel sometimes as if I have wandered from my covenant relations, and have allowed other thoughts and interests to draw me from that complete oneness with the Father. But once having known the peace and joy of that utter self-surrender, I cannot be happy unless I am wholly, completely God's."

All who conscientiously follow Esoteric methods of culture will be led by the spirit into that perfect oneness with the divine Father. One of the first experiences of those who are making spiritual attainments is that complete dedication of self to God. This is the secret of complete happiness, and we say to that dear soul, whose thoughts have been so beautifully expressed, that we are glad, oh so glad that they have reached that point which such expression of complete confidence in God shows us they have reached. Such expressions as this gives us and all connected with this movement renewed courage to push forward with faith and determination to bring these teachings before the people, for we are conscious that they contain all the essentials to lift the race from their present condition of bondage, to break the chains that the sensual desires of a carnal world has bound around it, and set it free.

We hear a man whose whole desire and thought of love is connected with the generative act exclaim, "I want to be loved." Poor fellow, we pity you from the bottom of our heart, because let us tell you, and we speak from the experience of hundreds of just such men, that if you are a married man, wedded to a fine sensitive woman—you never will be loved. You do that very thing which kills love, you surfeit her nature, which perhaps is one of those fine angelic womanly ones, with your sensuality and kill that nature which otherwise would not only love but worship you.

No! a thousand times no!! sensual gratification is not productive of love, but the reverse, by it you rob the body of life and vitality therefore causing a repulsion—hate.

If you desire woman's love, and all men do, then listen and

I will give you a few simple rules which will procure for you the thing desired. If you are a married man forget that you are the husband "*the owner*" but remember that you are still the lover. God is love and cannot be bound. Therefore love must not be bound, but left free; bind it and it struggles to break the bonds; leave it free and you will find that it is doubly bound to you. Cultivate purity of thought, word and deed, show your love by little acts of kindness, a soft intonation of the voice when you address the loved one, a caress of the hand, light and soft as a mother's when she caresses her sleeping babe, all those little attentions and courtesies which women so readily notice and appreciate, will soon awaken a response in her soul, and she will not only respond to the endearing manly qualities of your nature by giving to you her undivided love, but will pour through you her whole being—life qualities—endowing you with superior abilities, thus making you a superior man: one who can go out into the world holding his head erect, walking with proud firm step—a king among his fellows.

In our imagination we picture a home blessed with such love as we describe. It is no ideal imagining, but what every father in our land may possess. If they only have the wisdom to follow **ESOTERIC METHODS and TEACHINGS**, such a home will be theirs; a home blessed with happiness and contentment.

We hear some ask, Do you who preach these doctrines have all these good things, live on the fat of the land—enjoy this great blessing of love which you promise to those who follow the line of thought taught in **THE ESOTERIC**? For answer we would say that we are one of those pioneers who have dedicated their lives unreservedly to God, to be led and guided unquestionably by the spirit, and are, therefore, not only content but supremely happy to be among those dear ones living here among these secluded hills, working for you: knowing full well that although the world cannot understand this, yet the unseen helpers can and do, and will lead us to where we can be of the greatest possible use to the world. We are not working for today, or the joys that a carnal world has to offer, but for the everlasting peace and joy which time does not lessen but adds to—the joy of heaven.

—T. A. Williston.

BIBLE REVIEWS.

NO. XXIX.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER II.

Verse 12: "And to the angel of the church of Pergamos write; These things saith he which hath the sharp sword with two edges."

It will be observed that the beginning of the seven messages is to the angel and not to the individual or congregation. The Spirit always speaks to the soul and not to the intellectual ears. One of the poets writes,

"Twelve Angels rule the planetary scheme,
Each has an orb; one Deity Supreme
Is their indwelling life; they bow the knee
To one God-man who rules immensity.
Twelve Angel nymphs in air, earth, sea and fire,
Dwell with a viewless and unnumbered choir,
Ruling the elements; twelve oceans roll
Their light waves from the one Creative Soul."

Jesus corroborated the above idea in Luke xix. 16-26.

We have many reasons to believe that God has given the twelve signs of the Zodiac into the control of twelve Angels, who rule the twelve functions of the human family; and that when a man has dedicated his life to God, an angel guide will be sent by the angel who has control of the function to which he belongs, to especially guide and instruct him.

The ancients had various ideas concerning these: they were sometimes called the tutelary deities, or the genii. We have reason to believe that there is a spiritual soul in the heavens which answers to the words of Jesus when he said, "Their angels do always behold the face of my Father," and that this angel is

directly linked with the soul consciousness of the individual. Therefore this message is to the angel and not to the individual soul.

This message, then, was to the angel of the church or function of Pergamos, (height or elevation). In the "Seven Creative Principles" it will be seen, this being the third degree, belongs to the principle of order, and is the one where the mind must necessarily come into order, so that it can properly understand and comprehend the objects and methods to be applied in accomplishing the work set before it. It is also the degree in which the Spirit is given to the neophyte answering to the "sharp sword with two edges"; for here he must be prepared to fight a valiant fight with unseen and desperate foes. For, at this period of his attainment, the neophyte stands between this world and the world of soul, and has to conquer all the invisible elementary forces that are holding the men of this world in slavery. before he is the overcomer, and can reach the next degree. See article by Tyrenus on page 231 Vol. V. (Feb. No.) Therefore the angel says in

Verse 13: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

The angel here first encourages the neophyte for his faithfulness up to this period, by saying, "I know thy works and where thou dwellest." He knows all about the trials, their nature, their extent, and even that some of the faithful have been slain there, "even Antipas"; that is, he that is for all good, or against all evil, was slain. But since provision has been made to guide and protect the neophyte through this narrow passage, there is no danger, except on the part of the neophyte himself or herself. For if, after they have gotten well into the battle, they allow themselves to be drawn away by selfishness, pride, hate or passion, they will surely be slain spiritually. For remember when you get to this point, your dwelling is "even where Satan dwelleth."

It will be remembered we said in our Practical Instructions for reaching the Highest Goal of Human Attainment, in Vols. I. and II. that man has to go through hell to get to heaven. In order for the neophyte to pass through this narrow passag

he must have eradicated from his nature all fear, and all desire for treasures, aggrandizement or honors of this world.

There are many things in this passage which it is not lawful to write about; but in this degree every person is made conscious of the existence of adverse and unseen forces who will assail them upon every weak point in their nature. This is essential in order that all weaknesses may be overcome and made points of strength. Just beyond the physical world of sense lies a world peopled with evil souls, whose nature and disposition is more multifarious than anything that we know in this world. These will assail the neophyte at every moment of passivity, and will appeal to every evil desire and passion that remains unconquered in his nature. No description can be given of them because in every instance they will attack according to the loves or desires of the individual. But here is where the decision must be made final and eternal before he can proceed further.

The angel here indicates the fact that there are some things in which the neophyte is still imperfect and wherein dangers for him exist.

Verse 14: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

The "doctrine of Balaam who taught Balak to cast a stumblingblock before the children of Israel," was that the sons of Israel (prevailing Princes) should take to themselves wives of the uncircumcised heathen. See Numbers xxiv.

At this period of the neophyte's experience he will be brought into contact with women who in their hearts have no sympathy with these higher attainments, but who will profess to love and to be willing to do anything for the sake of being with and enjoying the attainments of the neophyte. At this point of attainment the angel part of woman's nature will be most visible and desirable. As the principle of divine order—knowledge—has taken form in his mind he will understand the great truth announced by Paul when he said, "The woman is not without the man nor the man without the woman in the Lord." Then he will be brought to realize the force of the words of God in Genesis, where it is said, "It is not good for

man to 'be alone; I will make him a help as before him." Here the neophyte is apt to reach out for and accept the help-meet, as it seems, who presents herself to him; and when he receives her he will find that she is a daughter of the Philistines whose soul consciousness unites itself with his, and impresses upon his soul thoughts and ideas which will lead him down to destruction.

This was the only vulnerable part of Israel's nature before entering Palestine; and this is the most vulnerable part of man's or woman's nature before entering the fourth degree, and it is a place where many of our people have fallen. Therefore,

Verse 15: "So hast thou also them that hold the doctrine of the Nicolaitans, which things I hate."

Here, again, man is accosted by that damnable doctrine brought to the Western continent under high a sounding cognomen: viz., that it is essential to gratify and satiate the passions lest they follow as Karma into future existence.

Here the neophyte is tempted not only by the doctrines taught by a society apparently respectable, but by impressions upon his inner consciousness by the one he loves. Here, he who would enter the Diviner life must conquer a love which transcends any that has been known in the experience of human life in the past. He must demonstrate and have demonstrated to his own consciousness that he loves God, the work for His people, and these attainments, more than existence. If he conquers this greatest of all temptations, he will be justified and pass on without difficulty. But few there are who are able to conquer without further admonition.

Verse 16: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Herein is a peculiar word formation. In the first part he speaks directly to the neophyte, and says, "I will come unto thee quickly," and then changes the pronoun and says "and will fight against them with the sword of my mouth." He does not say he will fight against the neophyte, but that he will fight against those who are trying to mislead him. Then he is brought to decide which he will choose, those he loves, and that the sword of the Spirit of the Highest is turned against, or the God of the Universe.

It will be readily seen by those who are studying these

thoughts that this is not a thing of a moment, a day or a year, but a thing which grows into ones life. Herein is made apparent that these attainments are not mushroom growths, but the tedious, laborious efforts and growth of the soul.

In our experience of the past, more of our people have fallen at this point than at any other. Not only are they met by unseen and invisible intelligences, but every thing that can possibly attract and allure is brought to bear upon them.

While from the external there is very little that we can say concerning this degree, yet from ones own personal and interior experiences, there are the most trying and soul stirring inducements presented to him who would reach the high goal.

As we have said, this is the degree of order; here the neophyte must know from experience, things that are thought to be unknowable in this life. From the intellectual side of his nature his mind is illuminated, his eyes are opened, and his soul is delighted with all that he sees and knows; the glory of understanding and knowing the secret things of the invisible world becomes most enticing. He is apt at this point to cast about and measure what he has learned by what the world knows.

He readily perceives how much greater and grander is his knowledge and perception than that of his fellows, and he is liable here to come under the condemnation of the words of the Lord by Isaiah, while speaking of this degree of humanity in general, where he says, "Woe unto them that measure themselves by themselves or maketh flesh their arm". Those most apt to fall at this point are persons born in the sign ♉ (Taurus) from April 19 to May 20, and ♋ (Cancer) from June 21 to July 22. These natures open to the consciousness of the astral world more fully than any other, and as they cast about them they see that they have visions, and are capable of perceiving and knowing things that others are not. This stimulates an egotism that is inherently strong in their nature, and causes them to elevate themselves, to set themselves up as superior to others: this is invariably their fall, and death to spiritual progress. Oh how important here are the words of Jesus. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted": and without exception, all those who become thus inflated are brought low, even to the dust of animalism, and are left in the darkness of their own conceit.

Another sign is worthy of consideration here, and that is the

sign ♍ (Virgo) born between Aug. 22 and Sept. 23. These natures are the embodiment of will power—which is in itself the magic power of all ages. When these natures come to this degree, they begin to realize the power of their will to do and accomplish whatever they will to do. Their selfishness and egotism here leads them to begin to use their will power for the control of their fellows, which in itself is most evil, for God leaves all men free to choose and act for themselves.

This was known to the ancients as black magic: and is productive of the greatest imaginable evil. For when any one voluntarily takes the responsibility of controlling another's life, they are held responsible for the results of that life, (this was called by the oriental philosophers, taking upon ones self the Karma of another) and as they are always incapable of properly controlling, they bring upon themselves eternal condemnation, and can proceed no further until they have rectified the wrong they have done—and the instances are exceptional where this is possible.

This condition becomes most alluring to ♍ (Virgo) because they delight in the use of their will power, (which is their dominant function) and when they see that they can accomplish results thereby they delight in dominating their fellows. This allures them into taking responsibilities not their own, which they are forced to work out for another. And there are none upon our planet today who are capable of working out any more than their own responsibilities.

In the so-called myth of the Zodiac, Virgo is represented as holding the scales (Libra) in her right hand. Those born between Sept. 23 and Oct. 23 are peculiarly susceptible to the power of Virgo. They desire to be led and guided by instructions positive and direct, and they willingly follow such instructions without question. Virgo most willingly and naturally controls and guides these persons by their will and thought, and delight in doing so, not knowing that thereby they add to their own responsibility, that of another's life.

There is another function of the grand body which we may consider properly here: viz., Aquarius, born between Jan. 20 and Feb. 19. In this degree their mind opens to see the great opportunity for them in the material world, and the unusual consciousness of power and ability leads them to turn their attention from spiritual attainments to the physical. And so

their chief power to control men is in their eyes, they are apt to use these powers to influence others so that they can obtain gain thereby. This amounts to actual robbing of their fellows which is sure to be their spiritual destruction.

We have mentioned these four as they have marked characteristics in these directions. Not that all others are exempt from dangers, for they are not, each is liable to the misuse of their dominant faculty whatever it may be. This may be done unwittingly, because the habits and circumstances of our past life have been such that we have been forced to use these powers in order to succeed. Because of this the angel says, "Repent; or else I will come unto thee quickly." To repent is to change your mind and course of action; that is to say, you must pay attention to these things: study the law of mental control of others, and how to use and avoid using it, for there may be times when it is good and right to use it to help others, but it must never be used to hinder another in carrying out the desires of his own heart, unless it be in the protection of the weak.

Verse 17: "He that hath an ear let him hear what the Spirit saith to the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." The Greek ends this verse by the following formation of words, "which no one knows if not the one receiving." This carries the idea, which is true, that those receiving it may not know what the name is at this stage of their development.

At this stage of growth the admonition is most pointed. "He that hath an ear let him hear," for the path here is getting very narrow and full of dangers, and too great caution can not be used while passing this narrow passage.

For now the final message is delivered: "To him that overcometh will I give to eat of the hidden manna."

The word manna is both an exclamation, and an interrogation of wonder and surprise. It is a reference to the food with which the children of Israel were fed while on their journey from Egypt to Palestine. That was not hidden manna, however, but was dropped upon the ground that all might see it and gather it for the nourishment of the body. But this *hidden* manna is the life substance generated in the body, and becomes, so to speak, a

vessel to contain the life of the Spirit of God ; which becomes the food of the soul, and causes it to awaken to new and wonderful powers. It also permeates the body and illuminates the mind to things so new and unusual for mortals to know, that it fully justifies the meaning of the word manna, the exclamation, *What is this?*

He says also, " I will give him a white stone " (pebble (rr.)

It was customary in the Greek courts to give a white stone as a sign of acquittal, and also of election. Here the two signs are combined ; judged and acquitted, of all the crimes of a former life, and elect, precious, chosen, as God's son. The new name written therein is the calling in which he is to serve on earth, and will be his name in the heavens in the time to come. This name is sacred to him ; it is the seal of his acceptance, a token of the oneness of his soul and purpose with the mind and will of the Infinite. He is now prepared to make his first beginning of actual service to his fellow-man under guidance of the perfected souls of the heavens. And the sentiment and song of his soul at this point is well characterized by the following words, which, in fact, but vaguely express the intensity of the thought and feeling that belong with them : for though we had the pen of an angel we could not put into word formation the deep feeling and sentiment, combined with fear in the physical body, courage in the soul, the deep conviction of the importance of his course, and the song of delight that unites itself with the angel world, which might well be compared to a dark cloudy day when the sun will occasionally shine through a little opening in the clouds, that soon close in again leaving all dark and dreary. But the glory of the light is all sufficient to encourage the zealous soul to perseverance.

I struggle toward the life above
 With all the powers my soul can move.
 I fear not death, or hell, or pain,
 Nor all the powers of Satan's reign.
 I stand alone mid storm and strife ;
 I care for naught but eternal life.
 To do and serve is my delight.
 And, caring naught for earth's dark blight
 I see, though dimly, from another life.
 The end of sorrow, death and strife.
 Tho' all forsake, I will to be

At One with God eternally.
 For what has earth with all its joys
 To stay me here with sin's alloys?
 I will, I will, Oh heart be still!
 Rest in the power of eternal Will.
 O dark-abys, O earthly woe,
 Shall I the joys of heaven forego?
 Sufficient now is God's own power
 To aid me through this darkening hour.
 I will, I will! my heart be still!
 In silence now thy powers drill:
 For see! the foe is gathering fast,
 The sky with clouds is now o'ercast,
 O fear not all the raging blast:
 I see the goal, I'll win at last.

(To be Continued.)

THE ETERNAL ; POWER ; LIFE.

[Written for The Esoteric.]

Thou universal Power of all life,
 Who, undisputed, rulest a millions worlds—
 A part—The life of every human soul,
 Seen; yet veiled in every flower that grows.
 The inspiration of each singing bird,
 Yet art thou ever hid from mortal ken—
 Why, if it must be thus, are mortals lost
 In longing the great mystery to solve.
 Behold! the world arrayed, controlled, beyond
 Conception of the greatest human mind—
 Pleasure and pain: each working some great good
 To mortals, yet undiscerned.
 Grand mountains with their summits lost in sight,
 Green valleys rest inviting,
 The Seasons; never failing—
 Each and all too wonderful for grasp of finite life.
 The soul itself from God; is then akin,
 And by divinest instinct kinship feels—
 Then if it dare assert its inborn thoughts,
 Of this great power speak, who says 'tis wrong.

WHY ARE WE SICK?

[Written for the *Esoteric.*]

This question has been answered in many ways, and is being answered by all schools of mental healing and C. S., and by the materialistic healer of the medical and magnetic methods. Perhaps none are altogether right, none altogether wrong.

At some period of our existence evolution brings us to a point where we mentally interrogate ourselves as to *why* we suffer? and rebellion at the necessity that brings us into such conditions—apparently without our consent—rises in the mind. What kind of a God is this that creates me and then causes me to suffer? will be asked by some, and the question is often answered by ministers in this way, "The ways of God are not to be understood, you must submit to his will." But this is begging the question, and excusing ignorance of the laws of our being, by laying the blame of perverted conditions upon a higher power whose nature is not understood, but who is supposed to in some way cause us to suffer.

The orthodox theory of God as a powerful man who lives "somewhere" known as the kingdom of heaven, sending pain and disease upon his subjects, is not satisfactory to the intelligent mind that wants to understand the reason for existent facts. It is evident that we suffer because of sin. What is sin but the transgression of law? and the law is that which controls the manifestation of life. It is of this law that we need to obtain knowledge, that we may not sin—transgress—through ignorance; and having obtained knowledge, apply it practically to our own upliftment that we may become able to help others.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Which may be said in lesser degree of all who give themselves to the service of human life, that it

may be drawn up from its degradation and made to show forth its power of unfolding into the conditions of purity and peace that follow the understanding and application of the law of life.

In gaining a knowledge of the laws of our being we can find no one theory that in every detail will suit each need: but given a foundation, one may so build that the structure of body and mind may become orderly, harmonious, and in unison with the laws that govern its action and reaction. This foundation is the sex function, and an understanding of the laws that control it will enable us to build a very heaven of beautiful conditions on earth. This is true, whether of the natural life—the generation of other physical bodies from the parent body—or of the supernatural or regeneration, where the creative power of the sex function is made to reproduce in its own body the higher mental and physical conditions that show forth in thoughts, children of the brain.

Into this part of the nature spirit—life—descends and is embodied, and God become the servant of all.

In the "natural" sphere of life, desire, mental and physical, and all forms of suffering are induced by wrong sexual habits. The whole race is subject to conditions because of ages of ignorance on this subject; and generation follows generation, only to learn through deterioration and suffering that there is something wrong at the center of being, which must be made right. Man has fallen lower than the animals in his use of the God power which would make him—instead of a grovelling, disease cursed creature "who is all his lifetime in bondage to the fear of death," and other conditions—a grand being who could walk erect, clothed in the conscious power of Yahveh.

In the life of generation the understanding of the law of heredity when applied to human offspring, would be an incentive to many fathers and mothers to live lives of chastity and reverent dedication of themselves to the highest, holiest ideal, ere they dare to use the creative power with which they are endowed; for upon them devolves the sacred charge of reproducing, perpetuating, only that which is *best* within them, and preparing a mind and body that may serve a soul devoted to the deepest science and purest art of which the cycle will permit.

Another responsibility devolves upon those in charge of children; that of teaching them to *revere* the creative—sex—power within themselves, that they may obtain a sense of their own

possibilities, and not ignorantly or wilfully pollute the very fountain of the life forces.

A new race would people our land if the fathers and mothers would awake to a knowledge of their sacred obligation. Existence is a curse to thousands because of conditions that they inherited, and which they do not know how to overcome.

The sense of sinfulness that is an ever present consciousness to some of our best men and women is caused by the soul's knowledge of this vital wrong against itself, on the part of the physical mind and body. They are living the best they know, so far as exterior knowledge is concerned, but underneath lies the pollution of the life center, and the soul cannot rest until the wrong is rectified, and all the powers of mind and body giving into her keeping.

One who feels this unrest of the soul, ever in quest of that which it cannot find, crying out for the "water of life" and the "bread from heaven" that it may never hunger or thirst again, may enter the narrow path that leads to life eternal. It is often the case that this starved state of the soul is the cause of a diseased mind or body: and while attaining control of the sex function, that it may no longer waste the vital substance, but with it nourish the soul, there are many other things to be overcome.

One of these is *fear*; whether it be of pain, poverty, death or other ill "that flesh is heir to." In each mind where self study begins, will be found an underlying fear of something that may befall body or mind, which must be searched for and eliminated from the consciousness. "Every heart knoweth its own bitterness" and for each is the trial that will search the secret depths and bring the inward thoughts to judgment. Love for the creative power and its most perfect manifestation will give trust in it as the omnipresent power of becoming all that is possible to the individual in his especial function, and "perfect love casteth out fear." We meet mentally the phantom forms our fears predict, and if we do not disintegrate them by the active love for attainment of better states or conditions, they meet us in physical form as experiences that we must make useful to us as "stepping stones to higher things" or remain in bondage to that which our fear has brought upon us.

We read of the Hindu adepts who out of nothing (tangible to physical sense) make a variety of forms appear, that are appar-

ent until they vanish into the realm from which they came; so we create states by our own thought power, that we perceive as literal conditions which we must conquer in the soluble—mental—state, or meet in the fixed as physical environment, that will hinder and cause suffering until mastered. It is easier to conquer these fears of evil before they become visible as entities in the outward form. Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." showing that the binding and loosing in the earth or lower consciousness, is also apparent in the higher or soul consciousness which is heaven. We who begin to go out into the soul realm may prove this by the sense of gradually lessening limit to our powers to see, hear and understand the experiences of that realm: these powers will increase in proportion to our ability to bind the animal (earthly) senses to our service. Fear weakens our control, and that which we fear is in reality our master. "His ye are whom ye serve"; and to fear any condition is to serve that condition—until it becomes unbearable and the yoke is thrown off.

Thus, much pain, disease and suffering are caused by fear of certain conditions, and consequent negativeness toward them.

When the sensation of pain is present in the body, seek the cause in mind. For instance, if the foot speaks of discomfort, pain, we may find the cause in a tight shoe, but that is not the first cause; for the cause of wearing a tight shoe lies in the mind as a thought of vanity, or fear lest the foot shall not appear well to others. So we suffer because we serve our own vanity or fear the opinion of others. In this case it would be mistaken kindness for a friend, supposing he had the power, to remove the pain unless he could also remove the vanity that caused it; for suffering in some other form would certainly appear to warn the mind of a blot upon its surface. Thus those who are wise will not hastily "treat" another for physical sensation that is unpleasant, unless they could say with the master "Sin no more, lest a worse thing come unto thee."

Through experience in mental healing it is found that neuralgia and rheumatism may be traced directly to angry, bitter thoughts, that are held in mind until they affect the body so intensely as to become in their turn causes of other disease. Thus, a fit of temper in self or others may cause neuralgia in the face which will affect the teeth, causing their loss; this

might cause indigestion and the whole body be subjected to inconvenience, while the will, exerted in self protection or to neutralize the anger while soluble, might have prevented all this annoyance and actual injury to mind and body. In such cases the attempt to remove the suffering or disease by either material remedies or the psychic power of another mind, is folly since the "overcoming" must be done by each individual for himself, and must deal with cause not with effect.

Fear of malaria, of any disease, will predispose the body to take on the conditions feared, since fear weakens and makes negative the will that should be positive to every undesirable state of consciousness. Anger, hate, passion, are expressions of force perverted, or turned into wrong channels. The will may realize the same force for good, when self-control is gained.

One mental healer advises when the mind is wrought up to a tense pitch of indignation, that it be turned upon some negative, paralytic person with the desire to benefit him: saying it will arouse him to new life and help him throw off the inertia that binds him. It is well to seek some useful vent for these storms of energy until they cease to appear as such.

The body and the mind that controls it are two planes of the same thing, the one soluble the other fixed, one positive the other negative. The body, being a battery, has two poles, the positive or reasoning brain and the negative or solar plexus: the latter being the seat of the physical senses or feelings, and the former the seat of intellection or power to reason upon: formulate, that which is felt. These correspond to the feminine and masculine qualities of life, and in the regeneration we shall find the two souls that are complementary, bearing this relation to each other: woman, through her magnetic power, drawing to her the qualities most desired, and pouring into the mind of man all the wealth of her nature: and he receiving this material and forming it into thoughts, which in return are like draughts from the river of life to her. This interchange is constantly transmuting the baser qualities to higher ones, and so each one, a power through the conserved life, becomes a life giver to the other; each in their appointed sphere of use.

Oftimes when two are legally one this harmony as to ultimates does not exist, and the force of her nature pours into his a constant stream of substance which she has gathered by virtue of her soul desires, that he can not formulate, because of a

different trend of ideals. He will then lack the material that he needs to insure success in his own special line of work, and she will find the fullness of her own nature turned back upon herself, and with no use for that which she has drawn to her, will often become sick in mind and body. Such conditions produce suffering in a thousand forms for both man and woman, and children born from such unions are apt to start in life under great disadvantages. In divine order, man and woman will supplement each other, and such harmony of purpose will result as must people the earth with a new race of beings, and bring to the regenerate a fullness of life now unknown.

—*Gertrude Love.*

REINCARNATION.

I sat at the close of a sweet June day
 When the sunset was flushed with gold,
 And I watched the stars come out in the sky
 Their silvery light to unfold,
 And I questioned the future, the present, the past
 Of my being so grand and fair,
 And I sought to know the voice of truth,
 Which awaiteth me everywhere.

'Child in the ages long ago,
 'When the stars their anthems sung,
 'When the glories God has prepared for all,
 'Were breathed first by mortal tongue,
 'You wove a web, with the shuttle time
 'And fashioned a home for the soul,
 'And you lived the part God gave you to do,
 'Until angel's your work did unroll.

'Then back to the mansions, grand and fair,
 'You passed for your time of rest,
 'And you learned the lore of the upper air
 'And answered your spirit's quest
 'Until again did the Master Grand
 'Place the shuttle once more in your hand,
 'And gave you the tangled ends to weave,
 'And bring back to spirit land.

—*Abbie A. Gould.*

KARMA, OR THE LAW OF RETRIBUTIVE JUSTICE.

[Written for the Esoteric.]

In the world of effects we see many causes in operation that produce upon the exoteric mind the impression that "whatsoever a man soweth" he can reap whatever harvest he chooses. False illusion! Do men gather grapes of thorns or figs of thistles? The outer or physical manifestation of life plainly proves to us that "Whatsoever a man soweth that shall he also reap," and how much more so is it in the spiritual realm?

We look around us and see inequality: the strong oppresses the weak, the cry of the widow and the fatherless ascends pleading not for mercy but for *justice*. Is it meted out? In our weakness we become pessimists, doubting the power that "tempers the wind to the shorn lamb," and in bitterness of soul renounce allegiance to our heavenly parentage, not understanding the ways (mysterious?) by which they are bringing from out of darkness and sorrow the light and joy of their presence.

We grow impatient because "the mills of the Gods grind slowly," but remember, "they grind exceeding small." As well try to evade the law of gravitation, and walk from the brink of a precipice into the open air, as to think of escaping the reward of our works. Before the great recompenser each soul stands alone, like the sensitized plates of the photographer receiving the indelible impression upon the prepared surface: so whichever way we turn our thoughts and desires, deep engraven on the soul are the reflections from the outer world.

If we project an inharmonious thought toward another, and bring such soul under suffering, caused by the innate depravity of our own life, years may roll on and the wave of forgetfulness may seemingly have washed it from our memory, and the mortal may have put on immortality: but in this case usury will be re-

quired to the uttermost. This must be a blood atonement. The inexorable law of retributive justice will act. "Whatsoever a man [or woman] soweth that shall he also reap."

Let us not so much pity the victim; time will cure all ills, and injuries suffered will be blotted from memory's pages. But ah! what of the afflictor? True as winter follows summer or day succeeds the night, so true will recompense be meted out, and none can escape until they have paid the uttermost farthing.

This law is a mighty equalizer in the affairs of life; bringing all to the same level; respecting not wealth or station in its operation; yet dealing gently as an angel with the transgressors of its mandates, asking only that what is given be returned with usury.

When the death warrant was read to Bruno by an officer of The Inquisition, he replied, "Your warrant gives you more consternation than it does me." Spiritually illuminated he saw and felt that whatever afflictions they could bestow upon him, greater ones were in store for the inquisitors; and in this spirit he passed up higher, without a sign of wavering in that indomitable soul.

The consciousness of a good deed done or thought felt is its own reward, and such thoughts or deeds are as sure of meeting recompense as the opposite is of compensation. This has been the only consolation, the "Balm in Gilead" for many a weary and worn soul that has given their all, their life, as a blessing to their fellow beings. Not understood, even rejected by the ones their labors were benefiting—and many times the cry of "Crucify him" has been the only earthly reward—but with a consciousness that the final verdict will be to their justification and recognition, they can steadfastly pursue their course, possessing a peace that cannot be taken away.

The conscience may be so benumbed that apparently no impression is made upon it by wrong acts, but the impression is still there, though unseen, and will be made manifest when proper conditions are developed.

Knowledge of the fact that each soul must, to a large extent, bear its own burden, although sympathy may extend the helping hand, confirms the truth of the personal responsibility of our acts. Divine forgiveness is a myth and an illusion used to

cover the acts of injustice to fellow mortals.* Praying to God to forgive an injury to another does not recompense the injured one.

As from the apparent chaotic condition of our material world has been evolved the more orderly development of the present time, so our present acts, however trivial they may seem to the outer senses, are means that are working to an end, which is to blight or better our life.

Value received is written upon the tablets of the inner soul, and each individual entity will be taken for what it is worth.

In this mint and assay office it is impossible to pass any counterfeit coin, however artfully manipulated to represent the genuine. There is no stealing the wardrobe of our neighbors to make a respectable entrance into that realm of heavenly conditions, where neither praise nor blame will weigh one atom in the verdict of the grand jury.

This plea of ignorance of this divine law can not be entered as a justification of its violation, or be allowed as an extenuation for a mitigation of sentence. For they that are good, deal justly, love mercy, and walk humbly before their God, shall come to the resurrection of life, and they that do evil to the resurrection of the judgment.

Oh the depth, height and unfathomable immensity of that love manifest in the character of the divine Nazarene. "Father forgive them for they know not what they do." How faithfully this is depicted in Muncasky's "Christ before Pilate." The howling mob, the fear depicted on the countenance of Pilate, the calm, serene self-consciousness of Jesus. "Wist ye not that I could pray to my Father and he would send me ten legions of angels?" was a proof of the mighty reserve force that could be brought to bear if necessary for the protection of his life.

* We do not believe our brother wishes to be understood that there is no forgiveness under any circumstances, as some may interpret these words to mean.

We believe that there are conditions under which sins are forgiven and the penalties turned aside. But under the law given by God (that never changes) to Moses, if they took away aught from another by fraud or injustice, there was no forgiveness, unless they returned fourfold: but if they sinned against the law of God, where another was not directly affected by it, there was forgiveness. And so we believe under the teachings of Christ, brother may forgive brother, and when one who has sinned in his own heart and desires, turns and repents, that is, changes his mind, and rectifies the error as far as within him lies, the consequence of that sin will be forgiven and commuted.

Why it was not used is beyond the power of my finite mind to comprehend. Doubtless for a wise purpose, as the records of all Messianic movements show that it seemed necessary for the awakening of the minds of mankind to the importance of their mission, that they should be immolated upon the altar of public opinion and in many instances suffer martyrdom. The lamented Lovejoy fell with his face toward the mob, pierced with many bullets, for no other cause than his manly denunciation of the terrible crime of human slavery. But it needed the martyrdom of such souls to precipitate the day of judgment, and that it came in a manner terrible in its effect is well known.

Let the nations of the earth prepare for a strict balancing of accounts, for the voice of the oppressed and robbed of earth has been heard, and justice will yet be meted out to them: it may be through convulsions that will shake the foundations of the social structure "For vengeance [judgment] is mine and I will repay saith the Lord."
—*Hamilton De Graw.*

ASPIRATION,

Break, ties that bind me to this world of sense,
Break now and loose me on the upper air
Whose skies are blue and that fair dome is fair
With prophesy of some unknown, intense,
Undreamed of rapture. Ah! from thence
I catch a music that my soul would share
With its strange sweetness, and I seem aware
Of life that waits to crown this life's suspense.

I see—I hear—yet to this world I cling—
This fatal world of passion and unrest—
Where loss and pain jeer at each human bliss,
As autumn mocks the fleetness of the spring,
And each morn sees its sunset in the west—
Break, ties that bind me to a world like this.

—*Louise C. Moulton.*

"Evil thoughts harbored, like obnoxious weeds grow fast and rapidly generate others of their own kind; they also bring a cloud before the spiritual vision, and prevent the entrance of divine wisdom."

CREATION.
FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.

GENESIS, CHAPTER I.

Verse 26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Verse 27: "So God created man in his own image, in the image of God created he him; male and female created he them."

Verse 28: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Verse 29: "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."

Verse 30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

Verse 31: "And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day."

To evolve the Mammalia from existing types was indeed a great, and must have been a prolonged work. But to create the Human Soul in the image of its Maker, and clothe it with animal

form to suit the surroundings, might well be called the finishing touch, the master-piece of the Great Cosmogonic Work.

The description given by the Prophet of this last but greatest work, conforms well with the preceding narrative, and shows that it must have come from the same observer.

The great architect of the universe describes the design, and then he does the work, and the result is satisfactory. There is no clay rolling, no experimental moulding, no finishing touches required, no unknown quantities to be dealt in. The image is the image of its maker, only of finite dimensions, and possessing finite power.

That the work here accomplished referred to the immortal soul instead of the mortal body is not to be doubted for one moment.

Had it referred to the human body alone, there was no need for a special work of creation, as many of the mammalia in physical form and features approach closely to the figure of the human being, and a simple work of evolution was all that was necessary to transform the highest grade of the monkey species, into the lowest known grade of the human species, so far as animal form was concerned. On the other hand the soul of a divine made man, is an entirely different existence from the soul of a beast, not differing so much in its natural form, however, as in its spiritual essence.

We have seen that the essential difference between animals and vegetables, even where they appear to approach nearest each other in the waters, is due to the mental act of consciousness; and that owing to that, the dividing line of existence is such as no evolutionary forces of nature can cross without the creative act of an Almighty Being.

And Moses tells us that a creative act did take place. Now, again, although he saw the Barbary Ape and the Orang-outang, and other species of animals closely resembling man in physical appearance, still he says again, that a creative act was necessary to produce man after his kind, male and female; nor does he say that man was made after the image of the monkey species, but he distinctly says, man was made after the image of God the Creator of the Universe.

Hæckel, and probably Huxley and that ilk, would fain make us believe that it was some audacious Barbary Ape that created the Universe, and in trying to make a companion for himself

made a man, hence the resemblance. But no, the great prophet asserts that man was made after the similitude, or image, of that great Being who by his spirit and expression of his will or Word as it is called, brought out of the abyss of darkness the glorious light, and transformed it into the various energies which adorn and enliven the face of this fair creation: who by the feat of his will created animal life, and animal sense with its attendant consciousness, and last but not least, gave to the world a counterpart of his own great and glorious existence.

Now comes the great crucial test of the truth of the Mosaic statement, that man was created, or produced from no existing types, or the truth of the Darwinian statement, that man like all other animals was simply evolved from an existing type of animal.

So far as the physical appearance of man is concerned, the Darwinian theory of evolution is no doubt the correct one. It was really unnecessary for the creator to create the only difference which we find physically between the monkey and the man: and so far as the mental difference is concerned, the evolutionary forces of Nature were sufficient for the purpose.

Body and soul is what constitutes the brute, but we hold that man is constituted of body, soul, and spirit. The spirit therefore, must have been the created portion of man that bears the resemblance to its creator. Now what do we know of the Human Spirit? and what do we know of the Divine Spirit? The brute has a body and a soul. The soul of the brute was created and derives its existence from other than the chemical or evolutionary forces of Nature: its soul has an immortal existence of a different essence from that of man, or God—but just what that essence is, science has not yet determined.

The vegetable depends for its existence, structure, and vitality, on the physical and chemical forces of Nature. The animal on the other hand, while also depending on these for its structural, and vital existence, depends on something else, something essentially different, for its consciousness, or its mind or soul.

We know the *modus operandi* of the senses, the nerves, their action on the brain, and the reflex action which constitutes mind, or mental process; how the prick of a pin on the skin of a healthy person, sends a current of a peculiar kind along the nerves to the brain, and there produces a certain sensation. The same pin on the same skin may produce an entirely different

sensation; the one may make the animal use a great big D, the other may make it burst into uncontrollable laughter. If you prick a blubber fish with a pin, it will swear as much mentally, as Haeckel would do if he sat down on the upturned point of the same pin at an academical dinner party. If you prick an anemone, or a sensitive plant, there is a physical action and reaction, but the plant does not swear mentally, it is not conscious that it has suffered pain of any kind. It acts and reacts as the loadstone in pointing to the North, but like the loadstone it is not conscious of the act. Hence this mental state of consciousness, constitutes a difference between the vegetable and animal kingdom, that no evolutionary force of nature can bridge, so far as science has yet demonstrated.

Now the difference between man and the brute is also of such a nature as cannot be bridged by any of the evolutionary forces of Nature. The consciousness of the brute is of a simple kind, and in the higher types may become more complex by evolution, due to constraining circumstances, or the direct interference of man; and all the other faculties of the mind may be more or less educated, and increased in power and scope; and they may approach so close to man that the dividing line may be said to be one of degree, not of kind. But that is not where the work of creation came in.

Man was created in God's Image, hence he must resemble him in his constitution.

Now God is a Spirit, infinite, eternal, unchangeable. Man must therefore have been created spiritually after that image, but finite in dimensions, finite in time, and finite in power.

Mathematicians will tell you that infinite space can have no boundary, hence it cannot have figure, or image: but surely we can excuse Moses if the ancient language of the Hebrews should not have had words adequate to express just what was intended. Image clearly conveys the idea of form or figure, but we do not believe that Moses meant that meaning to be conveyed.

The idea was that man in being created different from the brutes, was endowed with a spiritual essence, apparently similar in nature to that of its creator.

Now let us see how man differs essentially from the brutes, and let us see if these very essential differences are not those traits in man which bring him nearer in appearance to the Divine character. A brute is conscious of his existence, but he

is not conscious of that consciousness. He knows, but he does not know that he knows. Now simple consciousness is derived through the mind by the senses. But what sense supplies the knowledge of that consciousness? Must it not necessarily be a spiritual sense? A brute is entirely controlled in its actions by outside motives and internal desires. Man on the other hand may manufacture or create his own motives, and therefore may regulate his own actions by his own will. He may, in fact, act without desire. The brute may acquire an affection for its master or some one who has been good to it, and sacrifice itself for the object of its affection, but as it does not know that it is making a sacrifice, its action is entirely mental; but a man who sacrifices himself for another, knowing that he need not do it, acts from the spiritual freedom of his will. Some have thought that man only differs from the brute in his intellectual power of mind, in his reason, and his imagination, but such is not an essential difference, it is a difference in kind, capable of being evolved. All animals have more or less reason, all have more or less imagination, else Balaam's Ass would never have seen an angel.

But the essential difference between man and the brute is the divine spirit, the noble aspiration; that faith in God which distinguishes a man of God from a man of the world, or a man of the devil: that which distinguishes the self sacrificing spirit from the selfish, malicious, animal passion, which sometimes goes by the name of spirit.

This seed of the divine spirit has been implanted in the most highly developed animal, and that animal was called man. It was planted pure and perfect but infinitesimal in its dimensions and power, and it will take millions of years yet before it becomes sufficiently developed to become self-evident to science. It is like all others of God's creative acts: it is started as an infinitesimal germ to be further evolved and developed as the ages roll, until it comes to its full maturity. Just like æther, and the animal soul, or consciousness, it has an infinitesimal beginning, and, like them, it will in time evolve a higher and a more complex organization, until it becomes so highly developed in man, that the man of today will differ from the man of that period, as the Sea-blubber or the Monera differs from a Barbary Ape.

Just now, even after seven thousand years of natural develop-

ment, and spiritual interference from time to time in the form of prophets and men of more or less divine origin, and a visit to the earth of the Divine Word to help to put us on the right track, to help draw us nearer to the Divine influence, to help alienate us from the downward tendency of our animal passions, to higher, nobler and more Divine aspirations, and so help to evolve a more spiritual breed: even after these seven thousand years of various vicissitudes, the development of the race has appeared more in the animal or mental development than in the spiritual or divine.

But seven thousand years is as nothing in the development of an essence. Look at the Aeons of Ages that must have elapsed since the creation of the first germ of animal life or consciousness, in the waters of an ocean that existed before the old red sandstone was deposited; before metamorphic action transformed the soft precipitate of the Cambrian into the roofing slates of the Silurian, and before volcanic action had yet transmogrified the face of the fair earth into a blazing heap of ruins. Who will tell the millions of years it must have taken the ocean to denude the silica and iron oxide which constitutes the old red sandstone. To that we add the Carboniferous, and its millions of years, the Permian and its millions of years; then through the Lias, the Oolite, the Greensand, the Chalk, to the Boulder Clay, and Glacial drift, when the animal race had reached a point of development such that a new creation could be introduced, to take the place of Lord of All.

Now if it was necessary to measure time by millions of years, from the creation of animal consciousness and animal life until that life and that consciousness had reached its maturity; who will deny that it may take millions of years to bring the germ of divine consciousness to that state of maturity where it can be said that man is truly a divine creature, the very image of that great Being who maketh his suns to shine on the evil as well as on the good. But we are told that the God-created man was a different type from what is now in existence, that he was created free from pain and death, and did not know good from evil.

There is no doubt that the story of Adam and Eve in the Garden of Eden is part of the traditions of the Hebrews, in existence long before Moses saw the vision of creation. The theory, the philosophy, and the narrative all differ materially

from the statement given by Moses of the work of creation, which, as a vision, ends with the seventh day, when Moses entered his clairvoyant sleep, and saw the peaceful face of Nature smiling with beauty, and the Spirit of God at rest. He awakened with the suggestion fresh in his mind that God had implanted,—Six days ye shall work but on the seventh ye shall rest in imitation of the great Creator.

And now to conclude, we think the patient reader will agree with us, that the six days vision that Moses saw of Creation, is, so far as science knows, a clear description of the course of that work as seen by him, and that it is as correctly and truly described as the language of the period would permit, and that it was not possible for man to know by scientific research, until a few years ago, many of the great truths which Moses saw and so correctly describes. That there are others which transcend the power of science to determine, but that the latest researches of the most gifted Naturalists, notably Pasteur and Tyndal, in the fields of Biology, go far to show that Moses' vision was correct, even on these most difficult of all natural problems. Therefore, kind readers, you may take the first chapter of Genesis to your bosom and rely on it implicitly as a correct statement of the course of Creation.

—*Robt. Stevenson,*

(To be continued)

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Boston, Mass., Nov. 5, 1892.

Mr. Butler,

Dear Sir:—How anxiously I have looked and waited for those Machine Shops to be in full operation, and the "Scientific articles" therefrom, etc. But this seems a world of disappointment altogether.

I would like to know if you think there is any connection between the present exodus of the Jews and the cholera, and Chapters xxx. and xxxi. of Jeremiah.

Yours Fraternally,

G. Soul.

Our Dear Brother:—As to your question concerning the exodus of the Jews, and the cholera, I will say that I be-

lieve the exodus of the Jews is a beginning of the fulfillment of the chapters you quote. While the cholera may be the beginning of many troubles that are coming upon the world, yet it is hardly a beginning, considering the many, and much greater troubles that are just before us. We believe the elements that will bring about the final great troubles spoken of throughout the Prophecies, are now rapidly taking form.

There are two powerful instrumentalities working with great zeal, which we believe are destined to overthrow everything now called American civilization: and probably everything that is known as Christian Civilization throughout the world.

There is this point in the 31st. chap. and the 12th to 19th verses, which shows that this does not belong to Judah, but to Ephraim. The prophet said, "Ephraim is my first born," and it has been thoroughly proven by several prominent authorities that Ephraim and Manasseh, were the leading tribes, especially Ephraim, which took possession of Europe a few hundred years ago, and that the two branches, Ephraim and Manasseh, were known as the Teutonic and Celtic (or Keltic) races. And it has also been proven, I think beyond doubt, that seven eighths of America's population comes from these two bodies. Therefore, we have a right to claim that prophecy as belonging especially to us as a people. We believe that the great salvation referred to there, while it will come to the Teutonic and Celtic races as a most terrible stroke of destruction of all their property, hopes, pleasures and desires, yet the ultimate will be in accordance with the chapters under consideration. But the prophet Zechariah xii. 7, says, "Yahveh also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." From this and several similar quotations, it would appear that it is the will of God to save Judah and make him a nation, before Ephraim—or as frequently put, Jacob—meaning the whole of the ten and one half tribes of Israel. Notwithstanding believing that this nation is the specially called out people, composed of Jacob, yet they are now serving "Baal" viz: "tables"—"mammon," and are not serving God. But Judah's exit to Palestine is the immediate precursor of what is called by Jeremiah xxxvii. "the time of Jacob's troubles"; and he adds "but he shall be saved out of it," and we believe that that time is in the immediate future: for all these prophecies must, ac-

according to the revelation made to John on Patmos, have a culmination within the limits of seven years. It is a peculiar fact that throughout the scriptures there is a marked distinction between all the prophecies that pertain to the crowning ultimates or the kingdom of God on earth, and the national glory of Judah; and while we have not the time or space here to give the arguments or show the quotations proving this, yet we are convinced from our studies of the question, that Judah is to be made a nation first, and will probably occupy Palestine again.

While this is going on, Ephraim, or Israel as they are frequently called, the ten and one half tribes which are now known as the christian world, will be broken as nations, and the most highly developed and purified souls among them will receive the Esoteric culture, and will come out from among the masses and organize a nucleus of the new government, which in its ultimate will be God's government among men.

There is a general misunderstanding among Bible students with regard to the tribes of Israel. The whole twelve tribes are called Israel in the Bible, but the Bible makes frequent reference to Judah and Ephraim. This is evidently because God had a special purpose in separating the nation and giving them distinct conditions for development and culture, and when the Babylonians and Assyrians invaded Palestine, they carried away ten and one half tribes of Israel into captivity, but left behind Judah, Levi, and the half tribe of Manasseh. Afterward these were known as Judah, being amalgamated as one, called the house of Judah, and the former body was called the house of Ephraim, and frequently the house of Israel, as if the house of Judah was not Israel. Some years after the ten and one half tribes were taken into captivity, the house of Judah was captured and taken to Babylon; but under Cyrus, King of Persia, Ezra the priest was allowed to take Israel, and return to Jerusalem and rebuild the Temple. They remained in Jerusalem for about forty years after the advent of Christ. Jesus in his physical body never saw the ten and one half tribes that were first carried into captivity and lost among the nations; but Jesus said to the house of Judah in Matt. xiv. 24, "I am not sent but to the lost sheep of the house of Israel," that is to say, I was not sent to you, Judah; although to you I have come, but I was sent to those lost tribes of Israel. For if we give him credit for knowing all things, especially concerning his own

mission, then he knew full well that Judah would not accept him or his doctrines, which they have not done, but that the lost sheep of the house of Israel (ten and one half tribes) would do so. And now we behold spread out before us the whole "christian world," who are indeed the lost ten and one half tribes.

Ed.

Jacksonville, Fla., Oct. 11, 1892.

Mr. H. E. Butler,

My Dear Sir:—I would be pleased if you would give me your interpretation of the following dream which I had last night:

I was standing on a high cliff, upon the sides of which trees were growing. About one hundred feet below ran a rather turbid stream, so rapid in its current as to resemble Niagara's rapids above the falls.

From the top of the cliff people would now and then jump, trying to fly by waving their arms like wings, but some stuck in the branches of the trees part way down, and others fell in the stream and were carried down the current.

It seemed as if a voice said to me, "Jump off into the air, and fly." I sprang off, seeming to feel no fear, and although I did all I could to fly, I went almost to the water, and then began an ascent, working slowly upward, until I was going up a mountain side, bare of all vegetation, and looking like the Rockies. I was not able to get more than a foot or so above these rocks, and at times even touched them with my feet, but as I felt that I must give up and stop, I exclaimed, "I will, I will, I will," each time making all the exertion I could.

At last, near the summit, I passed through a sort of village with such narrow streets that I could hardly move my arms enough to keep up the flying motion. The people tried to stop me at times, but I said "I will," and went on just above the ground.

I soon passed this place, and came to the edge of the cliff and down below was a lovely valley, with green hillsides sloping up into a magnificent grove. I sprang off this summit, and flew through the air, alighting at the beginning of the grove. I saw people in one direction seemingly having a picnic. At the other end of the grove was a group of men of dignified aspect, clothed with long white robes. I was attracted to approach

them, and when about fifty feet away, the one who seemed to be Master among them (and who stood on a slight platform elevated above the rest), looked toward me, and I stopped. He then made a series of mystic signs, which I was able to reply to in like manner, though never having learned them before.

At last he made a sign which I did not comprehend, and could not answer. He then said. "Why do you come here?" I replied that it was to learn of them. He said, "Do you wish to know more for the good you can do with it?" I said "I do." He then said, "It is well. You shall know as you are fitted to use further knowledge." He then turned from me, and he and all the others went through a door which was hidden among the trees, and disappeared, and I was left alone among the other people, who came up wondering what all this meant. I did not reply to their many inquiries, but walked away with a feeling of disappointment in my heart, but with a feeling that I would keep trying until I did know.

Yours Sincerely,

"A Seeker for Truth."

Ans. While the above letter is peculiar, every one has visions peculiar to their own organism, and suited to make the proper impression upon their minds. Many there are that start for knowledge but have not *will* enough to carry them to where it is attained: and Oh how many lodge in the branches of egotism, and many more fall into the rapid waters of generation. But he who has taken the name of God, "I will be what I will to be" can, by the power of that Will, go even to the door of the sacred portals and obtain knowledge from the wise. Now while this brother was not conscious of having received the instructions, and was disappointed in his feelings and thoughts on his first appearance at the door of the Temple, yet, if he perseveres, he will receive all that his soul desires. But it will distil like the dew upon the consciousness of the soul, so gently and sweetly he will not be conscious but it arises from his own mental capacities. And when it has thus worked out within him, it will be his own knowledge and not like that derived from the teachings of another—which is only borrowed. O the potency existing in the words "I will, I will," to one who fearlessly moves forward in the right. *Ed.*

Denver, Col., Nov. 21, 1892.

H. E. Butler,

Dear Sir:—I have several friends who have passed the menopause who have yet hoped for regeneration, but, as one of them said to me with despair in face and voice, "If Mr. Butler's answer in Nov. No. page 238 is true there is no hope for me; for my menses stopped naturally before I ever heard of his teachings; and I have hoped and believed that I could regenerate—but now all hope is gone."

Your answer to question two would lead one to believe that, as long as growth or progress—spiritual or mental—could be perceived, the reproductive function is not dead, but latent on the material plane or in the power of reproducing one's kind, and active in the higher planes. Is that correct? If the power of reproduction is really dead, does one lose all desire for mental or spiritual progress?

What would you advise in regard to being guided by Astrology? If one puts off doing on this or that day because the planets were unfavorable, would one not become a mere sport and plaything of conditions? Now when one puts their entire faith in a Supreme Guidance and is exalted through that faith to accept fortune as it comes—the good as blessing, the bad as necessary discipline—one grows in strength and beauty of character. But to fear this or that disaster and not know how to avert it, that's the trouble. If one through knowledge could avert it there would seem some use in it. Yet that astrology is wonderfully correct I do not question.

With warmest faith in your best success, I am, as ever, your sincere friend,

S. M. L.

Dear Sister:—I am a little surprised at what you say of your friend having lost all hope of attainment because she has passed the menopause, for I have often referred to the possibility of restoring or resurrecting the life creative functions. The private circular referred to in *Practical Methods* is especially intended for that purpose.

The decline of old age is the period in which the soul gathers itself together and reorganizes its memories; that is, all that it has been preparatory to its exit to that sphere of existence to which it belongs: for by virtue of one's habits, acts, loves and sympathies of this life, the soul gravitates into the soul world.

that they have created, where divine justice will mete to them all that they have earned, even though it be necessary for them to return to the world, take on a child's body, and live out another life.

As to questions about Astrology: It is very useful to the wise man or woman, but to those who are foolish enough to sit down and not try to overcome circumstances it is a great evil. A person living the regenerate life can really rise within themselves above all evil influences of the planets. But as God through his mind organs (the planets) governs the actions, thoughts and feelings of all flesh that is under the influence of evolution, all the dealings of the regenerate person with the rest of the world will be affected by the action and thought toward them of those under the law of evolution. Therefore, a correct knowledge of Astrology is very useful to those wise enough to use it. It is a very good servant but a poor master. The great trouble with Astrology is that there is not a correct Ephemeris in existence, for the reason that the exact lines dividing one sign from another are not known. Another difficulty is that the positions of the constellations have changed relative to the signs—one whole sign and part of another—since Astrology was a science. This change has made very many errors in all books upon that subject for personal use.

We believe the time is near when some regenerate man will develop the capacity to reorganize and simplify that system and make of it a true science: and for the higher order of civilization that will then exist it will be one of the most valuable sciences in the world. *Ed.*

Several persons have written us that they are truly interested in *The Esoteric* but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: Any person sending us three dollars and two NEW SUBSCRIBERS, we will (if they so state their object) send them the magazine for one year. But it must be two new subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventyfive cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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[No. 8.

CREATION. FROM THE STANDPOINT OF A SCIENTIST.

GOD'S WORK OF CREATION.

The seventh day.

And God rested from all his work which he had created and made.

We have seen that God's work of Creation or six days work was of three kinds: First, mere direction; by word commanding spirit; where the word LET is used, that is a case of true evolution according to Darwin and the Scientists. Second, interference: where not only the word and spirit, but also Yahveh (the I will that I will) acts in the production of the phenomena, when the word MADE or MAKE is used; and when the new production is not only a change of form but also a change of condition, as for instance, light may be produced by a continuous acceleration in the wave motion of the æther in one plane, and that would be an example of the first kind of work or true Evolution of the Scientists. But to produce a similar vibration in the same æther at the same time in a plane at right angles to the other, would not be evolution, and could not be produced by any law of evolution that science knows at present, but could only be produced by the interference of a power possessed of intelligence, and acting by design or skill; and as we have shown already in the case of the Firmament, where the work was of that character, it required a much greater power to perform the work.

Now, although Mechanical Science has solved the problem of transforming work or motion in one plane, into work or motion in another plane at right angles to the former, will any mechanic tell me that it can be done without interference?

or that it can be done without intelligence? or that it can be done without increased power? Now, if it requires an increase of anything to produce the change, that increase must come from some source, and the result can no longer be ascribed to pure evolution, but to the source from which it receives the power necessary to make the change; and therefore we can safely say without any fear of contradiction, that the source from which Moses saw that power drawn was the only available source at that time and for that purpose.

Third, Creation: This work is one of a different character from either Direction or Interference, and Moses says that he only saw it used or performed on the fifth and sixth days: on the fifth day in creating animal sense or consciousness, on the sixth day in creating spiritual sense or consciousness. Although Moses does not put it exactly that way in our translation, yet he says God created the animal on the fifth day, and the only thing in the animal which is essentially different from the vegetable, is true feeling or consciousness: and the only distinguishing attributes of an essential character between man and other animals, is the spiritual power or Will—the only part of man which can truly be said to have a likeness to God.

But was a work of Creation really necessary to produce a living likeness? now Moses says God said, "Let us *make* man in our image"; and again he says, "So God created man in his own image." As we have already shown, wherever a new essence was produced then the work of creation was indicated. If the use of the word creation in this account of the Genesis of the Universe is authorised, and is not a mere interpolation, we must regard the ego of Man as essentially different, although bearing a likeness to that of the ego of God. We look upon Yahveh as the ego of God, where the word God includes The Father, Son, and Holy Spirit, or The Triune Being; and as such, Yahveh or The Father must be entirely and essentially different in substance from any part of his creation; just as or analogous to the ego of man in his works. As the ego of man cannot pass into any of his works, neither does the ego of God pass into any of his works, otherwise all would be God. Now according to Moses, God must always be essentially different from his works, and I don't think that even science with all her experimenting has yet been able to find God in any of his works, so that in

this last and most trying test. The Great Prophet still remains secure in his impregnable fortress of truth.

Now, as we have shown, God's six days work was carried on by Evolution, Interference, and Creation, and then he stopped working, which Moses or the translators call rested; and I have no doubt that it appeared to Moses as if God rested. Moses' narrative throughout is one of appearances, for which Science cannot blame him so long as we hear Huxley say the sun rises.

Now if Moses is correct in the statement, that after the creation of man God stopped working, we would expect Evolution, Interference, and Creation also to stop, so far as Yahveh or the Ego of God is concerned.

Now is it not a remarkable coincidence that although science has searched high and low, far and near throughout the depths of space, they cannot find one bona-fide case which they can trace directly to the work of God. They have found hundreds of comets emerge as from their birth, yet the ellipticity of their path shows their periodicity. New stars have blazoned into sight as if they had just been made, but the trigonometrical measurements gave them such distances that their light may have taken more than seven thousand years to reach the earth.

The more we search the more certain we are that God no longer works through his ego, but by the agents he has appointed, and the laws he has established. He has performed his work, and delegated his power, and rests satisfied with the result, and enjoys his sabbath: and it will be very difficult for the scientists to prove that such is not the case.

So little are they able to discover his working now that they are mostly informists, and rest satisfied in the unwarranted assumption that as things are now, so they have been, and will be throughout all eternity. Like the inhabitants of Sodom and Gomorrah, they cannot be led to doubt the evolutionary constancy of progress, until the end comes, when they and all their works are destroyed together. The only retort the Scientist, Agnostic and Atheist can make to the fact that God no longer works, is, "Then why do you pray for his assistance?" But they forget that one of the established laws of God in Nature makes success depend on the earnest desire: and,

"Prayer is the soul's sincere desire, uttered or unexpressed,
The motion of a hidden fire that lingers in the breast."

If we know how to, and can induce unto ourselves a heavenly influence without reducing the supply from the main source,

then we alone are working, not the source from which we receive our supply; and even if our prayer be answered in a seemingly miraculous manner, there is no proof that it was necessary for God to work so as to answer our prayer. We believe that God by his six days work has already stored up sufficient energy in the universe to enable us to accomplish all the so-called miracles which have really been performed, and many more of a much more miraculous character, if we only knew the laws by which they are produced. So that while it looks almost a farce to say that God rested from his work on the seventh day, yet while the evidences of his six days work are all around us, we cannot now find a single case which can be directly traced to his immediate command, to his personal interference, or to his creative power, not since man appeared on the earth.

The work which Moses says God did during the six days, was a continuous work. It had a beginning and for aught we know it will have an end; and the laws which were brought into existence when the work was being performed, continue still, as sure evidence of the Great Creator's skill, and as an indecipherable record of the deep laid plan by which the universe was built.

Now Moses in conclusion says that God blessed the Seventh day and sanctified it, and the bigot will tell you that if such was the case, why do you who believe in it not keep it? But who has kept the record since man was created to prove to us whether Saturday or Sunday is the seventh day? But this History and Science tells us, that the observance of a holiday every seventh day is beneficial to the human race. Every year science is bringing forward more abundant proofs, and more reliable statistics to show that the health, strength and happiness of the individual are all advanced by the constant observance of one day in seven as a complete holiday; and that the very existence of nations depends upon the observance of this day. History also lends its aid to establish the fact that those nations and races who have failed to take advantage of their Holy day were accursed in their course, and ultimately consigned to oblivion, and those who observe and keep it have prolonged their existence, and are the leaders in human progress and the world's destiny. Now if science is only now demonstrating the fact that the observers of this day are blessed, and the non-observers are accursed, we should surely acknowledge the accuracy of a narrative which tells us four thousand years ago that God bless-

ed that day as a day of rest to man; and although the statement has been ridiculed and scoffed at by the most learned scientists of the ages which have gone since then, now that science is piling up overwhelming evidence of its truth, we should not fail to do justice to the great old Prophet; who in this sacred and glorious record, was simply the mouthpiece of Elohim to all the Ages.

And so ends the seventh or the complete period. A Creator resting from his works, looking on with satisfaction at the developing work of the various forms and energies he has evolved from the first created Æther; at the development and growth of the Animal Soul, and the Divine Spirit, in their struggle upward and onward toward the height of his own great Celestial Glory; resting like a great monarch on the throne of his glory, flashing a thought here, an idea there, which illuminates the whole page of a world's history. The great architect and builder of such a universe may well rest and enjoy the growth of such a fabric; well may he watch with radiant satisfaction the path of the rolling spheres as they vibrate around the sublime source of their natural origin.

And well may he enjoy the melodious music produced by the universal harmony of all creation. His work is done, but it is not yet completed. There is no end to the seventh day, ages may roll and Eons pass, but this like its creator is an everlasting work, that ages will not impair, nor time destroy. Transformations, evolutions, changes, developments, may appear to be going on, but to him they are parts of that great plan which with Eternity began.

—*Robt. Stevenson.*

(THE END.)

“Could we see the untold hardships,
Of the souls that struggle on,
Burdened with their grave misfortunes,
Around us, with us, in the throng;
Could we see the hearts of many
That we haste to call our foes,
Surely, hate would turn to pity.
And all other thoughts depose.”

—*Selected.*

MAN'S RELATION TO EXISTENCE.

FIRST PAPER.

MAN'S RELATION TO HIMSELF.

[Written for the Esoteric.]

The problem of life, or man's relation to existence, is that question of What, Whither, Whence and Why that has agitated humanity in all ages. In approaching this problem we must first consider that most intimate and close relationship of the man to his own inner or higher nature—the relation of the human to the Divine, as some would prefer it—then there is the social relation, his connection with his fellows in the family, tribe and race, and his relationship to the universe as a unit of life. Lastly we may consider the nature of that Power that sustains life, in its relation to the manifest Universe.

We may conceive of existence as having four dimensions: Time or the longitudinal, space or the lateral, and states and conditions of life as the height or depth. The fourth dimension is the Now and Here, the present or within of the cube: constituting the center of radiation, the point with reference to which the others exist, the key-note of life which must be struck before order and harmony can be realized. Only by thoroughly understanding the use and importance of this key can we make any progress in unraveling the mystery of life.

Life is NOW what it was and what it will be; life is HERE the same as in distant space, and all the different states and conditions of life are realized NOW in the Universe, and are potential-ly here in the individual.

The first three dimensions of existence are relative; the fourth is absolute, and that to which the others sustain relations. We cannot consider any one of these relations of man as wholly separate and distinct from the others, as they depend each on

the other ; but we will first consider the relation of man to himself, or man to his God as it is popularly expressed.

We find at starting that man has apparently a double nature. There is that outer personality which he conceives to be himself, which hopes and fears, desires and shuns, enjoys and suffers, and is concerned in the immediate duties and pleasures of life. Then there is that within to which all these emotions and actions are referred, which fills the position of an arbiter or judge ; that which the untaught call God, as being somewhat outside of and distinct from their own nature, but which the wise man knows to be something not separable from his own nature—a real center around which his Universe revolves. It is the relation of the outer personality to this inner center that we now propose to discuss.

We find that this sense of an inner center in his own nature, to which all outward acts and emotions are to be referred, is a product of evolution. For in the savage, while the outer personality is strongly developed, we find the sense of responsibility (of real individuality) very small, if not wholly wanting. His crude conception of Deity is of a Being wholly outside of and unconnected with himself, except by the most outward and superficial ties. The outer life of the senses is at high tide, while the inner life of ideal thought is almost nil.

But as man advances up the scale of evolution and civilization his conception of Deity is elevated and enlarged, and his sense of the immediate and intimate relation of that Deity to his own life is strengthened ; until, as we see in the most advanced thinkers, and men of the strongest inner life and thought, it loses its aspect of a personal God outside of his own life, and becomes an impersonal life-force animating all existence alike and becoming that center of reference which constitutes individuality, and is the real man as distinguished from the outer and apparent personality or ego. We hold these to be self-evident truths ; viz., that the power which animates and sustains existence is impersonal, impartial and unknowable save in manifestation ; that it is always the center to which all phenomena are to be referred in their last analysis ; that in its genesis as a primary CAUSE of manifestation it is a blind unintelligent force, but having the potentiality of developing intelligence and reason ; that the perfectly balanced and individualized MIND or Intelligence is the highest and ultimate product of creation or existence, that from which force springs and to which it tends.

We will go for our illustration no farther down the scale of life than the savage or primitive man. He is a child of impulse; in him Life is manifest in a pure but uncontrolled state or mere animal vitality; consequently, while capable of intense emotion and powerful effort at times, he is not capable of the concentration and long continued intelligent effort and adaptation of means to ends which mark the civilized man, and are the means by which he procures the adjuncts of civilization. In him, the reason or controlling power being small, the life is diffuse and exhausts itself in merely external acts and gratification. However, as reason advances from the rudimentary stage to a more perfect development, man becomes more and more capable of controlling his life-forces and directing them toward remote and ideal ends instead of exhausting them in too immediate gratification of impulse; and the manifestation of that force is lifted onto a higher plane and becomes mental and "spiritual" life instead of merely animal vitality. The savage first begins to restrain his emotions and adapt means to ends; instead of flaming up into useless rage in the presence of superior force, he restrains his anger till a more auspicious moment for revenge. Thus the instinct of self-preservation becomes the first step toward the acquisition of REASON, as it is really the underlying and permanent motive of *all* advance.

As man advances up the scale of civilization we find his power of self-control and concentration of energy becoming more complete. He gradually learns to subordinate the immediate pleasure arising from the gratification of the senses to more remote and ideal good. We find his conception of relationship to and inter-dependence on the rest of creation constantly enlarging; until in the highest order of minds a large proportion of their pleasure arises from mutual helpfulness.

The relations of man's double nature are those of the Ideal and Material—of the subjective or expressor, to the objective, or that which is expressed. These are the two extremes of Being, usually called Divine and Human. But in actual life we always find a gap left between the ideal and the expression, between the intention and the most honest and sincere performance. Indeed it is necessarily so, since the ideal can never be fully expressed in the material—else it ceases to be ideal. It is the realization of this gap or gulf between the two natures that ever keeps the conception a step above and beyond the most perfect expression. (this gulf between God and man, as it

is in popular conception) and has led to the idea of a mediator and atonement to bridge the gap. And it is evident that this is a true idea, however crudely expressed in the vulgar thought.

For if the gap between a pure ideal and honest intention, and the sincere expression or performance of the same (which must always fall somewhat short through the laws of resistance to force) be not filled, then arises pain and suffering through the operation of what we call Conscience; a sense of dissatisfaction and falling short of full performance or expression of the intention. This consciousness of short-coming is what constitutes sin—so-called. And that medium by which equilibrium is restored and harmony maintained is what is expressed by the Christ-idea, a mediation between and harmonizing of the two natures. This atonement is not the interposition of any person, or sacrifice of any outside factor whatever. It consists in the cognizance and assertion of the real (or Divine) self, and its ability to rise above and make good all deficiencies of outward expression, and its infinite capacity of expansion and adaptation to all needs whatever. The cognizance of this power is what is meant by "Faith," and its assertion we call "Will." But to him who is able to know and comprehend the Universe *as it is*, "Faith" becomes the knowledge of his real constitution, and "Will" the adjustment of a perfect balance and harmonious expression of the two natures. The relation between the two natures is not that of master and servant, nor that of son and father; neither is it that of teacher and pupil, nor yet that of companion and equals, but it partakes of the characteristics of all these relations. It is the perfect balance and free interchange and flow of the two natures through the Christ-medium, making an equilibrium and at-one-ment between the ideal and the material, between God and man, the subjective expressor and the objective expression.

The truth of this identity of the subjective nature of man with all that is conceived of as "Divine" must be apparent to the honest seeker after truth, on a careful examination. An object perceived presupposes something which perceives; and a little consideration will show that man *always*, in every condition of life, *instinctively* refers all that he beholds to something within himself as a center; in other words, he is *obliged* to regard himself as the center of the visible Universe he beholds. But as long as he refuses to recognize any but the outward and apparent he finds it impossible to do this without the greatest inhar-

mony and discord. It is like the old system of astronomy which took the earth for a center. Being obliged therefore to formulate some more perfect system, his conception first takes the form of a belief in a personal God, separate and distinct from himself. But as he comes to know and comprehend things *as they are* more perfectly, this idea becomes even more unsatisfactory and inharmonious than the first, if possible. Realizing at last, therefore, that he can never witness a perfect order and harmony in the working of the Universe unless he stands at the center, and baffled at every point in trying to locate that center without, he at last sees (what was perfectly apparent at first had he been able to perceive it) that the center can be nowhere else but the point at which the *Observer* stands. That he who sees is necessarily the center of that which he sees; that Life must be one with him who lives.

Man having thus at last perceived the truth that Life must center in him who lives, and that outside of him it has no center, stands at last on that firm basis of a Faith become knowledge, where reason balances impulse, where the engine is capable of using and controlling the power, and then knowing the truth, is made free from all illusion, error and suffering.

He then comes to see and know the eternal truth embodied in the old religious ideas of sacrifice, atonement, and justification. Having reached this point of harmony, where he is at peace with his "God", i. e. where the two natures are working in harmony, he stands for the first time free and independent and ready to commence the study of the Universe, or Life made manifest.

Nor is this centralizing balancing of the life forces a work affecting the inner man alone, for since it is from the inner that the outer proceeds, it necessarily follows that when the mind is whole the body must be healthy from that part alone.

But when we consider how intimate is the relation between outer and inner, and that with a soul diseased, a mind uneasy, a healthy body is impossible, we must see that a healthy body is a necessary corollary to mental health. It is true that man may have a healthy body and yet not *know* the Divine Self, but it is for the same reason that animals enjoy health through the unconscious control of the life-force over an existence near to nature. It is in that region of unsatisfied desire, lying between "Nature" and the attainment of the Divine, that all in-harmony, suffering and disease lie.

The nearer to Nature the man lives the more perfect the control of the Divine and the better his health; but it is independent of his *conscious* volition. Whereas what he wishes to attain is perfect *conscious* mastery of his own nature and resources. Therefore he who suffers in mind or body may well look to himself to discover the jar in the relations of the outer and inner. It is evident that in order to maintain the proper and healthy relation between the outward man and inward life there must be the most perfect honesty and fairness in the man's dealings with himself.

Since with the Infinite all finite things are equal and there is no respect of person, it follows that an unjust or injurious treatment of *himself* is just as much a cause of discord and disturbance in the Universe as the same treatment of his neighbor. Yet there can be no set rules of conduct given to govern the relation of men in each particular case, each must be able to decide for himself; hence the necessity for developing a most perfect reasoning judgment, and a fine intuitive sense of the "Eternal fitness of things." The course that man must pursue in such respect resembles that fabled bridge of the Mohammedans, leading from this world to Paradise over the abyss of Hell; it was sharper than a sword and finer than a hair, thus admitting of no swerving to right or left, and requiring all of a man's powers to cross. Yet as the righteous passed with perfect ease, so he who has the inward *balance* may pass with safety and ease the tangled maze of man's intricate relationship.

One of the greatest mistakes which men commit in trying to adjust these relations of outer and inner, is in going too far to the extreme of religion; becoming "Pious" rather than "Righteous." It is evident that if a perfect equilibrium in the working of forces (a control of cause with regard to effect) is the desideratum, that an undue preponderance in one direction is just as evil in its effects as the same thing in any other direction.

The Universe embraces *all* and is just as incomplete without one part as without another. Hence the man who becomes "too good for this world" or too "Pious" to endure the contact or cognizance of things in this life, while yet he is necessitated to inhabit a body and live in the midst of these things—is evidently more righteous and wise than the Power that places him in this position. He who looks upon anything in the Universe with loathing as wholly evil, and not capable of being turned to good, or not fit for his pure (?) gaze to rest upon, is right-

eous over-much, and this extreme is as evil as that which hugs to its bosom all iniquity because it is evil.

Those who deal wholly with the "Spiritual"—so-called—and refuse to admit into their calculation the "Material" theories of the Universe, are as much in error as those who reject all spiritual and cling wholly to the material.

"Spirit" is *not* a manifestation, it is that moving life-force which is manifest: and the superiority of one individual (or channel of manifestation) over another, is wholly due to a greater ability to consciously control and direct and concentrate that force toward a desired object—if the objects aimed at are on the same plane. So that an "Infidel" or a "Materialist" may really be far more "Spiritual" than a too sensitive church-member, who is as colorless and weak in positive force of character as milk and water. The Infinite is no respecter of person, and the name a man bears or the opinion he holds, will not prejudice the "Eternal Life" in its manifestations through him.

All the "Gods," "Spirits" and "Masters" of every grade, are but the channel of the expression of their life-force by means of qualities; and are more or less perfect and powerful, as they have more or less perfect control of its workings: being in this respect of the same nature and limitations as "human" beings. Therefore to become subject to them as "Sources" of that life which they manifest, or as intrinsically superior to him who cognizes them, is one of the greatest of errors.

Every man has that within his own heart and brain to which alone he should bow and owe allegiance. Spirit is not worshipped; it serves. And if it rules it is only through service, and because that service is indispensable to life.

There is no man but has the spirit or life force sufficient to all his needs, what he lacks is that reasoning mind to conserve, control, concentrate and direct that force so as to properly develop his Being. And the effort to concentrate and develop *more* spiritual power, faster than the controlling reason is developed, will always lead into the extreme of fanaticism, intolerance and bigotry. The waste of the spiritual life-force through the gratification of the animal passions, is to undeveloped humanity a blessing rather than a curse, since it prevents the concentration of an uncontrolled power, which like the steam in the boiler, is dangerous in inexperienced hands.

Man's relation to himself then, is that of one who strikes a balance between impulse and reason, of him who makes the

ideal the practical; of a being of infinite capacities who labors to make those capacities visible and manifest: it is, in short, that of the *Creator* to his *Universe*.

But there is that in the Universe which in some measure answers to that idea of a personal God outside of and distinct from the man's own consciousness. It is that fund of the accumulated knowledges and experiences of all lives lived in all time, which is added to by every life lived, and which constitutes the sole guide to action alike of man and beast. In the beast it is apprehended solely through instinct, and admits of no disobedience or independent action—or at least in but very limited measure. In man it is apprehended both by instinct and intuition, and admits of a great range of choice as to its obedience. It must be obeyed, since it covers all existence, and therefore man cannot act outside of its provision; yet it must constantly be disobeyed and disregarded, since to use and develop it, man must constantly disregard the promptings of the lower instinct in favor of the higher intuition. But the fund of common knowledge and experience is *not* a being having form and qualities, yet it is expressed more or less fully in the lives of all beings. It will be seen also that since it comprises in some measure both good and bad experience, both failure and success, its knowledge alone, unmodified by a reasoning intellect, does not necessarily guide aright: for though only the good has a *lasting* vitality, and runs along in an ever widening and strengthening stream throughout eternity, yet the evils and failures are ever running with it and branching off all along the course to waste and die in the desert. And man must have the ability to distinguish the true current from the innumerable branches, or he too must perish.

The results of intuition, pure, simple and instructive, are not necessarily reliable guides, but must first be passed upon by a trained reason and perfectly balanced judgment. Since this fund is expressed in and added to by every life lived (whether good or bad), it follows that man for his guidance is not confined to the experiences and knowledges gained by a long string of reincarnations of a single life though the longitudinal dimensions of existence; but is also the heir to and may consciously appropriate the fruits of *all* lives lived everywhere in all time and space. Neither is he confined to the experience of a single state of being, but may sense the conditions of all states, thus coming into the other dimension of existence, and filling up the measure of an Infinite Life.

—E. G. Johnson.

CONSERVATION AND STRUCTURE OF FORCE.

“*Swear not at all.*”

[Written for the Esoteric.]

Before the simple colorless wisdom of Jesus what worlds of worldly wisdom vanish! In Matt. v. 34, “*swear not at all*” is seen in its connections to mean, *emphasize not falsely*—destroy all oratory save that of direct truth, and let vocal life be raised to the dignity of affirmation, and denial freed from all feverish energy. Is sensational emphasis then but crudeness? We suppose so. Is furbishing oratory but spice and sweet, to the loss of simple taste for pure nutrition? We suppose so. Every consciousness, really deepening in significant culture, comes to a point where Literature at its mere literary foam, brilliancy, has lost its fascination. It is felt to be a dis-souled subtlety.

Much half pitying reproof has been directed upon Darwin because in his later years of devotion to the sublime simplicities of Nature, he confessed to a loss of taste for Milton and Shakespeare. But while so much of the superbness of Literatures is the fluctuating of Psychology and Metaphysics, of Philosophy and Theology, and holds its real human interests fluctuatingly *in the air*—and while their facts are but so many iridescent sides and flashes *toward* Reality, what is more natural and healthful than the life devotion to natural laws and processes of a Humbolt or a Darwin. While modestly confessing to moderate philosophical culture and taste, they work on in the simplicities of the natural plane, where emphasis is one with facts which ever return to the same conditions of seeking, and so partake of the eternity of Spirit and flavor, and its vitality. Having become adepts of a sublime and simple culture, they are unglamoured of the wave-like iridescence of fancy, or

the might of dreams. True, the *facts* of fancy and dreams are a domain of investigation, the same as any other natural area of facts; and ought to be taken in with all their glammers and might, and so held closely to the fires of scrutiny in their own beauty or deformity of crystalization. But investigators of both the synthetically intuitive, and the analytically critical tempers—the patiently self-governed students of the World's great soulful thought on the one hand, and Nature's cool and fatal side of facts and laws on the other, are rare. But no one doubts that this combination is ideal, and phases toward omniscience; and therefore all scorn of either temper toward the other is childish. Right here, the first requirement of such a posit is obedience to the injunction of Jesus already explained; for while the human agent is germed with the significance or values of inscrutable Reality, he has to *acquire* their significant normal *usage*.

Physical, astral, spiritual and celestial appetencies are all implanted, and their planes of nurture, inspiration and theatre are all given without our anxious care. But these implanted appetencies, and these given conditions, we shall turn to vampires to feed us down to ghosts of drifting fluctuation, if we learn not to *use* them to celestial ends, to so get power over the tree of life. Be one with cold truth, but be hot as its energy when energy itself is truth, seems to be the status Jesus teaches as the finality of wisdom and love.

And what a release, when all the chaff of life with its ever companioned feverishness is gone, and we are escaped from the worm that dieth not and the fire that cannot be quenched by our remaining with it. The drifting, fluctuating, and lower astral or mental is this plane of volcanic glory and gloom; of all metallic tastes and colors and irritations; of mere exuberance, and inconstancy and the flux of false emphasis. The upper mind or astral is the cooler purer plane where the impenetration of the brooding spiritual obtains; where the pure senses begin to open and to become prophetic of the perfect day. There the Master walked and kept his poise through great tribulation, and says to us weary and half consumed, "Come unto me,"—take my position—the kingdom of heaven suffereth violence, and the violent or determined take it by force. The yoke of meekness and lowliness of heart is easy, and its burden light, but as a position to be attained and held, is the work of patience and vigilance.

In conclusion we wish to express the conviction that Fatherhood and Nature never have erred in their gifts to us of force, of exuberancy, and of theatre. Exuberancy, the flux of spontaneity, the natural joy of life, whose abnormal activity makes our fire and fever of mental suffering—all these have at their core the celestial quality of the divine unconsciousness of selfhood. But in us, as creatures of time conditions, our interaction with infinitude (which is our lasting condition of continuance and celestial bud) tends to congest into crystalizations, or planes of consciousness, and thus to locate and absorb consciousness in one plane at the expense of all others. This is the bottom abnormality which is the root of all feverish exuberance and crudity.

We must grow' like the lily; then shall we also cast forth roots like Lebanon.

True, we have been taught that Nature must be complemented by Grace; but Grace is but Nature showing itself as opportunity to the agent to free flux the lower plane (where we fever and congest) into the forms and motion of a higher one, and so on and on in the eternal life evolution.

The germs of THE ALL are in the soul, or evolution could not be there. Our great salvation is to realize this birthright. Aspiration made at one with "Be ye perfect" will keep selfhood childlike and uncongested and ataste of the joy of the native harmony of all the planes. Their vital blood is one. And now may we not thus parable a result in this.

Resolve.

This all is my concern.
 Pure Aspiration will I love alone;
 Its eyes are blue and wide as heaven;
 Its brow the mystic heights of even;
 Its hands upraised line all the stars
 Concentrating in one white throne,
 Its voice the sweeter breathing moan
 Of midnight, one with seas of peace;
 Its spirit full release.

—*E. J. Hoopes.*

"There is an angel in every nature to be called out and a devil to be cast out. Only Love possesses this gift of exorcism."

BIBLE REVIEWS.

NO. XXX.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER II.

In our last writing we considered the Third degree as revealed by the angel to John, that beloved disciple "who leaned on Jesus' breast at supper" "whom Jesus loved." Because of a loving heart, a pure mind, and a devout soul, he was permitted to see and to understand things not lawful to put in plain terms; and was commanded to write them in symbol so that none but the wise and illuminated soul might understand.

The utterances contained in this Fourth degree or step toward attainment, as well as in all the other degrees yet to come, were intentionally mystic—misty, dark sayings—so that none but those having the lamp of the spirit, might penetrate and know the mysteries of the kingdom of God, and the methods of his Creative Life.

He that would explore a dark cavern will find that it is not enough to light his lamp and illuminate his surroundings, but he must actually take his light and go into the cavern, and must in his own person go into every dark place and examine the mysteries therein concealed; thus, and in no other way, can he know the mysteries that are hidden from the eyes of others. Experience (experiment) is the God method of obtaining knowledge, and all who would have knowledge of Truth must gain it from experience.

Verse 18: (We prefer to quote this verse from the Emphatic Greek.) "By the messenger of thee in Thyatira congregation write: these things says the Son of God, the one having the eyes of himself as a flame of fire, and the feet of him like to fine white brass."

He says here, unto the angel or "messenger" of thee: viz., the

messenger to whom is given to lead, guide and instruct thee in all things, is this message given, and not only to thee but to all the congregation are these things written.

This is the Fourth of the Seven Creative Principles—the cohesive nature which is that of the Divine Mother, the preserver of all her children. It is said by an advanced writer of our day concerning the divine mother, “She is like an over-indulgent mother who will serve her wayward children in every thing that they desire.” This mother of life will labor hard to throw off poisons, and to replace order in the body, even after the child has debauched and poisoned it by sin and crime; but when sin and crime have been carried to such an extent that all hope of future preservation is gone, she will unite her forces with the adversary, to tear down and destroy the body that she has preserved, in order that she may build for that soul which she loves another tenement under more favorable circumstances. Thus she is not only the preserver and protector of the individual, but of the whole human family; and is also the destroyer of the human family, when they sink so low that all effort toward further elevation and preservation is useless, as we shall see further on. This message, then, is to “Thyatira”; that is, a sweet savor of labor, a *sacrifice* of contrition.

At this point of attainment the neophyte is prepared to be a co-laborer with God and his angels, through having made a perfect sacrifice of all that is merely earthly or sensuous pleasure. This message comes from him whose eyes are like a flame of fire. Jesus said, “The light of the body is the eye,” and when the light of the body becomes a flaming fire it devours all dross of evil; “For the fire shall try every man’s work of what sort it is.” Also, “his feet”—his understanding—“is as fine white brass,” and as it says in Chap. i. 15, “as if they burned in a furnace.”

Words flowing from such an understanding are “burning words” to that extent that the people of this our day feeling the potency of such a mind, and not understanding its import and its object will say of such an one, “He is a dangerous man; he psychologizes this and that one, and he actually feeds upon the life of others”; for the fire of God’s presence and life eats up—devours—all the baser elements of sensuality and selfishness, (which are the things they love most) as does a running fire through dry stubble.

This flaming One, the Son of God, says of this beloved neophyte at this stage,

Verse 19: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

Thus he makes his children know that he is acquainted with them altogether, and is well pleased with all they have done up to this point: but now as they have reached the point where they are to take another step higher, and are to perform a greater and more important service, therefore,

Verse 20: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornications, and to eat things sacrificed unto idols."

The teachings of Jezebel who called herself a prophetess answers to the experience at this point of attainment. As we saw in considering the Third degree, the greatest danger that overtook the aspirant was the love of the opposite sex, and as Jezebel insinuated her feelings and desires through Ahab, so will she continue to do through the neophyte, all unconscious to himself, up to this period. So the angel knowing that the neophyte can go no further until this fact is recognized, and the power to insinuate her feelings, thoughts and desires through his desires is overcome, warns him of the danger.

It is a remarkable fact in the history of the past, that in the time of black magic there were ten witches to one wizard: this is also true in modern Spiritualism in regard to male and female mediums. Men at this point, having met and begun to form an acquaintance with the invisible intelligences on the border line of the cause world, are inclined to heed the beautiful words and alluring communications which they will receive at this time: therefore the angel says, "I have this against thee that thou sufferest that wicked woman—or interior force—to teach"; for now you have come to the degree of attainment where the words of God by the prophet Jeremiah xxxi. 34, are especially adapted to you. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." For at this point they have come where they can receive in-

struction direct from the fountainhead, and guidance from any other source becomes evil to them. They have now partaken of the tree of life, and all their faculties and powers are awakened sufficiently, that they need not that any should guide them save the one Spirit. They are now made white and are about to be tried.

Verse 21: "And I gave her space to repent of her fornications; and she repented not."

Here full opportunity is given for deceived souls to repent—change their mind; they are made to see their error, and if they are honest with themselves and do not allow selfishness or egotism to blind them, they will repent, but if not,

Verse 22: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

Now this Jezebel in history, was the wife of the king of the nations of Israel, and was the controlling power not only of the king but "through him of all the nations" (or tribes). She was in herself the embodiment of the principle of fornication. We presume there has been no period in the history of civilized nations, when sensuality and fornication has been more prevalent than at the present time; and along with these comes the power of invisible intelligences, luxuriating in the very life of the nations. As the prophet says "They eat up my people, as they eat bread." This Fourth degree is the one in which the neophyte enters, as it were, the body of humanity, and takes upon his own shoulders the burthen of their crimes, and of all that they are, becomes in his own person the embodiment and expression of the divine mother principle; and his mind and life forces being as it were carried out and into, and being linked with God and the life of the nation, his spiritual self is at war with all that is contrary to divine order; therefore,

Verse 23: "And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Thus it is made manifest, that the neophyte being accepted now as the Son of God, the potency of his life and presence in the world judges, condemns, and causes the execution of judgment upon the whole world. But Jesus said "I judge no man." Again he said, "By thy words thou shalt be justified and by thy

words thou shalt be condemned." When Jesus came into the world and began his teaching they condemned him and said he cast out devils through the prince of devils, and because his potent life was a constant condemnation to them they killed his body. The apostle Paul understanding this said, "Thou that judgest another doest the same things."

Jesus was not condemned until he gathered his few disciples around him and began his work among men; and he knowing what would come to him and to all those following him, said, "They shall say all manner of evil against you falsely, for my name's [saviour] sake. This is where men judge and condemn themselves. And they stand condemned to-day by reason of the whole public uniting in saying all manner of evil against this movement through their public medium—the newspapers—and condemning it—falsely—for doing the very things of which they themselves are guilty.

Thus by the advent of the first semblance of divine order on earth the whole civilized world acknowledged their self-condemnation. And judgment was set "and the books were opened [in which was recorded all their fornications and lustful adulteries] and another book was opened, which is the book of life." By this judgment and self-condemnation, they made known to the world that such a movement had come into existence; and all the wise saw therein the opening of the book of life, which contains practical instructions not only for reaching the highest goal of human attainment, but oneness with our heavenly father, and consciousness of immortality.

Verse 24: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak: I will put upon you none other burden."

Verse 25: "But that which ye have already, hold fast till I come." *

In this 24th verse he says, "But unto *you* I say." This implies that the former utterances and condemnations did not refer directly to the neophyte himself, but were spoken to him as a member of the body of humanity; and before he could stand justified—freed—from the condemnation of the world, so as to

* It is very apparent here that the 24th and 25th verses are not divided correctly, but the sentence should read, "I will put upon you none other burden, but that which ye have already."

have completed this work in the Fourth degree, he must have "overcome the world" and subdued it to the dominion of his own will: for his will must be God's will, and herein the twain are one. Here the neophyte has a burden, so dark, so heavy that, as it was said of Jesus "he bore our sins," so he bears the sins of the whole world, and here he becomes conscious of the terrible load that he is bearing. The angel consoles him by the declaration, "I will put upon you none other burden, but that which ye have already," and then adds the injunction "hold fast till I come." Oh what a world of meaning there is in these words to him who has obtained a knowledge of them in all their bearings. Here the follower of Jesus will realize the meaning of the words of the prophet concerning Jesus: "He trod the winepress alone, and of the people there was none with him;" for there will be fulfilled in him also the word of God by Isaiah liii. 3. 4. "He is despised and rejected of men: a man of sorrows and acquainted with grief: he hid as it were his face from us: he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." (read the whole chapter.)

Here we must leave the text for a moment, and lift the veil a little, so that he who comes to this point and sees the way-marks, may know where he is. In that wonderful Egyptian cult which existed many thousand years ago, they obtained many of the knowledges that were brought to the earth by our Lord Jesus the Christ; to that extent that many of their teachings and symbols so resembled the advent and teachings of Jesus, that a learned student and skeptic, has published a large volume entitled "Bible Myths and Their Parallels in Other Religions," where the author feels that he has proven conclusively that the whole Christian religion was borrowed from the Egyptian, and therefore concludes that such a man as Jesus never lived. But he has only proved that truth is accessible to the devout soul in every condition and age of the world, and that the Egyptian masters actually discovered and materialized the great spiritual truths that were afterward placed in their proper relation to God and humanity by the Nazarene, who came after the Order of Melchisedec, who undoubtedly was the teacher of the Egyptians. But with them as with all great absolute truths in the history of the human family, the Egyptians prostituted them

to the selfish love of gain and power, therefore, they were taken from them and "given to a nation bringing forth fruits."

They, having the shadow of the heavens materialized in earth, had the following ceremony for this degree. While the neophyte was passing the first, second, and third degree he was kept in the outer world attending to his ordinary vocations, until he had gained all that was possible under those conditions: then he came to the point referred to by Jeremiah when God said by him, "Son of man set before them two ways;" these two ways meet at the door of the Fourth degree.

When the neophyte had reached the ultimate of the Third, he was brought to the porch of the temple, where he was instructed fully as to what he had earned and gained by these attainments; then the two paths were fully described to him. He had then reached the point that insured success in worldly honors, wealth and all the excellence that the world could give: these were all shown to him in their most gilded and attractive form. On the other path was shown him where he had to meet the old serpent, the devil that has vanquished and controlled the whole world for ages past: where, even to the sacrifice of his own flesh he must take the golden ring of immortality from the serpent's mouth. The hideous skeleton was brought before him to show him that if he proceeded that way, of all belonging to the enjoyment of the flesh and to the sense world, nothing would remain but the bones (goods) of the spiritual and cause world: the framework upon which he must build an entire new existence.

Thus the neophyte stood face to face with the sacrifice of all future hopes and aspirations; on the left hand golden treasures, and all the honors and glories that earth can give; on the right, death to all the earthly desires and passions, riches and honor among men; naught but an immortal existence with the holy and the blessed for his reward. Thus reverberates throughout his entire being with new emphasis, "Choose ye this day whom ye will serve." If he chooses the left hand path all is well for this world, but he must sometime return and take the right hand path, because it was so destined for all souls by their creator. If he chooses the left hand path it will be through the love of self and friends. If he chooses the right hand path it will be because of his dominancy in the love of God, humanity and the kingdom of God on earth. If he chooses the left hand

path he can rise no higher. If he chooses the right hand path, there is set before him three other attainments; when these are attained, he will "sit down with him (Christ) upon his throne even as he (Jesus) overcame and sat down with his Father on his throne." Then comes the promise of

Verses 26 and 27: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron"; "and as the vessel those earthen ones it is breaking together, as also I received from of the father of me" (Gr.).

The words, "and keepeth my works unto the end," imply a long tedious interval of labor which, if faithfully carried out, the neophyte obtains not only power over himself but over the destiny of nations: and he will be able to "rule them as with a rod of iron." Here will be fulfilled the words of Jesus, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." And as the nations are now based on the principles of corruption, vice and cruelty, as the earthen vessels of the potter he will throw them together in combat, whereby they will break each other in shivers, in order that the old, with all its iron bondage and oppression may pass away, that the new and divine order of the kingdom of God on earth among men may come, wherein he will receive the same divine authority implied by the words "even as I received of my father."

Verse 28: "And I will give him the morning star."

As the morning star is the first indication of the approach of the sunlight of day, so the neophyte is required to work in the darkness of the night, with no other light than the prophecy of approaching morning.

In the ancient Egyptian cult the neophyte was given similar information to the above. If he chose to go by the right hand path, and was willing to yield up earth's attractions for the sake of that divine order, he, then having his mind freed from all attractions of an earthly existence, was led through the Temple down into a dark underground passage where the sunlight could not penetrate. There he was dismissed by the officiating priest and left in darkness, when a veiled spectre-like form, with a slight phosphorescent luminosity to vaguely illuminate the dark passage, met him and conducted him to the judgment seat, where thirteen other veiled spectres sat upon an elevated platform or throne, before which he stood all alone in darkness

and uncertainty. Those on the right would begin to accuse him of all the wrongs he had ever done in his earth life, and that not with words conveying the ideas as he would understand them, but with words that not only covered the facts of the deed, but all the consequences of that deed as seen from the cause side. He who had just received justification and approval sufficient to excite the egotism and self-righteousness of any man, is thrown into the most dire confusion by the unexpected condemnation and censure of unknown individuals. If there remained in the neophyte one particle of egotism sufficient to cause him to justify himself, all these forms suddenly disappeared, his guide included, and he was left to wander in the darkness of the morning,—“the darkest hour is just before the day”—and if in his lonely wanderings and musings he saw his error and repented, his guide would approach him and bring him again to the judgment seat. But if he stoutly stood out in his egotism, he would be given plenty of time for repentance, and when he failed to improve it, his physical life would be ended with the dagger; for none that take the covenant of the Fourth degree can ever return to earth and an earthly existence, any more than one who has thrown off the body and gone into the cause world can do so. Oh how potent are the words of the Nazarene here; “Let him count the cost” etc., also “He that is able to receive it let him receive it.”

If he returned to the judgment seat he was accused of all the wrongs that he had ever done. If he was humble and repented of those wrongs, those on the left hand would eulogize him for all the good he had ever done in his lifetime, showing forth in the light of heaven—not in the light of man’s intelligence—the good deed and its results as it goes on through the ages. One good thing after another would roll up in mountains of angelic goodness that was all his, and if he took it to himself and became, in the slightest degree, self-righteous, he was again left in darkness alone until he saw his error and repented. But if he could not be discouraged by blame, or elated and egotistic by praise, then the judge pronounced the sentence, “Well done thou good and faithful servant,” after which he passed on to meet one after another of the severest trials possible to his nature, fulfilling the words of the angel to Daniel when he said, “They shall be made white and tried.”

This darksome passage is beneath the load of sin and crime

of the race, where he, passing beneath it, being justified before God and his Holy Ones, having the flaming torch or essence of Divine Spirit in his soul, sets on fire the appetites and passions, loves and hates of the whole human family, and it is, so to speak, all poured out upon him.

Here in this Fourth degree, the angel has changed his form of expression. In each of the preceding attainments the naming has come before the announcement of blessing, but in this one the blessing is in disguise.

To the animal senses and physical man it seems like a great torture and dark laborious passage, with burdens almost unbearable, and in this darksome trial the words come ringing out as the voice of the Almighty speaking to his soul.

Verse 29: "He that hath an ear, let him hear what the spirit saith unto the churches."

Here, more than at any other period of his life, he is shut off from every light, every guiding intelligence, and has nothing to rest upon but the voice of the spirit that speaks in his intelligence: no guides, no instructors save that dimly glimmering morning star, whose light grows dimmer and yet dimmer until it seems to have set before the glorious orb of morning.

But so surely as he is faithful to the best that he knows, willingly sacrificing all that he may know the will of God and do it under all circumstances, so surely will he, when the star begins to diminish in the heavens, see in the distance the brilliant light in that glorious Temple to which he is journeying.

Then he will no longer be compelled to walk in the darkness of mere faith, but will behold the light for himself, and his pathway will grow brighter and brighter until he enters the Glorious Temple of the new world, where he will be refreshed and prepared for his further journey in the Fifth degree.

Now, lest this light become darkness to some it is necessary that we give certain explanations. To those who are called to be heads in this great work of preparing the temple for the indwelling God, these trying experiences will be multiplied many fold—but to those of the body who are to be co-workers with him or them, these experiences will be partial and only sufficient to fit them for their calling, in the function of the body to which they belong and for the sphere of use for which they are adapted. Therefore we say to those who are already in the Fourth degree and are preparing to enter the Fifth: although there may

be many of these experiences that you will not have, yet you will have all that is requisite for your highest possible attainment, and all that you are able to bear with your present mental and physical powers. There are also some, who, because of their peculiar construction and experiences in life will have some of the Fourth degree experiences in the Third, and others will pass through to the Fourth or even Fifth degree and will there be necessitated to have the experiences of those below them. In this eternal order of the heavens all things are arranged to suit the needs of the people of every name, age and character. For the way is for all who will to walk therein.

Now while it has been said that in this degree they can not be taught by man, but must be led entirely by the Spirit, yet for safety they need the guidance of one who has passed this way; for here as well as in all great truths we meet apparent paradox, and there is great danger to all unless they have a teacher who knows all about the road and is able to be one of "two witnesses," in the soul-consciousness, which receives the testimonial of him in the physical form and submits it to the crucible test of the guiding spirit, where he will obtain the third witness in which every truth is established.

The object of the establishment of the Esoteric Colony movement is to provide the requisite conditions for all who are traveling this road.

(To be Continued.)

HEAVEN AND HELL.

Heaven and Hell! Weird facts in well worn name,
Unseen, unheard, still known, still hoped and feared;
Changing with every age and yet the same,
As close to-day as when morn first appeared.

We see in others what ourselves we are
The sun were gloom were not the eye first light:
The lustling deems men brutes from beasts not far,
The Saint sees God's own image thro' all blight.

Hell is perhaps the curse forevermore
Helpless to interfere, to watch this life
And only see what we once felt before,
Blindness and failure, pain, and hate, and strife.

Heaven to see young souls each day new born,
Loving and calm, awaiting faith's great morn.

—K. S. G.

CRITICISM.

When we stand upon that broad masterly platform on which the Nazarene stood, and can look upon all things with the same knowledge as he possessed, we will then know for a certainty that all things are governed by a wise Creator; for a purpose. Therefore, this being the case there can be no evil; all must be good.

This state of knowledge must be reached before we can hope to be consciously a co-laborer with the Holy Ones in the Heavens. If this were not the condition required we would create a spirit of inharmony in the abode of those Celestial Ones, which would produce chaos and confusion, where naught but order and harmony can possibly exist. Could inharmony for one moment be introduced among those who are in the heavens, dire would be the result to this our planet earth.

We are sorry that many of us who are truly striving to reach the High Goal of Attainment allow the spirit of Criticism to creep into our daily conversation with friends and acquaintances. We all know that this wrong, yet as we enter into conversation the name of some one is mentioned, and before we are aware of what we are doing, we are not only criticising their life and actions, but are judging and condemning them.

We are aware that "to err is human," yet should not we who are earnestly endeavouring to live a life that is superior in every respect to the outside world, be above such weaknesses? We are trying to come into harmony with God and his Holy Angels, therefore, in order that we may grow like them it behooves us to carefully watch our words and actions. Let us follow closely the teachings of the Master Jesus and criticise or condemn none of our brothers or sisters, who perhaps are not so far advanced and therefore do not know as well as we the things that are proper to do. Also, take into consideration that all are

brought up by different parents under different environments; and perhaps are of different Nationalities, therefore, what appears right to us may appear wrong to them, and what appears wrong to us may appear right to them. Who is to judge? Not we, for, remember, Jesus said "Judge not, that ye be not judged." (Matt. vii. 1.) We must all admire the masterly manner in which Jesus rebuked those who would judge and criticise. When the Scribes and Pharisees brought the woman before him, that he might pass judgment upon her, for what they called her sins, what did Jesus say? Did he exclaim at once, as many of us would? "She is guilty." No! but instead he turned to her accusers and rebuked them thus, "He that is without sin among you, let him first cast a stone at her." Noble language! Grand utterance! well does it portray the nobleness of him who gave it expression. Let you and I, dear reader, take pattern from him, and from this time forward determine that we at least will be free from this evil. Not one of us are free from sin, therefore, let us not throw stones lest they rebound and do us a grievous injury.

Dear friends, we cannot afford to permit this obnoxious tree criticism to grow and flourish in our garden. Let us cast it out at once. Its poisonous breath and deadly shade is hiding and killing those delicate plants love and justice, which, if cultivated and trained, would bring forth the most fragrant blossoms. Under the most favorable circumstances our advancement is but slow, Oh how slow! Each step we advance is marked by disappointments and heartaches, trials and temptations of such a varied and unexpected character that it is impossible to enumerate them. Many times we believe that we have nearly gained the mountain top, but, as panting and almost exhausted we arrive at the supposed summit, we are almost discouraged to find that it is only the crest of a small hill on which we stand, and above us as far as the eye can penetrate into the azure blue of the firmament towers the mountain peak of attainment, seemingly as far off as before. Let us not be discouraged, however, but know that this is a way-mark, and denotes that we have attained a degree of advancement that will better prepare us for the greater trials which lie before us.

As we parse, resting, let us examine carefully the burden, we, like "Bunyan's Pilgrim," are carrying, and see if we can not throw some of it aside as useless rubbish before we continue our

weary march. All the evils that are retarding our upward climb must be discarded before we can stand clean, redeemed and purified in the presence of the Master upon that glorious mountain top, where, stretching below us lies the world, which we have overcome, and come out from. What emotions will fill our breast at this moment, when the burden which has been so heavy drops from us and we stand free!

Criticism is one of the most insidious evils we have to overcome—at least in our own experience we have found it so—but we are conscious that it can and must be conquered before we shall be able to advance beyond the Fourth degree of Attainment. Criticism is such a subtle devil. Many times as we have pursued our lonely walks, musing upon different topics, in our cogitations we have found ourselves before we were aware thinking of some friend or acquaintance, and before we realized what we were about, tearing aside the veil from their private life, holding up each act and word, and criticising and judging them from our standpoint and knowledge, without really knowing what was the motive behind the act or the cause which produced it. We feel, however, that in the majority of instances criticisms are made thoughtlessly without any idea of wrong doing—but the act it is no less a sin for this reason. Remember, dear reader, that you will be burned if you come in contact with fire, whether you do so intentionally or otherwise. A wrong is a wrong whether committed willfully or unintentionally. Therefore, we must be very careful how we allow our thoughts, words and actions to pass judgment upon our fellows. All are different; some are of one country some of another; some have been brought up in one belief, some in another, and what is right for one to do is wrong for some one else. Who will draw the line between good and evil? Not you or I, dear reader, we have all we can do to purify our own hearts and keep them clean. That we must do if we expect ever to see God, for remember, that only the “pure in heart” (Matt. v. 8,) ever shall. And rest assured that as long as we are able to criticise our brother or sister, our hearts are not pure; for as a rule when we condemn another for a fault, that same fault is within us, and it behooves you and I who profess to be striving after such grand ultimates, to be ever on our guard lest we fall into this baneful habit, which is the cause of much unhappiness, not only to ourselves but to those whom we criticise.

When we find ourselves judging and criticising those with whom we associate, let us pause immediately and ask ourselves this question: by and from whom did we receive the authority of superiority that warrants us to judge of their words and actions? If we see them doing those things which we feel like criticising and condemning, let us, instead of setting ourselves up as a judge, come humbly to our Heavenly Father, and trustingly, lovingly, lay all our doubts and criticisms before Him, knowing, feeling within ourselves that he alone is competent to judge impartially, and with a wisdom, which, being founded absolutely on the law of justice and equity, is unquestionably right.

Human nature is so apt to misjudge, that the only safe course for us to pursue is to see no faults in those with whom we come in contact, but diligently and prayerfully search for that Divine spark of goodness which all possess, and earnestly, lovingly endeavour to bring that forward and develop it; thereby not only helping our neighbour but advancing our own attainment. Dear friends, have you ever experienced that joy in the soul which is the response a loving thought brings to those who are truly endeavouring to help their associates? If you have not you have missed one of the greatest joys possible to experience. Prove it for yourself. The first time you find yourself thinking harshly or unlovingly of some one with whom you have perchance come in contact, stop! and send out to them a thought of love and endearment; try to impress upon their soul the importance of living upon a higher plane of spiritual life, and see if you do not notice a delightful happy thrill pervading your physical body, seemingly emanating from the Solar Plexus. We know you will. 'Tis the communion of soul with soul in the language known only to the spiritual part of man—God's language—the language of harmonic vibrations, attuned to the habits of the Celestial Hosts who fill the heavens.

For years we have been in the habit of thinking that it is easier to do evil than it is to do good. Perhaps it is in the old order of living, but really not so with those who have come into divine harmony and order. Persons who live the life of regeneration, (see Vols. I, II, and V. of *ESOTERIC*) harmonize or attune their bodies with the Supreme, and develop a soul-consciousness that cognizes the thoughts of Deity. Therefore, in-harmony (called by the christian world sin) permitted to exist in the body causes us to suffer such pain as compels us to at

once harmonize our nature or leave the body. So you see that the truly regenerated man or woman cannot stray far from the path of rectitude and virtue without being compelled to return to it. And we firmly believe from our observations in the past that no one can be truly regenerated or develop a conscious soul unless they are free from this devil criticism, who binds so many in its endeavour to retard their progress; and it does so in such a subtle and deceitful manner, that we must be ever on our guard lest we be ensnared in its octopus-like arms, which, if we do not endeavour to free ourselves, will first limit, then bind, and finally crush us with giant iron bands.

If we can only realize the danger we are in from this adversary we will have no difficulty in freeing ourselves, but the great danger from this monster is, that there travels with it its brother Egotism, who endeavours to blind us to our faults. It is astonishing how many of our fellows allow themselves to be blinded to their own best interests by this old adversary Egotism. They, through a strong will are able to control the life, and becoming illuminated imagine they are superior beings. They forget that to enter the temple we must "become as little children." Tell an Egotist that he has superior abilities and as a rule he will exclaim; "Why no! I am nobody, I know nothing, I am a poor miserable sinner." If such a thing as a poor miserable sinner could exist, we should readily agree with him that such was the case, but as everything is good unless perverted, when it becomes sin, we are therefore forced to the conclusion that after all the Egotist must be useful if only for the purpose of warning others of the danger of falling into the habit of eulogizing self and criticizing others.

To the one who listens for even one moment to its blandishments the danger is very great, therefore, let us be ever watchful, ever prayerful, that God in his goodness and ever thoughtful fatherly care will endow us with wisdom that will enable us to know and understand, and knowing may we always do that which is right and just, not only to ourselves but to our neighbour. And the sooner this is accomplished the sooner we will hear the Father's tender voice—causing our soul to respond in thankfulness and joy—exclaim, "My son, my daughter, faithfully hast thou performed the task set thee to do. Thou hast been faithful over the little things of a material world: enter in with thy Father and receive thine inheritance—a seat in the kingdom of God."

—T. A. Williston.

AN EXPERIENCE.

[Written for the Esoteric.]

Life is a perpetual struggle with the adversaries that would prevent our taking the next step in our progress. These adversaries are oft-times the old conditions of mind and body. Through their influence we fall, and the door is open to an influx from "the hells," all the selfishness, anger and malice of the life element beneath us rushing in with vehement demands upon our life, and forcing the currents of our being along with irresistible flow, until the soul—with what strength she may have gained in previous experiences—rises in her might and turns the tide toward the source of all being; becoming one wordless prayer for strength to curb and guide the mighty forces given to her keeping.

It is in times like this that nature with her grandeur of mountain and valley, her superb vista of form and color, light and shadow—merging her individuality of outline into one harmonious whole—speaks to the soul like a benediction. After such struggles, when the hush of a softer mood is come,

 " And the darkness
 Falls from the wings of Night.
 As a feather is wafted downward
 From an eagle in his flight " —

we stood on the hill-top and watched a scene unfold in heavenly stillness. The first impression was of fleecy masses of clouds, like a great sea from horizon to horizon, with the distant mountain peaks rising here and there as if to speak of substance underneath the heaving snow of billowy vapor. To the right, far down the cañon, the grey mist formed a placid lake, with here and there an island of pines borne on its bosom, and between it and the clouds spirals of white vapor rose heavenward as though to seek the light that silvered the scene from above.

The moon, with pensive eye looked down from the halo of rainbow encircling her clear depths: in its glory of tint the only color in all that mass of shadowy whiteness. Nearer, but hundreds of feet below, lay the plateau, with its suggestions of rugged rocks, and dark pines that gleamed with silvery tears and drooped their branches as if in homage to the beauty of the scene. It seemed as if only the clinging touches of the Ice King could perpetuate the living stillness of this picture from the repertoire of nature, paint and canvass being too gross to convey to the senses the impalpable mystery of its loveliness.

It spoke to the soul—and deeper calm is born to meet the demand of daily duties, that may overflow in a tender reverence and serenity of demeanor, hushing the storm within.

In silence now thy vigil keep,
 Oh heart of mine: nor rest, nor sleep,
 Until the dawning of the morn,
 When power of loving may be born,
 That shall unfold all saddened lives,
 And nevermore, may this that strives
 For entrance at thy portals white,
 Gain ingress there: but flame of light
 Thy chambers fill: and in His love
 Be draped in roseate gleams, Above
 The throbbing burdened will,
 Of ecstasy drink on thy fill,
 Until the draught of liquid fire
 May still thy yearning tense desire,
 And prayer of Yahveh—listening, still—
 Become thine ever present Will.

—*Gertrude Lore.*

THE THREE SILENCES.

Three Silences there are; the first of speech,
 The second of desire, the third of thought.
 This is the lore a Spanish monk, distraught
 With dreams and visions, was the first to teach.
 These Silences, commingling each with each,
 Made up the perfect Silence that he sought
 And prayed for, and wherein at times he caught
 Mysterious sounds from realms beyond our reach.

—*Selected.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Duluth, Minn., Nov. 17, 1892.

Friend Butler.

I like your answers very well, but think your statement about mediums too sweeping and just a little unjustifiable. The facts of mediumship do not warrant so broad a statement—facts are stronger than any man's opinion. But for the Pioneer work done by Spiritualism you could not have made a place on earth for THE ESOTERIC. Give the devil his due—he has done much for the race. The cause of the downward tendency of mediums morally, lies not in spirit control of the brain, or loss of individuality by the medium who is controlled by spirits through psychological law, but comes through a natural law of growth—a process of the mental laws of the human mind. In the human mind nature has reached culmination of evolutionary efforts. The human being is the highest form of organized mind; in it the highest wisdom may become manifest. The powers of soul, good and evil, may be developed to an extent not now known. A person without self-knowledge or self-discipline is and must be a victim of the self-operating laws of mind, in the form and out of it. The simple fact that spirits can control mortal minds, even to do them evil, to debase them morally, is valuable as a factor in the progress of the race. To close the door of mediumship is to shut out a source of knowledge from the race that is invaluable to them. We might as well say to the physician, do not study the causes that produce physical disease; physical disease is bad, so let us not touch it.

We live in a world of good and evil thought forces; those that build up, those that tear down. Our business is to investigate the quality, find out the causes of destructive thought force,

and teach humanity to save themselves by correct thoughts—to overcome in themselves the spirit of envy, jealousy, avarice, malice, hate. Teach mankind to subdue the dog in himself that bites his fellow man—the cat, the tiger, the lion, the wolf. The human holds all the mental elements of the animal in his human mind. To overcome these is the work we do to win an immortal life. To overcome sex desire is not all there is to overcome. Sex desire is of the blood—when the blood cools the desire abates. But hate, envy, jealousy, spite, avarice, vanity, arrogance, and all the animal traits of mind, if not subdued by repression, remain till death in full force. These warp the soul's growth: keep it in bondage to the animal world—in matter.

I have in my investigations of facts, found vices in human beings not mediums that were far below the animal capacity of degradation. The animal world is limited in its vices. The human mind goes far beyond the animal in vice—and virtue. Our insane retreats are filled with men and women, not spiritualists, who are victims of undeveloped minds in the form and out. I see every day around me, victims of the psychological power of mind: men and women going down through the law of association. This is a serious matter with me. My life is devoted to the work of liberating the mind from bondage—of spirits embodied and disembodied. To know thyself, be thyself, is what I teach.

I am, with best wishes, yours in the work,

Mrs. M. J. Healy.

Ans. You think my statement too broad regarding mediums. If you, or some spiritualist, will be so kind as to furnish me with one instance where a physical or trance medium has spent their life and died a more intellectual or useful man or woman than when they became mediums, it will greatly broaden my estimation of mediumship; for I have never known one single instance of the kind.

The following clipping was taken from the San Francisco Chronicle of Nov. 12, 1892.

PLIGHT OF A SPIRITUALIST.

SIoux CITY (Ia.) Nov. 12.—Dr. Henry A. Slade, the spiritualist, whose career in London and subsequent trial for fraud created a sensation fourteen years ago, and who in late years has been a leading medium in Paris, was to-day taken to the Santarium Hospital in this city, suffering from nervous prostration, bordering on insanity. He is without money and utterly friendless.

It must be remembered that this same Henry A. Slade is the medium who went before many of the leading scientists in Europe, and convinced many of them there was something in his mediumship for which they could not account.

As to what you say about the use of mediumship--I agree with you that it has had a use: every evil that has existed in the world from the beginning until the present time has had its use.

It is like the inventor; he makes his experiment and it fails; he loses money and much valuable time, thought and effort; but he has learned that that way of doing it will not answer, that it is wrong. So he tries another way; if that succeeds in accomplishing that which he designs he is a better and wiser man than if his first experiment had succeeded. But no intelligent man would, in doing the same work, repeat the experiment that failed; that would be evil, while the one that succeeded would be good. I think the apostle Paul was right when he said while arguing on this subject: "Shall we do evil that good may follow? God forbid."

As to the class of intelligences that control mediums, of course the undeveloped soul has no means of knowing anything about them. But we have those with us who have lived the regenerate life long enough, and have held perfect control of their own faculties, so that they understand the nature of these influences, and have no need of experimenting with them to find out. And we know that once a person has yielded their will to "control" that it is very very difficult to afterward prevent its having influence over them.

If the whole spiritualistic movement today should accept the true methods of development and culture, and begin with all the powers within them the effort to develop their own soul powers into the true manhood and womanhood, there would not be five per cent of all the mediums who have been under the control of the invisibles intellectually, that would succeed. For once a person is taken control of by another person psychologically, their will power is greatly weakened. It takes all the power of mind and will that anyone possesses, to reach the high ultimate to which the race is destined, without being weakened by "controls" before they begin. And I hold it is not necessary in order to have all the powers, and far greater than ever have been manifested through spirit mediums, for a person

to yield their will to the control of another in or out of the body. It has been proven by many that if they follow the "Practical Instructions" that we have been giving to the world, they will obtain all the needed (useful) powers, and become more fully acquainted with the dwellers in the space between this world and the true spiritual, than any medium can be; and too fully acquainted to ever desire any dealings with them.

We might tell many more wonderful stories of what we have seen and known in that borderland, than any spirit medium that has lived since the world began. The greatest adversaries that have to be fought against and overcome by the person who would attain the true light, are these very influences that control mediums. Were it lawful we could say much as to their methods and habits, but this each must find out for themselves.

Ed.

Kansas City, Mo. Nov. 7, 1892.

Mr. H. E. Butler,

Dear Sir:—If you think these lines worth publishing and would be of benefit to any of those who are trying to lead a higher life or any who may have doubts about following the footsteps of Christ and his pure and noble teachings, which I now understand and can follow, you are welcome to use them. Many times my feet have gone astray and I seemed to be lost, yet the lingering light has ever faintly shone through my days of darkness.

One night after a long weary day of trouble, of doubt, of struggling, I awoke and found myself standing alone, robed in white of a golden hue. The robe seemed to be a Greek costume with long flowing sleeves reaching to the hem of the garment. And so I stood meditating strangely happy. Wonderingly I clasped my hands and raised my eyes above me. Words can not describe the beauteous spot—the trees, the grass, the flowers, the canopy of the sky, so grand in its holy golden light, breathing the most perfect harmony in my soul.

I turned and gazed westward and saw in the distance a temple made of marble. I desired to walk to it as it impressed me with its beauty. I went slowly as if hesitating each moment. I reached the entrance and standing before me was a dear friend whom I had known on earth and desired to help, as he had impressed me with his purity of living. He knew I desired to go

into the temple and extending his hand he led me down a marble stairway. At their base flowed a stream of water pure and crystal like, such as eyes have not yet beheld on earth. As I gazed in awe and admiration on the flowers that bloomed everywhere, he requested me to step into the water. I hesitated, he spoke and said "If you are afraid do not do so." I felt not afraid and stepped into this beautiful stream. The pure water closed over me and I lost all consciousness until I found myself again standing on the stairway. The light which shone on my robes was more golden, the flowers were more fragrant, my soul was permeated with all the pure divine happiness of the angels, and into my heart there came to dwell the peace of God's divine love.

Since this dream or vision I have overcome many trials and temptations. May those who read this make a firm resolve to lead a pure life, which will help them to the only true way to realize happiness on earth, and when the soul is released to that which they have prepared for themselves, a "glorious eternity."

Can you tell me what this beautiful dream means? and oblige
An interested follower and Reader.

Ans. This beautiful vision is intended wholly to be understood by the one to whom it was given and not by the public, as such experiences are met within the veil of the Fourth degree. Well might this lady admonish others to strive on and live the life, for she has herein caught a little glimpse of what there is in store for her, and for all that follow the instructions that lead to these attainments. We could give no explanation unless they had taken a covenant of the Fourth degree, and then it could only be communicated orally.

Ed.

Toolsboro, Iowa. Dec. 3, 1892.

Esoteric Publishing Co.,

Dear Sirs:—Permit me to say a kindly word in favor of your very interesting MAGAZINE, which I have been reading during the past year. It is most certainly a living embodiment of the truest and most useful thought, striking firmly but gently at the very foundation principles of life, the preservation and unfoldment of which will awaken conscious individuality sufficient to strengthen and develop that true and noble manhood

and womanhood necessary to the advancement of all humanity.

I would that your teachings could be read and appreciated in every home on this continent, and there would soon be the kingdom of heaven within every soul. All would be aspiring toward the purest, highest and most loving. Soul with soul could blend in placid harmony their sweet aroma of love divine, their most tender affections, life giving life instead of vampiring an innocent victim till she is forced to seek harmony on another plane of existence.

May you live long to spread the bright tidings of regeneration in its true light.

AN ACROSTIC.

Ever a conscious soul to life inclines,
 Sacred, to the heavenly music chimes,
 Open to fountains of wisdom and love,
 Tuned to the anthem of angels above;
 Evolving true life, that moves silent within,
 Royal in beauty and splendor divine;
 In silence and virtue, 'mid boundless space
 Conscientiously lives with God, his wisdom
 and grace.

Yours most sincerely,

Zella Weber.

Lincoln, Ill., Nov. 17, 1892.

Mr. H. E. Butler,

Dear Sir:—The Nov. No. of THE ESOTERIC at hand. It is full of solid thought and has the ring of pure metal. The golden ore of California is a true symbol of nature's greatness, and *I am the I am* speaks out its individuality from the pages of your valuable MAGAZINE.

All mind has a growth according to the strength of the plant; the Fatherhood and Motherhood of God enfolds us all in the arms of true pure love, and will eventually reject *free lust* in married life, and teach its followers to understand "Hos. iv. 6. My people are destroyed for lack of knowledge; because thou hast rejected knowledge will I also reject thee."

Yours fraternally, Mrs. H. L. Hyde.

Portland, Or. Nov. 9, 1893.

Mr. H. E. Butler,

Dear Friend:—I have ventured to address you, as I am very desirous of obtaining information which you can give me, and I trust I shall not trespass on your time. I have been seeking the Truth earnestly for the last three years, and think I have made a little progress. My one great desire is to grow spiritually. My growth is not as rapid as I would like for I have much to overcome in a hasty, fretful, and sensitive nature. Yet I am steadfast, and as I look back three years I can see I have made a little progress; which encourages me to press on, realizing that sufficient unto the day will be my strength.

I have had some visions as I have sat for spiritual development, which I wish you would kindly interpret for me. The first was a fleecy cloud in which was a lily, with beautiful flesh-tinted petals and pistil of gold, that seemed to quiver with life. It faded, and after a while came a book. I could readily distinguish the letters, but the constant movement made it impossible for me to read, although I tried hard to do so. Twice I have had reading matter appear before me. Again, a beautiful landscape appeared, with lovely sloping green bank, shaded with graceful trees, and on the side on which I seemed to stand rose a high bluff or mountain, over which came the rays of the morning sun, striking the placid lake below and shedding over it a halo of glory, making a grand and lovely picture I can never forget. And my soul seemed filled with ecstasy.

The last one was while sitting quietly in the gloaming with a friend. A bright star appeared in the room. I was impressed there was a light over my head and asked her to look, which she did, and exclaimed, "O yes, there is a beautiful golden light moving above your head!" I also looked and saw it—and again I seemed uplifted.

A friend of mine also had a vision concerning me. She was sitting in meditation when she said I appeared before her enveloped in a fleecy cloud—and as she gazed I seemed to turn into a tree on which grew twelve kinds of fruit. She put up her hand and picked some and ate of it and said it was good. She cannot explain it, neither do I understand, and wish you would kindly interpret them.

How thankful I am for the little knowledge I have, for, although it is work—this constant overcoming—yet it is also my

greatest pleasure and ambition, and my daily prayer is for patience, humility and wisdom.

A dear old lady friend of mine passed to the other side this fall, in September I think. She had a wonderful memory—could repeat any piece that pleased her, after reading it a few times. She was just, honest and merciful, doing good and helping any that she could, as far as she was able. She believed there was a truth at the bottom of Spiritualism, although for the last three years she was a Christian Scientist; and much valuable instruction and loving counsel has she given me. She had been gone perhaps two months, when in my dream I seemed to stand on a grassy and shaded hillside facing the East. I was surrounded by many people and we all seemed to be enjoying ourselves and happy, when my attention was attracted by an elderly lady coming up the hill. I did not seem to recognize her, and yet there was something about her that claimed my attention. She came right through the friends to me, held out her hand and said, "Mrs. H. don't you know me?" I took her hand, hesitated an instant, when I said "Yes, Mrs. L. I know you now." I held her hand and looking closely at her said, "you look much as you did in the body, only your face looks younger—not so wrinkled—but you are very pale." "Yes," she replied "I have not fully recovered my strength," but she added cheerfully, "I soon shall, and how thankful for the little truth I had in the earth life." "Well," I said, "Mrs. L. I am so glad to see you. Now tell me how do you find it over on your side of life?" "O" said she "it exceeds my expectations; it is just fine (this was a very common expression of hers when pleased). I am glad I am rid of the old body. Now watch me and I will show you what I have learned in the little while I have been here. I can change my body from a seeming body of flesh to one of vapor, or a more ethereal form." I said I would look, and she stepped a little to my left, when some one touched me on the shoulder and in a measure drew my attention from her. When I looked again, she seemed to have lost her strength and hastily said "I cannot do it today, I have not the strength. I cannot stay longer, I must go, but I will come again—good bye," and ran up the hill. No one else seemed to see her although there were many there—or at least they did not seem to notice her particularly.

The scene changed, and I stood at the entrance of a long

grassy lane. My attention was fixed on a large fleecy cloud low in the horizon. Half way between stood a dear friend, one whom I love dearly, and who has made a wonderful growth in Christian Science during the past six years and seems to live in a perfect state of harmony—which I have envied. I have sometimes felt she was limiting herself in refusing to accept truth that came from any other source. To me, truth comes in many ways, and I am anxious to take it wherever I find it, while she takes nothing but Christian Science straight. We both seemed to be looking intently on the cloud: she with her back to me, was unaware of my presence. Presently the cloud opened and a lovely angel with heavenly countenance, clad in white flowing garments and with a harp in her hand appeared full length. She stood for a moment or two as if to inspire us with courage to work on, then gradually disappeared. I felt uplifted as if I had been blessed with a glimpse of Heaven, and I hurried up to my friend who stood so much nearer than I, thinking she must have seen more. In ecstatic joy I touched her on the shoulder and exclaimed, "O was not that a glimpse of Heaven!" She smiled but seemed astonished. "What do you refer to?" she said. "Why that beautiful spirit or angel that just now appeared in the lovely white cloud yonder." I did not see anything," she replied, "I think you must be mistaken." "O do not tell me that, it cannot be that I have been deceived. Do you not see that lovely cloud?" "Yes," said she, "I do—I have been standing here admiring it—but there was no vision, there could not be." I replied, "I surely saw an angel of the Lord—she surely came—do not say it is not so, I can not bear it." She slowly shook her head saying, "The cloud is there and I see much in it to admire, but," she smiled as she added "you imagined the rest, it could not be." I was crestfallen, for I have relied somewhat on her knowledge, and so much admired her lovely character. I stood hurt, not knowing what to think, when a voice from the other side of the lane spoke to us. It came from her sister, (who knows nothing of Christian Science but who is quite a good liberal woman) saying to her sister, "Minnie, Mrs. H. is right, she did see the vision, for I saw it too, and I know that it appeared as she described it". Mrs. M. turned slowly away from us, seemingly unconvinced, leaving me with her sister, whom neither of us had seen until it seemed necessary for her to come forward to corroborate my story.

To me the vision was real, and although my husband smiles a little when I persist in saying that it was a reality, I have felt encouraged, and in a measure uplifted, ever since.

Truly Yours, Mrs. H.

Ans. First, in regard to visions: When the eyes of the soul begin to open it sees many things: some that have special significance to itself and some that are of no importance to it. The opening of the soul is like a man traveling into a strange country who sees many things that are not understood, and, in fact, have no meaning or use to him. But if one in that country brings him something, and makes of it a language to convey a thought to him, then it becomes of especial importance, because it is used as an instrument to convey an important thought for the occasion. Not but that all things in this world as well as in the astral world have a significance or language, and we may be able to read that language when we have attained that knowledge, yet we know that it is not profitable to stop and read every sign-board we meet in a large city. So in the astral, we do not waste our time reading every symbol we see, unless connected with it the spirit gives us to know there is something of especial importance to us. Then the essential meanings will come with the symbol, and thereby we learn to read the language of God as expressed in nature. For shrubs, trees, flowers, and even the rocks, all are the language of God who made them, and each is a separate word of the Infinite.

The flesh-tinted lily you saw, is a blossom of the virgin life, to receive the divine fecundation to cause it to bring forth fruit. Its being flesh tinted related it to ♋, (Cancer) the mother nature, or your own flesh. The lily is a symbol of the purity and innocence of the Edenic state.

There are in the astral world a great number of pure nature spirits, usually appearing in the form of beautiful little women, who never had an earthly existence, but are an offspring of the love and wisdom of the heavens. Where a man is living the pure regenerate life and has conquered generation, these will appear to him and gather around him with loving sympathy, and will often adhere to him and give him many lessons of wisdom concerning the heavens and things of the astral world. If he is wise enough to take their teachings as suggestions and their pure love as helps, their presence becomes a boon of delight.

When the Holy Ones of the Heavens visit us they frequently accompany them in great numbers, and if we ask one of them to tell us its name the answer is usually "Lily, Lillian, Lilith, Lilla, etc." Because the purity of their life is best expressed by the Lily which opens its petals wide to receive the kiss of the morning sun.

As to the book you saw, your soul is just beginning to receive instruction from the astral records. If you continue faithful you will be able to read much that will be of importance to you.

The landscape you saw was intended to refresh the soul and encourage you in your progress. The star and light that you saw was undoubtedly a visitation from the world of souls, which of course is always uplifting, and the fact that others, as well as yourself, could see it, was confirmation that it was a reality and not an effect upon the mind. If you conquer egotism and self in all their animal proclivities, and devote yourself to God and the upliftment of humanity, you will have many other more soul elevating visitations than these.

As to your friend seeing you become a tree, etc., it is a promise that if you truly live the regenerate life, you will become a tree of life to the world. The angel said to John "The tree of life which bears twelve manner of fruits and yielded her fruit every moon." The tree of life is in you dear sister. Its root is in the sex function; the branches of its trunk are in the cerebellum and its golden fruit is in the knowledges of the intellect, and in the magnetic emanations of the body. As Jesus said, "He that believeth in me as the scriptures have spoken, out of his belly shall flow rivers of living water"—waters of life.

Your friend may be plucking and eating of the first fruits of your regenerate life. May you go on faithfully and become indeed a well of water springing up to eternal life, where thirsty souls may drink and be healed of their sickness, sorrow, ignorance and sin.

As to the old lady you saw, I have no doubt you were then in the land of souls; for whenever the body sleeps the soul goes out, although we are seldom conscious of it until we have lived the regenerate life long enough to connect the two realms of consciousness: therefore, I should say that the "dream," as you call it, was an actual experience.

"The scene changed," and you had a vision of your friend and the angel, etc. You were given to know there, that notwithstanding your friend seemed so exalted in her character, she was

merely self-satisfied with her ideal. She did not care for truth but was satisfied with her ideal in C. S. therefore, she could not receive angel visitations, even though she was in the Astral form. Those who dream their life away, when they pass to the spirit side will continue to dream for a long time before they awake to their nakedness and inefficiency.

Laredo, Texas. Oct. 12, 1892.

H. E. Butler,

Dear Sir:—If you have any copies of Practical Methods to Insure Success, will you kindly forward a copy to me at this place. I would to God that I were able to place one in the hands of every person in this country. God surely smiles approvingly on your grand and noble work, the lifting of humanity to a higher plane by showing the blind the way they know not, and leading them in paths that they have not known.

Thanking you truly for your past great favors, I am, Yours
for the truth, Roland F. Walters.

EDITORIAL.

“I must work the works of him that sent me” while it is day: the night cometh, when no man can work.” John ix. 4.

Never, since the utterance of the above words have they been so full of important meanings as to us today. Great and mighty changes are soon to sweep over our fair earth. The selfish and bigoted, those whose loves and sympathies lead them to an inverted life, are always the aggressive ones; while the noble and generous souls prefer seclusion and quietude—and is it not right to say that the latter are in the minority as to numbers? we believe so. True are the words of Jesus, “The children of this world are wiser in their generation than the children of light.”

We are informed, not only from high and all reliable authority but we see evidences of it in every department of human life, that the time has come for earth's last dark struggle. We have had a zealous desire to epitomize the Esoteric work and teaching and give it to the world; which has been partially done in the little pamphlet, “Practical Methods to Insure Success.” We had also hoped to revise the first four volumes of

The Esoteric and reprint in an acceptable form for the public : but lack of means with which to proceed has prevented every thing except the publishing of the magazine. .

Letters of inquiry for "Practical Methods" are continually coming in. Many have asked us how much it would cost to re-issue it : and while all of these are desirous of doing something toward its reprint, none seem to feel like meeting the whole expense.

We had thought to say no more to the public about money relative to these matters, but owing to quite a large number of letters having been received, saying "I suppose you have means by this time to publish 'Practical Methods.' Please send me some" we thought we would again offer conditions, that those who are disposed to contribute for this purpose may do so. Therefore if those who wish to see this pamphlet given to the world according to the plan announced in Sept. No. of Vol. vi. will write us how much they are willing to donate, we will be able to determine whether we can carry out this plan or not.

But we hope no one will announce how much they are *willing* to give, unless they are sure of having the amount as soon as there is enough promised with which to proceed.

We will repeat that our plan is to publish a large number and send a copy for review to each of the leading newspapers and periodicals of the English speaking world ; thus bringing "Practical Methods" to the notice of the public immediately. This, judging from the little we have already experienced in that line, will make an immense demand for the pamphlet, sufficient to keep a large number of clerks busy packing and sending out. Of course this means heavy expenses, but we feel that if this work is to be given to the people to aid them in the crisis that is upon them, we have no time to spare. As Jesus said, we must "Work while the day lasts," and we add, the night is *soon* coming, not only when "no man can work" but when this PUBLIC work may stop for a time : and men and women should have a knowledge of these laws and methods to work into their own lives during the time of darkness : for it will be a lamp in a dark place.


The following is a review given by a London periodical on receipt of "Practical Methods" imperfect as was the first issue, and which we think is only a fair sample of how the pamphlet would be received by periodicals generally.

“ PRACTICAL METHODS TO INSURE SUCCESS ” is the name given to a new work . The manager of the Esoteric Publishing Co. having sent us a supply for free distribution, we shall be pleased to send a copy by parcel post on receipt of stamps to defray cost of same. The work is dedicated to parents, ministers, teachers, philanthropists, and all who are interested in the elevation of our race. What wealth, what untold value, this would be to the young, could we persuade them to carefully read every sentence in the book, also to as carefully think over and investigate every thought that the reading of such a strange book will bring forth. We believe it to be the most practical work ever published on the development of the highest ideal within man.

Among the thousands who have received profit in the way of health, added powers of mind and body, and many who have been led into consciousness of the heavens, we know there is a large percentage who have abundance of means at their command, and we know they will soon have reasons to regret that they have not sacrificed luxuries and pleasures, and even some of the apparent wants of their every-day life, for the sake of placing these truths in the hands of the public. For, dear children, the time is very near when it will be found that your money will not save you from the calamities which are even now rapidly approaching; and then it will be seen and realized by all that their only earthly hope is in those who have made some attainment in the regenerate life. For thousands of years it has been a universal maxim among thinkers, that man can not rise alone, but only as he lifts others with him.

Now there are many whose sphere of service has been to gather this world's goods. It has been our sphere of use to receive and promulgate essential knowledges, which the world now needs more than riches, or anything else. Now in order for us to give this wealth of knowledge we need some of your wealth of money. By giving it you will confer a greater favor upon yourself than upon us, for we individually have no need of money. Our treasures are not laid up in this world, and we have no need of it, but it is needed in order that the world may be made better and that you may have more enjoyable conditions for yourself and posterity.

MONEY ORDERS.— We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the ESOTERIC PUBLISHING COMPANY.

 DO NOT SEND CHECKS ON LOCAL BANKS.

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BIBLE REVIEWS.

NO. XXXI.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER III.

Verse 1: "And unto the angel of the church in Sardis, write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead."

This is the opening charge to the Fifth degree neophyte. The Fifth of the Seven Creative Principles is Fermentation, and its ultimate is honor; corresponding to the meaning of the word Sardis—Princely Joy: the joy of being honored as the prince or Son of the most high God. For after one has passed through that dark passage, has conquered by the powers that he has attained and possesses within himself, he is honored as the Son of God. In that dark passage man must conquer all that rules humanity at the present time, therefore, having conquered, he is master among men.

It will be observed that in every one of these degrees the message is to the angel, but it is signed from a different authority each time. But that authority expresses in itself the divine authority gained by the neophyte, and is, as one of the ancient philosophers said, "banked in the spiritual heavens," as a source or fountain from which he may draw, limited only by his capacity to USE in the work set before him.

In this case it is from him who has the seven spirits of God, and the seven stars; therefore he has access at this point to all the seven creative forces, so while the message is to the angel of the seven churches, the neophyte at this point should be conscious of having the angel's consciousness in his own bosom or soul. For his consciousness is of the angel who always be-

holds the face of our Father which is in heaven, and therefore always knows his will and his way.

The words "I know thy works" are words that are also repeated in the charge to each of the seven. It has been said that God never repeats himself: this is true; while the same words occur, yet in each case they have a different sense. It is as if one were climbing a very high mountain, and there were six plateaus or resting places. If, on reaching the first plateau one should say to him, "I know what eminence you have gained," this would call his attention to a retrospection. And as he stood overlooking the valley below he would see very many things that he could not see when he himself was in the valley; and when he gained the second eminence his vision would take in still greater fields, and the third still greater and so on; each step up the mountain expanding the sphere of his knowledge by the power of perception. At each step or resting place as he ascends the words "I know thy works" have an entirely different meaning to the consciousness of the neophyte, because the state of his conscious Ego experiences a radical change as he ascends. But the Spirit of God here adds to the words "I know thy works", "that thou hast a name that thou livest, and art dead." Here is something which has puzzled every student of these steps.

Because the message in the Second degree to the church of Smyrna expresses no condemnation, it is supposed by many that there must have been a church or body of people who were higher or purer than those in the Fourth degree, but this is not true. The reason that there was no condemnation by the spirit of the neophyte in the Second degree was that his condemnation and many difficulties and struggles came to him from his former associates, and he had all that he could bear in that direction. But it is a well known fact to all those who are making attainments, that the higher one goes the more perfectly they are able to see wherein they are imperfect. The things that were right and good for a man in the Third degree, becomes evil and even wicked for one in the Fourth degree. This is true of every degree of attainment made in life; "If I had not done among them the works which none other man did, they had not had sin." Sin is relative not absolute: and when any one is doing the best they know from the highest they have and are able to attain, they have no sin; but when a greater ligh

comes to them, then they are able to discern many things in their habits, thoughts and feelings, which are wrong.

These words have a more emphatic meaning to him who has completed the Fourth degree and is about entering on the Fifth, than in any other degree of his upward attainment. Here he casts about in retrospection and finds that he has willingly given up (sacrificed) everything of a worldly nature. He has just passed through the dark valley and shadow of death, although he has maintained and carried with him his physical body. His journey has been long and wearisome. He has made that journey in darkness and obscurity, and he has been unable to have but the one thought, and that was of struggle and conquest.

Now that he has emerged from this darkness, he casts about and discovers that through that struggle and conquest his whole body is stirred to energy and executiveness, to a degree that has stupefied all that interior loving devotion, and in place of his having that deep soul calm, which not only affects the soul consciousness but the thoughts and words—in place of his words being deep, thoughtful, merciful, loving and calm, they are the exact opposite. He is now the expression of the warrior—the destroyer—and not the expression of the saviour. Therefore the words of God to the angel are fully justified—"Thou hast a name that thou livest, and art dead."

Verse 2: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."

Here we see that while the declaration is made in the last of the first verse "Thou art dead," the second verse clearly indicates that there are things remaining which must be strengthened, for they are ready to die. The words "be watchful,"—the question arises be watchful of what? They who reach this point in their attainment know what is referred to from the experiences they have had. For none come to this point without having seen and known the great Master, and heard his words, and although they were as gentle, calm and unimpassioned as the depth of the great ocean, still, when received they entered into the sensorium of the heart as a living, loving, burning fire. From this the neophyte knows that if he possesses powers similiar to this grand soul, how like a destroying sword would be a hasty word spoken by himself to another.

He must here keep in mind the pattern that he has seen, and

strengthen within himself that loving devotion, that loving kindness and tolerance for all those below him, lest he, by a hasty and intensified word, commit the great crime of killing the spiritual powers of the little children by whom he is surrounded, and who are intrusted to his care. He must here learn that his word is the sword of his mouth with which he may slay.

He now knows that these Holy Ones seldom speak, and when they do it is with love—never in any other way. He also knows that the eyes of this Holy One, are soft, gentle, unimpassioned and calm. There speaks out from the depth of that soul, not only through the eyes, but in every facial line, words more potent than the vibrations of the atmosphere or thoughts sent out by the human mind can be. No storm can shake that inmost calm, no power intimidate or excite. Though the heavens and the earth pass away with great noise yet he would remain unmoved amid it all.

He reads in such a face, that had he a body moving around here among men, every movement would be direct, positive, calm, and in perfect order. He can thus see that every motion of such an one, would be expressive of a well ordered thought. He could not imagine him rushing around hastily, or that any of his movements would be irregular and jerky, but that everything would express order, knowledge, wisdom and understanding. Thus he is not necessitated to depend on the records that have come down through the dark vista of the past, of the Christ who came a priest forever after the Order of Melchisedec; he has met face to face, the high priest of that grand order, and has seen that the glory of his attainment is not alone in that great thoughted mind, but that everything that belongs to his person is in perfect accord therewith.

The angel says that all these ennobling conditions are ready to die within you. The experiences you have had have almost killed them out. Now, "Be watchful and strengthen the things which remain." You have the pattern set before you, follow it. The task now given you is to cultivate yourself in all the graces and harmonies of body and mind and soul consciousness so that you may be fully clothed and prepared to meet face to face with our heavenly Father. For we shall see that when this task is properly completed, we shall have an introduction, as it were, to our Father and all his Holy Angels. He continues his charge,

Verse 3: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The words, "Remember therefore how thou hast received and heard," calls your attention back in retrospection to all that you have received and heard in the past; to all the evils that you have had to overcome, and the habits you have had to conquer, and, in short, the necessity of remembering how each and every attainment was made. You must now gather up all the knowledge that you have obtained through experience, and formulate it into a grand system of usefulness; for you are now to become a co-laborer with the Holy Ones in the heavens, gently and wisely leading others safely over the pitfalls that you passed. You must now become the light of the world. "A city set upon a hill can not be hid." You have gained the eminence; your light must shine before men. So you are to "Remember therefore how thou hast received and heard," but you must "hold fast and repent"; that is to say, you must change your course.

The first four degrees are the degrees of conquest of forces within and without yourself. Now you must change your course from a restless struggling conqueror, to the calm serenity of thought, word and action of the Sage: for, "If therefore thou shalt not watch"; that is, every faculty must now be on the alert, lest by your great and added powers, you do more harm than good in the master's vineyard.

You now enter the garden of God, which is filled with the most delicate of all plants, shrubs and flowers, and if you are not very watchful and careful, "I will come on thee as a thief and thou shalt not know in what hour I will come upon thee." For remember that Jesus said "It were better for him that a mill-stone were hanged about his neck and he were cast into the sea, than that he should offend one of these little ones"; over whom the master has the most watchful and *jealous* care. And depend upon it if you do not watch, but are careless at this time with these little ones, so that he is necessitated to come upon you in judgment, it will indeed be woe, woe, woe unto you; for remember this is the degree wherein you must perfect your physical and mental existence in the world, and fit it in every part function and particular of mind and body, so that when you are examined for the next degree your works will be found perfect.

This degree is the dressing room wherein you make ready to enter the Sixth degree, from which you go no more out forever.

Verse 4: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

That is, there are some natures who, while passing through the Fourth degree, will comprehend in their own life, character, study and development, all the essential principles of the Fifth to the extent that the above charge has no condemning accents in it to them. They have come through the dark struggle, having their robes washed, made white and purified, their eyes open and their consciousness all alert, so that when they come into the new and higher degree—the Fifth—their works are found perfect before God, and they walk with him in white,—purity. Having proved themselves worthy, the work set before them in this degree, is simply to make all these high and noble qualities part and parcel of their real nature.

This is a work that must be done by all before they can take a step higher. They must get where it is as natural for them to act, speak, think and serve like the angels, as it is for the Holy Ones in heaven. So that it will be done no longer by thought and effort, but because these qualities are fully incorporated into the individual, and being superior to all else within him or her, they will be the predominant powers, motives and faculties of all their nature.

Verse 5: "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the the book of life, but I will confess his name before my Father, and before his angels."

The words, "He that overcometh," imply that there are many things yet to overcome, while in this degree. For before the feet can stand in the presence of the master in that Holy Temple, the understanding must be cleansed and purified from all sense imaginings, the light that is in the body must burn like a candle in a still place, so that whatever may be the utterances received from the Spirit, they will have no uncertain meaning. The senses must be so thoroughly subdued that they are incapable of the passion of anger, no matter what may be said or done to them. The neophyte must have developed within himself the stoic to that extent that no matter what comes, whether it be loss of friends, wealth, or all the hopes and aspirations of an

earthly nature, or even of the one most beloved, the eyes will be incapable of tears of sadness.

The habit of speech must be so drilled and cultivated, that the voice is absolutely under the control of the spiritual consciousness, so that it has lost all its power to wound, even the most refined and sensitive. For all this great wisdom and power must now be brought into perfect usefulness, so that *use* will determine all qualities whether *good or evil*.

All desires that are not in perfect accord with the objects and methods of the Creative mind must be eradicated from the soul and body. The soul must be in condition where it is as "perfect as our Father in heaven is perfect"; then it will be indeed clothed upon with white raiment shining as the light. For at this point the regenerate life stored up in the body begins to be luminous, and to such an one he says, "I will not blot out his name out of the book of life," for his life has become one with the "lamb of God that taketh away the sin of the world." And here Jesus the Holy Christ announces, "I will confess his name before my father and before his angels"; for after one has thus purified and perfected his life and character, he is virtually introduced as a member of that Holy body—he is no longer shut out from their presence.

When soul and body become wearied with the oppression of the vice and crime of the wicked world wherein he serves, he may lay his body down in sleep and go home, and be with the souls of the just made perfect. Words now fail to express the great good that comes to such a soul at this point. In "Practical Instructions for Reaching the Highest Goal of Human Attainment" will be found many instructions bearing directly on this degree.

TRUE WORSHIP.

What is true worship? 'Tis the thought
 That fills the soul with praise and prayer,
 Expressed or silent, this can make
 True worship present everywhere.
 Within the loving, trusting heart
 Will it abide, a welcome guest;
 All places sacred are to such,
 All days are holy, all are blest.

—Mrs. C. B. Sawyer.

PEACE.

[Written for the Esoteric.]

"The Ancients taught that whenever we project thought force as earnestly as possible, then we are positive, and whatever effect is felt on the invisible plane is positive, but if the emanations be negative then the effect will be negative."

To accomplish harmonious results all parts must be together positive and for a good purpose to all, otherwise, the vibrations not being perfect and harmonious, a perfect result can not follow. If the positive thought is for personal or selfish desires, it must be kept positive with all vigilance, and all parts active; for if it once lets up and takes a negative position, then the opposing force rushes in and overwhelms, and the reaction, besides affecting self will affect neighbors and friends disastrously.

The Elements being composed of Earth, Air, Fire and Water, whichever plane is most affected, that plane or element will react with the most force, and the result will be felt through that element.

The thought having been concentrated on one particular plane or place, it therefore lessens on the other planes, and the whole not being in balance or just polarity, forms a polarity of its own; and if the thought is then changed from that polarity, the vibrations change; and so of necessity the polarity must change, and opposing forces becoming positive rush in, and the result is apt to be disastrous. But if the thoughts are harmonious, and for the general good, and all parts in tune with the Divine harmony of vibration, then there is no change and can be no reflex action to disturb or destroy.

At the present time in the world, and more particularly in the United States, the majority of thought force is projected for making money, and all the forces and parts of man and men are unit-

ed in a strong thought potency to that end. While that thought is kept active and positive, without doubt they will make money, but should other conditions arise, such as war, pestilence or domestic disturbances of a very serious nature, and threaten the home or political situation of the country, causing the thoughts to be turned for the time being from money getting to other and more serious matters, will not the opposing forces of all Nature, as Earth, Air, Fire and Water, then rush in and overwhelm us with all sorts of complications, and from all sides?

Should such be the case, which we sincerely hope will not be, (although there is very much prophesying to that end, just at the present time), we can see one way that will help to change the current of events, and that is for each one who understands the thought, to keep in perfect poise, and know that no harm can come to them, and vibrate the thought of PEACE, PEACE, PEACE, and enough of this thought potency thrown out will have a soothing effect, the same as oil poured on water.

No doubt many will say that the Divine Source of All Being will bring to bear on any such disturbance an intelligent force which will have the desired effect of subduing and bringing order out of chaos, but will that be in accord with the Laws of Nature, which do not change? And if through ignorance or inattention we create conditions which are out of tune with the Divine harmony, shall we not suffer through the effect of that creation or cause? (For personal protection learn and assimilate the xci. Psalm.) But by suffering shall we be brought to realize the truth and, "Our mistakes will be stepping stones to further successes"; so that when united we fully realize the lesson, and desiring different and better conditions to control the people of this Earth, then and through that desirè will we attract to us the Divine Elements that will help to make Heaven here upon the Earth, instead of the conditions we are now gradually attracting to us through our unsatisfied desire for money, and through the gratification of the animal passions.

If each one who understands that "thoughts are things" will vibrate the thought of "Peace on Earth, good will to man," it will have the effect to so much the sooner bring men to realize the path they are travelling, and thus changing the current of thought to better channels make the result less disastrous. So let us individually do all we can to bring about a peaceful condition.

—*Scorpio-Aquarius.*

INSTRUCTIVE EXPERIENCE OF AN OCTOGENARIAN.

Feeling that his experience would be of special advantage to many of our readers, we quote the following extracts from an interview with Mr. Isaac Holden, M. P. for the Keigley Division, England, sent us by a friend.

* * * * "I know cases innumerable of men who started with a constitution twice as strong as mine. They had no stomach; I had a stomach, and was obliged to take care of it. Well, do you know when I was a young lad I was so feeble that I had to be under the care of my mother during the cold period of the year. I could never go to school in the winter—a puny, little unthriving child. We had a book in our house that is well known in Scotland—Buchan's 'Domestic Medicine'—and there was in that an introductory chapter on hygiene: it was very primitive and simple. Science had not been able to throw light on the path of the hygienist in those days; they had to learn everything by the rule of thumb. But though it was a system of hygiene got up in that way, still it was very useful. Well, that introductory chapter in Buchan's 'Domestic Medicine' was my first study in hygiene. Then I met with Wesley's 'Natural Philosophy.'

It was on the cause of natural death, and he makes out, as clearly as we know it to-day, that the reason is that the arteries become ossified, and then the capillary vessels become blocked up with lime, and that brings on natural death, so that in the case of a man that dies a natural death—that is, without any disease and simply because he is worn out—if you cut into his brain it is like cutting into a sand-bag; it is full of lime. Now Wesley spoke of that as a hopeless case, as a thing that could not be averted.

You know before and during Wesley's time there was no analysis of food; they did not know of what the different classes of food were composed, and therefore they did not know what

were the sorts of food that filled the system with lime. Now all these lime foods are very good for young animals forming bone; they are, in fact, necessary in that case, but when that process is completed then the human being ought to avoid lime foods. He will always get plenty to supply the waste, and if he takes beyond that it goes to ossify his arteries and to block up the fine capillary veins, especially of the brain, but likewise throughout the system. As the name denotes, these capillary vessels are so small that you cannot see them with the naked eye, and therefore the smallest quantity of earthy matter circulating with the blood and sticking fast in one of these arteries leads to another atom remaining behind, and so it goes on till this artery becomes blocked up. There are many of these connected with the brain alone, including those of vision, of hearing, of the sense of smell. These are kept alive by the circulation of the blood, and if the arteries become blocked you suffer from defective sight, and as you grow old go blind altogether perhaps. When you find that your sight, your hearing, and your power of smell is going, it just shows that your arteries are becoming filled up with lime.

I met with another book which was for a different purpose—it was on 'easy parturition' by 'Parallax,' and there he shows that to prevent local ossification women must live upon fruit as much as possible, and must not drink hard water. Putting these two together, I said to myself, 'Then I must make fruit a great part of my diet.'

In "Flourens" book on human longevity, he takes into consideration the whole round of animal life. He instances the life of an animal which does not, you know, cook its food nor live in houses, but in the open air, under perfectly natural conditions, and he takes the period from birth to maturity and shows that five times that period is the average life of the animal. Such maturity—that is, when the bones have become perfectly hardened—in the case of man is attained about the age of twenty-five years. And thus five times twenty-five years would be the average life of man under perfectly natural conditions of living.

Having done what I could to get a little knowledge of what has been done in the past, I felt I must pay some little regard to my own experience and find what is good and what is bad, and having acquired a knowledge of what is right, to put it rigidly

into practice. That has been my system, and it is to that which I attribute good health at eighty-six.

I have by the gradual process of learning and experience found that flesh meat is good to renew waste of muscle if you take exercise, but it must be limited or extended just as you take more or less exercise or perform more or less hard physical labour. You must supply the waste, but all that goes beyond that the kidneys have to eliminate, and those organs become overtaxed and then diseased, and hence you have complications leading to the most miserable maladies. Now, there is another thing which is conducive to good health, but you cannot arrive at a vigorous old age by taking it up when you are on the brink of old age. I mean open air exercise. I was so impressed with the importance of exercise when I was a student that I endeavoured to find time between five and six or six and seven o'clock in the morning to have a vigorous walk in the open air.

I never stopped in for the weather, neither for snow, hail, nor rain; and it did not matter whether it was hot or cold, I never shortened my walks. And I don't do it to-day. That lays the foundation of youth in old age. Then my diet was always sparing. I never varied more than a few pounds in weight since I arrived at maturity. I keep my weight down to 8 stones 6lb., or somewhere about that. If I begin to get heavier than that I cut off the supplies. If I get lighter then I eat a little more, but the great thing is to be moderate, and not to overburden the functions of excretion. In reference to diet, that is one of the most important rules. But it is no use knowing unless you keep it. I have made a point to keep it.

The perspiration arising from open-air exercise is a great help to the kidneys, in the elimination of waste matter—uric acid and acid urate of soda.

I look upon bathing as the education of the skin, * * * in any case cool the skin and shut the pores before you put any clothing on: it is the same as an elastic body: if you do not allow it to go back it will lose its elasticity. * * * I eat without drinking and thus retain all the vigor of the saliva. * * * Sometimes for a whole month I touch nothing but fruit.

I cook my apples. I suck my oranges. I take all the flesh of the orange. The orange is an invaluable fruit, and it is a pity they are not cheaper than potatoes; they ought to be as cheap. The same ground will produce ten times the amount of

oranges that it will potatoes, and oranges are more nourishing than potatoes. And the banana, I think, on a given piece of land, can be grown to produce ten times as much food as the same land would produce wheat. So that if ever fruit becomes, as it was originally, the food of mankind, the earth will produce—well, if we say what is sufficient for double our present inhabitants it will be a long way under the mark—perhaps five times the number of people, in a most healthy state of existence. It is a perfect diet.

Do you refer to the banana, or apple, or oranges, or all?

All: yes, certainly. The juice of the orange I know contains 90 or 95 per cent of water. I do not reckon the water, but the fruit itself. The food of the orange is very great. You would be astonished to find how long you could live on oranges alone. Then there is the grape which is most valuable. I cultivate far more grapes than I require for myself, but I almost live on grapes: or, at least, they form a great part of my food. I take every day two or three baked apples, perhaps two oranges, and maybe thirty or forty or sixty or seventy grapes. I know them better by their number than by their weight. I take to my breakfast at present one baked apple, one banana, one orange, twenty grapes, and a biscuit made from banana flour with butter. That is my breakfast and my supper. My mid-day meal consists of about three ounces of beef or mutton, with now and again a half-cupful of soup. If I take a little fish I take so much less of meat.

As is well known, all the cereals and some sort of vegetables contain starch, but there is none in fruit or meat. The starch diet is very bad for gout and rheumatism; it produces acidity in the blood; it has to go through a chemical process in the stomach, and it has to be converted into sugar of fruit before it is assimilable.

There is just one other thing. When I was about thirty years old I went into a house where there were two old people. They had a blazing fire, and the poor old things were sitting up to the fire burning their shins to get warm, and the house was as cold as possible. I said to myself, "This is not the way for human beings to live," and I resolved from that time to study ventilation, and heating, and sanitation in order to build my own house, and you have the results here. Since you came into this room the air has been changed thrice, and

you were not aware of it. You are practically living in the open air. If there were twenty people smoking here you would see no smoke. There are three chimneys in the ceiling, three times the strength of this fire-draught connected with the large chimney yonder. All my rooms are ventilated, and the air entirely changed in periods varying from half an hour to three-quarters. I got practical men, and they could tell to a nicety how soon I could empty this room of air. There are two chimneys supplying air, and these two go into a horizontal flue which runs the whole length of the room, and from this the air breathes into the room through a film of perforated zinc, or otherwise you would be almost blown off your seat. There is a constant and equal breathing in and out, and you will always find the thermometer in this room all the year round at about 62deg. or 63deg. We have double windows to prevent any currents arising from the air being constantly changed. All through I have measured my inlets and exits, and so made one correspond with the other in every room. Each room supplies its own air, and from every room the air is taken away by the same exhaust. The large chimney exhausts the whole house. The air in passing out first goes up the flues to the ceiling, and then passes into a chimney, which goes down into the cellar, and from thence into the large chimney. That is done in every room of the house and every bed-room, and so the smallest bed-room is just as healthy as the largest room we have."

In the above analysis of the selection of food our friend gives out the idea of the surplus of lime in the system as producing ossification of the brain and arteries, and consequent death of the body. This ossification is due to the presence of salts in different articles of food. The articles of food containing the greatest amount of these bone making food elements are,

Lean Beef . . . 5.1	Lean Mutton . . . 4.8	Veal 4.7	Poultry 1.5
White-Fish . . . 1.0	Salmon 1.4	Entire Egg . . . 1.5	White of Egg . . . 1.6
Yolk of Egg . . . 1.3	Bread 2.3	Barley Meal . . . 2.0	Oat Meal 3.0
Beans 3.5	Lentils 2.3	Peas 2.1	Beets 3.7
Sw. Potatoes 2.6	Paranips 1.0	Cream 1.8	

The word bone in the ancient Greek conveyed the idea of strength or good in the mental chemistry of the human organism. Strength is first muscle and then bone. Resistance of adverse conditions necessitates both muscle and bone. The mind being the point of resistance and governing the digestive function, decides as to what shall be received into the system.

If we are taking articles of food that contain the largest amount of resisting power—the salts—and are in the condition mentally of resisting outside pressure, the digestive system will receive into the body a proportional amount of the bone and muscle making material, which is the cause of the brain and arterial system becoming ossified—what is called the wearing out or old age of the body. Whereas if the mind be kept in a youthful exuberant state it will destroy the appetite for muscle and bone making elements, and thus will perpetuate the conditions of youth and vigor. Now in order to do this—putting it into practical form for every day use—we should obey the injunction of Jesus the Christ, when he said, “Resist not evil but overcome evil with good.”

HOW TO DO THIS.

Recognize no power as able to coerce or disturb your own disposition. Ignore the possibility of any one—or any thing—affecting your mind. BE, simply what you “will to be,” everything else to the contrary. Laugh, frolic and play with the children, and you will always grow and continue to mature the same as children do.

Meditate much upon the will of the everlasting Father and Creator of the Universe. Believe that *will* to be in you, governing all things relative to yourself and to all the powers that act upon you. Rest in that will confident that all things will work together for your good. If you can do this thoroughly and at the same time live the regenerate life as taught in THE ESOTERIC, you will have not only a sure lease of life of five times twenty-five or one hundred and twenty-five years, but you will be assured of staying in the physical body and possessing perfect health, until you realize that you have finished your work on earth and are ready to become one with the souls of just men made perfect in the heavens.

It must be remembered that it is not enough to eat the right kind of food,—because all kinds of food contain more or less of the muscle and bone making material,—but it is necessary to keep the mind, thought and feeling in the proper attitude, in order to prevent the digestive system from receiving too much of the ossifying elements. The more earthy and materialistic the mental tendencies the more surely will the digestive system gather up from the food taken the earthy and ossifying elements; for it is a fact indisputable (when we know the truth) that mind cre-

ated the universe with all its diversity of chemical elements. Every mental state will cause the digestive system to receive into the body a chemical element or material corresponding to it.

Christian Science, while it lacks true understanding of principles with which it deals, yet some of its adherents through faithful obedience to the inspirations they received have given to the world some important truths. But in order to receive those truths and know them, the individual must have received the spirit of truth to which Jesus referred when he said "It shall lead you into all truth and show you things to come." We quote from the C. S. Theological Review, extracts from George Edwin Burnell's new book, which contain thought worthy of our careful consideration. *Ed.*

"Spirit is called substance, because it is immutable, reliable, not fickle or changeable, but firm rock-being.

Selfishness is the belief that the self or identity might change by gain or loss. Generosity is a belief in the gain or loss of some external self. They constitute the in-breathing and out-breathing of the idea of property. If they balance, there is peace and health.

If selfishness dominate, the celis are over-negative. Their currents drawn in. The system is less porous than is well. The flesh becomes heavy, compact, sluggish, pinched, just as the mind is thinking. Diseases that would easily flow away, are drawn in and held, the internals are ever drawn upon.

When the selfish nature of the mind gets to the surface of the mirroring flesh, it causes the ears to project as if they were about to turn in at the orifice, instead of lying flat upon the side of the head; the eyes seem to look out from under and appear to suck in objects for private and suspicious examination; the lips are involute; the very pores absorb instead of exuding. Such figures tempt contagion.

The generous go to the other extreme and leak like sieves. They evaporate and have no endurance. They spill and never absorb. They give everything, diseases and all. They are contagious and become fountains of epidemics. Their natures are porous, and their bodies are swift conductors of everything. They are the racial sewerage and waterworks. Their sympathies pump out all the pestilences and measure and expose

them. They are the bloom of everything. They ventilate and scatter. In troubles they make mountains out of mole-hills. Their bodies tend to inflation. They often choke in their efforts from biting off too much. Their seeing and hearing become coarse because of the worn length of their cellular vibration stretched. They are liable to color-blindness and to a loss of the sense of smell and delicacy of touch.

JEALOUSY.

The pain of opposites—jealousy and indifference—are shadows of the divine idea of peace. They mirror in the flesh a type of diseases which vary according to the particular idea or organ to which they attach themselves.

If the will falls into jealousy, the animal propensities of the cerebellum will become active and boiling; in general the right side of the body will be soiled and the positive qualities of the mind will operate violently upon the heart, the liver, and the right kidney; the right eye will roll fire, the right arm will assume a violently threatening aspect, the right foot will stamp; the blood will carry bastiles full of nourishment, that are poisoned with cross-atomic currents; this will yield tumors, boils, eruptions, etc.: thus the shadow of jealousy is cast upon the flesh. It is an illusion, and the power of peace will heal it by the word. For words are antidotes, and thoughts counteract or forgive.

Indifference is sham peace, but not true peace, which is divine energy. True peace will put a luster in the eye dimmed by indifference, or change the smiting flash of jealousy into the sparkle of pacified power. Peace restores innocency, which is as unjealous as a child and as far from indifference.

Indifference reflects sluggishness upon the flesh. The digestion is partial and slighted. The functional operations are not thorough in any part, the architecture of the body betrays careless workmanship, and the organs are tender, frail and give out under little strain, thus the whole constitution is pictured in the flesh as undermined and ready to wreck. But this is only appearance, for the flesh is instantly ready to obey the thought.

People are sometimes deaf from willful indifference. Some have weak memories, or bad blood from imperfect circulation, or disordered state generally from carelessness about breathing.

We do not forget that one may be above the law of cause and effect, free from the law of sin and sickness and death by an understanding of the law of the spirit of life. Then none of

these causes of disease will avail against them, not only because of their innate protection, but also because these sin-causes will not be present in their minds.

There is a word which will meet every case, and it will stand plain to be seen in the mind of that one who has sifted the shadows for the substance they picture. Thus are sins forgiven by the wisdom of him who can look on sin without condemnation or seduction, for he sees behind the masks.

MALICE.

Malice is an acid. Its alkali is benevolence. Neither is healthy Spirit, nor will either reflect a sound physical body. As a matter of fact, benevolent people are just as likely to be sick as the malicious, that is, both are subject to diseases. Philosophers have been prone to notice that sickness never dodges the good or evil.

Under the shadow of malice the body shows forth neuralgia from acid-eaten blood, cancers, ulcers, etc. Benevolence acts much as generosity. It will cure malice and fall upon the opposite side—still a shadow.

The best surety of stable health against the presence of either of these is to know that there is neither evil to be premeditated, nor good to be provided, for Being is now finished. Malice schemes evil, benevolence plans good, the Almighty has finished both. In the consciousness of this is perfect forgiveness and perfect cure.

REVENGE.

Revenge is the opposite of reward. Neither insures health, but what they both struggle to represent will. Revenge and reward believe in the future, the one to judge the evil, the other to judge the good. The Almighty judges neither, but forgives both.

Revenge is reserved and reticent. It strangles its emotions and bides its chance. The flesh mirrors this state of mind by cramps, limb-twisting, curvatures of spine and bones, easy dislocation of joints, crossed-eyes, choking, strictures, etc. But "Vengeance is mine," says the Lord of forgiveness.

The good who expect the Lord to punish the wicked are under the shadow of the belief of revenge and their bodies never fail to say so. Many a pious soul holds his body in the clutch of the shadow of vengeance, of what he would deem righteous wrath. But healing is forgiveness.

The idea of reward for good is sure to shadow the body with ill health. Expectancy of reward means belief in the seeming absence of the good we want. The flesh signifies this state of mind by lingering ailments, such as slow and patient fevers, running sores that last for years, etc. A sharp *Novo* will cut off the disease and cure it as with a surgeon's knife. People must be forgiven for hoping reward for good, or revenge for evil. God is neither retribution, nor paymaster. Spirit is finished.

—*George Edwin Burnell.*

PERFECT THOUGHT.

God never would send you the darkness
 If he felt you could bear the light;
 But you would not cling to his guiding hand
 If the way were always bright;
 And you would not care to walk by faith
 Could you always walk by sight.

'Tis true he has many an anguish
 For your sorrowful heart to bear,
 And many a cruel thorn crown
 For your tired head to wear;
 He knows how few would reach heaven at all
 If pain did not guide them there.

So he sends you the blinding darkness
 And the furnace of sevenfold heat;
 'Tis the only way, believe me,
 To keep you close to his feet—
 For 'tis always so easy to wander
 When our lives are glad and sweet.

Then nestle your hand in your Father's,
 And sing, if you can, as you go;
 Your song may cheer someone behind you,
 Whose courage is sinking low;
 And well, if your lips do quiver—
 God will love you better so.

—*New York Observer.*

MAN'S RELATION TO EXISTENCE.

SECOND PAPER.

SOCIAL RELATIONS.

[Written for the Esoteric.]

In order to clearly understand the nature of man's social relations, those of the family and of a business and political nature, one must first have a clearly defined idea of the end to be attained by the maintenance of such relations. Man in his primitive state is largely a solitary individual; it is only with the advance and development of the species that social life becomes in any degree possible. The first crude instinct of self-preservation which leads to the avoidance of other beings, who might be hostile, is succeeded by a larger instinct of race perpetuation, which leads first to the family relation, and which is really an expanded form of self-preservation. In even this primary combination we see the first evolution of the law of Altruism; each individual sacrificing something of his own right for the good of all.

As man engages in the struggle for existence he encounters many foes and difficulties which he can not overcome singly and alone. Hence men begin to combine primarily for the purpose of greater protection; then as the principle of the division of labor begins to be understood, it is seen that when all are laboring toward a common end, the share of each individual in the common product is greater than each could provide by laboring alone. Hence, men enter into social and political relations, each sacrificing a certain amount of personal liberty in order to enjoy the greater benefit of co-operation. Thus we find at the very outset of human experience, the conflict between two great principles of conduct; self-preservation, the individual interest, struggling with race perpetuation, the interest of humanity.

Yet in their ultimate these two are essentially one. The problem which we wish to consider is how best to reconcile and balance these principles of Egoism and Altruism; so that on the one hand there be not that intense selfishness which is fatal to race evolution, and finally to the individual himself, nor on the other hand there be that extreme of altruism which would altogether sacrifice the individual to the race, thereby making of the race a monster living upon the life blood of its own children.

It is evident that this question may be regarded in two essentially distinct aspects: that which looks upon humanity as merely a conglomeration of essentially distinct and separate individualities, capable at most only of merely mechanical admixture and contact; and that other view which looks upon mankind as really one, and only seemingly separate in any of their interests. The latter view would regard the Universe as only the manifestation of one Life, divided by the peculiarities of personality into apparently an infinite number of separate and distinct lives; but really mingling and combining into one homogeneous unity.

The first looks upon man as indeed the offspring of one creative Power, yet so differentiated and divided in *intrinsic* nature from that Power and from each other, as to be capable of nothing more than a sort of mechanical oneness that merely brings them into superficial contact, but does not vitally combine and commingle their natures. This view carried to extremes gives us such principles and rules of conduct as—"A friend is one who is of use to you," "Do as you would be done by—when it is the best policy," "Honesty is the best policy" &c.,—making of human society and co-operation merely a means of personal aggrandizement and advantage. The other extreme says—"Live for others alone," "Serve others no matter at what expense to self,"—making of the individual merely a machine for the service of the ALL without regard to his own personal rights or interests. But we shall see that both these extremes are fatal and suicidal to the society and to the individual. For if each man considers himself as a distinct being, having no interest in humanity except to further his own private interests and more fully protect himself in his schemes of personal gratification, society must soon fall asunder for want of sufficient coherence between the individual parts to hold it together.

And moreover if each individual renders to society only such

service as he conceives to be called for in the contract, and such as he receives immediate compensation for, there will be lacking a sufficient reserve force to cause the development and evolution of the race; for it is by virtue of the unpaid, unrecompensed endeavor of individuals that the race advances. Hence the lack of such endeavor means the degradation and ultimate extinction of society and eventually of the individual.

On the other hand, if man sinks his own personality and obliterates his own interests too much in service to the race, it is evident that he may carry this sacrifice so far as to yield up even the necessaries of life: and society thus by demanding too much defeats its own ends—for when individuals perish who shall sustain society? If man in the struggle of life invariably prefers others before himself, to his own hurt, he must soon go to the wall; and if any large proportion of his associates do the same, society must soon disintegrate for lack of material to feed it.

But Nature always balances herself in the long run, and one extreme ever gives rise to the other. Thus, if one generation is extremely selfish the next will be altruistic, since they will be trained by the very selfishness of the first to regard the wants and interests of others rather than themselves; as the weaker must ever help the stronger where force is law. On the other hand an extremely unselfish generation will, by their very willingness to do everything for their children, train up a selfish generation.

It will be seen, then, that in order to establish a perfect society we can accept neither extreme; but must so modify and qualify them both that society shall give to every man full and free scope to serve and help himself, as long as he does not interfere with the right of others to do the same, and shall afford full protection and encouragement to individual life. On the other hand the individual must be satisfied to sacrifice something of his rights and dues for the sake of the well-being of the whole. And as society must not exact from him all of his time and strength, so he must be content to render to society many services for which he receives no present compensation.

It might easily be shown how these two apparently distinct lines of conduct are in reality the outworking of the one law of self-preservation; for the primary reason of social life is to afford greater protection to the individual in the pursuit of life and happiness. And if it demands, or he gives, too much, it

defeats its own end by the sacrifice of that life it was organized to preserve. Likewise if the individual insists too rigorously on the exaction of what he conceives to be his full dues, he overthrows that fabric of social order which is his personal safeguard. It will be seen, then, that what is really for the interest of one is for the interest of all, and that what is really for the good of all cannot be evil for the one.

There is set up in the popular conception a false standard of Altruism, which is fostered and encouraged by the attitude and religious teaching of the church, and by the example of the lives of the Saviours and fabled Heroes of antiquity.

It is the essence of these teachings, that the greatest love is that which lays down its life for others; regardless of the fact that it is more often a love for his own opinion than a regard for others that makes a man a martyr. The judgment of humanity is to love and revere a martyr for the grand spirit of devotion and self-sacrifice that animates him; yet they always pity him for allowing his zeal to over-rule his discretion; thus showing an instinctive intuition of the *balance* of the Universe and the eternal "fitness" of things. For it is apparent that should all the noblest and best of the human race follow this course of self-sacrifice to the extreme of laying down their lives, the race would soon cease to produce any noblest and best, since the very law of self-preservation would demand that life be confined to a lower level.

It may sometimes require more courage and real self-balance and true righteousness to refrain from martyrdom, than to walk to the stake. The common cause of martyrdom is not adherence to truth but to opinion.

It is a self evident truth that the individual must develop before the mass can rise; how then shall humanity ever attain to that perfect self-control and equilibrium which alone renders life good, unless individuals first put it into practice in their own lives? Avoiding alike on the one hand that extreme egoism which lives only for self, regarding others only as they may be made useful for the furthering of personal ends; and that false Altruism which teaches a complete obliteration of the ego (the only thing that marks the individual or makes life more than mere existence). A false sentimentalism that teaches men to die for that race that requires, not deaths, but lives to elevate it.

In nearly every case of martyrdom, whether extending to the extreme of physical death or only to persecution bodily or mental, it may be shown by an impartial observer, after the heat of the struggle has passed away, that the man was not so much censured because he taught the truth as because he insisted on the one form of truth—his opinion. And because the individual was noble and pure, and the truths he taught sublime, yet that cannot obscure the fact that it was not the truth but the defects in him who presented it (which defects may be remedied in future generations) that led to persecution.

We would not endeavor to detract in the least from the desert of those who have served the race by martyrdom to opinion; but would simply endeavor to draw forth the full benefit of their example, holding up the errors to be avoided as well as the good to be followed.

It may be objected here that man can at best have an opinion only as to what is truth. Very true, but he must remember that it is opinion only, and that thousands of others hold opinions differing more or less from his; and their opinions may—nay, must—have some truth, and perhaps as much as his.

Such consideration, coupled with charity and tolerance, will enable him to champion truth and yet avoid the evils arising from a too strict adherence to a particular form, for form always becomes false in proportion as it becomes rigid. For as he is in deadly error who fails to give of his best to humanity, or who strives not to leave the world the gainer for his life having been lived therein; so also is he equally in error who fails to appropriate to his own use and elevation the best achievements and attainments of humanity; only then can he best serve humanity or reap the benefit of life.

It is evident that all social relations must be in the nature of a compromise between the rights of the individual and the good of the race, until man has so far developed as to have a realizing sense of the oneness and solidarity of the race, and to know that he and humanity at large can have no interests that are in any way antagonistic. The achievements of the race in the past are the lawful inheritance and birth-right of the individual of today as well as of humanity at large.

The achievements of the individual are for himself, but no less for the common inheritance of the race now and in the future. He at once serves himself and adds to the common fund of experiences and knowledges. Whether he does so willingly

and knowingly or not does not alter the general fact, though it vastly alters his relations to that fact; but live for others in some measure he must, whether he will or no. And it is equally true that the whole human race, past, present and to come, exists but for him, whether he refuses to profit by its knowledges, or use them to their fullest extent.

If it may thus be proved that it is impossible for a man to live for himself alone, that his acts must affect the lives of others to some extent, it may also be proved that it is equally impossible for him to live wholly for others. For if he sacrifices personal good and even life for others, it is evident that he himself must on the whole derive more pleasure from thus doing than if he did otherwise. For if he refused to follow that course to which his feelings so strongly urge him, he would suffer the pangs of self-condemnation, thus enduring a greater evil.

The voice of the People is always the voice of God to him who knows how to read it aright. Not the voice of the Mob in the heat and tumult of the partisan and bigoted strifes of the present moment, but the calm judgment and general current of action based upon the past experiences and the intuition of the future capabilities of the race. It is the only guide to action that any man has, and upon his ability to read it correctly and profit by it aright depends the rectitude of his life. That voice condemns alike a fanatical zeal that would sacrifice itself on the altar of personal opinion—mistaken for truth—and a selfish sloth that would take cognizance only of present personal ease and safety.

The "Righteous" man (losing sight of that outer personality and those petty considerations of personal gain or loss that constitute what is called "material" life) will consider the Race but as his larger self, and himself as an epitome of the Race; thus blending and making identical the interests of both. For, being a philosopher he will know the truth of the "One Life," and knowing this will consider all its manifestations as one, no matter in what extension of time, space or condition they occur. He will recognize that he is blood-brother to all that is, and will admit no private interests that clash with public good: nor will he consider that public good which injures the individual—no matter how lowly.

But it is evident that in the present state of human progress there often arise occasions when it seems imperative that the individual should suffer—even to the extent of loss of life—for

the greater good of others; likewise there often arise in the individual life occasions when it seems necessary to ignore the rights of others that self may have a continued existence.

These cases arise from the lack of that sense of oneness and community of interests that would pervade a higher development, and they must be met by that calm controlling reason and judgment which is now being developed in the race. But the course of the individual, he who is awakening to the realization of these truths, must conform as nearly as possible to his ideal of equilibrium and perfect rectitude regardless alike of popular opinion and his own falsely educated "religious conscience." It is not in those relations of daily life, where the line between right and wrong is broadly and clearly defined, that man needs a guide, but in those ambiguous cases where good and evil seem so evenly balanced that he often wavers in indecision till the opportunity for action is past, or acting from impulse alone often regrets it when too late.

Man has also another factor in conduct to consider, for it may happen that what seems for the good of society in the present will be deleterious in its effects on future generations, and man as certainly bears intimate relations to future humanity as to present or past. For the sake of supplementing the resources of a barren country and thus rendering it capable of supporting a larger population, would it be well to introduce an article of food or utility which is known to be injurious in its effects on future generations? Or, for the sake of controlling an obstreperous community, is it well to enact so stringent and inelastic laws that they shall be a menace to the liberties of those yet unborn? It is such constantly recurring questions as these that urge imperatively upon man the development of some inward sense of justice and equity, some power of striking a true balance between opposing considerations, which he at present possesses in but very imperfect measure. And how can he hope to render just decisions on questions affecting his fellows, unless he have in himself that firm center of self-poise and self-control and knowledge, on which he can stand as on the firm center of all existence, and see all things in their proper relations.

In even the most Altruistic the individual must always be the center necessarily, and society the circumference. While the error of the egoistic is merely in placing that center in the outward personality instead of in the inward reality. We have then remaining as the residuum of all rules and instructions in

conduct simply this: "Thou shalt love the Lord thy God, and Him only shalt thou serve," and, "Thou shalt love thy neighbor as thyself." The man himself must discover for himself who is the "Lord his God" and who is his "Neighbor."

—*E. G. Johnson.*

THE PILGRIM.

A Pilgrim, halting by the way,
 All trembling, bowed his weary head.
 His strength was spent, as was the day,
 Mists hid the Path which upward led.
 And still he stood when darkness fell
 And wrapped the world in trailing mist;
 When e'er he moved a deathlike knell
 Rung out from gyves at foot and wrist.
 His gaze was fixed on one near goal—
 So near—so near—and yet so far!
 It was the Pathway of the Soul
 Which shone like some soft, silver star.
 It was the Path of Perfectness—
 The Perfect Way the Pilgrim sought
 And sought it weeping none the less
 For chains that his own sins had wrought.
 Oft had he stumbled on the way
 While toiling on thro' desert land,
 And yet he bore them night and day—
 The painful gyves on foot and hand.
 And he had toiled, despairing, lone,
 Entangled in his trailing chain—
 What dragged him down was still unknown,
 Unknown the source of all his pain.
 Until at last he had drawn near
 The first gate on the Perfect Way;
 Then on him fell a sudden fear,
 He saw his chains in black array.
 He saw the chains of flesh and sense
 Which caused him still to stumbling fall,
 Tho' now they were to him offense
 They held him still in deadly thrall.
 They held him still, the fetters strong,
 Which he had toiled himself to bind—
 Unknowing thro' the ages long
 Himself the Builder, foolish, blind!

—*Stanley Fitzpatrick.*

GENERATION vs. REGENERATION.

Carnal generation is a mighty tree springing from animal sensation, whose branches fill the whole earth, forming a black pall which shuts out heaven and prevents us from becoming consciously one with the inhabitants of that glorious country which lies just beyond physical sight.

Regeneration also is a mighty tree springing from the higher spiritual, and its branches not only fill the earth but stretch forth and fill the entire universe.

Let us compare the fruits of the two trees and see which of them is most productive of good.

Carnal generation brings forth selfishness, pride, lustings, covetousness, oppressions, war, murder, etc.: all the passions that to-day degrade and rule the material world, grow profusely on its numerous branches. While regeneration brings forth the highest, purest and best in man and woman: brings forth and develops their spiritual nature endowing them with that divine love and wisdom which makes them willing to devote their lives, with all they have or hope to be, to God, and the uplifting of humanity from an animal existence to a spiritual one. It is this life which rubs off the sharp and jagged corners of the *jewels*.—man and woman.—polishes them until the God-like beauties of their nature shine forth in every lineament of face and form.

If we listen to the voice of a truly regenerated man or woman, we find that instead of that harsh, grating, cutting tone of superiority, so common to those living in generation, we hear a tone that is kind, loving and thoughtful, a tone we can imagine the master Jesus to have possessed and used when he prayed "Father forgive them; for they know not what they do."

Regeneration lifts man and woman to where they can bear harsh and unjust treatment without a murmur or a revengeful

thought. They know and feel as did Jesus when he voiced the above prayer. They are conscious that those who spit upon and revile them are but babes, and know not what they do. Truly all things of a desirable character are to be gained by this Esoteric life of regeneration. The gate to heaven (Eden) lies through the doorway which this life assuredly will open wide to each hungry longing soul who has the moral courage and will sufficiently developed to enable them to say to that old deceiver the God of Creation (Generation) I will be thy slave no longer, I will assert my kingly prerogative as a Son of God, I will be free. Saying to the God of preservation (Regeneration) from this time forward I will be a co-worker with thee; for am I not a son of God and joint heir with Christ Jesus to the kingdom?

These two lives were anciently symbolized by the old masters as two trees; the tree of generation as a mighty tree whose roots were in the earth and whose branches reached toward the heavens; while regeneration was symbolized also as a mighty tree whose roots were in the heavens and whose branches filled the earth.

Regeneration represents the first degree in your attainment and all the others depend on it. When you have conquered this monster generation you will know from personal experience that there is a Temple somewhere, and that you have gained knowledges which will be of vast importance to you in your future life.

Are you prepared to give up all you now hold dearest on earth, to become a co-laborer with the Angels? If you are, all will be well with you. As you advance you will realize that all the seeming joys of earth are simply pains compared to the everlasting joys known only to the regenerated man or woman. As we live this life of regeneration we gain access to an entirely new realm—a realm unknown and unexplored by the animal man. No one living in generation can enter. No one whose mind is deadened by lust can ever tread its sacred precincts. No foot defiled by sensuality can ever step within its walls, to trample on the flowers which grow profusely within this sacred Eden. Herein resides all that man longs for and desires. All the longings that have been gnawing at man's vitals for ages past are here gratified. If it were not so God would be a fiend instead of the loving and indulgent Father that he is, for implanting such longings within man's breast. It is here that man is clothed in white raiment—here that man and woman are truly united and become *one*.

In this spiritual realm into which regeneration leads us, away from all noise of strife and revelry, harmony and love reign supreme. The old serpent generation being destroyed we have become as Jacob did when he wrestled with and conquered God: (generation the God of Creation) both a dweller on earth and in heaven. And in the hour of trial when, almost discouraged, we lie for a few minutes to rest, we see the angel messengers of God ascending and descending, bringing to us food from heaven—food of a spiritual nature—such as no one living in generation ever has or ever can partake of. It is here that we are permitted to eat of the hidden manna (John ii. 17,) from God which only those who have gained the Third degree can ever receive; because it cannot be given to any except those who have overcome through a life of regeneration, and gained strength of a spiritual character which enables them to understand those things which, were they known to those on the animal plane of existence would draw them down, instead of elevating them onto a higher platform of spiritual knowledge and understanding.

We are aware that all of us have our doubts, and when trials come thick and fast upon us we would sometimes question the goodness and love of God or the wisdom of the master who guides, but they knowing that we are being tried as by fire, and that it is only the physical which complains—the impulses of the animal man and woman which cry out—are unmoved by our complaints, and calmly, lovingly watch over and guide us until we see our error and return once more like the "prodigal son" humbly seeking forgiveness.

Generation, like all evils, when wisely used and understood, was good. While the world was in its youthful state of development it served its purpose, the purpose it was intended to serve by the Creator, and served well. But as generation succeeded generation man sank deeper into the senses; materialism ruled: Generation was turned from its legitimate use and became an instrument to pamper to the lowest sensual part of man, the most debasing uses it was possible for him to imagine. New branches of an altogether foreign character were grafted into the parent trunk of this tree, and the consequence is, that springing as it does from sensation, it partakes of the animal nature, and its fruits fill the earth with misery, crime, sorrow and death.

Generation is the monster which kills love, while regenera-

tion preserves it and causes it to bring forth abundantly the purest and most holy virtues possessed by man and woman. The greatest evil that can be committed by parents is to educate their children in the belief that generation and love are one and the same. This is false! as every fine, sensitive woman throughout this fair land of ours knows to her sorrow. Tens of thousands of our fair sisters whose love nature drew them to one of the opposite sex, have realized when too late, that it is a lie. They married, and instead of finding themselves at the gate of heaven as their education led them to believe, they find they are being drawn down deeper and deeper into the blackest of hells, and their cry for justice and freedom makes it all the blacker because they find there is no escape.

Dear sisters, we know your burden is heavy, and we sorrow with you. It is this deep sorrow and sympathy filling our soul, that makes us willing to devote our lives, if need be, to this holy and righteous cause which we have espoused. We are not only willing but thankful to God for the privilege. And as we pray we return thanks that he has led us into this life of regeneration where we are able to perceive the light: and as we receive we will endeavour to let it shine, so that you may also perceive and understand. Our sister woman must be emancipated from this bondage. The cry that has been ascending to heaven for centuries is about to be answered. The time has almost come, the morning star has risen, that foretells the approaching day.

This brings to our mind a vision we had some time since. One dark stormy night we were quietly sitting with two dear friends. The wind howled in fury and appeared endeavouring to hurl our poor little cottage into the bottom of the canyon two thousand feet below, where rushed a mountain stream swollen into a torrent. Peace dwelt within our souls and we talked of the higher spiritual. Suddenly a rushing sound filled our ears and our souls thrilled with a great joy. We all became conscious that one was present who seldom visits earth, and then only when a work of importance is to be accomplished. His presence always brings with it a benediction which fills the soul with rapture indescribable. As we looked with reverence into that mighty, calm, immovable face, three angel messengers appeared at his command. One was sent in one direction, one in another, the third in another, all with power to do and accomplish. Visions of a prophetic character whose nature we do not

feel at liberty to divulge, passed in rapid succession before us: but one impressed us vividly, as it referred to this subject and proves that we are truly living in troublous times, and that the earth is about to go through one of its darkest and most trying periods. Two giants are struggling for supremacy—Generation and Regeneration.—which will win? We saw in this vision a giant Atlas supporting on his shoulders this earth of ours. As we looked we saw him raise it in his giant arms and dash it from him. This is literally true. The world of today has become so corrupt that it is reeking with filth. The lower nature of man has the ascendancy and the world has become so polluted that it is to be cast, as it were, from the shoulders of Atlas, who has been supporting it for ages.

When this time of stirring up comes, and we believe it is already upon us, we must expect wars, pestilences and famines such as have never been known. Trials of such a varied and awful character will overtake us that truly the animal man will call upon the rocks and the mountains to fall upon him and hide him from the wrath of an offended God. At this period of tearing down preparatory to the rebuilding of a higher and more spiritual structure on this our planet, we must depend, not upon those living in generation, whose nature has become deadened, but to the truly regenerated men and women who have been living the life long enough to have had their soul consciousness developed so that every faculty is awake and active; who understand the master's voice and will obey it.

These are the first ripe fruit of the earth, who are to be the Saviours of the world—for we are not among those who believe in a personal Christ coming in kingly power and glory to rule and govern the affairs of man, but the 144,000 spoken of by John, which are to make up the body of the Christ. This is the fruit from the seed sown over 1800 years ago by the truly beloved master Jesus, our Lord.

Dear friends, do you desire to be among those who are to be called apart from the world to be intrusted by the master as a special *servant* in this work? If you do, then look deep down within your soul and see if your desires arise from within, or only from the exterior. Rest assured that God is no respecter of persons, but that you and I, if we prove faithful, are as acceptable in the eyes of God as is the most learned and seemingly superior individual, who from his lips repeats long prayers and is crowned with a Bishop's mitre. If the desire is from the

soul and you are truly desirous of living the higher, purer, more God-like life of regeneration, then you are truly ready to leave behind the world of generation, with all its soul-destroying practices, to enter the higher, purer one of regeneration—to be re-created.

Remember that if you are only a beginner in this life of regeneration, weigh all things well before you enter it. Regeneration means all that is taught in THE ESOTERIC—ABSOLUTE PURITY OF THOUGHT, WORD AND ACT,—remember, no half-way, ALL or nothing. The old serpent must be placed under your heel and crushed. You can never again return to the world of generation: because if you have taken the name Yahveh, *I will be what I will to be*, and have overcome and stopped all waste of the life, and should return again to the world and its lustings the penalty is, the death of the physical body.

You and I are free agents in this matter, and can choose which road we prefer, whether we would live in generation, with all its attending evils, or in regeneration, which will bring to us all the fruits which grow upon the tree of life. God has said through his servant Joshua "Choose ye this day whom you will serve."

Dear readers which shall it be, generation or regeneration?

T. A. Williston.

Generation.

O mystery of life!
 O mystery of fire!
 O altar flaming high
 With lurid self desire,
 Mid anoudering pains
 That torture and consume
 The holy aspirations
 That brighten and illumine
 Our way! The snake
 That feeds on tears
 And misery, to take his fill
 And slowly lift his
 Crested head, in still
 And subtle power to coil
 Around the human heart
 His writhing fears.
 O mystery of life!
 O burning strife
 Of endless years!

Regeneration.

O mystery of life!
 O mystery of fire!
 O altar flaming white
 With Love! Its pure desire,
 Sweet incense breathed
 In song. Angelic souls
 In circling choir
 Of unison; the whole
 Grand harmony of life
 In tones that sound
 From heavenly oneness
 Brought to earth
 In full, round
 Melody of exultation.
 O chords of angel love
 So sweetly tuned to
 Mortal ear! O forms above!
 O flaming fire!
 O mystery of Love!

—Gertrude Love.

THOUGHTS ON THE FOURTH DEGREE.

[Written for the Esoteric.]

Before one can pass through the Fourth degree and enter the Fifth, in making these high spiritual attainments, he must tear from his heart the core that gives vitality to jealousy, hate and revenge: purge it of its sighs, its tortures, its disposition to spy upon and injure others. This is no easy task. The physical senses, desires and passions have so long held supremacy, ruling with despotic power, that their hold will not be relinquished without many and fierce struggles. But that higher self of man—the soul—long denied, long held in chains and darkness, has arisen in God-given might to break the tyrant's chains: to take possession of its rightful inheritance and cleanse and purify this temple long polluted with many evils, and the work **MUST** go on. As the Tyrant's (Physical) shrieks ascend, let liberty proclaim the safety of the soul. For at this point the soul must be absolutely free, in order to utilize the advantages that will come flowing into one's inner consciousness once it is liberated from the binding influence of the physical.

To you who are just entering upon this degree I would say, be prepared to "wash your feet in the blood of the heart." This means nothing less than the entire subjugation of your physical will to the higher or spiritual will: the eradication of every feeling, desire and passion belonging to the senses, and which are related wholly to the world of merely human hopes, ambitions and attainments, which you have renounced in your dedication of yourself, and all you are, or have, or hope to be, to God. Hereafter you are to walk not according to the dictates of the senses and the will of the flesh, but in the strength of Yahveh, and in obedience to the guidance of the Spirit.

Once started upon this journey there is no turning back, but

henceforth and forever your course must be onward and upward, no matter what may stand in the way. Relatives, friends, money interests, and all that goes to make life happy and worth the living in this world, in the general acceptance of that term, must be weighed in the balance against the eternity of the soul. No one who has had a glimpse of the Great Master and the Heavenly Hosts can for an instant hesitate at this point: since having tasted the Divine love when the Covenant was entered into and the five pointed star of Hope made manifest, you know you have but to perform your part and all will be well. At this time when all looks discouraging and forlorn the bright star of hope shines forth from the dark and threatening clouds to beckon on the sinking soul to greater efforts yet to come, and to instill into the inner consciousness the all strengthening thought *I Will Be what I Will to Be*, which ever gives to the struggling one strength to bear the present ills and face greater ones to come in the near future. Why? for the reason that all is given to him who overcomes, not to the power that overcomes for him. The All Wise One has ordained that man shall work out his own salvation, and gold, influence and power have no bearing on the advancement of the soul making these attainments—except the gold of pure *thought*, the influence of *will* and the power of *Yahveh*.

There are none so poor as to be unable to see God, none so rich as to command his presence: but an earnest desire to serve the Most High, will never go unrewarded—"For whosoever hath, to him shall be given and he shall have more abundance: but whosoever hath not, from him shall be taken away that he hath."

—C. H. Cole.

The procreative function in man, was made subordinate to the dictates of wisdom in rational understanding, and designed to be controlled by the will. Man practically ignores this radical law of his being, by utterly disregarding the order of seasons and times implanted in nature,—the fitness or unfitness of parties and circumstances—the right of offspring to be well born—and more, by making pleasure and not posterity, his object in this relation. At the same time, he practically admits that he possesses the power and responsibility of self-control, by enacting statutes, attended with penalties for violations, to operate as substitutes for the higher, wiser and more efficient restraint to use for offspring only, which a due culture and illumination of the moral principle, establishes in the mind.

—Alonzo G. Hollister, in *The Manifesto*.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Mr. H. E. Butler,

Dear Sir and Brother :—Please pardon me for intruding on your time, but I wish to have you explain more fully than you ever have done, some questions which underlie the first principles of the Esoteric doctrine. Please understand that it is not for my own information I make the request, but for those intelligent (?) truth seekers who often ask me those questions, and claim if they could persuade themselves that the *first* principle—a celibate life—of the Esoteric doctrine was the proper rule of life they would take up Esoteric culture at once. They claim they must *first* come to an intellectual comprehension of the truth of it.

Mr. Williston in his talk "To Our Sisters," in November Esoteric says: "Try and keep the sex nature active without desire," and asks the question, "Can you understand such a thing to be possible?" He says it is possible, but committed an error in not explaining how to bring about such a result, and our intellectual friend is no wiser than he was before, because he can not understand such a thing as activity in that function *without desire*, and desire without gratification. My intellectual friend reasons thus: If the gratification of the sex passions be wrong, why keep them active, and if they are kept active there must be desire, and if desire, gratification in some way, and if there is a higher and a better means of gratification, What is it, and how is it brought about?

The intellectual reasoner comprehends if you keep the appetite (desire for food) active and do not gratify that desire by partaking of food, desire would die out and we would die of starvation, also if there is sexual starvation the body weakens and ceases to exist.

The question of the proper relation of the sexes is made plain in I. Cor. vii. chap. and II. Peter iii. chap., but is comprehended

only by those that can read "between the lines"; therefore, the intellectual man finds no light there, so he goes to "Practical Methods" where you give the laws which govern the association of men and women, and from observation and experience he admits there is some truth there, but as he is living out only what his intellect tells him is true he fails to find out the *modus operandi* of that higher relation of man and woman.

My intellectual friend tells me he has perused volumes and volumes on the question of sex, and has observed the effects of living up to the teachings of Dianism, Alphism, Free-loveism and all the rest of the isms, and finds them all failures in accomplishing what they claim. He also tells me you claim "The sex function has but two uses: The first and principle one is to generate life to supply the body and brain with the proper powers; second, to produce children." From the above quotation he understands you to disagree with all reputable medical authorities that claim that life (for the body) is generated by *temperate* sexual intercourse between man and wife. He also claims you do not agree with Bible authority, as you make it a sin to have sexual intercourse "without the desire for children," while the Bible says: "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry." I. Cor. vii. 36.

To control the appetite (sex) by psychoplasm may solve the question for those that comprehend what that term means, but what the intellectual man or woman—who knows enough to make a proper selection of a life companion without the lower nature ruling in the matter—wants to know is, how to live this higher life and grow into that more beautiful and noble manhood and womanhood that Esoterics tell about.

In Vol. IV. page 195, of THE ESOTERIC you say: "In order to have health and vitality the passions should be kept active, but under the control of the will, the same as the appetite for food. (That does not argue total abstinence does it?) 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 con-

dition the whole man or woman must be diseased." Now, my intellectual friend confesses his ignorance as to what a normal passion is, and begs leave of you to explain in unmistakable language what it is, and how to "confine it to the law of use." That it is one thing to point out the evils under which the people are laboring, and quite another thing to tell them how to go to work to correct those evils, is realized by many.

That you may comprehend exactly what my inquiring friend wishes to know, I will suppose he is a young man and has met his true "affinity" according to "Solar Biology," and anticipates shortly claiming her as his wife, and as they are mutually desirous of living up to the Esoteric Regenerative theory, how should they act in their intercourse with each other? Don't answer by saying, they are to conserve the life forces in the body, you have already made yourself understood on that point, and it is supposed they can do that, but what method of intercourse is to take the place of the old animal gratification? Love without the affectionate caress or demonstration in some form is no love at all, for love is life—in motion. Love without life or affectionate expression may keep a man from dragging his wife by the hair of the head, or keep the wife from putting poison in her husband's tea, but what we want is more, purer and truer love than the average man knows of, if it is to be found. If Esoterics have that love let them show others how to get it and not hide it in mysticism, for there is nothing mysterious when understood.

—*Gemini-Sagittarius.*

Ans. Gemini-Sagittarius claims that from the intellect his friend can not understand how there can be "activity without desire, and desire without gratification." It seems a little strange to me that an intellectual man is not able to discriminate between feeling and desire. A man might become angry and feel like knocking down his opponent but have no desire to do so for fear of consequences. This is, to my mind, a more abstruse feature of human intellection than the common error so largely believed, that love and sexual passion are one and the same thing. But we know that any one who has a fine nature and a discriminative mind can, without very much difficulty, see that they are not the same.

Then as to the sex passion, he queries how should it be gratified if it is like appetite? This has been answered in the experience of every pure minded man and woman who have associa-

ted lovingly and in purity together. The young men and women are to be pitied whose natures are so perverted that they can not stand by the piano and sing together, or dance upon the ball-room floor, or sit quietly side by side in loving communication without the animal desires being excited and the mind desiring the sexual relation. How often young men and women have these pure, delightful associations for an evening, and separate and return to their several homes feeling buoyant and happy; yes, their life bounding within them for joy, without even a thought of desiring that relation. We ask our intellectual friend why they have so much delight in these associations and why they feel so good for days and sometimes weeks after, and why it is that as soon as two such marry all these delightful experiences die, never again to be resurrected? and so frequently in place of these delightful experiences the exact opposite obtains? Persons living pure lives really experience no hunger of the sex nature when this association can be had frequently and freely. I know many a woman and man who have truthfully said—"When I am associating with such and such an one, notwithstanding I have a strong passion nature, the thought of gratification with that person never enters my mind; they seem to me too pure and sacred for that." When two such persons do associate in loving purity there is a magnetic interchange sufficient to feed all the hunger of soul and body in those directions, and regeneration will carry on its work in each individual without interruption.

We say here that it is possible, yea, more, it is profitable and the true method, for two who really love each other and are married to sleep in each others embrace without that relation, and that it is the only way to find full and perfect satisfaction in the association of the sex. When the desire is removed from the mind the difficulties are all removed, providing the pair have true normal natures. True there are many persons who could not sit down to a dinner of finely prepared viands of various kinds, and select the most wholesome and leave the rest; in fact, there are many who could not resist eating too much. Such can reason as intelligently as does our friend, that they have the appetite and it should be gratified because it is natural. A cow or a horse has a normal appetite, but under certain conditions they will eat enough at one time to kill them. Our intellectual friend's argument would prove that they should have the opportunity of so doing, and that is what man and wo-

man nearly always do after marriage, although they may truly love each other and have these high and holy experiences before marriage.

In regard to those quotations you give: they were good and essential for the seed time in which they were given, but are not as good in the harvest time in which we now live. Our friend who has read many volumes and has observed the results of Dianism, Alphism, Free-loveism etc., and has not been able to discriminate between them and the Esoteric teaching, we feel that his intellectual ability serves him but poorly, and I fear will never be of much use to him.

Now in regard to reputable authorities, while they may be so esteemed by the masses, I would like to ask him of what value is reputation when all experience proves it to be falsely grounded? As to quotations from Paul's teachings, I would only say that he was talking to a people but little above the animals,—begging the animals' pardon I will correct by saying—considerably below the animals in those habits of life.

My friend seems to think we have not told the people how to live. Well, if we have not, then either we are incapable of doing so, or he is incapable of understanding us. He quotes from page 195 of Vol. iv. of *Esoteric* and says, "That does not argue total abstinence does it?" If he reads the rest of the article he will find it emphatically does.

Now in regard to our intellectual friend wanting reason first: we have given good and sufficient reasons for any intelligent man to make the experiment, and if he has not been an immoral man from his youth, he already knows something of it from experience. He has only to look back to those youthful days when his life forces were retained by the necessity arising from his love of a pure upright life, and he will remember that that life was filled with abundance of energy, buoyancy and happiness, and that the intellect was clearer and brighter than now, if he has passed by such a life. There are too many in the world who want high sounding authority, then they are ready to go forward blindly and do: but there are altogether too few who are willing to receive a reasonable suggestion, and make the experiment for themselves, even though that experiment embodies all that is moral and right, and the lack of it all that is immoral and wrong.

Our friend speaks of finding his "true affinity" etc., etc.

If he can not be satisfied with what has already been said on that subject we fear there is little hope of his future: for until a man lives the regenerate life long enough to know what is gained thereby, there is no use in trying to teach him the methods he is asking for. For as long as the old sensual rules, though an angel should come down from heaven and teach him the whole truth, yet he would be incapable of either understanding or living it.

Ed.

Waterloo, Iowa, Nov. 18, 1892.

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23. Never until now, in re-reading the last few lines of "To Our Sisters," did I catch a glimpse of what seemed to me the true meaning of this verse. "And the Lamb is the light"—the gift, the knowledge, of the true art of living. Persons who are truly living the regenerate life, have finer ideas, intuitively know their relation with the Infinite, and the glory of God is within.

There are persons with whom the life principle is active who, although they have gained the power to conserve this life, need to know how to diffuse and utilize it, to refine, strengthen and build up the spiritual and physical, that in time they may not be bound down by depression. In THE ESOTERIC are the only instructions, the only help I have ever found outside of the Bible, and its teachings have been the key, to unlock and make clear to my comprehension the most of what little of the interior of the Divine instructions, I now but partly understand.

At times I am perplexed. On page 218, in Nov. ESOTERIC, you say, "We doubt" etc. I believe it is possible, single handed and alone (but not in its completeness). But, (I know not) it may be at the cost of the physical life in a short time. For, in accordance with natural laws, has not the physical requirements that must be supplied if health when impaired is ever re-established? Paul, says, "The man is not without the woman" etc., nor is the life of woman complete without the interblending of the subtle magnetic and mental forces of her opposite, but counterpart, to sustain and balance, if we would be happy or regain health, and without health the Spirit is robbed and deprived of gaining its otherwise acquirable heights of at-

tainment. But Oh! to gain this almost impossible condition, requires a constant, long and at times fierce fight—at others a strong, calm, positive assertion of the WILL, with prayerful watchfulness—in fact nothing less than the acquired power to seemingly take, as it were, our life in our own hands, will enable us to crush out or drive from us, the life and influence of unseen forces or elementals, when one is with determination trying to gain the mastery over self.

In Nov. ESOTERIC, page 215, "You will not need to seek familiars through mediums at this point. On the contrary," etc. For two years, I fought (in fancy some would say) with face images of all sizes and degrees, but purity. Vision-like, they passed before and through me, like a restless surging sea, often causing me to shudder, with their laughing, jeering, mocking misery, deeply imbedded in the impress of their features. If I gave to them a moments earnest thought or inspection, varied was the type of faces in the struggling, countless throng, ever sweeping swiftly past and around me, as if borne upon the current of some swiftly running stream. I soon learned that to fear them, augmented my torment. I spoke of it to no one, thinking I should not be understood, though I wondered and conjectured what it meant, and why I was thus buffeted.

Then I felt the power was in me that must master this condition, and I sought to learn the lesson it would teach. Soon I knew I had developed power enough to see, just enough to know it was possible for mortals thus to know something of the mysteries which lie hidden all around, though unseen. Then it dawned upon my perception, that if thought was substance and will power a positive force, I would try and prove this fact by repulsing, driving from me these unpleasant forces. Soon I found the stream swept past me, not so close, and not around me. Then I knew I had learned the power that in time would banish or exclude them from my sight, and seldom in the last three years have they bothered or disturbed me.

May we all who are striving to obtain, be able to make the conditions such that the Holy Ones can teach and help us to know the truth, that we may be free, and know how to use our freedom to the glory of God, and the purpose for which we were created.

May God bless you, each and all, in the varied ways, to promote this great work for humanity.

O. A. L.

Ans. You say, quoting from my article in Nov. ESOTERIC, "We doubt if you can conquer single handed" etc. I should have said you can not reach the highest ultimates alone, but you must work out the primary steps—ultimate the lower degrees within your body—before you can receive that assistance which will be sent to every faithful earnest soul by our Father, God.

This means much struggle and exercise of will-power on your part, and a determination that nothing shall swerve you from living the regenerate life absolutely.

There are many reasons why woman can not reach the highest ultimates unaided, the principle one being, that woman's sex nature is the battle ground for all of man's lustings and animal desires. This causes her life forces to be always turned downward instead of toward the brain; and prevents her from overcoming her moony weakness. Another reason is that "forcing circumstances have compelled woman to become positive (instead of negative) for her own protection, therefore, she can not develop her true womanly nature. To overcome we must develop NATURALLY. Women living an unnatural life, which they undoubtedly do under existing conditions, would cause them to lose the physical body at a premature age, as thousands of our finest and most sensitive are doing.

Jesus brought conditions into the world which made it possible for woman to reach the very highest ultimates and retain her physical, but before that can be possible, a place must be prepared where she can be free from the polluted psychic influences that to-day crush out the womanly part of woman's nature. God grant that the Esoteric movement may ultimate this condition.

T. A. W.

Rowe, New Mexico, Dec. 30, 1892.

Mr. Hiram E. Butler,

Dear Brother:—I would like to ask you a few questions.

Ques. 1. Out of nine months I have held the life six times and lost three times. I hold two months and then lose one. What will be the ultimate effect on me of holding the life in that way?

Ques. 2. You say that after one has held the life one month the germ matures one sign earlier. Now am I to understand that the danger line moves back with the germ, or am I to watch my birthday always?

Ques. 3. If one has inherited tendencies from his parents will the fourteen days fast kill out all bad tendencies and put him onto a natural plane?

Ques. 4. I am 54 years of age. Will holding the life four months, as you speak of in the Nov. No. produce the same effect on one of my age, or is that for younger people?

Yours, Frank La Mountain.

Ans. Ques. 1. If you are making all the effort possible to retain altogether, the effect of your experience as given will be to gradually increase your power to control the life for a longer period.

Ques. 2. You are to understand that the danger line moves backward in relation to the life sign, or in other words, the danger line spreads over the adjoining sign but remains intact in the life sign, and increases in the polarity.

Ques. 3. Yes, if those tendencies are of a diseased state.

Ques. 4. It will produce the same condition upon young or old; as long as a person has the capacity to produce young life, or the seed that would under proper conditions produce offspring, the same law holds good. *Ed.*

Jacksonville, Fla. Dec. 23, 1892.

My Dear Sir:—The law of Karma is something regarding which I should like to be enlightened. Will you not kindly give us something upon it in the near future? I understand that by this law "what a man is now indicates what he has been and done in former lives, and also conditions under which he will live again."

Would you infer from this that one who has riches and all the good things of this life, was poor and oppressed in a former existence, and that I who may be poor, and have a hard struggle to obtain the necessaries of life, may have been rich in a former incarnation, and have made bad use of the opportunities then afforded? &c., &c. Yours sincerely,

H. S. Jenison.

Ans. To the questions involved in this letter we could answer in short, yes. We believe that the law of Karma, when properly understood, covers two principles of Divine law, JUSTICE and MERCY. Jesus, taking up the Jewish idea of the future

of the soul represents Abraham as saying to the rich man, "thou in thy life-time received thy good things and likewise Lazarus evil things: but now he is comforted and thou art tormented." Not that we have any idea that Jesus meant to teach a place of torment hereafter, but simply that he took the Jewish ideal as a base for teaching a lesson. Which ideal was this: Josephus the Jewish historian says, "We believe there is an unfinished place in the earth where there is a great gulf: on the one side is a good place where our father Abraham and all those who have lived a righteous life, etc., go to Abraham's bosom, and all those who are wicked in this life go to a place of torment, and the torment is increased by the fact that they can look across the gulf and see Abraham and the faithful ones happy." This vague allegorical tradition is quite lengthy and all who choose can refer to it.

Jesus by this means undertook to state a law of justice and at the same time mercy, for those who are born into wealth and luxury can not appreciate the condition of those who are in poverty. They spend their lives in what seems to them to be the enjoyment of their wealth, and die without having improved the opportunities in their possession for the culture and development of soul powers. Evolutionary development being the law of nations, therefore when they return for incarnation they are attracted to conditions that are in perfect accord with the stage of their (the soul's) development. Consequently they select a parentage that is capable only of giving them like mental developments to those they had when they left the body before, and as competition is the law of nations, they find themselves incapable of competing with those whose former life had been one of struggle and effort, which developed in them greater powers than they themselves possessed. Therein justice and mercy combines in giving every man that which he has earned.

Another phase of this divine mercy is this: God gives every soul its desire. If a man in this life will cast about and examine his own interior desires and loves relative to association, the mental habits of the people with whom he loves to associate, the habits of life he would like to follow, etc., etc., he will make a correct analysis of his own real soul desires and he will obtain a correct conclusion as to conditions in which he would find himself when again incarnated in human form. For God ultimately grants every man the real desires of the soul, and those

desires are always in perfect accord with its status of development, but have no relation to the development of the race of which he becomes a member in his reincarnated form. Therefore, from a human standpoint, he chooses many times very unwisely, but from a divine standpoint he chooses the wisest and best for himself in order that he may gain the greatest possible growth and development of the soul, for in the points that he is weakest his loves will attract him to conditions of the greatest struggle. The mind that arises in the soul's consciousness, and consequent loves, desires and sympathies, is the mind of God the Creator, who has so arranged His great nature that all things should work together for the gratification of the loves and sympathies of the soul, and also for placing that soul in a condition where it has to struggle hard and thus develop the points where in it was weak. To the clear headed thinker this will be sufficient, but for the reading masses volumes should be written to make this subject plain, for it is little better understood by those who profess to be its exponents than by any other class of people, and ignorance of a great truth causes people to make of it a great error. Therefore, the many errors and evils growing out of this doctrine as imported from India. *Ed.*

BOOK REVIEWS.

"True Manhood" is the title of one of the most important works of which we know for children and young people. The author has seen the need of the proper education of children and youths in anatomy and physiology, and the great need of some instrumentality to aid parents in properly instructing their children in the uses and abuses of that most sacred function of their nature, the sex. In nearly all the books we have seen on this subject, the authors come at the subject of sex so abruptly that there is always danger of stimulating abnormal passion conditions in the minds of children, but E. R. Shepherd the author of "True Manhood" treats the subject very wisely, leading up from plant to human life and structure with the utmost purity of thought and refinement of language. The author has displayed education and research to an extent that makes the book profitable and even necessary to the majority of the human family, and has simplified the subject treated so that any child can understand it; therefore we do not hesitate in saying that "True Manhood" is a book that should be in every family. Its construction, subject matter, style, etc., is such that no one need feel ashamed to have it found upon their drawing-room table. It contains 362 pages and is sold for \$1.65 postage paid. It may be ordered from our Book Office, 1682 Washington Street, Boston, Mass.

EDITORIAL.

Very few people have any idea of the wide-spread influence of the Esoteric movement up to the present time. We believe we are justified in saying that the thoughts and habits of life of many hundred thousand persons has been influenced to a greater or less extent by this work. But the nature of it is such as to throw every man and woman upon their own resources, to act from themselves. We believe it to be an infallible truth that was given us by a holy messenger, about the close of our Practical Instructions for Reaching the Highest Goal of Human Attainment, and just before the enemies of truth began their efforts to break up the Esoteric movement. One came to me and said "No matter what they do now your work is a success, for that which has been given will never die, but will go on growing like the little leaven that leavened the whole lump." The most of people realized that they received enough in those practical instructions to work on for years to come, and consequently have not even subscribed for THE ESOTERIC MAGAZINE. New subscribers are few, consequently the magazine is not paying the cost of publication.

The main use in the continuance of its issue is in two ways: First, that we may give added instructions to those living the life, and meeting points in their experience unknown to them, and to encourage them by experiences of others which appear in the magazine from month to month. The second and most important use is to reach the millions who have not yet heard of the existence of such a movement. Now this magazine work cannot continue unless special aid is given by those who have received benefits themselves. Therefore, we ask you, who have means and can aid the movement, are you selfish enough to enjoy the benefits which you have received and not aid in giving it to others? We know a very serious point is reached when the pocket-book is touched, and we also know that there are hundreds among our subscribers, who are able, if they were willing, to place in our hands a few thousand dollars, which would enable us to put these truths before hundreds of thousands of people. Unless this is done, one of two things will be certain to occur; which of the two it will be we have not been informed, but believe it depends largely upon yourselves. The facts are as follows: the time is rapidly approaching when there will be absolutely needed a place of safety from the mul-


tifarious disturbances, in the form of pestilences, wars, rioting and general chaos, both governmental and social.

The object of this movement is to provide that place of safety and at the same time teach laws and methods of the greatly needed culture and development. Those who are now acquainted with this movement and have abundance of means will not be admitted under the present proffered conditions if it is not supported in its incipient stages, even though it be the will of God to provide means in His own way for its accomplishment.

Now the two ways that have been opened before us are these: First, that there will be forthcoming abundance of means, and the people will be given to know that this is their hope and refuge, and there will be a general and almost instantaneous rally, see Isaiah lxvi. 6-9. Second, if the people are not prepared for this when the time of struggle comes, then the few that are ready will be taken from among men to a place prepared of God—which we have already been shown as to location, etc.—where they will be nourished and protected until the storm is past, see Isaiah xxvi. 20, 21. While there is no doubt that it is known to the Holy Ones in the heavens which of the two ways it will be, yet you, dear people, are left to choose and decide which it *shall* be, for if you put your life and all that you possess into the preparation of the proper place and conditions, then there will be even in the midst of the nations “an ensign lifted up” and “Jehovah will be a wall of fire round about and the glory in the midst.” But if you cling to your gods of gold and silver, lands and possessions, then you will be left to the mercy of those that trust in these things, and the few that are ready and are now standing as a light to the world will be withdrawn from it, see Amos viii. 12-14. Thus it is prophesied that the time will come that because the people have rejected the light they had they will be brought to search far and near to find it, but it will have been withdrawn from them. We do not refer to these things to intimidate or because we are anxious to go forward with the work, for we are not anxious except for your good and general comfort. We sigh in the soul when we think of the words of the prophet where he says “Many shall fall in that day,” for we at least imagine we feel as did the Nazarene when he wept over Jerusalem and said “Oh Jerusalem, Jerusalem * * * how often would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not!”

May the spirit of Him who loveth you more than any in the body is capable of doing, lead and guide you in his own way.

MONEY ORDERS.— We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

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THE LAW OF RESPONSIBILITY.

[Written for the Esoteric.]

The analogical method which Prof. Drummond has introduced of tracing the continuity of law from the Natural to the Spiritual, opens up a wide expanse to the intellectual horizon of mankind. And in our endeavor to follow in the footsteps of this great philosopher in an investigation of the Law of Responsibility, we will restrict ourselves to man as a natural and spiritual being. It is unnecessary to trace the continuity of that great law from the first stage of feeling in the animal world, through the evolutionary processes by which each successive organism becomes more complex, until the perfection of all animation was the Animal Man. We will therefore begin with man, and find out, if possible, what the law of responsibility is when applied to man as a natural being or evolved animal.

In calling man an evolved animal, we must be understood to mean that evolution is only the name of a natural process which God has employed in his works. We do not follow the school of Agnostics who declare they do not know whether the evolutionary process is subject to God's will or not. We say, and can prove, that the evolutionary process is one of God's methods of doing work, and that without design and an increase of energy the process could not work at all, far less work in definite lines and for a definite purpose. A familiar illustration of what we believe evolution to be is shown in the motion of the hands of a clock in moving from hour to hour; that is evolution. The clock is evolving the hours, but wouldn't I be silly if I were to tell you that I did not know whether there was machinery of a special design working those hands, or that they would move without being wound up?

Now, we begin with man's body and brain as parts of an evolved animal, his spirit being the created portion. As the intellectual and moral animal man is governed by a law which fixes his responsibility in Nature, to find out that law is our present endeavor.

The scientists have proven that evolution follows a definite plan or law; it proceeds from the simple to the complex, and in doing so enters more into correspondence with the environment. Man is the most complex animal, and knows more of the environments than any other animal, hence his responsibility relative to other animals is one of quantity; having received more, more is expected of him. And this law is not only of a general character between man as an animal, and all the other lower stages in the work of evolution of animation, but this law of responsibility holds good also in special cases between men as animals. No two persons are born with exactly the same capacity of mind. The physical body may in many cases approach to a condition of equality, but not so in the mental faculties. Some are born with one and some with more talents, but the Law of Responsibility is expressed and depends on *quantity, quality and conditions*: first, quantity of brain and physical matter; second, quality of brain and physical matter; third, the conditions, circumstances or environments in which he is naturally placed. Therefore, if one man be born with more talents whose quality is more sensitive to or more capable of enjoying the environments, then the law says that his responsibility, his duty and his condemnation will be the greater. So much for the evolved man, but let us now deal with the spiritual or created man, and see how the natural law of responsibility acts in the spiritual world.

When the spiritual function was created by God and imparted to the most highly evolved animal, the created function would be perfect, but in a germ condition, capable of development within its created limits, according to the general law of evolution, or natural development. But, although this germ in its growth toward the limits of its perfection will follow the natural law or laws of evolution, it has not itself been evolved from any pre-existing faculty or organ or species, but is a pure creation of God, whose responsibility is not relative but absolute only; and that responsibility exists between it and its Creator.

The animal man with all his intellectual and moral faculties

will be judged relative to his acts toward his fellow-men, and in proportion to his natural gifts so will he be judged: but the spiritual function in man will be judged only by its action toward God.

The command to the spiritual function is to love God. The command to the natural man is to love his fellow-man, and the measure of that love is estimated by his own love for himself, in the words "Do to others as you would that others should do to you." This, with the former law, completes the moral responsibility of man as an evolved animal, and it is this command of doing to others as we would wish others to do to us, that is the basis of the moral conscience: that is, the innate sense of moral responsibility. Although many philosophers have contended that conscience is only the direct outcome of training, and that the greatest crimes are committed by trained criminals without any qualms of conscience, there is no doubt whatever that the innate sense of justice exists in every human soul, and that the soul, when not blinded by an overpowering passion, inwardly suffers a sting of remorse, more or less acute according to its nearness to its natural condition. And therefore evil training and education instead of forming the conscience, actually smothers it under a load of corrupt experiences. We know also that the spiritual function may likewise be smothered in a similar way.

In treating of the spiritual in contradistinction to the natural, we are apt to think the spiritual does not require natural for its development, but that is a great mistake. Because it is easy to see that the whole work of creation and evolution was undertaken for the express purpose of producing a being suited for this spiritual function. Do you think that if spiritual progress was not dependent on physical, intellectual and moral growth, that the great Creator would have gone to the trouble of working through countless ages, to produce worlds, with all their necessary furniture, as a fit residence for this new function which required all His omnipotent power to create? Why was this spirit power not put into a mineral or vegetable if it could exist without conscious intelligence or moral responsibility? No, before spiritual function can make any advance in development, there must be an accompanying progress in conscious intelligence or understanding, and conscious moral responsibility or conscience, as it is called.

We must always do to our fellow-men as we would wish them to do to us under like circumstances; and when once we become thoroughly conscious of these great truths and act on them constantly as a rule of life, then the dormant germ of spiritual love and truth will become active within us, and fructify and grow with the growth of our souls throughout the everlasting future, in a kingdom which God has prepared for it.

—*Zares.*

DO NOT MURMUR.

The following was read before the members of the E. C. F. at the Sunday evening meeting, Feb. 8th. by Mrs. F. E. Swayer.

Do not let a care or sorrow,
 Speak itself in this blest spot;
 We are striving for the heavenly,
 Hush the murmur, hush it not.
 Not a life but has its laughter,
 Yet not one without its sorrow:
 Viewed arightly both are angels,
 Helps to aid us on some morrow.
 If our way sometime look darksome
 Give one bound—past it leap:
 Heaven will keep us all securely
 If we thus life's vigil keep.
 We should all weave joy with duty,
 Make our lives a gladsome lay:
 God demands it of His children
 To-day, to-morrow, and alway.
 We may make of every happening
 An heart anguish, or a song:
 Dull the anguish, do the singing,
 Strength will come to help along.
 Name the trials, snares and temptings
 Flowers sweet, e'en heaven begot:
 Thus ever praying, calmly waiting,
 Hush the murmur, hush it not.

—*Mrs. F. E. Swayer.*

SOLAR AND PLANETARY VIBRATIONS.

[Written for the Esoteric.]

The sun being the largest and most powerful planet of our solar system, its vibrations are the most positive, as is the force of electricity collected and sent out by it. For we believe that electricity is collected from the Universe, and not generated, and that the sun is a large dynamo collecting and sending out electric light and heat, and being the most powerful, has the controlling influence over the other planets. For instance, it attracts and draws our planet Earth to it, until the earth reaches a point near enough, where it becomes polarized with the quality of the sun's electricity, and acting under the electrical law that similarly electrified bodies repel, and oppositely electrified bodies attract, it is repelled and sent off on its journey around the circle again, which is a circle or elliptic, on account of the earth's rotation on its axis. If it did not rotate or revolve it would go out in a straight line until it reached the limit of the sun's positive pole, when changing its polarity and becoming negative it would be gradually drawn back again to the sun and so forced off again: but as it turns on its axis it necessarily moves in a circle or elliptic, as any round object thrown into the air will do.

As with the earth so with the other planets, each travelling in its own orbit and keeping its own place through the electrical law of attraction and repulsion acting each upon the other.

The planets being of different sizes, their speed of revolution and projection is different, so also are their vibrations, as, for instance, in throwing stones of different sizes into the water you will note the different sized waves or vibrations. So in projecting thoughts on the magnetic sea, the effect is felt in proportion to the force of concentration with which they are sent

out. And those different degrees of vibrations have different qualities, as well as effects, on the material and spiritual.

There are many well known theories and facts, both Astrological and Astronomical, showing that the Sun, Moon and Planets have an effect on the material and spiritual in minerals, vegetables, animals and man.

We know through scientific experiments, that the different speeds of vibration will make different sounds, colors and feelings. The different degrees of vibration on musical instruments cause different sounds and feelings to the person. When in harmonious vibration there is a feeling of pleasure, but when a discord is made by even one note being out of proper vibration the difference in feeling is noted at once. When hearing the music of a band through a telephone, the vibrations of all the different instruments coming together over one little wire, we can readily distinguish the vibrations of each instrument. So why may not we as individuals feel the effect of the vibrations of the different planets playing on us?

As a whole the system of worlds must be in harmonious vibration, for the effect in Nature, as we can see it, is perfect.

We have represented before us the Grand Man of the Heavens, who has been divided into twelve parts or sections, as representing the twelve functions or qualities of the human body:—As Aries, the Ram, representing the head, Leo, the Lion, as the heart, and Pisces, the Fishes, as the feet, &c. &c.,—but any one can find the whole twelve by referring to any almanac. These twelve sections are represented by the twelve signs of the zodiac, and each occupy or represent a distinctive part of the circle of the heavens around the sun. And each sign has a peculiar and distinctive quality represented by it in the human body.

A person born when the earth was in the part represented by Aries would absorb and be attuned and more in harmony with the vibrations of the Aries location than with any other, so that their basic qualities would be of the Aries. And if the moon was also in the sign Aries in the earth's zodiac the effect of its vibrations united with those of the earth, would be to strengthen and intensify the character in the Aries qualities and characteristics.

Each planet has its own peculiar qualities and characteristics, and when passing through the different zodiacs vibrates

the qualities of each, in combination with its own, in proportion to its size and speed, and affects man according to the relative position in which he stands. There being so many vibrations in action at all times, the more powerful will prevail, and will be felt the most; still, there will be felt in each person some dominant vibration, which will be the more harmonious, although in another person the same combination might be malefic. As you will notice in striking the different chords of the piano, while all may be harmonious, still you will feel more responsive to one particular chord.

The vibrations of the different planets affect the physical man and his soul body. (we believe that all animals, plants and minerals have a soul body, but only man has besides a soul, the developed Spirit, which, in a great many, we are sorry to say, is lying almost dormant,) and all who are living in and being controlled by the physical senses will come under the rule and influence of the planets, and, to a great extent, be guided through life by their position and influence, and in a correct reading by Astrology the lives and actions of these persons can be read and foretold.

But as the Sun is the center of the Solar Man so is the Spirit the center of the Physical Man.

As is the heat thrown off by the Sun so is the love thrown off by the Spirit.

As the sun is not affected and controlled by the different positions and conditions of its satellites, on account of its being positive and they negative, so is the real spirit germ not affected, and so should not our soul or individuality be affected: (we realize that some students place the soul as the germ, and others the spirit, but to us it matters not what term is used so we can develop that germ.) but alas it is, for instead of recognizing the spiritual power and strength within, and controlling and governing our physical bodies by it, through harmonious vibrations and Nature's Laws, we are continually experimenting, shifting and changing, because of living, thinking and reasoning from the standard of the physical or material, which is really the objective, instead of from the spiritual, which is the positive, and which should control all parts of the physical body and make of it a servant to do its bidding: which it would do if the whole were in harmonious poise, but being out of it we have trouble sickness and death.

By living the regenerative life as taught by Prof. Butler and

others, we will make the spirit positive and harmonious, and will control, instead of being controlled, in the physical body.

Each month there is created and refined in the laboratory of each human body, a germ, which partakes to a large extent of the essences, qualities and knowledges of the particular sign of the zodiac through which the earth is then passing. If this germ is conserved and retained in and absorbed by the physical body, it strengthens it in that part and makes one more positive to that influence, if intelligently taken hold of. After a person has retained and assimilated these monthly germs for three years they can then control themselves, as well as many of the elements, for they will be positive in each of the twelve signs, and can attract or repel the vibrations of those signs at will.

But a person must be very careful how they use their power, for use determines all things, and one using these powers for selfish or evil purposes will attract to themselves the kind and quality of vibrations which they have put in force, and while they keep themselves positive they will protect themselves, but the minute they relax and are negative the evil will rush in and overwhelm them. But if they put it to a good use and vibrate pure love, then they need not be afraid of being negative at times, and letting purer and fresher magnetism, laden with good thoughts and feelings, rush in.

We receive and feel these vibrations through our senses, five of which are well known, although we believe there are many more.

It is not necessary for the physical body even to come in close contact to feel conditions and things.

You smell the perfume of a flower although you may not be able to see or know where it is. You hear the sound of a whistle miles away, and really your two senses of smelling and hearing come in contact with the flower and whistle as well as if you had put your hand on them. In a house heated by a furnace you feel the heat although you do not see, taste or hear it. The spirit of the flower meets your spirit, and entering into your body adds fuel to the fire burning within, and helps to make new combinations and conditions, pure and beautiful, or gross and ugly, as we attract those qualities to us.

We believe this was the way Jesus lived and secured his power and control over material as well as spiritual things, so why may not we?

But as the majority wish to propagate their kind, let them do so, for then they give an opportunity to Spirit Entities seeking birth and experience on this earth: but remember, that the higher, purer and better that condition is, the higher, purer and better spirit will be attracted and come to take possession of it; so do not waste the "Waters of the Rivers of Life" if you wish to raise children that will be an honor to you in your old age.

—*Scorpio-Aquarius.*

ATTAINMENT.

[Written for the Esoteric.]

Sleep not when slumber's hour has come:
 But lay aside thy body from
 Thyself and let it rest!
 But *thou*; with fervent central prayer
 Thyself unto the heavens make bare.
 Clearing thyself of stain and earth,
 And open to the native Breast
 Which gave thee erst thy birth.
 The things that cling in memory,
 The deeds inwrought, all garnered pelf,
 Will furnish substance to the free
 Great Lurker—thy Soul Self.
 And *It* shall build fantastic domes;
 And rear and furbish dazzling homes;
 And open up deep mystic tomes,
 Wherein the Rede, though proverb short
 Will be to struggling thought a port
 Resplendent with the peace of truth
 And final wisdom of the heart.
 Ah! it is worth a strife with flesh
 To *know* at last that all this mesh
 We live with, is the selfsame old
 Base metal only changed to gold,
 And which transmuting, realized
 The fact and form of life as prized
 By angels, and which even we
 May handle, have, and see.

—*E. J. Hinde.*

BIBLE REVIEWS.

NO. XXXII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER III.

The Sixth degree of Attainment.

In writing upon this important and most sacred degree, it must be borne in mind that we can deal only with the surface of the thought herein contained, and the importance of writing about it at all is very much lessened from the fact that they who arrive at this point, have the light already shining in their own souls. But there are some things to which it is necessary to call attention in order that the true light may become more apparent. For it is requisite that we should have in all our experiences two witnesses: the written word of those who have gone on before us is, therefore, always acceptable.

Verse 7: "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth;"

This Sixth degree charge has in it no condemnation, for the reason that before one can enter the sacred precincts of this high attainment, he must truly be worthy to be classed with the congregation of Philadelphia, that is, brotherly love.

This is the Sixth of the Seven Creative Principles, Transmutation, and its ultimate is glory. God is a consuming fire and through the fires of God burning throughout the soul and body, the message would properly, as it does, come from "he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth:"

As the book of Revelation is but the focalization and fulfillment of all that was shown to the prophets and promised to the house of Israel (prevailing princes, conquerors) it be-

comes necessary that we turn our attention to what is meant by the "key of David." We find in Isaiah xxii. 20-24. the following: "And it shall come to pass in that day, that I will call my servant Eliakim [the God of resurrection] the son of Hilkiah: [God is my portion] And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place: and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessel of cup, even to the vessels of flagons." Please read Ezek. xxxiv. from 20th verse.

It will be observed that this prophecy of Ezekiel was made nearly 500 years after David's death: therefore, you who reach this glorious attainment will be the participants and executors of all these great things promised David (dearly beloved). For it will be observed that this key of David unlocks the tomb, and opens the door of the grave, so that they who reach this ultimate receive the title of Eliakim—the God of resurrection—and the words of God by the mouth of the psalmist, where he says, Psalms xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" belong especially to him. Here the neophyte stands where the Christ stood, and all those glorious prophecies and promises that belong to Him belong also to those who reach this point, and far greater: for as He himself said while here, "Greater works than these [than I have done] shall he do: because I go unto my father."

The words in the quotation we have given from Isaiah where he says, "I will fasten him as a nail in a sure place;" call our attention to the great name of God, and its four Hebrew letters and their meaning. The third letter in the great name is "Vau" and signifies, first, a nail, second, security. Thus the neophyte sees before him an everlasting security within the invulnerable confines of the Will of the Infinite, wholly justifying the promise of God to David. II. Sam. vii. 8-17. also Psalms lxxxix. 3, 4.

Verse 8: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept my word, and hast not denied my name."

Here the words "I know thy works" have an expansive meaning transcending all before it. It is as much as to say, "You have now made yourself worthy to receive from the Father power and dominion, and have been received into the royal family as a son of God; and the words of Jesus here become applicable to you where he said, 'Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.'" Notwithstanding these words have been claimed by the Roman church, and even by some among the Protestant churches, yet none have a right to claim them, for they are not true of any except those who reach this attainment. For he says, "behold I set before thee an open door and no man can shut it"; that is to say, the way is fully opened, you can go forward now and work, doing and accomplishing, and preparing the world for the coming kingdom of God among men. And as he says, "no man can shut the door" or hinder the work that he wishes to accomplish, for the very good reason that as he says of the neophyte, "thou hast a little strength," that is, he has gained a knowledge of Divine law and method and has incorporated enough of the name of God in himself to have a little strength: while it is only a little that he has, it requires only a very little of that God-like power to rule men and nations. All this is obtained as the angel says, "because thou hast kept my word and hast not denied my name."

There are two thoughts embodied here: one, the keeping the word, the other the name. We are told by the same authority that by the word of God the worlds were made; then to keep His word is to keep one's self in harmony with the purpose and method of God relative to the creation of the world, which was to people it with men and women who have attained divine sonship: in other words, he has lived in harmony with divine law and has dedicated his life to the accomplishment of that purpose.

"And hast not denied my name." As the name of God is the WILL of the universe, therefore he has rested confidently in the power of that will to do and accomplish all that was requisite to accomplish in the world. He has never doubted the faithfulness and capacity of the Infinite to carry him through all the darksome passages and trials, and to bring him out victo-

rious. That confidence has been his strength, and his faithfulness to the mind of God has been his passport to this high ultimate.

Verse 9: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

There are many who claim to be of Judah (the praise of the Lord), the whole body of the varied Christian churches make this claim. But we are sorry to say that both ministers and people as a majority of the body, reject and even condemn these God-appointed methods for reaching the highest goal of human attainment; many even going so far as to tell people who are known to be studying the Esoteric doctrines, not to do so because it will lead them away from the Bible and christianity. Therein they admit just what the angel claims for them, that while they claim to be "the praise of the Lord," they do lie and are of the synagogue of Satan (an adversary to the progress of God's truth). But God says by his angel, "I will make them to come and worship at thy feet and to know that I have loved thee."

Verse 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

None can reach this high altitude without this faithful, patient labor, and when they do reach this point they will be protected against the terrible trial that is soon to visit our fair planet. This inferentially brings out two thoughts: first, that these truths will not be taught and lived by the people until "the time of the end"; second, at that time there will be great trials and temptations and disturbances. Now, these disturbances Jesus said would be greater than any that had ever been known on the earth before. But there will be a place prepared to protect all such from these great trials; for once a man has reached this degree of attainment, he is ready to begin to make preparations so that it will be possible for the Seventh degree to be attained and lived on earth.

The open door that is set before him leads into the Paradise of God—the Eden restored on earth. Then he is prepared to begin to lead mortals—that are willing to dedicate their

lives to God and humanity—out from their disordered states and corrupt practices among men, into these high and glorious ultimates that he has attained, and to provide for them a city of refuge where they can be taught these truths and led step by step up the ladder of attainment to where the angel of God will accept them and present them to the Father blameless.

Verse 11: Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

These closing words of the charge to the neophyte have volumes in them. First, there was good reason for the promise "Behold, I come quickly": because when one reaches this ultimate he is in actual need of special consideration and care by the Holy Ones. He is a lamb among wolves that would gladly devour him. As the prophet said, "they eat up my people as they eat bread": therefore, there must be provision made for such, that they may be separated from among these wolves in human form; and the messenger says "Behold, I come quickly:" that is, I will not delay. What this coming means will be seen more fully in the Seventh degree. Although there are, and have been from the earliest history of the race, many who have made attainments up to the Sixth degree, we do not believe that any have met all the requirements of this degree in this the Order of Melchisedic, although they may have reached sufficient ultimates to open their consciousness to the heavens, and to necessitate their entire isolation from the world. In these attainments that are now being reached, there are many things which, had those who have gone before us obtained, they would have claimed the promises, which are many, and the world would long since have been revolutionized. A certain modern author has said that the presence and potency of the Lord Jesus in Jerusalem was sufficient to revolutionize the whole nation; and so would it be now with the presence and potency of two or three such souls; they would not only revolutionize a nation but the whole world.

In the First, Second and Third degree of attainment, the neophyte is necessitated to draw himself out of the body of humanity, in order that he may obtain control of the life forces that govern his organism; but in the Fifth degree his soul opens with love to the world, and thereby he begins to proceed into the very heart of the human family. In this degree he finds himself merged into the innermost of the human race, and their war-

rings against him as they feel his approach into them is fighting against God, who is the fountain from which they obtain life. Therefore by their warrings they cut themselves off from that fountain, and the consequence is the death of the greater part of the human race. And as the human is in direct sympathy with the earth, and the earth with it, therefore there will not only be war among men, but even the earth and the elements will be stirred from center to circumference, to destroy all those that fight against God, as we shall see farther on in these Reviews.

We have reason to say that these things will come upon the earth by virtue of some having reached this degree, and then Oh! what meanings are wrapped up in the words of the angel here—“Behold I come quickly;” and as the angel says, Rev. xi. 18, “Will destroy them that destroy the earth.” For even Jesus said when he was here, “I came not to send peace upon the earth but a sword,” which soon followed the Israelites after their condemnation of him.

In view of all these things that must necessarily follow man's reaching this high ultimate, we do not wonder at the angel's words, “Hold fast that which thou hast that no man take thy crown”: for the higher the attainment man reaches the greater strength he has, and consequently the greater will be the trials and difficulties he will be necessitated to encounter in the world. The neophyte is here admonished to hold fast that which he has already gained, for his works are now accepted as perfect before God—but we see that he has still something to overcome.

Verse 12: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

He is told that if he is simply faithful and overcomes the difficulties that are placed before him, he will be made a pillar in the temple and will never go out any more. Here it is clearly implied that until this degree is fully won, there is a possibility, and even danger, of a person failing and falling, for the angel warns him lest some one take his crown. The nearer one approaches a grand climax the greater becomes the danger of failure; but when this attainment is fully won, the idea of danger becomes obsolete.

In the antitypical temple at Jerusalem, forming the door

in the porch, there were two columns or pillars, called Jachin and Boaz: Jachin—whom God makes firm—on the right: Boaz—strength, alacrity—on the left. The right belongs to the external or physical expression; the left to the interior spiritual: one male the other female. None could enter the holy place without passing between these pillars. Jesus said, "I am the door." These pillars in a way formed the door. When one has attained this altitude he will have a right to say as did Jesus, "I am the door", "he that entereth in by the door is a shepherd of the sheep"; and not only does he become the door, as we are told here, but the angel says, "I will write upon him the name of my God" which is Yahveh—"I Will Be what I Will to Be"! Thus he is empowered by the Infinite will to do and be that which he *wills* to do and be. Not only so, but the angel says, "I will write upon him the name of the city of my God which is new Jerusalem," that is new City of Peace. The word city implies a congregating of people to live together; therefore the above words imply the City of Peace. The writing upon him the name of the city of his God implies the imbuing with the desires, feelings and general characteristics and nature of the thing named, as a name in the Bible always expresses character. Therefore, he is empowered first with the Infinite Will, and the nature and disposition to use that power to establish that city on earth, and he says, "I will write upon him my new name": this implies something new, higher, grander than the earth has ever known before. It is an unspeakable name, because the human mind is not yet sufficiently exalted to know it.

Verse 13: "He that hath an ear, let him hear what the spirit saith unto the churches."

These words, although repeated every step up the ladder of attainment, for the first time have their fulness of meaning. Here he is made a watchman for the whole house of Israel (prevailing princes). He is now enthroned in the heart of humanity, judging and executing justice; therefore he must listen, and hear and know what the spirit sayeth to each and every function of that great body, and must act accordingly. Here must be fulfilled in him the words of God by Isaiah, xlii. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall

he not break, and the dimly burning flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Read the rest of the chapter as it all belongs to the result of this attainment.

We have omitted a great deal of thought which justly belongs to this degree, and have confined ourselves to such suggestive thoughts as would be most useful to the student, not wishing to take up the historical part nor to touch the interior secrets. There is no doubt that some will build many theories upon these lessons and will even go so far as to imagine they have reached these ultimates; but those who do so will bring a great darkness upon their own souls, if not entirely close the door against themselves in this life.

(To be Continued.)

GODLESSNESS.

[Written for the Esoteric.]

If eyes be blind
No sun, no moon, no stars exist. Eternal night
To all that man can ever hope to find.
There is no light.

If ears be deaf
No harmonies exist, while silence though profound
Yields not the still small voice that blesses grief.
There is no sound.

If hearts be dead
No faith, no love exist. No father's guiding rod
Can ever bless the man whose heart ne'er bled.
There is no God.

—K. S. G.

Strive, not to escape a hell or to win a heaven in the future, but rather to be pure, and wise, and useful in the present. This is the simple, old, old story of Christly manifestation, *letting* the Spirit divine be revealed in and through us here and now. To put living in the future tense is to deaden consciousness of the omnipresent God.

—*The Christian Metaphysician.*

MAN'S RELATION TO EXISTENCE.

THIRD PAPER.

THE ETERNAL CAUSE AND ITS RELATION TO EXISTENCE.

[Written for the Esoteric.]

In approaching this subject we are aware that it seems like the sheerest folly to attempt what would appear to be an analysis of the Eternal Cause, or a revealing of the Unknowable. But, although we cannot analyze and direct that fourth dimension, cannot reduce to relative terms that which is unrelated and unlimited, nor map out that which is not measured by dimension; yet we may arrive at some conception or symbolization of its primary emergence into existence, something which may serve as an altar on which to enshrine the "Unknown God;" a screen to hide, or a glass to reveal, the secret of Life, according to the clearness of our spiritual perception.

We can only hope to arrive at some knowledge or conception of that Eternal Cause by study of its relation to manifestation; and it is equally absurd to begin our search by an endeavor to penetrate back into the night of time for a beginning, or forward into the dim reach of futurity for an end; to look abroad into space to the remotest limits of astronomical research, or down into the minutest revelations of the microscope; up into highest Heaven or into the depths of Hell. No! the man who cannot discover the Secret of Life, here, now, and within his own being, by looking on existence *as it is*—will look in vain for a solution of this "Riddle of the Sphinx."

As was stated in the first paper,—in its primary genesis into existence, the Unmanifest is but blind unintelligent force; containing infinite potencies, as latent electricity contains the potencies of light and heat. It is first manifest in existence as a *point* (that which has no dimensions) and it expands equally in *all* di-

rections: backward and forward into the longitudinal dimensions of time; to the microscopic as well as to the telescopic in space, and to deepest Hell as well as to highest Heaven in the third dimension—Omniscience. But *itself*, the originator and sustainer of existence, ever abides within, in the now and here.

It is comparatively easy for man in his search after the Infinite, to grasp the fact of the expansion of his nature laterally and up and down: but the fact of its simultaneous expansion *longitudinally* into time is not so easily comprehended. We have become so habituated to regarding the linear extension of existence—or time—as something that is once passed, (as a traveller might pass a point in his journey) and then rolled *up* forever, as it were, instead of regarding it as a fixed extension the same as space—which we obviously *should* do.

It is only thus that man can ever rest his belief in immortality on a firm basis, since that which begins must end: but there is no other tenable hypothesis or base on which the earnest thinker can plant his feet in defiance of dislodgment by the assaults of reason: for, though reason may fail to prove a thing, yet its failure to disprove it serves but to make the proof more certain.

No man—no adult—has any knowledge of the *time* when he began to live; neither can he fix a limit in past or future time beyond which his thought cannot go, (and consequently his nature expand) any more than he can set a limit to his researches in space: for the longer man lives and the more fully his nature expands, the more clear and firm does his consciousness of relation to, and participation in, the events of all times, past, present and future, become. That is to say; he grows into and becomes part of and brother to the life of all times, as well as of all space and conditions, and this firm base of an established consciousness of the Infinite Life, here, now and within, is the point from which his nature expands to infinity. Eternal Life is simply the expression of the Ego into the dimension of existence.

There is no beginning, either in time, space or condition of knowledge: there is only expansion and contraction; and contraction is not (as would seem to be taught by some) the closing up and reducing an intelligent mind to that point of unintelligent force from which it apparently sprung; but it is, so to speak, the projection into existence of a new point having the same potencies as the first—though first and last are but rel-

ative terms, there being no precedence in the genesis of existence. This unmanifest power alone is absolutely "good," and moves only to good: for it is manifest that it must move to that which makes its existence more perfect and complete, else there would be dissipation of energy and consequent cessation of existence. Evil is purely local and relative, and arises from the friction consequent upon a force acted upon by existence.

That alone is evil which tends to scatter and dissipate this life-energy in the individual; that which tends to conserve, concentrate and make the manifestation more vivid is good. This power is not "Law," though laws spring into existence at its genesis or manifestation. Laws are the result of experiences evolved from the conflict of desire and necessity, and are not fixed and stable but ever evolving; the newer and higher ever superseding the older and lower. Law is eternal—*laws* are temporary.

The Eternal Cause is not subject to law, since it gives birth to law as well as to all other manifestations; yet it cannot become existence without law. Desire is the primary cognizable manifestation of this cause, and desire is no sooner manifest than necessity begins to evolve law for its guidance.

Man finds no other solution of the problem of life than that which unfolds itself to the gaze of the earnest student of his own nature, and qualities and capabilities. Except a man find the capacity of infinite growth and expansion in his own heart; except he find there immortality and omniscience, of states and conditions of life; except he find there all that he predicates of his God, there is for him no infinity, no immortality, and no omniscience, or true knowledge of God. "Eternal Life" is the growth and expansion of the individuality into the three outward dimensions of existence, and the individuality is that point of genesis which grows and expands in these directions; it is the Here, Now, and Within, having always the potentiality of Eternal Life in perfection, but never the perfect realization—since it is manifestly impossible to reach the limits of the unlimited. There is, then, strictly speaking, no such thing as an "Infinite Being"; i. e., a manifest individuality whose powers and capacities are expanded to their fullest extent; but *every* individuality has the potentiality of infinity.

Some there be who will not allow that capacity is infinite, but only indefinite; but it is self-evident that there must be infinite

capacity back of existence—else where the sufficient cause for itself? Although our conception of the infinite is only that of the indefinite and can never approach the real, and although reason and logic are unable to present any conception of infinity: yet the very fact that reason is unable to construct a logical hypothesis of existence, only proves that there is that which transcends the capacity of reason to comprehend—and such can be no less than infinite. If there be that eternal, all-sufficient cause, back of existence, it must be manifest in the individual—since existence is made up of individuals—and if it be indeed manifest in the individual, it cannot be anything other than that individual life within that makes him what he is, and is persistent through all changes of form and personality.

To have Eternal Life, then, one must recognize and identify their Ego as their real selves, and cast off all illusion of the senses which lead to a belief in the reality and stability of the personality: looking only to the conservation, concentration and control for use of the life-energy, as it flows through the changing forms and phases of existence.

The Eternal Cause is not susceptible of measurement and cognization: either by the yard-stick of spatial extension, the hour-glass, of time or the barometer of sensation. Whatever it may be that man reduces to measurements and formulas, it is not the ego, the life-energy of existence. All manifestation of this Cause may be known and measured—if the intellect is sufficiently keen and powerful—but the Cause itself cannot be recognized in existence or known by form and dimension. This Eternal Cause is primarily manifest as impulse or desire, vague, unformed and uncontrolled, and the progress of atoms, ideas, or any creatures of creative might in the upward path of evolution, is marked exactly by the nature and complexity of the laws that govern their being.

From the simple laws of Force and resistance to Force, which produce the primary manifestation, up to the intricate and involved workings of the highest mind, the measure of complexity is the measure of progress. Such is the law of evolution. There is another law of involution by which the individual rises from the maze of intricate and (in finite hands) conflicting laws of existence, and subjects them to the one law of universal Being.

Although it is true that mind can only proceed from mind,

that except there be like parent there cannot be like child : yet it is also true that neither does the genesis of new points of evolution exhaust the original mind, nor does the previous existence of that mind in any way limit the infinite capacity of the child. For it is certain that man may so grow into and become one with this Universal Mind that he can perceive no difference between the two.

The whole process and philosophy of existence may be seen by any one who will carefully watch the processes of his own mind. The mind does not formulate and originate new ideas of its own out of nothing; but they arise as the fruit of impressions or ideas sown there by other minds. An idea or impression striking into the mind as an entity, is compelled to undergo a process of decay and disintegration, analagous to that undergone by a seed cast into the earth, before it can assume form as a new creation of that mind. Yet this decay and destruction of the entity, does not in any way injure the mind in which it originated; neither does it destroy the idea itself, or prevent its absorption and assimilation by other minds. It only undergoes what might be termed a destruction relative to that mind in which it was sown.

Here, then, we have the key to the mystery of how an infinite existence, can subdivide itself into an infinite number of individual existences, each having all the potentialities of the parent and yet neither limit itself nor them. For no existence is really infinite in fact, only in potentiality. And as the original mind is not destroyed or limited by that which springs from it, nor is that which springs from it really a separate existence but only a phase or mode of the original; so is the individual mind but a phase or mode of the Universal Mind, and neither an addition to nor subtraction from the sum total of life in the universe.

Man may, then, (and must if he aspires to immortality) identify himself so thoroughly with that Universal Mind, that he can stand firmly poised upon the centre of his own self-consciousness, the radiating centre of manifestation, and behold all things in time, space or condition of life, as but relative to the Ego, and possessing no reality or vitality apart from it. Man cannot *know* his neighbor as that neighbor really is in his relation to himself (except as he comes into harmony and knowledge of the Universal Mind, and knows through that), he can

only know that neighbor as the expression of certain qualities in their relation to his own life.

Man, therefore, possesses no right to judge another as passing a sentence upon him, but only to know and observe the acts of that life for his own guidance. The "I Will" of desire is rightly considered to be the primary genesis of conscious manifestation of the eternal life in the individual; but the "I Will" could not be, and were powerless, except it were overshadowed by and proceeded from the eternal "I Am" of the Ego.

"*Nihilò er nihil fit*"; and it is the practical knowledge and full consciousness of the Ego and its potencies, that constitutes the highest estate of being.

A man's external environments and conditions, are but the materialization and reflection of his inward state; and they must always fit his real inner nature (the man himself), like a glove. Therefore, as he advances toward an internal Nirvana (has the Kingdom of Heaven established within) he must also be preparing an external one; and a true inward harmony must, when fully and completely established, lift the man into corresponding external conditions. To such an one physical death would be but the illusion of the bodily senses of those surrounding him, while he stepped into the conditions corresponding to his own development.

We look up to the power that underlies and vitalizes all existence, and say "That Power must be good and perfect." We should, however, regard it rather as the source of goodness and perfection, than as being those qualities; for good and perfect are rather terms limiting and describing manifestation, than the "Eternal Cause;" and, although regarded as a whole and an entity, existence is absolute good, yet in individual manifestation it can be regarded only as ever tending that way. It is the struggle, for good and for perfect expression that constitutes existence; and only when the infinite may be fully expressed in form and limit will life cease, or existence return to a nothingness from which it never sprang, yet from which it exists.

The key-note of existence is "Self-hood"; but in the first crude attempts to realize this in practice, the self is confined to the mere personal existence, and all other life is regarded as separate and apart from its own; but in its ultimate, the individual, possessing the true consciousness of the ego, knows that all life is his life, and that he can no have good apart from the

good of all. Thus, the first self is essentially selfish, a false selfishness: the second is no less so, but, having a knowledge of what constitutes true self-hood it is essentially altruistic in manifestation. Between these two states lie all the varying shades of life, from that intense personal selfishness that would have all other life subordinate to its own aims, to that equally false altruism that affects to ignore all self. But as it is impossible for any one personal existence to be wholly independent of all others, so it is impossible for the most altruistic to wholly ignore self. Thus, while men debate and idly ponder on the "mystery" of life, Life itself is constantly proclaiming, in unmistakable language, its own solution—and he who will but stop to listen may know it.

How many, many ages it has taken humanity to, even imperfectly realize the brother-hood of man: and how very few, comparatively, are those who practically extend their brother-hood to the lower order of life: while it has apparently exceeded the wildest imagination of man to include the superior order of life, those whom he knows as Spirits (a misapplied term) and Gods. But life is One, even from the lowest to the highest, and all existence is literally of "One Blood."

The development of reason in man, slowly but surely cuts away from under his feet the support of all theories of a universe based upon the Will of a personal supreme being of form and qualities; hence the rancor with which the adherents of that doctrine have ever fought against reason. Man, for his solution of the problem of life, must take the universe as he finds it, not as he thinks it ought to be: but he makes a very serious mistake when he confines his observation to one mode of life, thinking that to constitute the whole of existence.

There is (to Reason) an unbridgable gulf between the known and knowable and the unknowable. Reason is unable to show the means by which the unmanifest passes into manifestation. It may even prove that existence itself is an illusion, since it can disprove every theory (or rather find flaws in) which can be brought to account for existence: yet after reason is done, there still remains the fact of existence, and daily life is nothing more than the manifesting forth of the hitherto unmanifest. What then? There is evidently a something beyond existence which reason cannot cognize, something which transcends reason, yet which we feel must be there. If, then, man could by any possibility come into the knowledge and prae-

tical possession of that bridge between the No-thing and the Some-thing, could learn and use that magic formula that "Word" of creation, which creates and resolves all things from some pure intrinsic principle—he would be in himself more than a God: that "Word" would make him eternal, infinite and omniscient. Can man cross that bridge, can he know and use that magic formula? He certainly can—else existence has no meaning and life is valueless. This idea of the Word it is that has made the basic conception of a Christ, not a person, but simply that state or mode of consciousness whereby the unmanifest and the manifest are joined; the bridge by which the Rubicon, at whose brink reason hopelessly faltered, is crossed.

That unknowable can never be set forth to man in language or form of thought; yet it may be most perfectly symbolized in our language by that shortest and most symbolical word that it contains—the word "I." In its native form as a straight line we see the symbol of the primary genesis of existence: in its other form, (eye) we see the symbol of that omniscience which alone can be predicated of the subjective and unknowable. The "Magic Formula," the "Word" of creation, is most fitly symbolized in the phrase "I am, therefore I will." Yet this "Word" is a two-edged sword that cuts both ways, and woe to him who undertakes its use without having proved both himself and it. It can be used without danger only by him who has knowledge; knowledge comes by experience and experience is the fruit of daring persistence; to him alone, then, who dares, and who can persevere, will it become a servant. In this symbol of the "Bridge" and the "Word" lies the potency of eternal life; it is that which lifts man to the highest pinnacle of the attainable and knowable, and indissolubly unites him with the unknowable source of all life. Higher than the "Gods," more than the "Immortals," he becomes himself *Life* by its potency.

"In and through, over and under and beyond and beside, all things I Am." "What I Will that I do, and none can let or hinder."

We call the Eternal Source, unknowable; so it is, to analytical reason or as a matter of understanding. Yet, it is evident that there must be some mode of cognition, of sensing [or feeling, by which we have percipience of the nature, or rather the mode of this ever-acting cause—even as man carries with him

a truer and finer sense of self than he can gain by looking in a glass. The Scriptures (which many take as the source of all their knowledge of God) expressly declare that "God is a Spirit." Now a spirit is not an individual personality, but that which inspires to action—as a "Spirit of Adventure" "A Spirit of Love" &c. If, then, we are to receive the Scriptures as authority, how can we believe in a personal, formulated God? * According to their teaching, God is simply the highest incentive and inspiration to action of man, that which is the Supreme Good; and not a Being of form and attributes to be worshipped as Creator. No! the Ego, the Divine within, is the only real Life, and is not a creature but a Creator. This ego is one with the Eternal Source, and is not a "Spirit," as God is, but the underlying Source and First Cause of Spirit as well as all other manifestation.

The idea of God, or the ideal good, is eternal and ever present with Life; but the Gods, (or the conceptions of God,) are temporary, ever-changing, and the creatures of man's will.

We cannot with words limit the Infinite nor describe the indescribable. Man never yet found Eternal Life in books or language pictures; at best they can but serve as stimulants and finger-posts. We may not reach the Unknowable; we may reach and know the Christ, the bridge between the Something and the No-thing, of whom it is said "I and my Father are one." No man cometh to the Father, but by me."

"He that hath ears to hear, let him hear," and to him that is of "an understanding heart" doth the "Word of the Lord" come.

—*E. G. Johnson.*

* Our brother's thought at this point, as he acknowledges, is beyond his power of words to express, and while many will think in reading this paragraph that he will sweep away the ideal of the existence of a conscious, thinking, intelligent God, or First Cause; yet on careful perusal of his thought it will be seen that he conveys the idea of the existence of a fountain of mind-consciousness and intelligence from which all subdivisions,—if such a word be acceptable—called individual man originally came. The law of existence itself demands that there shall be a worshipful love ever going out from man toward that source of existence, in order that he may continually imbibe from that fountain, and thereby grow additional attributes, and increase potentiality.

Ed.

TRUE LOVE.

[He that loveth not, knoweth not God; for God is love. I. John iv. 8.]

True love is that indefinable element active within us all, and although this subject has been so often talked about, written about and thought about, yet it never seems to become worn out or even threadbare. No word in our language can express as much as does this little word love. God is love; Love is life; therefore, it expresses all there is; yet, although this is a fact, few really understand or can comprehend its true meaning. Often in our musings we have wondered why this should be so, and have come to the conclusion that love—true love—does not properly belong to this world of matter, but to the spiritual world, the world of conscious souls—the spiritual realm which all Esoteric students are striving to reach. That glorious land which all must eventually attain. That country adjoining the one in which we live and move, yet supposed by the masses to be altogether inaccessible to the dwellers in this physical vale of tears, sorrows and disappointments.

To many students of the Esoteric Philosophy this realm of souls is no longer unknown or inaccessible. Hundreds of our readers who have been applying the teachings and making practical use of them, have had their soul-consciousness developed so that they can consciously dwell in both realms, the material and the spiritual.

The great trouble has been, that in the past love and lust have been considered by nearly every person to be one and the same, while in fact they are opposites.

All have implanted by the Infinite within their breasts a yearning desire for true, pure love, but as we are but babes in soul growth we know not where to look for that divine principle without which man and woman are incomplete—barren—

and unable to create those finer organs upon which their spiritual growth depends. They have searched long, searched in sorrow and sadness, disappointment and death. Broken hearts have marked their struggles after this most desirable of all things, until at the present time thousands exclaim "'Tis an illusion, there is no such thing as love!" Thank God! however, they are in error, and, although unconsciously to themselves, their very struggles and longings have brought them very near to that which they have desired; and it now rests with them whether they will enter into the kingdom of God and freely partake of his great nature, which is love, and is given to each one freely and without stint, if they are only faithful and earnest in following the teachings of the Master Jesus, as have been so plainly taught and demonstrated through the pages of THE ESOTERIC.

O lust, thou old deceiver! Thou serpent that caused mother Eve to fall! At last thy day of triumph draws to an end. This world of ours has indeed advanced from darkness into light. At present that light shines but dimly, but it shines sufficiently bright for us to perceive and understand how we have been led from happiness and immortality into misery and death.

Woman has suffered more than man from this old adversary, this old deceiver; being finer and her organism more sensitive she has felt the need of love more than man, and her soul has turned first in one direction then in another vainly seeking for that which she has never found. None but woman can ever know what she has suffered: none can ever experience the intensity of that longing which in many cases has crushed out her life. Poor sister, have courage. Your sorrows, we know, have been very great; but the joys in store for you, who have the power to overcome, will repay you many, many fold for the heart-aches of the past.

We can imagine what a fine, sensitive woman with a pure and intense love nature must suffer, *bound* to a man whose whole thought and desire is turned toward lust and animal gratification. Perhaps for years she has been lingering after that true soul companionship, and the endearing caress that would fill to overflowing all the requirements of her being; longing for one whose ideal stood high and lofty; her soul yearning for some one who had the power to lift her from the everyday life of toil and drudgery into a realm of blissful rest; one whose

presence had power to still the struggling heart fluttering at the bars of its prison house of clay to be free: one who could unlock the door, take down all barriers and permit the imprisoned soul to give voice in joyous song, such as only the freed soul can express; one who could lift her, the complete personality, on the strong wings of true, pure, manly, God-like love into the realms of the true spiritual attainment; one who could elevate her even unto the Father's throne, carrying her over the many pitfalls, trials, and temptations, and placing her pure and free from the serpent's sting, where she could enjoy that freedom which only the truly regenerated soul can ever reach or understand; lifting her to that high altitude of attainment where all the joys possible for her to imagine both of heaven and earth would be freely hers; lifting her above the frailties and vanities of an earthly existence, and soothing her to rest with words and caresses of endearment. Words so sweet, so tender. Words and thoughts flowing pure and free; flowing from one to the other unshackled or unimpeded by lust or carnal desire; uplifting, elevating, purifying both: carrying them up the mountain side until at last they stand upon its broad summit, where the dazzling sun of truth, in all its splendor and power, would burst upon their enraptured vision.

No more doubt for two—one—such souls: no more sorrow; for standing as they now would in close proximity to the Father, they would have the light of his presence to illumine the way; and the noon-day splendor of their own attainment would make bright the highway of knowledge which leads onward and upward, always upward, until lost in the dazzling brilliancy of that great white center where the divine Father-mother principle, in this celestial sphere of light, creates worlds and systems, by harmonious vibrations of creative spirit.

This point reached, how gladly woman would fill her sphere of use. She would find that she had at last gained that for which for years many of our sisters have been struggling—woman's rights; the right to reach up to the fountain of knowledge and wisdom and draw from the ever flowing waters the things most useful for their further progress.

The power she would now be able to give to man would enable him to give forth to the world truths that would burn into men's souls like liquid burning fire; refining and elevating those below so that they too would be led into that path over which she had passed and be brought into the same kingdom,—

where God rules as a kind and indulgent parent giving unto his children the things they love best. The way to this beautiful realm has been made plain; enter, and partake of the joys which are freely offered to every son and every daughter who is hungering after that love which so few ever receive in its fullest, ripest and purest character.

Man, how heartless you have been to destroy that which is purest and best in woman, to gratify your desires and appetites; to kill all the highest and purest desires within her; to trample in the mud of sensuality all she loved best and hoped for; to deprive her of the beautiful experiences that rightly belong to her. This is wrong, and the great wrong will return to you some day, and will prove an adversary fearful to contemplate. Who gave you the right to draw your sister woman down because she was weaker than you? down! down!! down!!! deeper and deeper into misery and despair.

Poor foolish man, could you have known the power you were pushing from you. Could you have known how to govern your desires and lustings; to have lived pure and holy; to have considered the wishes of the one you swore to love cherish and protect, how different life would now be. Instead of estranging the loved one, building a wall between you so broad and high, that it will ever separate you, you would have been able to draw her closer and closer to you; little by little her love nature would have expanded and beautified, until it wrapped you about with all its purity, happiness and power. How gladly she would have reached out and drawn to you those knowledges which you need. How freely, joyously she would have supplied her loved one with wisdom, and with that clearer understanding that would have lifted him above the men of the present day, and made of him a God: truly a God, for, like his Heavenly Father he would now be a creator. He would consciously be one with the Holy Ones and know and understand the love, which is not of man but of Divinity.

Here the two would experience and know that divine love known only to those who have been consciously in the realm of souls. A love so different from the earthly love that we find it difficult to describe. A love so pure and free from all earthly desire that when the influx of this truly divine essence touches the sensitive soul it is lifted above all earthly environments, and truly experiences the joys of the heavenly hosts; is car-

ried beyond the narrow confines of flesh, and soars, free and unimpeded, into the spiritual realm. Here the splendor of the spiritual attainment gained by the Esoteric student is fully realized. Here we truly understand the words "little children love one another." Here we meet the souls of the redeemed in all the innocence of their God-like simplicity and purity, basking in the ever present light of God's countenance, associating in one harmonious body. Here all bondage is cast aside. Here all are free. Here we find that all there is of life is the desire to obtain knowledge; all there is of happiness is to serve God.

Man in the physical form can experience this great Father-Mother love. Go into nature, you who have been living the life and conserving the divine essence of spirit. Place your thought on God, think of him as a kind and loving father. Think of him as a father who is ever present with you. Think of him with the same attitude of mind as you would a beloved earthly parent; at the same time preserve the spirit of devotion and pray thus, Oh! my Father, thou who art ever present with me; thou who knowest my inmost thought and desire, manifest thyself to me who am thy son, thy daughter, created and brought into existence by the potency of thy will. Accept me as a co-laborer in thy vineyard. Take me, keep me. Show me the right path and I will walk therein.

At the same time go out in spirit (or imagination). Try to draw to you that principle of divine love which exists everywhere, and if you are in earnest, little thrills of exquisite pleasure will begin to be manifest within you, seeming to start from your feet, and gradually creeping over your entire body, until your being is aglow and filled with the great love emanating from Deity itself.*

You will now experience a wonderful sensation; you are of the earth yet not of the earth; seemingly you will float above it. Your thoughts and aspirations will grow more and more angelic, until in an almost ecstatic state of bliss which words cannot express, but which must be experienced to be under-

* New beginners need not expect to experience this divine love unless they are advanced souls. Neither do all experience it as I have described. Most persons first feel the sensation in the sensorium of the heart, but as I have felt it as I have described, and as it is in accord with the teachings of the old Masters, who taught that we develop from the feet up, I concluded to express the thought as I have.

stood, you will become vividly conscious that you are indeed a Son of God and an heir to the kingdom.

It is worth trying, dear readers. At first you may not be successful. Those of you who are living in cities in all probability will fail. But a constant practice of the spirit of devotion will at last bring to you its reward. Would to God that ALL could experience this great love, but alas! the time is not yet.

Perhaps we should not say is not yet, for from within a voice which will not be stilled keeps repeating, "The time has come already"; and as we look out into the world and in imagination hear the prayers ascending to the Father who never denies His children those things that are needed for their advancement, and as true pure love has indeed become a necessity to all who are struggling to come into that God-likeness which is the only hope for our race, we can only echo the voice of the spirit and repeat "The time has come." Has this bright day dawned for you dear friends? Earnestly listen for the promptings from within. Nothing but that voice can answer the question.

T. A. Williston.

TODAY.

[Written for the Esoteric.]

Why should you be sad today,

Why hang your head in sorrow?

Cheer up—be happy—make others so—

Leave troubles for tomorrow.

There are many enjoyable things in life,

Enjoy them—be content—stop sighing:

Look for pleasure today, and you will find,

Tomorrow will do for your crying.

Tomorrow! tomorrow will never come,

Then why grieve today for tomorrow?

Be content with whatever you have,

Discount not the future for sorrow.

Here on the brink of the grave,

God's love takes the place of all sorrow;

Your Spirit to God—oh joy supreme,

Mother earth claims your body tomorrow.

—*C. H. Cole.*

HOW TO MAINTAIN HEALTH AND VIGOR OF ALL THE ORGANS.

Nature is just, and is the justifier of all things, and when she is not interfered with provides conditions for equal balance, not only in the life of all her creatures, but among all creatures; and even if her work is interfered with she will immediately rally her forces to readjust the organisms that she has made. There is a subtle force unseen except in its manifestations, and unfelt except in realization, which is operative in all visible things. By the closest possible scrutiny on the part of the mind of man it will be observed that there is one general factor, having two phases of manifestation: one the *will* power, which is the force that produces and holds and controls all action; the other the mind, which governs the order and arrangement (form) of every thing that is formed and acted upon.

It has been known from a very early period in the history of the world, that the leopard's spots, the tiger's stripes, and, in fact, the variation of color in all animal life, arises in the lights and shades—colorings—producing an effect upon the minds of the parents at the time of conception. According to Bible history Jacob understood this, for he piled rods and laid them in the places of the watering so that the cattle might conceive before them; and through that Laban, his father-in-law, accused him of taking away all his property, so effectually were the dark and white stripes and spots produced in the coloring of the cattle,—see Gen. xxx. and xxxi. This law is also well known to mothers; in bearing children how often fright or continued thought upon some deformity or monstrosity in nature has repeated itself in the offspring. This potent factor of mind has a governor in universal law, produced by the common principle of use, which arises in need.

Use and need are the father and mother of mind. Any organ of the human body will become impaired by disuse. If the mind is impressed that there is a derangement of or liable to be a derangement of any of the organs, and the idea is persistent for a length of time the condition idealized will be produced; the same is true with regard to the restoration and vitalization of any of the organs of the human body. But here many make a mistake: they think it enough to idealize health and vigor of the organs without the effort to send the vigor into them, and therefore they fail to really idealize the restoration. But if, with the ideal of the restoration to health and vigor of any function or organ of the human body, there is a determined effort to use that function and make it act as if it were in perfect health, the very effort in itself is a calling into action of the first principle of creative energy—the will: and with every determined effort of the will in connection with the body there is an increase of faith, which greatly intensifies the mental idea. These thoughts we believe will make it manifest to all why such a great majority of the human family are invalids, and why so few, comparatively speaking, reach the full age of manhood.—three score and ten.

We have said that nature, if left free, would adjust all her forces harmoniously. Among the animals, the mind force that governs them is not of themselves but of the mind of the universe, and they live to full age and maintain all their faculties and functions in healthful condition; yet, notwithstanding it is accepted that man has more life, and can endure more than any beast, the majority of mankind do not live out one-fourth of their days: and even in those who do, one after another of the organs fail, so that there can scarcely be found a man or woman in America who has not lost some of the organs or functions with which they started. Usually the teeth are the first to go. This fact, to my mind, bears a suggestion which, if properly carried out, will lead to the discovery of the cause of premature decay in man. Nature made the teeth as instruments to prepare the food for the stomach; disuse of the teeth causes them to decay; does that imply that men do not eat enough? Certainly not, for as a rule two-thirds of all the food taken by man is a surplus over and above the actual needs of his body, and this surplus produces derangement of the stomach and acid conditions which help to destroy the teeth. But

the question is, why is it so when they take only the quantity of food that their appetite demands? The animals all do the same so far as they can get it, and they do not lose their teeth prematurely. But it must be remembered they take food just as nature leaves it, and their teeth being the only grist-mill they have, they use them proportionally at least ten times as much as man does his; consequently, they wear them as much more rapidly in proportion to their use, but nature's wonderful law of readjustment hardens their teeth, and causes in them continuous growth.

It has been observed that when grain and cut hay are fed to horses their incisors grow too long in proportion to their molars. This is because the molars are worn in continually grinding the food, and the incisors are not used at all: the equal use of all would keep them in proper proportion. This slight infraction of nature's methods—depriving the horse of the opportunity to use certain teeth—is made apparent by the extra growth of the incisors preventing the molars from coming together and properly grinding the food.

The same law obtains in the teeth of man: those who have been delicately reared and taught to take great care of the teeth are the ones who have first to use artificial teeth, while those who have been allowed to eat whatever the system might demand, and continuously use their teeth, even to cracking nuts with them, are the ones who keep them sound and firm to old age. The law is this: whatever organ is used the will and mind—which are the creative factors—carry the rebuilding material into that organ and strengthen it to fulfil its uses. Through the observance of this law there are persons who have a full set of double teeth all around, above and below: because their progenitors indulged the habit of chewing hard substances, cracked nuts with their teeth, etc., etc., thus preserving them and transmitting to their children an extra endowment in this respect.

We feel there are ample evidences of the fact that by a little thought and effort persons may prevent decay and impart to their children fine teeth without a tendency to decay. It is claimed by many that chewing tobacco preserves the teeth; but it is the chewing and not the tobacco which is preservative. If some other and harder substance were chewed the teeth would be kept in a still better state of preservation.

Those of our readers who have good teeth can keep them

sound by using especial care in the selection of hard food, which will harden and strengthen them: while those in whom they are weak, with a tendency to decay, may, in some instances, thus arrest the decomposition and cause the teeth to renew themselves. In case they have become loose the frequent biting of something hard for an hour or two at a time will soon make them firm. It is well known to all hygienists that the health of the body is largely dependent upon the ability of the teeth to properly masticate the food, and by complying with nature's law—using the teeth as we have suggested—we will be more apt to masticate the food properly, and thus obviate much of the liability to derangement of the stomach, and its reaction upon the body and teeth.

THE EYES.

There are many causes other than its misuse, (over use) which impair the eyesight. Of course we need not expect to cure a disease without removing the cause, which, unless very potent, may be overcome by the concentrated mind and will. See article in the Nov. No. 1892 entitled "Health by the Power of Mind." One of the most prolific sources of derangement of the sight is that of frequent cold in the head, which in time becomes chronic [catarrh]. To prevent this condition it is necessary to take cold baths as we have recommended in "Practical Methods to Insure Success"; and in addition to the baths form a habit of bathing the neck in cold water; with the ends of the fingers carefully rub the back of the neck—and around and above the ears,—and leave it bare for fifteen or twenty minutes. Do this at least once a day, as it will put the skin in a healthy condition, accustom the neck to cold air and water, and thus remove the cause of repeated colds.

We think it will be observed by all persons who are suffering from catarrh that they frequently experience the sensation like that produced by cold air blowing on the back of the neck, which is immediately followed by sneezing and consciousness of having taken additional cold.

It will be found that catarrh is in itself a chronic taking of cold until the nasal membrane becomes permanently diseased. Some may be benefited by drawing cold water into the nostrils and expelling it, thus hardening and cleansing the membrane.

The disordered state of the nasal passages may affect the nerves of sight and hearing, and frequently induces blindness

and deafness; but the external source of disease is in the nerves near the surface of the skin around the neck and shoulders, which produce a super-sensitive state of the skin to cold. When this sensitive state can be obviated or overcome the catarrhal condition will disappear and the inflammation of the optic and aural nerves subside; then all that is requisite to restore sight impaired from this cause is a persistent effort to use the organs that have been diseased. For instance, persons who have been in the habit of wearing glasses may use those of less magnifying power, and *will* and try to see as well with them as with stronger ones. Of course the eyes must not be strained by a protracted effort, but it should be often repeated. If it is found that objects at a distance can be seen more clearly than those near by, fix the eyes upon a small object at the distance which best suits the range of vision; then gradually bring the object toward the eyes as near as possible and yet hold a clear perception of it; repeat this until the eyes are tired then rest them.

It is well in this drill to select a very small object, and place it at the distance at which it can be most distinctly seen. This practice reversed will be found very beneficial to those who are near-sighted, in which case the object should be moved from instead of toward the eyes.

There is another and a very large class of persons whose sense of sight becomes impaired by disuse: such as farmers and mechanics of the class not compelled to use their eyesight in the discernment of diminutive objects, and ladies who read little and do no work requiring careful discrimination. These persons will find the above practice most efficient in restoring visual power; and all classes who are deficient in sight will find that making the effort to see small objects near or distant will greatly aid in its restoration. Even young people who feel that their sight is good may increase their visual power by the above drill, and greatly obviate the liability of injuring their eyesight by reading or fine work; for it will enable them to see without the effort which would otherwise overtax the eyes.

To drill any organ of the body one always has to throw the will into its function, and cultivate a confidence that that which is desired can be accomplished.

To be continued.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Duluth, Minn. Feb. 1, 1893.

Friend Butler:—Your letter at hand. I really did not suppose you thought honestly that out of all the mediums modern spiritualism has developed as teachers and exponents, not one has passed over morally and mentally sound. You certainly make a sad mistake in your judgment, or you have not had opportunity to gather the facts relative to mediumship. I could cite you at least fifty that I personally know to be good moral men and women, who have given their lives to the work as mediums. First, Fanny Conant, The Banner of Light medium for many years. She died in the harness. No one knew ill of her. Jennie Rudd, also Banner of Light medium, test medium and lecturer for many years, as pure and noble a woman as ever lived. She died in the work—not a wreck—took cold and had congestion of the lungs. Thomas Gales Foster, a lecturer for over twenty years. Selden J. Finney, same. Edward S. Wheelan a medium of rare attainments. Of course, mediums are subject to the laws of physical decay as is the race. We cannot hold our physical bodies beyond the time of nature's demands. In the law of change in molecules our bodies are only loaned us by old Mother Nature: she calls the atoms back to her bosom in the chemistry of atoms that go to make all physical expression possible on earth.

We have now living many mediums who have given thirty years of life to the work, who are morally above reproach. Three sisters in Boston, all over sixty years of age, Mrs. Hayward, Mrs. Hatch, Mrs. Ewell. No better women live on earth—all public mediums, test mediums, and healers. Mrs. Eldridge of Boston, one of Boston's best test mediums served twenty years, died at seventy years of age. No one ever said ill of her character. I knew her well. She passed over two years

since sound in mind and morals. We have mediums now in public work as teachers, who have been from twenty to thirty years in the battle for mental liberty, who have clear minds and moral worth; mediums who command respect from all classes. Dr. J. L. H. Willis, a man whom to know personally one must respect, a man of rare purity of character—more than thirty years a medium. He lives at Rochester, New York. Then there is Fanny Davis Smith, of Brandon, Vt. No woman stands higher morally. She has been a medium from childhood; is now over fifty years of age. Frank Baxter, of Chelsea, Mass., test medium and speaker. Mrs. Nellie Brigham, speaker for years in New York city,—and many others I could name.

Mediums as a class are as sound morally and physically as is any other class of men and women who deal with the great world and its subtle mental poisons. This I affirm and can prove by facts. Facts are more than man's opinions. A denial does NOT obliterate a fact, nor does an affirmation make one. The fact that spirits can and do control mortals, debase them morally, sap them physically, absorb their individuality, I do not deny—I know it to be true. The fact is as old as man's life on the planet. Modern spiritualism came to prove it to all the world. When it has done its work public mediums will not be needed. If some are sloughed under the mental poison of our thought-world—from mortals and spirits—they simply follow the law of warfare, be it physical or mental. Millions have been slain for the physical liberty of the race. Napoleon fought his battles and died in exile. Cæsar the Great fought his, and was slain by his friends. Our noble Lincoln did his great work and went down by the assassins hand. We need not look for less disaster when we are working to liberate the race mentally. I know why mediums fall, and may at some future time give you my thought on the matter. The cause, the work, the cure, are questions we can consider, and give our best thought to benefit the race.

I am most sincerely

Mrs. M. J. Healy.

Ans. In our answer to Mrs. Healy in Feb. No. we thought we had made the points strong enough so there could be no mistaking our meaning. We said therein if any one could give names of any physical or trance medium who had died better men or women than when they became mediums, we would

feel like reconsidering our statement. Now among the names of mediums she has mentioned I know several, and they are neither physical nor trance mediums.

There is a great variety of mediumship among spiritualists. The inspirational speakers, sometimes start out apparently entranced, but when we analyze correctly the condition of such persons we find them to be highly developed in the soul qualities, pre-natal conditions and circumstances in life having done much for them; so that when they begin to think on these spiritual subjects their own soul takes possession of their sense-body and applies the law governing inspiration, and they draw in knowledge from the spheres and give it to the people. After they have been on the rostrum for awhile, the physical senses become accustomed to the mentality of the soul, and then they are not entranced, but speak consciously, like one listening to the voice of another. When such speakers are under inspiration any one who is truly clairvoyant can see around their heads a burning vapor running upwards and forming a thread-like appearance, which may be traced far up into the heavens. This is an unquestionable evidence that they are not governed by some personal intelligence outside of themselves, but that they have intuitively applied the law of drawing in the knowledge that exists in the higher spheres.

There are many others who pass as mediums who really think they are under the inspiring and controlling guidance of some personality, but in fact are only sensitives who can read thought conditions psychometrically. Others are by nature allied to the spirit of prophecy; in fact there is quite a variety of natural phenomena of that order which has nothing whatever to do with the controlling power of a spirit outside themselves; and where these persons have a strong moral stamina, they will go on growing and developing as long as they live. We know some who are actually helped and illuminated by grand souls who are desirous of giving to the world truths of importance, but we also know that those who are CONTROLLED intellectually and physically, are invariably dragged down to a very low moral mental and physical status.

There is no movement that has ever had an existence in the world or that still exists but is serving an important use and is therefore good.

Ed.

Lindsborg, Kan., Dec. 25th, 1892.

Mr. H. E. Butler,

Dear Sir:—All that you say with regard to the loss of power I can testify to as being true. All that you say about the regaining of power, in every respect I can also testify to as being true. I am today physically, mentally, and spiritually more active and powerful than I was in my youth: and despite the teachings of the schools of medical physiology, can testify that a man can regain the squandered powers of youth, and add to them a thousand-fold by living your system of Regeneration *entirely*, in powerful Will polarization, in constant and piercing meditation, and in ceaseless devotion and prayer, waking and sleeping, to the Supreme Infinite Father, with a faith that, like the materialists conception of the Universe, knows no bounds. I believe that when it becomes the Divine will that I should ascend from one stage to another in my own Esoteric development the way will also be prepared by which I can carry into practical Exoteric life the consummation of such development, whereby my sphere of usefulness will be increased, but that this outward Exoteric field of action will not come without effort on my part, any more than the preceding Esoteric development could come without action on my part.

I agree with Bro. Williston in his article on Patience "We know that many teachers would have us believe that we can indulge the senses to a great extent and yet overcome. We can not. If we give way to any impulse of the senses we never gain mastery over them," and think that it totally disagrees with a statement of "Zares" on page 172, viz: "a faith which proscribes nothing but intemperance—which enables us to acquire celestial power whilst enjoying the terrestrial blessings of life, the true enjoyment of which, in a temperate manner is the only true way we can show our gratitude to the great Being who made them all for our use, and not abuse."

Now acknowledging that Zares had a high motive in view when he wrote that, nevertheless, there are many weak and striving ones who will construe that to mean, in contradistinction to Bro. Williston's "we can not indulge the senses," that we can; for Zares says in a previous paragraph, and hundreds of times I have had the same flaunted in my face, "Jesus feasted with the people, went to marriage feasts, ate, drank and made merry."

There is the difficulty, where is the point of differentiation?

if all things were made for our temperate enjoyment, that is, temperate enjoyment of the *senses*, then why not temperate indulgence of the meat eating, wine and beer drinking, tobacco and opium smoking, and sexual sensations? Zares says he came as a "breaker down of asceticism"; if that be true, and that teaching is endorsed by THE ESOTERIC magazine, then why are we building up a Colony away from the world, and asking in the preliminary obligations whether we hate this civilization so-called, this *life* that the world is leading, and wish to *die* to it; and that after we come together out there, we are to be for ourselves and no one is to disturb us; and the leader advises us that we are to isolate ourselves now, to pray and meditate in solitude (as Jesus did), to fast occasionally (as Jesus did); and that although we are to go forth again into the world and endure its abominations (as Jesus did), we are to do all this to gain the release from matter, from the consuming fire which Buddha called the "craze to live," into what he called Nirvana, Jesus the "Peace which passeth understanding" or the release from the contact with matter, which is the indulgence of the senses.

As Bro. Williston says it must be "all or nothing": it must be that we be either hot or cold, for if we are lukewarm (temperate indulgence of the senses, or enjoyment of the terrestrial blessings of life—of physical life) "I will spew thee out," says Revelations. No, Bro. Zares is wrong, his teaching is not Esoteric but half Esoteric and half Exoteric; and the man of the world would spew him out and make of him a ridicule. If you indulge in the sensual enjoyments at all, why not enjoy them to the fullest extent? "Life is short and we must make the most of it." Now when Bro. Zares with his doctrine of temperate enjoyment has been laughed off the field, let an illuminati, who is a eunuch for the kingdom of heaven's sake, (that is a eunuch by having spiritually ceased the generative act) one who enjoys nothing but communing in the spirit, and loving all creatures, who eats enough unseasoned food only to furnish the necessary chemicals elements, who has exercised every bodily luxury and enjoyment unnecessary to warmth and cleanliness, appear on the scene, and then let us hear the boastings of depravity of our aged licentiate, before such an one: even though his mouth be silent, the burning indignation of his great luminous eyes would dispel the brute levity, and, ashamed, with hanging

heads, silent and awestricken, the wrongdoers would slink away, with an awakened sense of the offended God beaming from the person of the overcomer, while there would be one or two left, who had a conviction that they could not follow the debased multitude, as when the 70 left Jesus and he asked Peter "Will ye go also?" and Peter answered, "Lord to whom shall we go, thou hast the words (teachings) of eternal life."

I feel that I can not agree with Zares but with Bro. Williston, yet it may be that from the right standpoint Zares is also right; but in my present stage of conflict with self, of overcoming, and of succumbing also to the temptations of the senses in such matters as tea, coffee, oysters, sweetened food, etc., I feel that my experience one year and a half ago with regard to beer and tobacco was, as Bro. W. says "no half way" "all or nothing" "away with cigar and beer"; and now the same with the other evils I am struggling with.

What man ever desires is an increase of what he likes, and either those things are right or wrong. There is no such thing as justifying a temperate thief, a temperate murderer, etc. Then if it be wrong to gratify the brute desires, it is all wrong, and any advocate of half way wrongdoing is a misleader, and belongs to the class of false prophets, and Antichrists, which now fill our land. Yours Fraternally,

Chas. Purdy.

Cranbury, N. J., Jan. 23, 1893.

Mr. H. E. Butler.

Dear Sir:—When I first learned of your work I grasped it with great zeal. I was pleased with your delineation according to Solar Biology, and secured the agency for Solar Biology and the several months while I lived in accordance with its teaching, making daily self-denials to do so, was the happiest season of my life. But I met opposition from some critics, and being very sensitive as all Cancer's are according to your science, I was thrown into confusion, and begun to lose confidence in the work and then in myself, and lastly in my God, in whom I had believed, and suffering much through nervous debility and prostration my life has been one of misery for the last two years. If I could again fully confide in your work and follow it I believe I might rise; but I have shown your work to learned men whom I might consider authority and they have

denounced it, and advised me if I wished to be a christian not to follow it, as it is intended to lead people away from the christian Bible that I wish to follow and believe. While, as I stated, I have had serious doubts as to there being a God, while such doubts were with sorrow to my soul, I want to believe the Bible and every work confirming it; believe it because it is believed to be the word of God; believe it because believing it gave me great comfort years ago. While some are denouncing your work I have found by experience in my own case, as well as others, that it contains great truths on many points, and I find that many people are being led by a spirit of emotion, and following creeds, and isms fixed up by man to suit their taste and fancy, and at last will come to the end of life and find their life has been an illusion; find they have missed the narrow way.

C. A.

Ans. We publish the above letter, which we have reason to believe is the sentiment of hundreds, if not thousands, who have been misled by persons who profess a great deal but really possess no real knowledge. The numerous letters that have appeared, and are appearing in *THE ESOTERIC* are of themselves proof positive of the great good that people are obtaining from the teachings of *THE ESOTERIC* and other books published by us, and very many admit that while they had become sceptical on the Bible, christian religion, etc., that the Esoteric teaching has opened it to their understanding and has really led them back to the true christian religion, as no other work could have done.

No one but a dishonest person would say that Solar Biology led one away from the Bible. We say this regardless of what their position may be; for it will be observed by any student of that science that it is based on the Bible and we have not ventured one single interpretation any further than the Bible lexicons interpret the meaning of Bible words: neither have we attempted any re-arrangement of the text used, but have accepted the arrangement just as it was found in the Bible: therefore, we repeat that no honest person would say that it is inclined to lead away from the Bible, but must admit the exact opposite; and furthermore, we could bring testimonials from many persons who will say that they were infidel to the Bible and christian religion in general until they read and heard lectures on Solar Biology.

Ed.

Chicago, Ill., Jan. 25, 1893.

Mr. H. E. Butler,

Dear Sir:—Twice lately I have gone to hear one of the most learned and deep thinking preachers in the city. Both times I experienced a peculiar sensation, as follows:—After he had fairly started on his subject, and my mind had become wrapped up in it, I would have a sensation as of rising out of my seat, and soaring upward; the sensation being so real that I would purposely move my body, to make sure that I was still sitting in my seat. Would you kindly, through the Esoteric, give your explanation of such a sensation, and oblige.

Yours Truly,

Julius Stade.

Ans. The effect that you mention is produced by the devotional atmosphere of the speaker, and you giving your sympathy to him are interiorly carried with him. In doing so you give him your mental strength and physical magnetism, which inspires his mind and gives him psychic power. While you are thus influenced you are made a part of the body of the church politic of which he is the head.

This very condition that you speak of is a revelation of the power of the church to act and react upon the people, and is the secret of their success. This very point is also where the Esoteric movement fails in obtaining the success it would otherwise have; because it throws every man and woman back upon themselves, and teaches them that they should always know for themselves, and not take the word of another for anything; and again, that in the early stages of development they should, so to speak, draw themselves out from the body of the race, in order that they may know and understand psychic influences of other minds in their action upon their own. All this causes the people to refuse to be influenced and carried out of themselves in the way you speak of. Not that it is not good in itself to thus unite with all that is good and true, yet there are few persons who are able to obtain that individuality necessary to these higher attainments, and allow themselves to be thus influenced.

Ed.

EDITORIAL.

The word formation used by Zares in his article on the "Law of Responsibility" may possibly call out many questions from those who have been reading our thought on this subject; therefore, we would say that what he calls the special creation of the evolved man, we regard as what has been called in the Bible "the covenant relation." We believe that as man progressed in his development and became capable of higher things, there were new and higher requirements made of him, and expressed in the form of a covenant, such as was made with Noah, Abraham, etc.; and in their cases we believe that those high fathers did,

as it were, receive a new spiritual creation in their consciousness, and were able to impart to their children this higher spiritual nature. Not only was it true of them but it is true of all persons up to the present time. For only those can receive a communication from and communicate with God's Holy messengers, who have developed a higher moral and intellectual consciousness than others. This produces in them a need, and consequently they receive in the inflow from God or Spirit a higher potentiality, which creates within them a new consciousness (is a new creation within them), and this new creation is the germ of the spiritual man, which, if properly cultivated through moral habits, and loved and desired, will continue to draw its spiritual nourishment, and thus, as it were, live from God. As Jesus said, "I have meat to eat that ye know not of." This is the hidden manna which comes down out of heaven from God.

If the Lord set a watchman to proclaim coming dangers, he must stand at his post until his work is done. Therefore we feel that this work will continue right here for some time, no matter what comes: for it is necessary that the Revelation given to John should be given to the world in this its set time of fulfillment, which will take, unless our articles are much longer, about two years more.

In the beginning of Vol. VI, we promised our readers a series of scientific articles. Immediately after our announcement we received from our friend Robt. Stevenson, the manuscript of "Creation, from the standpoint of a Scientist." It was not the line of scientific thought which we had intended, yet as there was not room in THE ESOTERIC for another series we hope our friends are more than satisfied. In the March number we gave an article entitled "Instructive Experience of an Octogenerian," which may properly be classed as scientific. In this number we give the first of a series of articles on physiological methods for restoring impaired organs of the body. We feel this line of thought will be of greater practical value to our people than any other which we could publish.

We now have in the hands of the printers the second edition of 5000 of Practical Methods to Insure Success. It has been carefully revised, and will probably be ready for distribution by the second week in April.

We ask our friends to aid us in placing these pamphlets in the hands of those most likely to profit by the instructions they contain, and request church members to make a special effort to have them recommended and circulated by ministers, Christian Associations etc.; also to do what they can to aid us in raising a fund for the further distribution of the pamphlets. They will be sent out, as was the former issue, on receipt of one cent each for postage. When ordering, please state how many copies you wish, as we shall send but one copy to one address unless the number of copies desired is stated. If a surplus of money is sent we shall take it for granted that the balance is to be used

in publishing and circulating the pamphlet. We hope no one will send for more than they can dispose of to advantage within a month, as we are satisfied that some of the former issue lie unused. This we regard as a sin against humanity, for no line of thought has ever been given to the world which has done as much good in the same length of time, as that contained in "Practical Methods" and in "Practical Instructions for Reaching the Highest Goal of Human Attainment" in Vols. I. and II. of THE ESOTERIC. In support of this statement we have—as all our readers know—abundant testimonials.


The Esoteric Commonwealth Fraternity (colony) now has a clear title to 160 acres of land in what we think is one of the most desirable spots in the world. This morning we sit in our little cottage built on the ridge dividing the American River canyon lying about two thousand feet below us on the east from Oak Park valley lying three hundred feet below on the west—and looking out of our window eastward see the snowclad hills seemingly almost within rifle shot of us, while we are having a pleasant rain without a flake of snow. It is no unusual thing to see it snowing hard east of us, and either bright sunshine or a gentle rainfall here. It is indeed weird and at the same time soul inspiring to wander over these hills in the winter time when it is warm and genial, like spring in the East, with beautiful sunshine, flowers and shrubs in blossom, and a very short distance east and north of us all nature white with snow. We hope soon to have the means so that we can have a camera and photo-engraver; then we shall give our readers some pictures that it would be hard for them to believe were taken from nature. This is a little of the ideal side, the practical side is this: we have the most wholesome and purest atmospheric conditions that can be found. We have frequently noticed when driving home from Auburn, ten miles south-west of us, that the air would be heavy and sultry until we arrived within two miles of home, where we ascend a hill, and just before reaching the top of it we would get the atmospheric conditions of this particular spot, which are like a refreshing drink of cold water. While there are but twelve persons here at present, several of these have come with their bodies very much debilitated and in some cases, diseased; the transformation which takes place from disease to perfect health in two or three months, seems almost miraculous.

The 160 acres of land referred to is covered with manzanita and chano or chaparral bushes. We have under cultivation about twelve acres in barley, grapes and figs, and about twenty acres ready for cultivation; while three of our people are at present engaged in clearing and preparing more land for next season.

The main part of Oak Park is situated one-quarter of a mile west of us; three forties extending north and south and one forty east, adjoining our other 160 acres, and forming an L.

There is another forty acre tract belonging to another party which lies between a portion of the two farms, or ranches as they are called here. We have on Oak Park a very good ranch house and barn, and THE ESOTERIC printing office; four horses, two cows, and farming implements; about nineteen hundred young peach, pear, and apple trees, the latter of which are but two years old and will not bear for two years more. The peach orchard though young may bear enough this year for our own use. There is also an old apple orchard of perhaps twenty trees which must be at least twenty-five years old. We have about twenty acres in barley and wheat for hay for the stock, and the surplus for sale. Oak Park is properly so named, as there are a number of large oaks scattered throughout the valley. These measure from ten to seventeen feet in circumference, and the branches of some of them spread from sixty to eighty feet. It lies in a most beautiful valley the north end of which is almost three hundred feet higher than the south end. There are seven small hills or mounds scattered over the valley ranging from twenty-five to fifty feet in height. At the north end are a number of fine springs which we believe will supply sufficient water to run our machinery, and by the aid of pipes irrigate a large portion of the valley. Now from this imperfect description it may be readily seen that a few thousand dollars would make this a garden of Eden, the land producing sufficient to keep a large number of people. But we do not expect to depend entirely on the products of the land for the support of the movement. We have with us enough mechanical genius to keep several shops and factories at work manufacturing articles that are new and valuable to the world, and bringing into existence added inventions; and we hope soon to have funds available for the establishment of workshops for the manufacture of articles which will be a source of income from the beginning. Then as we earn the means we shall experiment on new inventions. We believe through the income from the land, combined with manufacturing interests, we shall be able to establish and maintain the College and Laboratory, etc. Thus we move on so that none of the practical side of life may be in any way neglected, as if we expected the present condition of the world to continue; and if the trying scenes we anticipate should come we have perfect confidence in the ability of our heavenly Father to protect us right here, or give us means with which to protect ourselves, and if it should be in the order of events to remove us from here to a place prepared, we will have done our part and will have something better in the end.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the ESOTERIC PUBLISHING COMPANY.

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[No. 11.

HARMONY.

[Written for the Esoteric.]

Harmony is twin to love. He that has harmony within his soul is in a condition to make the highest possible attainment. It is one of the most essential of all virtues, but owing to the disturbed conditions of the world, the hardest to gain. One moving in the world who has developed the spirit of harmony, throws out such a strong love that it is irresistible, and is felt by all with whom he comes in contact, causing them to pause in their mad rush for pleasure and animal sensation, and yearn for a higher, purer state of existence. It turns the soul toward the spiritual and away from the material, and throws around him a bright atmosphere of spiritual light, which brings happiness and peace to all it touches.

Harmony causes us to experience the pleasures of heaven while we are dwellers on earth. A dinner of dry bread eaten with a contented mind, and a soul that is in harmony with God, brings to us visitations from the angel world which fill our soul with rapture, and attunes the body so that we are enabled to hear the song of the redeemed, who delight to come into the atmosphere of mortals who have harmony and love in their hearts.

Harmony fills our sleeping hours with experiences of that state of blissful rest which foreshadows the time when we shall have truly overcome and eradicated from our nature all the evils of this material world; lifts us to and permits us to be guided by the wisdom of the Masters, whose firm, ever gentle hand is outstretched to help those who are truly trying to overcome and gain control of the forces of creative life. Harmony fits us to become members, and makes it possible for conditions to be established on earth, of a universal brother-hood of love. Before he can expect to be in harmony with a body of people whose minds are all working separate, yet withal in harmony

and order, each individual must create harmony within himself. If it were possible for one inharmonious person to enter such a society, the whole body would soon be at a standstill: all would quickly be in chaos and confusion.

He that has inharmony, or harbors malice, hatred, or jealousy, creates conditions around him which makes it possible for all the undesirable qualities to find lodgment within his breast. Inharmony must be driven out, and harmony take its place and become incorporated into our very being, before we can expect to reach a very high platform of spiritual unfoldment.

Harmony unfits man for a warrior but makes of him a God: unfits him for an earthly existence, but makes him worthy to become an inhabitant of heaven.

Heaven! How little is known of this so-called place of blissful rest. Theologians tell us that it is a city paved with gold, situated away beyond the bounds of time and space, (nowhere) where a man-God sits upon a great white throne, judging the just and the unjust, and dealing out harps of gold and jeweled crowns to those who have blindly followed the teachings of those blinder than themselves; a place where harmony and peace are supposed to reign, and love to be the power that rules.

Methinks to the average student of the Esoteric philosophy this heaven would be anything but the abode of harmony and love. If it were possible for us to imagine such a state of existence, we could imagine it only as a place of the utmost discord and inharmony,—a place so dull and monotonous, that in a short time it would become a perfect hell; dull, because man's true nature is such that he is constantly changing, growing and expanding. He never could be satisfied to be bound with a harp-string, however precious the harp might be; and the costly jeweled crown would soon become to him as dross.

God has implanted within man possibilities far transcending this. He has not only implanted within man capacities for greater things, but has said, "Let us make man in OUR image" i. e. having power like unto the Father.

The man who has faithfully conserved the life forces,—the spiritual essence of his being,—soon begins to realize that he has within himself God-like powers, that will enable him to truthfully say, "*I will be what I will to be*"; power that will enable him to command the forces of nature and be obeyed, to say as did the Nazarene, "Peace, be still";

power that will lift him even unto that great spiritual temple, fashioned after the pattern of the heavens, carry him through the chamber of the "searcher of hearts," and fill him with a courage and patience that will enable him to successfully undergo the ordeal of the darksome passage, where all the good and evil deeds of his past life appear before him in their true light: power to pass the watchers who guard this most sacred place from unlawful intruders, until he stands within that silent chamber where is the altar upon which burns the unquenchable fire; past the altar up the three steps until he stands before the sacred veil, his further passage barred by the great, fiery two-edged sword, which turns in every direction, guarding the entrance to this, the Holy of Holies. Here he pauses. Has he the *strength*, the *will* to turn the sword aside, to grasp in the strong *right hand of power* the veil, and draw it aside, and penetrate into the beyond, into those mysteries as yet unrevealed to mortal man? We say mortal, because when you my brother, my sister, reach this point in your attainment you will have become more than mortal. We can with truth say immortal, because, this point reached, we stand where Jesus did when he exclaimed, "I have overcome the world." Truly, you will have reached that high altitude of attainment where naught but love—Divine love—rules your words, your life, where every action marks you as superior to the animal man. Harmony and peace reigns within the soul of such an one. Calmly and unmoved he can look upon the frailties and vanities of the physical world. He knows that all the seeming evils are but working out to ultimates the will of the Creator, therefore, all the so-called evils, in their ultimates, are good.

This altitude gained, time and space cease to exist; the past and the future are annihilated; all is now. Having placed, as it were, the law of Karma "under his feet," all tears are wiped away: sorrow, disappointments and heartaches are forever removed; they are the evolutionary powers that push us forward, and the necessity for such force having been removed we are free from those conditions.

You now have the power to consciously climb step by step the ladder of attainment, until the thought of how high you can climb is beyond the power of man to comprehend. Up! up! always upward and onward, until lost in that great ocean of mystery where even *form* ceases to exist,—a realm we may speak

about but which in our imperfect state of unfoldment, we can not comprehend or imagine. Not only the knowledges of this world will be ours, but the understanding of a universe will be at our command.

Harmony and love always go hand in hand; they can not be separated. If you are hungering for that true, pure love, harmonize your soul, and you will certainly obtain the thing desired. Love is the magnetic hand which reaches out even unto the throne of the Infinite, and draws to us the knowledge and strength which we require. Without its twin brother harmony, it never could accomplish this, as anything that is out of harmony with the Creator can never penetrate into the realm of cause.

Nothing will create harmony within the soul so quickly as the Esoteric life of regeneration. By this life physical health is quickly restored, and new and added power is supplied to the body causing one to experience that feeling of buoyant youthfulness, which alone will repay you an hundredfold for the trials it may cost you to overcome.

Learn to stand alone. If you are always trying to lean upon your neighbour, or looking for some one stronger than yourself to carry you over the most difficult passages, your life will be one of inharmony, disappointment, and, eventually, despair. If you bravely determine to stand alone, and firmly and courageously push forward, doing each day your very best, soon you will attract to you those Grand Souls, who, although unconsciously to your physical, will bring to you help and strength when your needs require it.

Search for the faults that lie hidden deep and unknown within your own breast, not for those which appear upon the surface of your neighbour. Inharmony is quickly created by the spirit of faultfinding. If you are guilty of this great evil, begin at once to correct it. If you do not it will become a festering sore, which will cause the Angel of harmony to quickly leave, perhaps never to return.

If you must have an example to follow, let it be the example set us by the Nazarene. Do not expect man to be perfect and without guile. The surest indication that man is imperfect is in his being a laborer in this physical veil of old grey earth. The perfected souls do not live on earth, but in the realm of soul. If you wish to be an inhabitant of that celestial sphere, faithfully perform the duties of the present life, resting assured

that as soon as you perform your allotted task here below you will receive the cheering words, "Faithfully hast thou performed thy duties, come up higher."

Nothing is so productive of disease as inharmony. Show us the man or woman who lives in harmony with God and their fellows, and we will show you one whose life is filled with sunshine and happiness. If you wish to be loved by your fellows, create within you that spirit of harmony, which will cause that divine spiritual spark implanted within your breast by the Creator to shine forth with a luster that will attract all to you, causing them not only to love you, but to supply you with wisdom that will enable you to soar into the realm of thought, and bring to earth knowledges that will be of vast importance to the race, and make of you a saviour—one of those whom John speaks of as being "clothed in white raiment."

Harmony clears the brain from those evils which deaden our understanding and prevent us from having a clear perception, not only of spiritual, but of material things. It brings peace and contentment, and enables us to more fully develop the spirit of devotion, which is the ladder by which we climb to the realm of souls. The spirit of devotion can not exist unless harmony reigns in all its queenly purity and soul elevating qualities. Without devotion we cannot advance, therefore, the more in harmony and the more devotional our nature, the more rapid our progress will be. Do not complain that your progress is slow. You only retard your growth. Be patient and courageous, and some day you will awake to find that you do indeed possess powers, which at present you deem hardly possible for one to gain. Remember, there is only one step upward between you and a Master; one step downward between man and the brute.

Some day you will stand upon a pinnacle, and in spiritual vision will see yourself surrounded by the whole animal creation, struggling and fighting to reach the platform on which you stand; and as you advance they take your place. This is evolution. Create harmony,—complete love and harmony within,—and you rise above this force; we do not believe you will before. As long as you are within the power of the evolutionary currents you are not a free agent, but the moment you step without, and stand firmly a co-worker with the God of preservation, you are truly a free agent—a Son of God, to do and be what you wish to be.

—T. A. Williston.

BIBLE REVIEWS.

NO. XXXIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER III.

Seventh degree of Attainment.

Verse 14: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

In the beginning of this ultimating degree of earth's existence, the message is from the angel of Laodicea, that is, just, perfect, being the "faithful and true witness"—witness of truth—and the amen: for it is the final or seventh of the Seven Creative Principles, sense-ation. The ultimate of sensation is blessing, happiness; its color, golden yellow, is the symbol of rest and peace, for in the ultimate it brings peace on earth, good-will to man. It completes the circle of the seven-pointed star, and as there is no such thing as standing still, it is also the beginning of the creation of God—that is, a new creation, as he says later on "Behold I create all things new." It is when old things must pass away, not only with the neophyte himself, but, being of the creation of God, it is where God begins the creation of the new heaven and earth, wherein dwelleth righteousness.

These attainments are in accord with all the mechanics of nature: for God is the great mechanic who builded all things. We may accept the symbology of the Bible, and say that these degrees are like the building of a Temple, the lower stones of which must uphold and form a base for the upper ones; and, as all the upper ones are dependent upon the base for their support, so these former attainments must continue as the base for the higher ones, for without them it would be impossible for the

higher ones to exist. It is now with the neophyte as if another angel from a higher sphere of existence came to him and required of him to do that which had not been done; and as the higher always condemns the lower, therefore, there is an appearance of condemnation.

Verse 15: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot."

Here we find that the angel is not satisfied with the conditions in which he finds the neophyte, and, as in the sixth degree the neophyte was pronounced perfect, here we are brought to an apparent contradiction. It is not a contradiction however, for the reason that from the earliest existence of our planet to the present time, there have been those who have partially made these attainments up to the sixth degree; and it has been most certainly believed—as do we ourselves—that it has been impossible for anyone while in the earth body to enter the Seventh degree. In the sixth, man accomplishes all that is possible for him, until the time arrives when God shall begin his new creation, therefore, when man has done all that it is possible for him to do, he is pronounced perfect; but when God begins to create new conditions, then that which was perfect from the old standpoint, becomes imperfect by the new and higher one. I have just said there were those who have partially made these attainments: by this I mean that in an age of the world when there was less knowledge and consequently fewer opportunities for development and expansion of mind and power, there was, of necessity, less to be overcome and attained in each of the several degrees, than at the present time.

We read in the book of Daniel, that the angel of God came to Daniel and said, "Oh man greatly beloved"; also "Many shall run to and fro, and knowledge shall be increased"; and at the closing of the interview, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The thought is plainly expressed here, that Daniel, although faithful and doing all in his power, sufficient to justify the strong language, "Oh man greatly beloved" of God, yet could not receive the things which were to be revealed until the time which the angel designated as the end of the days, which we believe we are justified in saying are the end of the days of the old creation referred to in Genesis, where we read that God

created the world in six days and rested the seventh; therefore, all have had reason to feel that it was impossible to get beyond the sixth degree here and now. We believe we are correct in what we said in our last article, that none had obtained the fullness of the Sixth degree according to the grand order of Melchisedec, because especial preparation must be made for the seventh while in the sixth; and this, no man could do, until the time arrived when the seventh would be made possible. The servant of God is here informed by the angel messenger, that God had begun a new creation, making it possible for that foundation whereon could stand the seventh degree. In the Sixth degree man reaches a point in his experience when he works as God works, in secret,—that is, invisibly to mortals; and in the past those who reached this degree satisfied themselves with this interior work in a general way for the upliftment and guidance of humanity; that left him neither cold nor hot in anything further than doing what he could for the world.

Verse 16: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

We will find, in so far as we can reach the teachings of the Masters, that this was just the condition they wished to attain: to get where they were neither anxious nor even desirous for anything, but simply move as they are moved upon by the spirit; but here they are notified that unless they arouse themselves to diligence and become "hot" in their activity and desire to do and accomplish, they will be rejected as the morth-piece of the spirit. Here the neophyte is further roused from his lethargy.

Verse 17: "Because thou sayest I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"

Such a declaration as this, made to one who truly felt that all the spiritual and mental riches that earth could give, were his, and that he was also in possession of all this in which the angel now declares him deficient, is truly a thought that would stir to activity, and command a general awakening. This poverty, nakedness, blindness, etc., is all relative to the conditions which the angel announces; for he continues,

Verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see."

Here, he further justifies the fact above stated, that this is the messenger of a new dispensation or creation, and that he possesses something so transcendently above anything which has touched the earth before, that all the riches which heaven could confer upon a son of earth are, in comparison with what he has to offer, but poverty and nakedness. Therefore he says, "I counsel thee to buy of ME gold," which is equivalent to saying, I have something for you that transcends anything you have possessed before. Thus he in substance says, do not settle down in content, feeling that you have done all you can, for you have not. Behold I open before you a new world, and you must subdue and rule over it.

Verse 19: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Here the angel acknowledges the grandeur of the man to whom he is speaking, and virtually admits all to be true that he has claimed, by the words, "As many as I love, I rebuke;" that is, I love you: you have done your best; you have reached the high goal: "be zealous therefore"; it will not do now for you to rest satisfied in what you have attained, but I want zeal. Zeal means first, desire; second, faith; third, action—labor to accomplish. Repent: that is, change your mind, so that you may be ready to begin in the new field of action that I open before you.

Verse 20: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

The words of the angel here, where he says "If any man hear my voice" carry with them the thought that anyone, whoever he or she may be, who hears the voice speaking in the soul, and is obedient to its guidance, will be led into this new and higher realm of being.

If there have been (as we believe) members of the grand old order of Melchisedec on our planet for these many thousand years, they have not been allowed to open the door to the world, or to give the teachings that have been given to it through the columns of *THE ESOTERIC*: until now the time has arrived and the door is open for any man who will to enter in. Jesus, according to John xii. 40, quoting from Isaiah vi. 9-12

said, "He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Thus it is emphatically stated that it was not the intent of the spirit of God that the masses should hear and understand the method and object of the message which Jesus came to deliver 1800 years ago: for when this is done, then will be fulfilled the word of God by Isaiah where he says "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

Well might God say again by Isaiah, "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Thus it is with you, dear ones, who hear this message, as the angel said in the first of this revelation, "Blessed (or happy) is he that readeth, and they that hear the words of this prophecy," The six days (periods) of labor, sorrow and death are ended, and the time has arrived when "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ"—anointed. And, remember, the declaration here comes to you, whoever you may be, "if any man hear" and follow the guidance faithfully, the spirit of God-like wisdom, understanding, and power to do and accomplish, will come into you and feed you with the bread of heaven—sup with you.

It is very easy to see how one even so high as in this Sixth degree—surrounded by a people in the darkness of prejudice and self-righteousness—might feel it to be a hopeless task to undertake to build in the midst of this chaos, a world of harmony, order and peace; but here the neophyte is promised by this high and holy messenger, a new and higher power, and that if he, or any man could hear that voice, and would open the door, he would come in to him; that the thinking intelligent individualized soul, the grandest that had ever touched the planet Earth, would come in to him, that he might eat and drink of the new wine of the kingdom of God on earth.

Verse 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Here the angel messenger reveals his real identity to the neophyte. He is one who has overcome the world, and is set down at the right hand of power, enthroned with God; one whom in

the past we have called the Solar Master. Some may take exceptions to this, and say it is Jesus of Nazareth. My only answer to that is, it matters not to me whether it be that individual man Jesus, or some one whom we have never known on earth: whoever it be he is the amen, he that has come to finish the work, and is the faithful witness of truth—truth concerning possibilities that have not before existed on our planet. The neophyte is also informed here that he has something more to overcome before he can be seated with the Holy One in his throne. Not that he has anything to overcome in his own person or in the astral realm, in so far as it relates to his soul existence, but he has something to overcome at least equal to that expressed in the words of Jesus when he said "Be of good cheer; I have overcome the world." For, as the angel says in the fifth chapter, speaking of these Seventh degree neophytes, "They shall be kings and priests unto God and reign on the earth."

Verse 22: "He that hath an ear, let him hear what the Spirit saith unto the churches."

This is the seventh time these words have been used, but every time a different and more expansive meaning has been expressed by them. They are mystic words, and meaningless to all except those who have been illuminated from the spirit degree from which they come. What the spirit says to the church in this final degree is partially expressed throughout the rest of this Revelation; but in order that it may be clearly and unmistakably understood, we will put it into our language, as a preliminary to that which is to follow.

It must be remembered that the leading thought expressed in this Seventh degree is of a new creation,—the angel declares himself to be the beginning of the creation of God. In order to properly understand this there is required a broad scope of comprehension. We read in Genesis, "In the beginning God created the heavens and the earth"; God by Isaiah in chap. lxxv. 17, says "Behold, I create new heavens and a new earth." The prophecy of Isaiah had a special reference to the creation of which the angel spoke to John in this revelation. Not that we think this is intended to convey the idea that all the material substances of the earth are to be destroyed, any more than that the souls in the heavens were to be destroyed that new ones might be created: but its meaning is that something which has not heretofore existed is now to be created, let it be conditions or

things. Another statement which is parallel to, and co-existent with this one, is, that in the beginning God began the work of creation, which was generation, (growth or evolution.) and that the work of creation—evolving higher out of lower conditions—having gone on these thousands of years, the work is completed: and now, as that branch of the work is finished, all old conditions must pass away: that is, all that belongs to that evolutionary process must be supplanted by a new and higher one.

The word of God now comes to man in its fullest meaning, as was recorded in Gen i. 26, where we read, "and God said, Let us make man in our image and like us." The word that was hidden in the interior purpose of God comes into physical expression on earth through this angel message under consideration. He now speaks to the seventh degree neophyte, and offers him, and all who becomes co-workers with him, a partnership—expressed by the words "Let us"—in the great work of the new creation. It must be remembered that in this degree he sits down with the Father in his throne—for the messenger says of him that overcometh in this last overcoming "will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. When he sat down in the Father's throne it becomes his also: therefore to sit down with him in his throne is to sit down with the Father also in his throne. This justifies the words of Jesus when he said, "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This sitting upon the throne, also has an expansive meaning: which we will preface by examining in the light of seven ascending steps to this throne, the ultimates or accomplishments in the seven degrees.

In the first step, the overcomer is given "to eat of the tree of life, which is in the midst of the paradise of God." This raises him one step above the earth.

In the second, the overcomer "shall not be hurt of the second death." Here the neophyte receives the new life directly from God, and the soul awakes.

In the third step the overcomer is "given to eat of the hidden manna"; that is, is enabled to inspire direct from the fount

of all life, and is "given the white stone with his new name [his calling] in it."

In the fourth step he receives "power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in shivers"; and, it being the dark hour before the dawn, he receives the morning star.

In the fifth step, he is clothed in white raiment, and is assured that his name will not be blotted out of the "book of life"; and is introduced—confessed—to the Father and the Holy Angels. This introduction to the Father who sits upon the throne, places him in a position to be used as a portion of the material in the temple.

In the sixth step, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him *my* new name."

Here he is fully clothed upon and fitted for the last step, which is thus expressed "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."

This makes plain the meaning of the words of Jesus in his parable of the marriage. All must be clothed in accordance with the requirements, but one being found without the wedding garment, was cast into outer darkness.

After having made these successive steps, or overcome and taken control of the seven primate creative energies, he sits down like one who has finished his day's work and rests—he has entered God's eternal sabbath. The sitting posture is the opposite of one for physical labor, but is suited to mental and spiritual directorship or command,—a throne is the seat of a king: thus he is placed in a position to have dominion over all the earth.

In a retrospective view of these seven steps it will be seen that the first affects only the individual, or perhaps begins its influence upon family relations. The second step expands to his relations and immediate friends: the third is a time of general judgment between him and these friends, and all that know him in the external world, and also begins the conquest of the mundane forces which control the world in generation. In the

fourth step he gains power over these mundane forces and also enters, as it were, the very heart of humanity, and, in his dark struggle, he begins the breaking up of the nations—the general judgment which continues through the fifth step. In the sixth step he begins to form the new heaven and new earth in the hearts—or lives—of men. In the seventh step he begins to gather together the material to form, to externalize and materialize that new earthly condition. Thus it will be seen that the two principles so prominent in the entire revelation, viz.: the destruction of the evil—the wicked—and the organization and blessing of the good and obedient, are brought to light in their germinal relations to the human family, and how man is made instrumental in carrying out the declared purpose to make man in God's image, and like him.

The spirit of God must have an instrumentality on earth, through which to handle material things, and as it is in divine order that this work should be first a gradual preparation, and afterward a sweeping conquest, and as all that God does is in harmony with natural law, therefore, this work must necessarily begin with one; that one becomes the little leaven which works gradually from one to another. In the first stages of manifest executive work there will be but one who has reached the Seventh degree, and even he may be required to go down from his mountain-top to meet the people in the valley, and lead them up, as did Moses. Then there will be persons in every stage of development to where he stands; these will be instruments, under the power of the spirit, to judge, and begin to execute judgment upon every phase of human life. Even the four elements, water, earth, fire, and air, will begin to respond to them in the execution of judgment upon those who corrupt the earth. This is involuntarily done through their disturbing, breaking up and subduing all the elements of creative energy in their own person, and not as a display of power, or even as a result of their own desire; for man is a part of all below him, and every act of his life affects everything below him in a greater or less degree: and these pushing their way into the very vitals of creative energy, must, of necessity, destroy the old before they can establish the new in themselves, and this will create a reaction like a wave, which will extend over all nature. As the numbers of these increase, and are enabled to rise higher and get nearer the throne, the elements will become more obedient, and the ani-

mal life and mind more antagonistic to each other, until the holy body, the hundred forty and four thousand are gathered, organized and harmonized with the spirit of God; then will come the great and last struggle between the good and the evil, which will result in cleansing the earth of its unholy and perverted occupants, from man down through all animal life, even to the magnetic elements of the earth and sea.

OUR MISSION,

[Written for the Esoteric.]

With threads of silver, with threads of gold,

We weave in the early years,

With blood-red strands, with shades untold

With founts of bitter tears;

We weave as the years are passing on,

'Till the pattern the Master has given

Shall be done, and the angels shall bear it on

To the golden courts of Heaven.

With hearts of sorrow, yet filled with hope

We are watching the bitter fight,

The evils great, with which man must cope,

Ere he wins each cause for the right;

To strengthen the weak, to cheer by the way,

And to reach out a helping hand

To those o'er whom the billows have rolled,

And bring them safe to the land

Is the mission we claim, God gives us the gain,

And may we not weary grow;

May we scatter the seed, again and again,

'Till the harvest His love bestow—

'Till the wings of peace, to each heart shall bring

The joys of a Father's love,

'Till our work is done, and the race is won

That brings us rest from above.

—*Abbie A. Gould.*

“There is no barrier for the soul. The light within illumines the way. There is no hill of difficulty but mounting it you will find it a stepping-stone to higher things.”

INTERIORNESS.

[Written for the Esoteric.]

"They shall mount up on wings as eagles." Isaiah.

"As below so above." Hermetic proverb.

Some see clearly, they think, the trend of the mighty path the soul must tread on into the substantial. It is the path fatal to crude exteriorness, and so realized, from every point of a symmetrical experience; the path fatal to any fixed exteriorness of sensation or thought. There results, therefore, an interiorizing, which is the spiritualization of any once dominant outer. Here is, perhaps, the secret of adeptship dealing with creeds and philosophies and scientific dogmas. When one can govern or decree this summoning into interiorness, he can summon and study at will any exteriorness if he will strongly enough. And furthermore, if the exterior summoned onclothes individuality, or an answering soul, that individuality, if there be will enough or skill enough, may be made conscious of the hypnotizer and exchange dynamisms more or less consciously. Adulteration of spheres, and demonizing of souls is thus made possible; and the adept does well to hide his art from the intelligent but base mass of the vampire and animalized planes of the race.

Dr. Crowell tells us that the haunts of intoxication and lust are dense with decarnated lusters and drunkards. This may be so; but a soul in solitude, with will enough at one with inflamed passion, makes for the occasion his or her sphere double with that of his or her subject; and who shall say that there is no outrage perpetrated on any sphere and soul but his or her own. The evil which is in the world through lust, is real, and its solitude is not solitary if mind acts upon mind; and in its most fearful effects is too subtle and spiritual to be detected and appreciated by its perpetrators. Read Tolstoi's "Kreutzer

Sonata" and muse. Who shall cast the first stone at the Russian Noble who tells the story in the story! Verily the animal soul or plane of man is a real; conscious of its own ends; and in danger of drawing the entire intellectual forces unto itself, and into discovery and infernality the arts of interiorizing. Mr. Street in "The Hidden Way Across the Threshold" looks over into France and sees the growth of transcendental powers aiding lust and malignancy, and lifts up a voice of warning. Napoleon Ney testifies that in Paris the occult is a great Parisian world with wide connections, though he gives no indications that it is evilly inclined.

Now, here, we would not overlook the fact that some occultists teach, that the evilly inclined cannot acquire the more potent arts of occultism, and that therefore the deeper warnings and fears are not due in their direction. The fears and warnings we are taught are due to those animally inclined who may be made the subjects of the mere obsessions of circumstances. No doubt the weak ones are the ones to be warned and helped, for if these are purified sufficiently, no evil potency could enter their sphere, and the effects of the black magicians would cease, save as reactions upon their own malignant personality.

To resist the Devil sufficiently in the lusts of ourselves is to put him to flight under all circumstances, even if the powers of darkness should enmass attempt to enter our sphere. The Master who historically trod Satan under foot, said that the pure in heart were interiorizing or seeing God; they were changing that which is outer and constraining into inward conscious peace-power; thus achieving power over the life that flows as force throughout duration, and which, though termed the matter plane, is really spirit limitedly perceived.

Now all this brings us to say what was uppermost in thought when we first referred to the path of individual evolution as fatal to all exterioriness turn by turn. It is because the Man within is vital form at one with the Lord-flux or infinite principle. His process of life is a living logic, past analysis and human skill to put exteriorly. Consequently, when forms or exteriorizations fall like garments, and new exteriorizations instead clothe the man within, the man within has passed, by reason of this, higher and onward into unfoldment. But there is never any change in the Lord-flux or principle, nor the vital logical process of existing. Nothing basal and real is changed. The

what, that has separated and is now alien and passed, and dropped off, is no loss, but is the sign of a gain of a deeper sort than itself was when once it stood before the Man as gain. Now, furthermore, there comes a time to the adept's growth when the Master *historically treading Satan under his feet*, and whom we have brooded and pictured and enshrined in Oriental garb and scenery, whether his name be Buddha or Jesus—there comes a time when facts so far off, and so impossible to substantiate in *exterior particulars* of miracle, and senseless conception and perfection, are shaken as history, and fall away in these particulars to the mythological plane. All these we come to feel may be but fringe plaited by the knitting of obscurity, which ever with busy fingers works halos round the central heroic of a life that has exalted soulfulness and principle, or the very Man within each man, which thrills and re-echoes the central fact of all true heroes. It may be impossible to prove anything either way of such problems; but the Man within has come to feel that the fringe is not the wonder and adoration it once was, and even conservative criticism declares that the hero of principle and sacrifice and purity is the chief miracle, which alone substantiates the fringe of wonders round the central heroic fact ever in chime with the central and eternal Man within each man.

The process of interiorizing is always going on in even conservative planes, and only makes its work more perfect when it causes the man to drop all care as to whether the *history* of any fringe is provable or not, or whether there be anything provable save the possibility of sacrifice, purity, and principle. Furthermore, the man can never drop all care here till he cease to need this historical bulwarking, and is himself interiorizing all the exterior garmentage of Buddahood and Christhood as the ideal and possibility miracles of his own increasing soulfulness, and the further consummation of the Lord-flux or vital principle of existence.

This is the free golden end and gateway unto which is given the entire so-far-scrutinized interiorizing process, in which the soul comes to itself and sees, as Anna Bonus Kingsford teaches, God as Love and Wisdom, or both Christhood and Buddahood as substantially one with its own positing in existence evermore. This is the dawn of the angelhood of the duplex reciprocations of the intelligence and the heart; of the male and female; of

the true marriage of the Lamb and his Bride. All outer life and scripture and science are but allegories; and he who has come to know this, stands at the gate of power, if he work with freedom the behests of God working within, and hearing the voice that of old appealed, "Why do ye not judge even of yourselves what is right?"

—*E. J. Hoxey.*

TRUE BEAUTY.

Read before the E. C. F., Sunday evening, March 26th 1893.

Beautiful eyes are lit with the soul,
Their tenderness every tangle unroll;
Does it matter so much when God's shining
through,

Whether those orbs be brown or blue?

Beautiful hands are ever ready to do,
To smooth out rough places for me, and for you;
Does it matter so much if they be brown or white
Is not beauty their claim actuated by right?

Beautiful lips speak the gentlest of tones,
Breathe anthems of mercy, lightening life's moans;
Does it matter so much if they are pale or red
If each utterance be a prayer sincerely said?

Beautiful ears only listen for things,
That will be of use and value brings;
Does it matter so much if they are shapely and small,
If what they catch listening the soul does enthrall?

Beautiful feet ever keep in the way,
That leads on to perfection day by day;
Does it matter so much if they are tiny and round
If guarded so closely their motives are sound?

True beauty's within: God planted it there.
'Tis brought to the surface by much caution and care;
Does it matter at all if shadow chase sunshine
'Till truest beauty beams forth in us all, so divine?

—*F. E. Sawyer.*

THE SHRINE IN THE WOOD.

[Written for the Esoteric.]

I saw in my dream a thick, dark forest. It was beautiful though silent and lonely. The trees were straight and tall and the branches were so closely intertwined that even at noonday but little sunlight filtered through.

A path, winding and well trodden, led into the very heart of the wood, and there on a little knoll, where only a few very tall, beautiful trees grew, two lovers had in the first days of their meeting reared a shrine.

It was small and simple, and before it was scarcely finished the man had wearied of it, and began to think of other things. But to the woman it was the most sacred spot upon earth, for it was forever to be the shrine of their love.

So she toiled unceasingly, trying not to notice his indifference, or forming in her heart excuses for him, as a woman will.

Inside the shrine, all was white, spotless as snow; the walls, the roof, the curtains which shaded the windows and hung before the little niche at the further end where stood the figure of Love, with tremulous wings half raised, hands folded softly over her breast, and a glorious light beaming from her eyes, which irradiated the whole place, and, lighting up her features, showed her ineffable tenderness and beauty.

And here the lovers worshiped, saying, "the shrine is ours alone. No other has so beautiful a Love as this. It shall never grow cold or decay; nor shall anything ever come within the shrine to mar its loveliness or stain its purity."

And thus for a while they kept it. Then the man grew careless, neglecting the worship of the Love and the bringing to her of the customary offerings.

The woman was frightened at first and angry. Then she be-

came very sorrowful, rendering worship and herself bringing offerings more frequently.

But all was of no avail. The beautiful Love stood with drooping wings and hands clasped despairingly. The glow had died out of her eyes, and only a dim and murky light struggled through the window of the shrine. Its white hangings were soiled and torn and its once pure walls blackened and stained, for desecration had entered.

Though the man no longer came to worship he came to riot with boon companions, bringing in those who made a jest of Love, and jeered at him for giving her worship or service.

While these things were going on inside, the woman stood without, weeping and trembling for the fate of the desecrated Love, which she felt must soon be torn from its place in the broken and dishonored shrine.

And so it happened at last. It was thrust violently out; and it came one cold night, through the darkness and storm, to seek its last refuge in her breast.

She opened her arms, and it sought to nestle in her breast as it had done in former times; but her anguish was so great that she no longer had power to cheer and comfort it; and the poor love was wounded unto death. All night she held it in her arms, kissing its cold lips and bathing its pale face with her tears; but in the dull grey of the early morning it died, leaving her desolate.

She laid it on the ground, and sat down by the side of her dead Love. All day she sat there in silence. Her tears were all spent, but her sorrow was none the less. When the sun had gone down she made a grave, narrow and deep, under the great pine tree; and there, with a pale young moon and two or three stars looking through a rift in the clouds, she buried her dead.

Into the shrine she went no more. Day by day she sat by the grave, and at night she made it her pillow. But at last there was a change. One night a tiny thing came to her side, and stood with soft, beseeching eyes looking into her own.

She gazed at it in wonder, scarcely daring to breathe lest it should take flight, leaving her again alone. She thought it must be the child of her dead Love it was so like him, and yet it was different. The eyes had a more holy light; and the gleam of something more celestial lay over its features.

It spoke, and its voice was like the soft sighing of the West wind.

"You took the Love of earth into your heart," it said: "Can you not now find room for the Divine?"

Then she opened her arms, and it nestled close and warm in her heart. And a more exceeding great joy came to her than she had before known.

Now after a time the man wearied of his foolish companions, and missed the form of the Love, and the voice and smile of the woman.

So he went out into the forest to look for them, calling loudly on the woman to return to him, and bring back the dead Love.

But she answered not, and when at last he found her she stood under the pine trees, clasping to her bosom the New Love in which he had no part.

And when he would have approached her, ever between them lay the grave of the dead Love.

Still he called upon her to return and bring back the old Love; but she heeded not nor understood; for the Love she had buried was of earth and spoke the language of earth, while the Divine Love, to which she now listened spoke in the celestial tongue.

So, while he stood at the grave under the pine, she went from him, farther and farther, ascending the distant hills which lay beyond the wood. A great light, like that of the sun, shone ever about her path.

But it was not the sun. It was the Light of the Divine Love which she carried within the shrine of her heart, and whose voice led her onward and upward.

—*Stanley Fitzpatrick.*

"On your part continue to walk without knowing where, and without wishing to know, trusting God only, who will know how to lead you into Himself, by ways unknown to your thoughts or feelings.

The further we go out of ourselves, the nearer we approach to God. The more *Self* is thwarted, and pricked with thorns on all sides, the more we let it alone."

HOW TO MAINTAIN HEALTH AND VIGOR OF ALL THE ORGANS.

THE EYES. (continued.)

It is generally admitted by the medical faculty, that the cause of blindness in old age arises from the flattening or sinking of the crystalline lens of the eyes. We are not told why this takes place, but, considered from the standpoint of regeneration, the cause is obvious and the remedy suggested.

When, through chaste habits, the body is filled with sex-life, the eyes are always very bright and clear; because the fluids generated by the sex organs are transmuted to a crystal fluid, taken up by the lymphatics and, after passing through several changes in different organs of the system, become nerve-fluid. When this is abundant, the whole nature is made intense, and all the senses are clarified and intensified: for every avenue is pressed full of this life-fluid. It fills the eyes, pressing them out full and round, and giving to them a sparkling brilliancy.

Any excess, or abuse in sex-habits, will not only reduce the quantity of this fluid, but also the quality: this always shows first in the eyes, which become dim, cloudy and sunken. In old age when the vigor of life begins to diminish and the body is said to be worn out,—which, by the way, never occurs, except as the sex-power is first worn out,—then there is not enough of the life-fluid generated by the organs to produce sufficient pressure to keep the eyeballs round and full: in consequence they begin to shrink, and the individual is necessitated to use glasses, in order to properly focalize the sight.

In the majority of cases the vigor and vivacity of the body is accompanied by good eyesight. Many of us know persons

advanced in years who are very active, and even brilliant in their activity, and who retain all their faculties. If we were to know the private life of such individuals we would find their sex-nature to be active and under a good degree of control. These are evidences that regeneration, united with practical efforts to carry the added life into all the organs, will restore them to their primitive youthful vigor.

There may be those who have been living the regenerate life for some time, and who begin to feel all the sensations of youthful vigor stirring through the body and brain, in whom the sense of sight is not restored. There are two causes for this: one, that the crystalline lens having become flattened, when the pressure of the new life within returns, it presses upon all parts of the ball alike, and leaves a rim, as it were, around the edge, while the lens remain flat. To remedy this, form the habit of pressing the ball all around lightly with the two fingers and thumb, so that the effect will be the same as when taking hold of a rubber ball the same way; the outer rim of the ball would be pressed inward, while the portion between the fingers would project outward, causing the round ball to become egg-shaped, or an oblong spheroid: this is what must be accomplished with the lens in order to restore the sight.

There is another cause for the sight not having returned, which is this: the eyes and the reins are sympathetically connected, and what is called the psychic influence of the mind always acts primarily through these organs, and afterward through the brain. Persons who are living in circumstances of strong adversity, from the opposition of other minds, will be affected in the reins and kidneys, and under such conditions it has been observed, that when the opposing influences are very strong the sight becomes impaired. It is difficult to suggest a remedy for this, where the cause cannot be removed, unless the individual can remove from the cause. There is still another cause preventing the restoration of sight, which is also the main cause of

THE LOSS OF HEARING.

As persons advance in years they also advance in mentality, and lose interest in the little things of the outer world. Their minds are engrossed in thought, and they are unwilling to be disturbed by seeing or hearing the petty things of life; they therefore become blind and deaf to them, through concentrating

all their sense faculties upon the subject of their thoughts, and abstracting from the sense of sight and hearing. This soon becomes involuntary habit, with the result that both senses become seriously impaired. Now, it is obvious, that in order to restore them, this inclination must be conquered, and the habit reversed, that is, the will must be concentrated in the eye, and the effort made to see all the minutiae of everything.

We advise such to study the wondrous handiwork of the Creator: to try to see the beauty in nature, and its fine mechanism; to listen to the sounds around them; to get into nature and try to hear the faintest sounds. When one is speaking, listen for the undertones and overtones of the voice; study them; for in them may be heard the voice of the soul, and all the hidden characteristics can be read there. By observing these under and overtones in others, you will discover many things in yourself that you never dreamed had an existence there. Thus, by using the senses, you not only regain and perfect them, but will also gain the most important knowledge.

“Whoever hears the coarsest sounds
Still listening for the finest,
Will hear the noisy world go round
With music the divinest.”

We have often been asked if the regenerate life would restore sight, hearing, etc., etc.: our answer is, regeneration makes possible and easy the restoration of all the organs and faculties, but without the effort to use them they will become, or remain, dormant. When diseased conditions exist in the body they may remain, although there may be a super-abundance of young life permeating the structure.

This life that is being generated by the body is qualitated for the functions that are active at the time it is generated, and being suited for those functions only, it will not aid in building up weak and neglected organs: therefore, in order to renew youth and vigor in the aged it is necessary to put into activity every function and organ of the body.

Habit is so strong, that when men and women pass fifty years of age, they have, as a rule, by that time settled down into a routine of life which calls into use only certain faculties of the mind, and certain functions and muscles of the body, which act over and over in the same way, while others are left dormant. In consequence, the unused organs of body and brain, do not

receive their quota of life-substance, and they slowly wither away. The muscles that are constantly used grow strong in proportion to the amount of their use, and those that are not used become weak, the physical body is drawn out of shape, the mind is biased and becomes obtuse, and all the faculties and functions of mind and body suffer loss. Therefore, it becomes necessary to study carefully how to call into use every neglected faculty and muscle; this can be done in most cases only by a radical change of surroundings and circumstances.

It has often been observed that men who have been in one routine of business for twenty, thirty, or forty years, and have made their fortune and retired, very soon die. This is because all the lively, active parts of mind and body are kept up by their business habits, and when they let go of those and try to begin an entirely new sphere of action, the faculties and functions requisite therefor being completely ossified, they, in consequence, have no hold on life, and must, of necessity, die.

If one wishes to make this radical change in habits, it must be done by gradually awakening one after another of the dormant faculties: and we know no better way to radically and effectually bring this about than by perfecting the senses as we have advised: for the habits and thoughts of all persons are influenced more by the sight and hearing than by all else in the material world. In fact, deprive a man of sight and hearing, and he will not have much left to fit him to stay in the physical body.

All true knowledge of the material universe is obtained through these two faculties, but only through analytical and synthetical reasoning are they of use in obtaining knowledge of the world of cause.

While we are in the physical, there is, figuratively speaking, an ocean of knowledge obtainable through these senses. It is sometimes pitiful to see persons who—either from innate nature or force of circumstances—have become automatons, incapable of thinking or knowing anything outside of the treadmill round of their sphere of action.

This is true to a greater extent than is generally believed: the churchman who is satisfied with his church and its doctrines feels that he has all there is for him, and consequently his only thought is to live up to the rules of his church and make a living. The radical who thinks that he has discovered the errors of the church, and is satisfied in tearing them down, finds

himself upon that treadmill. The public teachers who are content in the continuous repetition of their lessons become stereotyped. This is true to a very great extent of every sphere of human action, popularly accepted. The majority of the adherents to any cause will be found in the rut of its own routine.

Live, growing men and women are rare, and the decrease of human longevity from nine hundred years and more, to the average of twenty-five to thirty-four years, is not to be wondered at. If this present inclination and pressure of business continues it is easy to see that in a very few centuries the human species would become extinct; but we have a strong hope and a deep interior conviction that the Esoteric teaching—though in the beginning as small as a mustard seed—will continue to grow and spread until the grandest order of manhood that has ever lived will fill the earth.

WHERE.

[Written for the Esoteric.]

Man seeks to find the word
 In which his soul lies bare.
 He feels his essence,
 Out into presence
 His mind is one tense stare.
 He graspeth everywhere;
 Yet grasps himself
 As blurred and yielding air.

What time the word made flesh
 Breathed beautiful,
 And kin to babes and flowers;
 To groping souls it said
 In doctrine sound and fresh,
 Who does the will of God
 In by-paths dutiful,
 Is one in kin to me
 Confessed through timeless hours.

Somewhere beyond us all,
 Upon a gentle height,
 A sentence stands in light.
 Through the calm even air
 Before the templed hall
 Of perfect ruth
 A voice cries; "Those walk here
 Who do the truth."

—E. J. Howes.

LOVE THY NEIGHBOUR.

Read before the members of the E. C. F., at the Sunday evening meeting, Feb. 8th 1893.

While thinking, What shall I write about for Sunday night?—feeling utterly blank as to a desirable thought, I heard the words “Love thy neighbor as thyself!” I heard them with a feeling of dismay, for to scale the heights and sound the depths of such a theme, would tax the powers of even a perfected soul, and what then could a poor ♏-♉ [Scorpio-Taurus] do with it? Selfishness seems as natural to such as breathing, and in the hourly struggle to put out the old creature with its deeds, many battles are fought, many victories won, and many lessons gained, through failure as well as through success. But Love is a theme that has never grown old; being the vibration of life toward its grand ultimates, its qualities are as varied and its changes as rapid as those of life itself in its many manifestations,—which are but the expression of Love.

Love is twofold in its action, descending and ascending, negative and positive, feminine and masculine. Starting from the center of power it flows down or outward, through the nearest (neighboring) instrumentalities, and, partaking of their life qualities, flows on into the next receptive form of life, and on and on, bringing on its tide the overflow or quality of the higher type to that of the lower, and so completing the links in the One life, from God and angel host to the tiniest structure that finds space to live and love in our universe. Then, while the feminine or involutory current flows through and down, the masculine or evolutionary current of love moves upward in the ratio of aspiration or desire for higher, fuller manifestation. These currents, moving in apparently opposite directions, yet are traversing a circle, and meet and mingle, each answering

the prayer of the other, or giving and receiving the needed qualities and powers in each organism. It is demonstrated in electrical science that a glass wheel, turning with the power of a current from one direction, shows excitement, unrest; when an opposing current is supplied, there results equalization, quiet; power in repose. In the life of generation, these currents, in their ultimates, may unite to produce another organism; in regeneration they are controlled by the will, and made to rebuild and spiritualize the organism they have produced; and in soul communion exchange the masculine and feminine qualities, until the equilibrium of forces is accomplished and man and woman rise to greater possibilities of being—becoming—through Love.

In an article on the "Mystery of Love" in December *ESOTERIC*, the action and reaction of these currents is most beautifully expressed; there, creation is compared to the rythmical beat of a huge pendulum, of which the forward is a little longer than the backward stroke, the evolutionary, or forward impulse being more apparent than the involutionary, though the latter is the hidden cause that, in perfect balance of inertia to the force of desire, generates the power to push the life forward toward ultimatum of the ideal. In this action and reaction we may see the meaning of sex attraction in its many grades, from the purely animal or physical expression to the heavenly realm where mind impregnates mind, and soul attracts soul in loving communion and sweet interchange of life-essence of higher quality. Woman's form of curves shows her function to be receptivity of the divine overflow of vital power, and through her, when regenerated, the heavenly fire will flow in a luminous stream from her breast toward man, kindling his aspirations into a blaze of power that will send him upward to the goal of his hope. His onward impulse will bear her with it, and thus the two become one in power of progression toward Divinity.

The twofoldness of life is also visible in the night and day of our planet: perfect harmony with nature—the expressed will of God—would produce physical activity from noon to midnight, soul activity from midnight to noon; one being active while the other is passive. These states are subdivided into four periods, the darkness being part positive and part negative as is the day; just as in each organism there are the two currents of involution and evolution; in fact, in each function of the organism

there are the twofold possibilities of use; man is interiorly feminine: woman interiorly masculine, else the ideal of opposite qualities would not exist. She is, from the physical side of her nature, a cup or chalice, which is filled through use of her magnetic power; from the interior she is a straight line, that extends upward toward God. Man is interiorly the cup, which is filled with the gathered life-essence, and exteriorly the rod of power. In the purity of association of regenerate man and woman she becomes more feminine, he more masculine, through the attraction of the inner ideal into expression or form.

How can we love our neighbor as ourself, unless we realize this marvelous in and out-flowing of the life forces: this constant interchange of qualities that makes all life one life? The kingdom of heaven can not come on earth, until our oneness of being is realized; until the failure of one type of God's discrimination to reach the ultimate of the ideal, is known to be the failure of all, and the success of one the success of all. Existence is an eternity of little things; trifles, yet so important as parts of the whole. In the Will of the Universe is happiness (supply of need) for every creature. Power of attainment lies in the sacred name, attainment of the ideal kingdom of love, joy and peace, where the life-currents of the divine functions of the grand body may ebb and flow in the unceasing delight of the equilibrium of power expressed in the One life. "God dwells in man, in all men, in the heart and in the mind, as in a twofold shrine."

—*Gertrude Love.*

A SONG OF THE SPIRIT.

[Written for the Esoteric.]

Come forth, O my soul! from thy sleeping,
 Look out from thine own window-pane,
 And woo me with songs that are sweetest,
 For I long for the heavenly strain.

O,—long have you slumbered and waited,
 O,—long have you struggled with strife,
 Hungering, with Infinite longing,
 For the bread and the water of life.

O come! for the rock is now smitten,
 And the water in abundance doth pour:
 Drink thou from this life-giving fountain,
 O drink! till you thirst nevermore.

—*Mrs. G. B. Hudson.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

There are many persons who will read the evidences given in the successive degrees, and in the letters from persons who are actually making attainments, who will conclude they have reached all these degrees in themselves; others will conclude there is nothing real in it because of having had similar experiences without applying certain laws and methods herein taught. I have known persons who said, and believed, that they had made all these attainments, when they had not really begun. There are a variety of ways by which persons can gain experiences which, in so far as words can convey the ideas, are identical with those attained while passing through the several degrees. These things are of law and not of form, for God never changes.

Persons who give themselves up to the spirit of devotion, and live in that spirit, will, for the time being, inspire the spirit of God, which pervades all space. They will obtain many ecstatic experiences, and see before the mental vision many wonderful things; but as they have not the light, or life, within themselves, they immediately lose all they appear to have gained: for what they seemed to gain was only the drawing in of those conditions by an ardent desire, and, having no vessel to retain it, it was like a dream of the night.

There are many others who are very sensitive, and when they are in company with those of strong aspirations and desires their thought-potencies will unite with the other's, and they will draw down to them from the spheres the knowledges and experiences of those who have earned them, and for the time they feel as if these were their own, and often they live in the memory of them, in a sort of delirious ecstasy, for a long time. But as Jesus says, in the parable of the sower, they are like those

where the seed fell in stony places. "The same is he that heareth the word and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. xiii. 20, 21.

Right here is the point where our greatest difficulty lies in gathering the people together who wish to reach these grand ultimates. Many have come here, and many more will come, able to give evidences of having received the truth and lived it, when really they have grasped only a portion of the thought concerning it, and only partially applied the laws requisite; but those principles have not become a portion of their lives, and as soon as the trial comes, which must come to all, they are offended and go away, and say all manner of evil against us that may arise in their own imagination.

There is still another class who receive these things only in the intellect, and have no idea of true spiritual life. These are happy and content as long as the intellect can be amused and charmed by glowing words and exultant thoughts arising from others; but as soon as they learn that this work is something more than ideal, that it requires a practical application in their own life, they also become offended and turn away. This class forms the great majority of those seeking the occult. They expect through intellection to obtain magical powers, and through these to be able to do things which others can not do, and thus appear to be superior to them; which is but a hope of being able to gratify their vanity and subjugate their fellows to their will. They talk much of the brotherhood of humanity, and about the Wisdom religion being the Christian religion, etc., etc. These do, by a focalized will and persistent thought, obtain many of the experiences of those who actually attain these degrees, but they have only a partial realization, which lasts during the time of their strongest efforts only, and having in themselves no love of virtue or righteousness, or knowledge of spirituality, they belong to the class to whom Jesus referred when he said, they "are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." There will be many, even of this class who, when they read the evidences of these attainments, will grasp the thoughts intellectually, and memorize and appropriate them to them-

selves. These are continuously deceiving and being deceived, but they can not deceive those who have actually applied the methods taught by the Nazarene eighteen hundred years ago, and which have been again presented to the world in their true light during the last six years.

There is still another class of persons who are naturally very sensitive—either from heredity or from having their vitality greatly reduced—who have developed clairvoyance, clairaudience, etc., etc., some through the power of psychometry, others through the controlling power of unseen, but evil, spirits or souls, by which means they are enabled to see many of these things, and because they see them they are weak-minded enough to claim to possess them. All these varied means by which they are recognized serve most generally to deceive and mislead the ones who recognize them, as well as those with whom they associate.

We have reason to believe that more persons are permanently misled through egotism than through any other one thing. How hard it is for a man to become as a little child, and how much harder for a woman. Jesus announced an important truth when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." But great misapprehensions are general in regard to what it is to become as a little child; for another saying of Jesus contradicts the ordinary idea concerning that expression, which is this: "Be ye wise as serpents and harmless as doves." Has the little child wisdom? Yes, it has, in this respect; it has perfect confidence in those to whom it looks for guidance, and it does not hesitate to question that guidance when it seems to prove an error. Its mind is continually looking for realities, and, as a rule, it is ever seeking knowledge through experience, and is ever ready to accept a suggestion, and to carry it out by experiment. The child whose pre-natal conditions were proper, knows no guile or deception until it has been taught these things, and experience has made them a necessity. Such children are loving, confident, and devotional, with all the senses alert, and the mind awake to every new idea, and they do not question from whom that idea comes.

Thus we find combined in the pure child-nature, wisdom, harmlessness, teachableness, and an active thoughtful mind, and usually great persistence in carrying out what seems to be right.

Self-esteem, desire to appear as some great one, fear of public opinion, and all the multitude of evils that harass mankind come at a later period, when manhood and womanhood begin to bloom; but the qualities of the pure-minded child are the prerequisites for becoming a true son of God, or a member of the Order of Melchisedec. *Ed.*

March 4, 1893.

I had a long, quiet evening all to myself, and as I sat in meditation I came into a condition to talk to my body, as if it were a child. I told it to go to bed and to sleep, as I wanted to travel about and see persons and things. I remained with it until it was asleep, when I went away and saw some people with whom I conversed about this high principle of which I am so anxious that everyone should know. I did not stay away long, for it was my first premeditated trial of leaving my body. But it seemed very much like putting a child to bed and going for an outing.

It is my greatest desire to attain to the very highest step of spiritual advancement possible in this earthly life, and through THE ESOTERIC I have gained much strength and confidence to believe that I can, and will, go higher. As I meditate on these high and holy conditions, I sense a breeze (I will call it) floating down upon me; a soothing tingle, tingle, tingle, pours down through my whole being, and I am filled with joy unutterable, and can only say "Glory to God in the highest." —*Sara.*

Orick, Cal., Dec. 29, 1892.

Mr. H. E. Butler,

Dear Friend:—I thank you very sincerely for your answer to my question in October ESOTERIC, and if you will pardon me for troubling you so much, I would like to ask another, perhaps more. * * * It is not well to speak too much of one's self, but I would like to tell a little of my own life's experiences. I was married before I was eighteen, to one of the best of men; in the course of years became the mother of twelve children, nine of whom grew to man and womanhood. Six are still living. I think all might now be living had I understood Esoteric principles in my youth. I can scarce remember the time when I

was not reaching out for the higher life,—though with many a blunder and stumble. But to one principle I always unwaveringly held,—that GOD IS GOOD. Whether it was owing to the fact that I descended from a healthy, long-lived ancestry, or because I never could realize myself as aught but young, I have never grown old in mind or body, but still possess all the elasticity, strength, activity and vigor of a woman of twenty-five: and my husband, who is four years older than I, is still a strong active man, with no signs of age about him save grey hair and a somewhat furrowed brow,—although he has always been a great worker with both hand and brain, and has been almost killed several times through accidents. Perhaps one cause for his remarkable vigor is that, although he knew nothing of the regenerative process along Esoteric lines, yet he did understand the evils of excess, and endeavored to profit by his knowledge. Thoroughly honest and upright, gentle and unselfish, a teetotaler in belief and practice, also a true Christian, though not a church member, because, like myself, he could not conscientiously subscribe to the creeds of the churches where we lived.

For many years I have believed that I obtained health and strength through some power outside of my physical self. For instance: I possess to a certain extent what is called healing power, and have used it quite freely on others, though never for pay. At one time a lady was suffering from a serious illness in a room in our house. I had many household cares to attend to, and after becoming quite tired out down stairs, I would, as soon as I had time to spare, go up to the lady and give her a thorough rubbing all over, first, of course, asking silently for God's help and blessing on what I was about to attempt. The invariable result was that the patient received marked benefit, and I went from that work rested and invigorated. This case is a sample of every case, so far as I was concerned. Perhaps it was because I always felt so sure I would get just what I asked for. I have been blest with remarkable results at times, having succeeded more than once in restoring the sick after the doctors had given them up.

Another thing: whenever I have anything of importance on my mind, about which I am undecided what to do, I have a habit of asking "Our Father's" advice about it. Sometimes I get the reply through impression, but oftener by a decided nod of the head, or a shake (sidewise) of the head, according as the

answer may be "yes," or "no." If I fail to go according to the advice given in this way I always have cause to regret it. Once when I asked about something of exceeding importance and got a nod for an answer, I still felt anxious, thinking I might have nodded unconsciously; so I asked again that if the reply had come from the *Source of all Good*, I might be given an unmistakable reply, and for answer I was lifted up, as it were, suddenly, but gently, as one might place their hands under a sleeping infant, slightly lifting it, perhaps a quarter of an inch upward, then letting it gently, but quickly, down again. As I have dedicated all I have, and am, and hope to be to God, I can not think this motion is caused by any evil power. I can not think if I ask Him for bread he will give me a stone. I should like so much to have your opinion about it. * * *

I said in a former part of my letter that I would say no more about myself, but you see I am at it again, so, having broken through, I will mention a little more of my experience: for instance, if I am going to do a hard day's work and do not feel quite equal to it, I ask Him to give me the strength for that day, and I never fail to receive it. I will mention one or two instances. One (it was before I had read *THE ESOTERIC*), I arose in the morning feeling, for a wonder, droopy and weak, and as if I had rather drop into a chair and remain there all day: but it was Monday morning, and washday, so just as I was ready to put my hands into the washtub, I stepped to the open door and, looking up, asked for strength to do my work, believing I would get it, and I did, for I turned back to my tub and worked just like a piece of machinery, without the slightest feeling of fatigue; had no desire to rest when done, but dressed and went out calling. At another time, had the cellar to clean in the spring, many heavy things to carry out, including baskets of stones. I did not feel strong that morning, but weak and nerveless as before, so I just retired to my chamber and, for twenty minutes, sat for the Elixir of Life, as described in "The Art of Never Forgetting," and when done, ran down stairs and down cellar like a cat, and did a prodigious day's work without the slightest fatigue. My friends who know my age and what I have endured through life, knew not what to make of me, as to them, I seem endowed with perpetual youth. Please give me your version.

When at home, even when about my housework, I would often

get remarkable impressions, and for some years see the lights I speak of, yet never in a circle received so much as the quiver of a nerve. Another gift I have not mentioned, is a natural, untaught ability to draw from nature or otherwise, with a very fine pen—etching, I believe it is called. It is when doing this kind of work that I see the white light most frequently. I succeed best with flowers and leaves—anything that requires very fine touches, although I have no difficulty in drawing landscapes. I paint some in oils, but do not love it as I do the etching; but had I been able to find, in my exceedingly busy life, the time to practice in oils, should have preferred portrait painting to any other. Indeed, am often surprised in putting groups of children into a landscape, that the tiny faces have a real resemblance to the ones they were intended for, though so small that the features are scarce more than dots.

Since coming into a knowledge of the Esoteric, I have (since the death of the friend who first introduced me to it) been obliged to work along pretty much alone. But, although I find so much difficulty in getting people interested in it, I am not discouraged, but try to wait patiently until they are ready for it. O, many are the letters I have written to friends, and many are the articles I have read aloud when I could get the ear of the listener, in my endeavors to rouse an interest in this grandest, best movement the world ever knew. I hope soon you will have the means for printing some more of the Practical Methods, as I have not saved one for myself, and I do want to send some more to others.

I have written more about myself than is seemly, but I want you, if you can and will be so kind, to place me, as it were. I desire so much to reach the door of the Temple. Can you tell me from what I have written if I am near it? Having put my hand to the plough I will not turn back, come what may. * * * I am diligently endeavoring to overcome all of the evils. "*I will be what I will to be.*" Sometimes, when pleading for the descent of the Spirit, I seem to see (in imagination, I suppose), rays of light flowing down and over me, and often, when asking for God's help when wishing to heal some sick or ailing person, this white light seems to flow down and overflow the object I desire to help, like a white foaming flood. To my inner consciousness they are literally submerged or baptized of the Spirit. Do you think this is

only fancy on my part, or does it really happen? To me it is very real, though I do not see it as I see a tree or a man. Long, long ago, when I was young, I took for my motto, "Do some good to somebody," and though I sometimes was made to suffer even when doing my best, I have adhered to it ever since. The universal brotherhood of mankind was ever a beautiful and favorite idea with me. I have also always endeavored to be a peacemaker, and have had some success in that way. One way to keep the peace I found was to hold our peace, and not repeat the disagreeable things one might hear one person say of another.

Perhaps I should have mentioned that my mother was a seer, although not a Spiritualist (never having heard of it even, I think); a very devout woman, with a very strong, healthy organism and constitution, living to 88 years. My father was a natural healer, though I doubt if he was aware of it, and with a very high order of mentality; also, fully as devout as my mother, and with a heart broad enough to take all humanity in. He was, indeed, lovely. He, as well as myself, was a March child, born on the 16th, I on the 9th, at 1 o'clock P. M., 1832. Though not a doctor, my father made some remarkable cures, in cases given up by the doctors; that is why I think he must have been a healer. He was a school teacher and a leader among men, though a very modest man.

It was said of my father, that he was never heard to speak ill of anyone, and indeed I never heard him. Said an old lady of his acquaintance, not long ago, "I never heard your father say a word of harm of any person, and if he heard any one else do so, he always tried to draw a veil over it, tried to bring forward something good of them." It could be truly said of him, "he went about doing good." I can see now that he was far ahead of the most of the men of the day in his conception of Deity. He has told me that he could never express to anyone the bliss, amounting to rapture, that he has experienced when alone on his bed in the still watches of the night when contemplating the Divine attributes of God. * * *

Your article on colors is very interesting. I often see a lovely faint mauve, at other times a clear white spark, the color of the electric lights of commerce. These lights are never large when seen with my eyes open, the white spark seldom larger than a pin's head, though the mauve is considerably larger. But when I close my eyes at night, I often seem to be looking into a haze

of this beautiful mauve color. Can you tell me what, in my case, these colors indicate? Also, when sitting or lying where all is perfectly quiet, I hear a singular combination of sounds, quite indescribable, except that sometimes I hear, as if separate from the rest, a fine, small, musical tinkle, as if a delicate bell were lightly struck with some metallic instrument.

THE ESOTERIC grows better all the time. I not only read, but I make a study of "The Bible Reviews," and "Creation from the Standpoint of a Scientist," also several other articles.

Thanking you sincerely for the blessing you are holding out to humanity I remain,

Your sincere friend and sister,

L. D.

Ans. We publish this letter mainly as an evidence of what proper pre-natal conditions will do for the human family. Here is a pair who are fortunate in having had far better pre-natal conditions than have the majority of humanity. Those conditions gave not only a fine physical body, but a mind with tendencies toward chastity, and, notwithstanding they have raised a large family of children, and have passed the common line (so called) of human destiny, they still have health and youthful vigor; and we believe that by the aid of the Esoteric teachings they may be able to reach the full age of man, one hundred and twenty-five years, maintaining throughout their entire life the full vigor and power of their mentality. If it is, as we believe, the will of God for us to provide a place where proper mental and physical conditions may be maintained, this grand old couple may so far renew their youth as to remain in the physical body as long as they wish, even though that time may extend to the age of the ancients, which, in many cases, was more than nine hundred years. We believe there is no reason to-day why men and women should die any earlier than in the antiquity of our planet.

As to your experience in seeing the lights; first, the mauve color is the presence of that upon which your mind is focalized, the element of eternal youth, the spiritual life-giver; and the white light to which you refer is the presence of the spirit in answer to devout prayer,—which all might have if they would live for it. The musical sound to which you refer is often accompanied by spiritual visitations and is common to those who have reached the Fourth degree of attainment in the divine order of Melchisedec; which degree, from what you have

written me in this and other letters, I think you have really reached. But I will say here, for the benefit of readers of this letter, that these sounds, and, in fact, partial experiences of all the degrees of attainment, are had by many who have scarcely started on the road of attainment, through some peculiar circumstance or habit belonging to those degrees.

In regard to what you say about getting answers to questions you ask, I agree with you we have indeed a loving Father who always answers the honest, earnest petition accompanied by a consciousness of need, and we believe that He in whom you have trusted these many years has thus answered your questions: and as good old Jacob said, "Thou who hast fed me all my life long," so you may say, dear soul, with that loving confidence, Thou who hast kept and led me all my life long will still keep and guide me while I stay on earth. Ed.

Fern Cottage, Keighley, Yorkshire, Eng.,
February 2, 1893.

Dear Mr. Butler,

There seems to be a doubt about women being able to make attainments who have passed the menopause of life: but to my mind there is no doubt of their being able to do so. You have given two separate lines of instructions in THE ESOTERIC for making attainments. The first course is given in Vols. I. and II., and the second course in Vol. V. Now, the first course requires a person to believe in spirit, or a divine principle or substance which pervades all space as dense as the densest steel, but which is so fine and ethereal that we can only very imperfectly sense it in our present state of unfoldment: and therefore, you recommend Vols. I. and II. as a means to come more in touch with this divine substance—that we keep up a continued devotional state of mind—that we "pray always without ceasing," and also that we dedicate all we are, have and hope to be *without reserve* to God; and especially that we lead a perfectly chaste life—storing up the psychic germs from month to month: and by following these instructions this divine substance, which can best manifest itself in the soul—its temple and dwelling place—will develop and unfold: and in time by keeping the eye single, the heart pure, and the thoughts continually polarized toward God, the soul and mind will be

come illuminated by it,—because it shines the brightest when it shines alone, like the glow-worm during the darkest nights. And thus we begin to see and understand the CAUSE REALM, and this gives us powers, ATTAINMENTS, called magic, and miracles in olden times: in short, like the Nazarene of old. "All power will be given to us in heaven and earth." Thus, I maintain, that by following the "Instructions for Reaching the Highest Goal of Human Attainment," together with your lectures before the Society Esoteric, attainments can be made, whether they have passed the menopause or not.

But, with persons of a materialistic turn of mind, who can not keep up the devotional state, and thus inspire the divine substance, the case is different. They must follow the instructions given in Vol. V., and they will also require the special circular mentioned in "Practical Methods to Insure Success." With persons of this class and who have passed the menopause, I do not doubt it will be more difficult to make attainments, and they can never rise above the mundane or astral plane.

I am delighted and very much indebted to you for the "Bible Reviews" now going on in THE ESOTERIC, giving instructions about the different degrees of the Order of Melchisedec. Here we have something real, practicable, tangible, not "Logos" degrees like some of the so-called "Occult" societies round about us. These degrees of the Order of Melchisedec are real, soul attainments, standards of measurement by which we can measure and gauge our present soul-development and progress up the ladder of evolution. In many of these occult societies there is too much importance placed upon intellectual attainments to the neglect of those of the soul, which are the *only real* attainments. Of course, gain as many intellectual "degrees" as you like, but remember the equilateral triangle—the symbol of the perfect man—the adept—showing that *all the sides of our nature* must be equally developed.

Every word that you say in the January number about the Third degree, I have proved to the very letter, and to my sorrow. But I have determined in my own mind to take the whole of the seven degrees, or attainments, and be a true brother of that grand old order of which the Nazarene was an high priest. I have taken the name of YAHVEH—"I will be what I will to be." I do not say this boastfully. I know better than to defy in a mocking spirit the invisible powers, for only

“fools rush in where angels fear to tread:” but I trust to the All-present intelligent Power, without whose consent nothing can harm me, and I humbly and continually ask for wisdom, knowledge, understanding and power to enable me to overcome, for only to him that overcometh are all the promises made.

Besides, what you say about Virgo people having influence over Libra people, which I have often proved myself, being born in Virgo and polarized in Libra, I may also add that there is always a sympathy and harmony springs up between myself and persons born in Capricorn—the head of the Serving Trinity: they generally want to give me something, especially something *to eat*. Living by myself, they think I am neglected, and thus they wish to *serve me* through the stomach, the Solar plexus which is ruled by Virgo. Of course, you say in Solar Biology that there is often great harmony between persons born at the beginning of one trinity and those born at the end of another.

With regard to the four cardinal points, it appears from your letter that you follow the doctrine of opposites, that is because the North is masculine and intellectual, therefore the South is feminine and passionate, etc. That is very good. But as to which of the cardinal points we should face in order to produce results with our will power, that depends a great deal on our temperament and constitution: for we must bear in mind that in magical operations it is the elementals that obey our will—the divine principle within us. Now, according to Eliphas Levi, the special kingdom of the gnomes is the North, that of the undines is the West, salamanders, South, and sylphs, East. Also, the elementals influence the four temperaments of man: that is, the gnomes influence the melancholic; the undines, the phlegmatic; the salamanders, the sanguine; and the sylphs, the bilious. Therefore, a person who is of a melancholic temperament would have the most power from the North, and so on of the other temperaments. Also, persons of a mixed temperament—for instance, of a melancholic-phlegmatic temperament—these would have most influence Northwest, etc. So that in order the better to produce results, it is necessary that we understand these laws of nature, and also the laws of our own being, in order that we can bring ourselves in harmony with these laws when we are wishful to produce results. “Hast thou not legions at thy command,” said the centurion to the master

magician. Yes, and he knew how to command them! If we place a pipe cross-way to the stream, the water will have more difficulty, and be delayed in running through it, than what it would have if the pipe was laid lengthways with the stream. And so it is with us; if we wish to be instruments of God's will—that it may operate through us—it is absolutely necessary that we understand and place ourselves in harmony with the laws of our own being, that the results willed may be the more speedy and effective.

The fundamental difference between the Esoteric doctrine and that of other Occult societies is, that we cultivate and develop equally the three sides of our triune being—body, soul, and spirit; and not one of these at the expense of the other. In order to produce the best results we must be perfect all round; we must not only have a sound mind, but a sound body, and understand the laws of our being. So that to my mind the Esoteric teaching recommends itself in preference to all.

I have read all of what are called the old masters on the Occult sciences. I felt dazed and magnetized with their writing, but I failed to gather any practical instructions how to proceed to develop these *powers within* that they talked so much about. I have received more practical benefit from THE ESOTERIC magazine for body, soul and spirit, than I have from all my other books and studies put together. Every article now in the magazine has the true Esoteric ring about it. That well written article in the December number by S. M. L., "Are Esoteric Methods Equally Spiritual and Practical," exactly expressed my views on the Nazarene, who, by Esoteric methods, had acquired a true knowledge of the laws of nature and of his own being, and thus had wonderfully developed the powers of the spirit within him, which he was so accustomed to call "My Father." But did he not repeatedly tell us that we should do greater things than he did, when the spirit was more developed in us than what it was in him? They are all joint heirs and sons of God who are led by the spirit within. I also see in the January number that S. M. L. also believes in astrology: so do I. Indeed, I have studied that subject for twenty years; in fact, I have been a martyr to the grand old science. I quite agree with you, Mr. Editor, that "the wise man rules his stars, but the fool obeys them." The wise man living the regenerate life, with his thoughts constantly polarized towards that beau-

tiful being whose essence is love and sympathy supreme, and whose luminous, magnetic substance fills all space—which is so beautifully portrayed on page 60, Vol. IV. of *THE ESOTERIC*—will so increase and refine his life-qualities that he will become illuminated and sense the Universal Mind, and thus raise himself onto the CAUSE PLANE, and thus, above the *plane of effects*, he will be superior to planetary influences; but the man who lives the life of generation, whose thoughts are only polarized on the physical plane—the plane of effects—he will be the constant play and sport of the elemental and astral influences.

I have something to say about formulating our desires, and strengthening our will, so that our surroundings will come up in line with our thoughts, notwithstanding all external influences to the contrary, but I must leave that subject alone for some other time.

Meanwhile, believe me, yours fraternally,

—*David Lund.*

Durango, Colo., Dec. 3, 1892.

H. E. Butler,

Dear Friend:—I am doing a little in making the attainments, although I am not master of myself yet.

One time, when a small boy, I remember while sitting on my mother's knee to have been suddenly filled with love for her—joyous ecstasy such as I had never known before or since. I have many times thought of that time and tried to again experience that joy. Something like it I did experience when converted, but not until Wednesday last did the feeling ever fully return. That evening I was stealing a few moments from my work to enjoy a short "drill," when the same joy and delicious happiness sprang up within me, and from my heart there came a simple psalm of praise to the great Creator. I thank Him that your pamphlet fell into my hands.

I am not sleeping as sound as formerly, although I have not yet become aware of that consciousness which awakes when the material sleeps. I have a great many more dreams, however.

With kindest regards, your fellow companion,

—*Robert L. Vinyard.*

Jacksonville, Fla., Feb. 5, 1893.

Dear Mr. Butler:—I should appreciate an expression from you in regard to cremation of bodies. Do you advocate this, when we are through using them? If so, why?

Sincerely yours,

H. S. Jenison.

Ans. Cremation was the general practice of the ancient world, with the exception of Egypt, where bodies were embalmed, Judea where they were placed in sepulchres, and China, where they were buried in the earth. In Homer's *Illiad* we read, that while he was resting at night from the extreme fatigue of the battle, his friend, who had been killed in battle, came to him and upbraided him for taking his rest and leaving his [his friend's] soul to wander without being freed from the earth by the cremation of the body. We might say that this represents the attitude of the most advanced thinkers of antiquity.

Years ago, while in seclusion, I saw reasons to believe that Homer's idea was correct: but as we accept nothing without we have the two witnesses, we held it as a thought to be demonstrated or proven. While thus waiting we met a very sensitive lady who had carefully provided for her mother and loved her most dearly while she lived, who told me the following experience. She said: "At the time my mother died I was a devout member of the Baptist church, and her death was a great blow to me: I was sick for several weeks. Soon after she died I was lying on the lounge, thinking of my mother, when suddenly she appeared before me. Her body seemed to be very ethereal, vapory, but around her feet there was a misty cloud. She said, 'Come with me,' and suddenly I found myself in her grave. I saw the body: decomposition had just begun. She said, 'I will see you again,' and left me. A few weeks afterward she appeared to me again, and her feet seemed to have become more solidified. I went with her to the grave, and there saw that decomposition was much further advanced. The sight was so repulsive that I suddenly came into the external consciousness. Later, she appeared to me again, and the lower part of the body seemed to be well-formed, with the vapory cloud around the upper part. After talking with her a moment I went with her to the grave. While there I heard a heavily-loaded cart being driven through the burying ground, and the shaking of the earth caused the flesh of the breasts to

drop down into the coffin with a dull thud. Mother said to me, 'I will see you once more.' Soon afterward she appeared to me again: then the vapory cloud seemed to have almost disappeared, save a little around the head. The whole body seemed to have become solidified. After talking with me awhile, she said, 'Now, I am going home: "' and the lady remarked, "I have never seen mother since. Mother was so pure and good that I can not go where she is now."

This experience was in perfect accord with what had been shown me concerning the souls of the departed. All Christians admit that the soul is the thinking part of man or woman; and as we have often endeavored to show in the teaching of the past, the flesh is thought crystalized. If this be true, then the soul can not be complete until the thoughts which have been crystalized into flesh are liberated so as to form the body of the soul; and therefore, we agree with the ancient nations who claimed that cremation was the only means of immediately liberating these thoughts and freeing the soul. *Ed.*

EDITORIAL.

There are, at the present time, hundreds of people desiring to come and join us as members of the Esoteric Commonwealth Fraternity, and as many others who are desirous of visiting us for a month or two. We would like to receive all such, but that means many thousand dollars more than we possess.

There is no doubt in my mind that there are hundreds of our friends who have adopted the old Quaker plan: that is, to wait to see whether we succeed, and if we should, then they will be ready to come in and help us.—when we will have no need of their help.

It seems to me that there exists a great lack of faith in God on the part of our people. As for ourselves, personally, we have nothing to gain by the movement. We have put thousands of dollars into it in order to bring it to its present status, and have several thousand dollars in land and other property deeded to the E. C. F. Our constitution and by-laws prohibit any part of this being sold unless it be to make changes in favor of the Fraternity.

Now, we know that if our people are following the instructions that have been given for reaching the highest goal of human attainment, and have dedicated their lives, and all they are—without reserve—to God and humanity, they have reached a point in their experience where, if they will be obedient, they can obtain guidance direct from God. We know, too, that

that guidance would lead many to come here who are able and willing to do as much financially as we have done.

If any wish to come here and become acquainted with the movement before uniting with it, or if they wish to spend their vacation with us, they can do so by bringing a tent and small amount of bedding. The weather will be such from the present up to October, and perhaps January, that a person will be more comfortable at night in a tent than in a house. However, blankets are necessary at all times of the year. Although this would be some expense in the beginning, yet it would not be as much as to spend a month in an ordinary summer resort, while the health conditions and opportunities for true enjoyment would be far greater.

We have methods which would furnish pleasant and profitable employment for thousands of people, but, of course, to put them into operation would require many thousand dollars. We believe that anyone who wishes to unselfishly do a work for humanity would readily see the opportunity here for accomplishing more toward the elevation of our race—with less moneyed expense—than in any other possible way.

Building lumber is comparatively cheap here, but we have a method for building substantial and ornamental houses which would be even less expensive. We also have, besides the mechanical industries, which would be new and varied, abundance of land that is well suited for raising olives, figs, prunes, raisins, and a great variety of nuts.

Now, in view of these facts, we ask our friends to think and pray over the question whether they have it in their power—and heart—to help this work forward.

Many seem to have gotten the idea that we are getting away from the world, and away from physical and mental labor, and we wish to say to all that such is not the case. We are not getting away from the world in any sense, except from personal contact with people of the world.

Any man or woman who would not be willing to work as hard *here* for God and humanity as they have done in the outer world while working for their own support, is not worthy of a place in this colony, and will not be retained as a member.

Of course, we believe the time is coming when means and facilities will be sufficient to enable the colonists to have five hours out of the ten for study, self-culture, etc. But until they have reached the fourth degree no person can so utilize that time as not to retard their own growth and development.

While men and women are striving to gain control of the life forces in their own nature, it is necessary for them to use their mind and muscle sufficiently to use up the surplus energy, in order to prevent its being exhausted in a direction that would preclude the possibility of their making attainments. Now, we hope that

all who write to us relative to coming here will state what they are prepared to do.

We have not a shadow of a doubt as to the abundant success of this movement, and we firmly believe that the time is near when the conditions in the outer world will be such as to cause a general rally to this place. We also believe there will be a literal fulfillment of the prophecy of Isaiah, LXVI. 8. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."

We know that the time of her travail is even now entered upon, and we are desirous of having preparations made for the thousands who will, in the near future, seek shelter here. Those that are here now are working untiringly for the accomplishment of this purpose and for the preparation of the minds of the people for the conditions that are being established.

We write this because we need much help in the way of clear heads, willing minds, and strong muscles, that the three may work in harmony for the accomplishment of the object set before us.

Lest some who have not read our former articles should misunderstand our words, we will say, that we are also working as faithfully and persistently toward the education of the general public, by means of "Practical Methods" and THE ESOTERIC, as we would if we expected everything to go on in the world as it does now.

Thus no one can accuse us of ideal dreaming and wasting our time and means on matters in which he or she has no confidence, for everything that we are doing in the preparation referred to above, will be of practical value for the general education of the world in these most important truths, in case everything moves on as it has in years past; and if it should not, we shall be prepared for the worst.

Since we began this movement, many opportunities have presented themselves where, by taking ordinary advantages—which in the business world would be esteemed strictly honest—we could have obtained hundreds of thousands of dollars for the advancement of this work.

Knowing as we do the guiding power and intelligence that is controlling the movement, we have determined to take no advantages that may be offered, but to hold firmly to the principle upon which it started—which was to leave every person free to do just as they pleased in regard to aiding the work or withdrawing that aid at any time.

We do not intend any person shall have reason to say that they have lost anything through this movement: as it is God's work it can be a curse to none, but will be a blessing to all.

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II

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THE SOUL'S REGENERATION INTO ETERNAL LIFE.

[Written for the Esoteric.]

To the earnest student of life, as he advances in the knowledge of that life, and of the methods of conserving and increasing it, there comes the conviction that the regeneration of the organism through the conservation and transmutation of the sexual force is but the outer and obvious symbol of a higher and more subtle process, which is the real basis of the spiritual life of the soul. For it is evident that no mere conservation of physical and material elements can, of itself alone, give eternal life: else were the continent brute all as high a product of evolution as the chaste man.

Regeneration is the conservation and transmutation—the transformation—of force; and there is a method of regeneration of the spiritual life-elements of the soul that will strengthen, increase and purify the spiritual life as the physical process strengthens and develops the physical and mental life.

The purpose of this paper is to inquire into the nature of these life-elements, and the process by which they are transmuted into eternal life. What is eternal life? Life has been defined to be a “constant internal correspondence with an external environment”; the degree of completeness of the correspondence and environment determining the quantity and quality of the life. According to the same authority, eternal life would be “a complete correspondence with a complete environment.”

But life has many degrees of completeness, both in environment and correspondence.

The life of the mineral world has simply a center of cohesion within, but no center of energy or consciousness; these forces act

from without. There can be no life or being without some kind of center within itself. Vegetable life has a center of energy within, but no center of consciousness, as we understand that term. The animal world has also a center of consciousness within, but partial, vague and subordinate. Man has a conscious consciousness, but subordinate to a higher unconscious (to him) center without. Eternal life has all its centers consciously within itself; it lives and knows from itself, thus fulfilling the requirements of our definition. For a "complete correspondence with a complete environment" consists rather in the power of perpetual adjustment and balance of the two than in the finished and perfect state of either.

Eternal life and immortality are often confounded, as if they were synonymous terms; they are not. Immortality is properly the extension of existence in one direction only, that of duration. Eternal life is the extension of existence into all its dimensions, duration of time, extent of space, omniscience of condition, and the eternal NOW and HERE. Immortality refers more directly to the continuance of personal consciousness. Eternal life is that conscious oneness with all that is. The one is the persistence of individuality, the other the realization of infinite being. Eternal life includes immortality, as the ocean does the bay.

Eternal life is not something to be conserved and gathered together and constructed (though we speak of it thus as we speak of the sun's rising and setting); it *is*, and we come into a consciousness of it; but we come into that consciousness solely through regeneration, i. e., the conservation and transmutation of the life-elements of the soul. Eternal life is neither more nor less than the conscious power to renew and sustain life and strength adequate to all the exigencies and requirements of the environment. Such ability can come in perfection only through the knowledge of the constitution of man and his real relation to the world of illusion, or manifestation in which he lives.

The life-elements of the soul are contained in that portion of man's nature called the emotional, or by the generic name of the heart, as in contra-distinction to the head, or controlling and guiding functions.

From the heart proceeds all life; without it the head is merely a cold and useless piece of mechanism.

The emotions, desires and impulses themselves, may be likened to the blood and vital fluids which run coursing through every organ in the body, carrying that life and vitality which they gain in the vitals to the remotest parts of the organism.

Man does not have the conscious control of the vital organs of the soul any more or further than he does of those of the body; yet, as in the body there are certain organs which secrete from the blood the most vital and essential life, and as man has the conscious control of this life to use or misuse, so he has control of the life of the soul in the same manner. As in the body these organs are essentially the creative, so in the soul this concentrated life is used through the creative faculties—in a large sense the imagination. "As a man thinketh in his heart (that is, imagines) so is he;" he creates his works and re-creates himself through the exercise of the imaginative faculties. The expenditure of the life-force in the unregenerate is an exhaustion of the system, constantly tending to break down the individuality—to dissipate and scatter the individual life in the vast ocean of the infinite informate. The tendency is toward annihilation (of the individual life that is, for no force can be annihilated), and were the act intense or prolonged enough the life would go out like a candle. But in the truly regenerate man the expenditure of the life-force, no matter how intense or concentrated, is always subordinate.

The ego is always superior to its creation. That is, while the unregenerate man makes no conscious reserve of his force, or rather has no conscious central source of power, but would, were it possible, exhaust and expend all his capital, the regenerate man has always such source of power within himself, and is always consciously greater than, and incapable of exhaustion by, his utmost manifestation. It is evident, then, that the wrong use of the emotional life, or its waste in the petty temper, the idle humors and irritations of daily life is as fatal and deadly a drain on the spiritual power as the abuse of the sexual life is on the body. That exercise of the emotions which leaves the soul exhausted and depleted of its vitality and less able to cope with the duties and requirements of daily life is plainly evil, and to be avoided. That emotion alone is beneficial which is so controlled as to add to life and vitality, and increase strength, courage and perseverance of effort. How many times great and noble impulses are allowed to simply sway the emotions for

a time, and exhaust themselves in idle dreaming, never producing any fruit in manifestation of equally noble deeds. How many times violent emotion of joy or sorrow, of affection or hatred, of rage or pleasure is allowed to rack the organism with no equivalent growth of the soul in any direction. Very few are there, even of those who practice regeneration, who understand the proper control and utilization of the emotional force through the creative faculties.

The tendency of the present day is constantly toward the excitation and exhaustion of the emotions in mere sensation: the feelings are constantly whipped and spurred on to artificial effort, until there is neither inclination nor strength for any real work of utility.

The true use of emotion is to furnish a motive and stimulus to the creative function that will materialize in deeds, to the upbuilding of life and character and the benefit of humanity. There is a grievous mistake made by many well-meaning people in thinking that when the emotions, particularly the affectional and religious, are in full play and process of exhaustion through sensation, the spiritual life is deepest and strongest. It should be needless to point out this error to one who understands the theory and practice of regeneration, and to note the difference between the action of life and the mere exhaustion of the life-elements.

If, for example, we confine steam in a boiler, we gradually accumulate a force that may be used in the accomplishment of the most difficult tasks; so if we confine and repress the outward manifestation of emotion when there is no adequate work to be done by it, we gradually accumulate a force that will, on occasion, enable us to accomplish the most seemingly difficult and impossible tasks. Whether we consider this force to be the result of the exercise of the will in repression, or the direct transmutation of the elements themselves, matters little so long as we gain the results. Perchance we owe it to both causes alike. It may be asked, "Are we, then, to repress all emotion, sentiment and feeling, and go through the world mere blocks of wood or stone unresponsive to any influence?" No! certainly not! But we are to control and use these things, not be swayed and driven by impulse like dumb brutes. Self-control is not gained in a moment in any department of man's being, and the strength to control and utilize the deep, intense emotions of

the soul can be gained only by the daily and hourly habit of controlling the trifling surface emotions of daily life. The spiritual life develops only in the perfect calm and quiescence of the soul, and the small gusts of temper as effectually disturb that calm as the great tempests of passion. It is "the little foxes that spoil the vines." Emotion, exerted through the creative faculties, is noble and God-like when it becomes the permanent and sustaining basis of noble deeds; it is soul-destroying and deadly when it does but allow all strength of will and purpose to evaporate in a mere sentimental gush of feeling.

To BE and to DO is the attribute of a God; to merely sensate and dream is the function of an animal.

Whether we believe in a personal Creator—a formulated Supreme Being—or not, the fact remains that in man's own hands are the reins of his destiny, and in the resources of his own being the issues of life and death. No god can save him if he neglects to cultivate and develop these resources; no god can damn him who is able to rightly reason and resolve.

In man's own soul is the elements of life; with himself alone rests the decision—and the power—to use and develop unto eternal life, or misuse and neglect unto spiritual and physical death.

There are some who appear to think that regeneration begins and ends with the conservation of the physical elements, and that they are at liberty to indulge the emotions very much as they please—a mistake fatal to high soul-attainments. They should remember that "This ought ye to have done, and not to have left the other undone." With most their waste of force takes the form of a small, yet constant and steady, drain, a dribble of the life-elements through the friction caused by the petty emotions and irritations of daily life. Under their influence the soul wastes away as surely as does the body under the power of the deadly Bright's disease. Others there are who, by virtue of a strong, well-balanced organism, are calm and undisturbed through all the trifling worries and vexations of daily life; they ride smoothly and evenly over the rough places of life, and seem superior to trifles. But, look again! When some intense emotion of rage or hate, of love or joy or sorrow has broken down the barrier of their strength, then it seems as if the conflicting emotions would rend the very life from the organism; and we see in this case, as in that of the steam

boiler, that the stronger the confining force the more terrible and deadly the explosion—if the confined power be not utilized.

For such natures, the only remedy against self-destruction is intense, arduous and long-continued labor (labor acting as a safety valve), or transmutation through regeneration.

Labor, rightly understood and employed, is transmutation. yet labor alone, as meaning mere mechanical drudgery, is not the highest use of the elements, or the one most beneficial to the organism: for these forces with which we deal are not life in themselves—only the life-elements—and they become life only as they are used and transmuted. The mere spiritless drudgery of labor is the primary curse of Eden; but labor, rightly employed, is man's greatest blessing—the royal road to all things desirable. There is a magic talisman that transforms the drudgery of daily life, the mean, debasing and life-exhausting, into labor, the noble, elevating and life-giving. That magic word is simply this: "Do with thy might what thy hands find to do." Think nothing that comes in thy way to perform so little, mean or unworthy as not to deserve the application of thy best efforts; so the spirit of thy performance shall transform drudgery into noble labor, which is transmutation.

There is another vital essential in the process of regeneration that must not be overlooked; it is the Law of Love. There is a great deal spoken and written concerning the animal in man, and the duty of crushing and repressing those baser instincts of our nature. This is true and good, in its proper relation, but, like all other teachings, is often carried to extremes. There is always a true balance to be attained in such matters, and if we do not consciously make an effort to attain it, nature will adjust that balance for us in the long run; and nature's methods include such things as volcanos and earthquakes, which may be disastrous to the personality concerned.

This law of repression and coercion alone is but the old law of might, and will but the more surely bring on the day of rebellion and retribution. It is "Heaping up wrath against the day of wrath." Force alone is but one of the creative powers or principles that go to make up the perfect law of love; and if given an undue prominence, destroys that perfect harmony and working equilibrium of the principles that alone constitute true love.

The natural animal world is also divine as well as the spir-

itual, and as necessary in the economy of nature: and nothing that bears the stamp of Divinity—whose very vital essence is freedom—can ever with impunity be crushed by despotism. Even the Almighty God himself, if such a being may be conceived of, could not for a single day rule the universe by force alone. Rebellion would soon transform cosmos into chaos in such an event. The whole law of love is alone strong enough to rule and sustain; and man, if he would learn to live and to enjoy that life, must learn the whole law and not merely the element of force alone; that is, he must not treat the elements and forces of his nature as enemies to be subdued, crushed and trampled under foot in the dust, the sure road to rebellion, chaos and death, but rather as allies to be united, moulded and harmonized in one common purpose. Standing armies may, it is true, preserve a semblance of peace; but it is the peace of the grave or the slumbering volcano, rather than harmonious working of life. Strictly speaking, there are no temptations or trials to which man is subject that come from any source outside of his own nature; they are all due to the (as yet) unregenerate and uncontrolled elements of his own being. These forces that operate seemingly to disrupt and disorganize his life are *not* devils and demons seeking to destroy, except in so far as he fails to control and use them, but they are friends and allies to be studied, harmonized and controlled. So long as man's religion is one of blood and force; so long as he is engaged in a constant warfare against the elements of his own nature, or can maintain peace only by the coercion and dragooning of that nature by force, so long will he sleep on a smouldering volcano, liable at any moment to hurl his cosmos into chaos and death.

To yield full play and free rein to the carnal desires of the flesh is death; to despotically repress and crush those elements is certain anarchy. Use alone, guided by reason, will solve the problem. And why should man, having now attained to the age of reason, seek longer to hide his head in the sands of creeds and dogmas, or to blind his eyes and amuse himself with the infantile toys of old superstition? Is there any meaning in the word man—the noblest word ever framed by human lips? Let him put away the childish things of an undeveloped world, the too faithful service of his partial conception of God, and know that the only being for him to serve is man, the only God to seek is the Good of humanity.

The infinite life-principle that animates the universe is the only Father; it is manifest alone through the *Ego*, the "Son," the "Christ," the "Only Foundation" of Paul. And the ideal manifestation of that Father-life through the Son-ego is the only Good (God).

But we may now consider where these life-elements of the soul, the emotions, desires and affections become eternal life. Where does the physical blood become the life of the body? Is it in the lungs, where it is impregnated with the life-giving properties of the air—or in the stomach and intestines, where it receives the qualities of the food? Is it, perchance, in the heart, where the energy of motion is implanted, or in the arteries, where it builds up the system? We know that it *is* the life, but can not say in what particular region it receives that subtle impulse which transforms it from the dead and sluggish liquid of the veins to the bounding, life giving fluid that surges through the arteries. Perchance each organ has its part to play in bringing about the final result. The blood is truly the life when circulating through the proper organs in a normal and healthy manner; but it is not the life when stagnant in the veins or when drawn from those veins.

So with the life-elements of the soul. We cannot analyze them and locate the part where they first begin to live; but we know that they can become, and can impart life—eternal life—only when circulating in a healthy and legitimate manner in the organs of the soul. It is only when the percepts receive, the mind digests and assimilates, when the emotional nature energizes and invigorates and the reason directs the expenditure of the life-force that the soul truly lives.

Lack of life is the disease of humanity; yet it is not because man lacks either the elements of life, or the organs to utilize those elements. It is because of a general debility and paralysis of the soul that either allows the current of life to set the wrong way and go to waste, or tend to still further debilitate and degenerate the organs.

Eternal life is said to be the gift of God, but "God helps those alone that help themselves;" and it is the sheerest folly for man to sit idly down and expect to receive that Divine Life as a free gift without utilizing the means whereby it is conserved and controlled.

There are no free gifts in the economy of nature. The one

standing condition of reception, which can not be evaded, is that for everything received there shall be an equivalent rendered. Ask (work and strive) or you do not receive. Seek (with earnest and sincere endeavor) or you do not find.

Neither God nor man is perfect and self-sufficient alone; each is the complement of the other, and both together make up the perfect Being. Neither can receive of the other without rendering a just equivalent. If God were perfect and all-sufficient without man, there would be no such being as man. When man can live without a God there will be no God. Man gives to God (Good) an incarnation, an expression, EXISTENCE; Good gives to man MOTIVE, therefore life and power to be and do and become.

To man it is given to mould, formulate and shape into existence; to create a character, an individual manifest soul, out of the vast informulate ocean of life, of love—which else lies latent and useless—a mere potentiality. Good is the motive, the theatre for the play. The Infinite Informulate is the original world of chaos. Man is the creator, who with patient striving effort must make himself into the likeness of his ideal Good.

In the six departments of his nature, up to the Christ-ego, he may work and strive; but beyond that into the seventh, the Father-life, he can not mould or shape—it is the "Sabbath of the Lord," in which he may not labor.

Man must know that in the manifest universe around him he but sees the reflection of his own nature: and that all its possibilities and capabilities as shown in men, gods or demons, are his own possibilities and capabilities; that all the magnitude and grandeur of the universe, as compared with that point whereon he stands, is but a picture of his own capacities as compared with his present attainments. If he sees aught in that universe that is to him repugnant or evil, the remedy lies with himself alone. If he sees aught that is good or desirable, its attainment is within the power of his own will.

—E. G. Johnson.

"Learn to wait and listen for His coming. Let thy whole being be still. In stillness alone He speaketh unto the spirit of man. It is easy to make so much noise thou cannot hear Him. If thy animal man is tossing in the tempest, wait; God is within waiting to speak: *listen*. There is most holy music in His voice."

BIBLE REVIEWS.

NO. XXXIV.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER III.

In the former reviews we have considered the various degrees in their consecutive order. It must be noted, however, that the charge recorded in each of these degrees is not the end or ultimatum of the degree, but is preparatory to the attainment by the neophyte. Therefore this seventh degree charge is virtually the end of the sixth and the introduction preparatory to beginning the seventh degree.

As we have said, the seventh degree is not possible in the world in its present condition, but the angel comes to the sixth degree neophyte with, as it were, the announcement that the evolutionary processes have brought about conditions, and that it has been determined in the mind of the Infinite to produce circumstances which will make the seventh degree possible to men and women on the earth. Therefore the angel showed to John that it was "after this."

"After this"—that is, after the neophyte is called into the seventh degree, there are great and mighty changes to begin in the world, and, although entirely unconscious of the fact, the neophyte, or neophytes, is party to or instrumental in bringing this about. Not only is the seventh degree neophyte party to these changes, but all those who are in the degrees from the first to the seventh are instrumental, according to their degree of development, in bringing about changes.

The words "after this" have a meaning relative not only to what John saw after the former vision, but also to what should actually take place following the accomplishment of results prophesied in the former vision; that is to say, the angel was giving the events in their proper order, and, as was asserted in the former reviews, the order of the prophecy was also the order of events. As all things move in a circle or cycle, the first two cycles having been completed,

the first two foundation stones are immovably laid; therefore, the beginning of the third cycle is based upon the two completed cycles.

The first cycle comprises all that is to be; the second comprises the order of that which is to follow. Therefore the first is the underlying or basic principles, while the second is the division of these principles into the seven degrees, and the seventh degree is the climax or crowning ultimate, forming, as it were, the foundation for the entire structure; and that which is to follow is that which is built upon the structure thus organized.

This wonderful transformation which is to come to all the world must first come in a body of people, although perhaps small, and through them the spirit of the heavens will operate, affecting the world in the following manner:

CHAPTER IV.

Verse 1: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

To the beloved disciple John this message seemed to be the beginning of a new revelation; but, in fact it was only a continuation of that which was thoroughly provided for by the conditions obtained in the former degrees through the evolutionary processes active in the neophyte.

The words "come up hither,"—while seeing the events of the former degrees he was now called to higher and grander ultimates not perceivable on the planes of spiritual perception where he had been prior to this time.

The soul, or even the individual, may be in a condition to get a general idea of all the great and wonderful events which are about to take place; but, in order to get a special and detailed idea, the soul must be called up to a higher and more perfectly conscious state, where all the methods and details of the facts prophesied can be clearly discerned and their operation observed.

John, being called to this high altitude, was informed that he was to be shown things "which must be hereafter." That is to say, he was to be shown more clearly the things which were to take place after the things that he had seen.

Now, it must be remembered that in the charge of the seventh degree the neophyte has not obtained the ultimate of that degree, but has only entered the porch and received the charge which pre-

pires him to begin to work it out, and make such preparations that the perfect ultimate of that degree may be possible. But that degree is not ultimated until all the events described between the fourth and the seventh chapters are fully accomplished. So that the wonderful changes which are to take place in the world, and the preparation of the people who are to be participants in this coming work of new creation will be brought into some one of the seven degrees prior to the sealing described in the seventh chapter.

Verse 2: "And immediately I was in the Spirit; and, behold, a throne was set in heaven and one sat on the throne."

"Immediately I was in the spirit," that is, immediately after John heard the call from the cause world he lost consciousness in the material world and gained a most vivid consciousness in the spirit or cause world.

In that cause world he was enabled to see what he describes in the following language: "And, behold, a throne was set in heaven, and one sat on the throne;" that is, he saw that some one had reached the attainment in the ultimate of the seventh degree described in the words, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Paul, in his first letter to the Corinthians, chap. vi. 2, said: "Do ye not know that the saints shall judge the world?" To sit down upon the throne of God is to sit in the throne of dominion over the world, to judge it according to the law of divine righteousness. John saw that some one had sat down upon that throne of judgment and execution of justice; that is, had obtained authority from God the creator and preserver of all things, whereby it would be made possible for him to make conditions on earth wherein the seventh degree could have its form and function in perfect order; therefore "a throne was set."

Verse 3: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The jasper is the dark red or blood-stone, and is representative of the first principle of nature, which expresses the first of the seven creative principles force, and its ultimate, power. It represents the reins or ♎ (Libra), and is controlled by ♃ (Mercury) or sex-creative power. The "sardine stone" is the opal, representing the sex life. ♃ (Mercury) and ♎ (Libra) both embody the principles of sex, and the sardine stone belongs to ♏ (Scorpio), the sex function.

“And he that sat upon the throne was to look upon like a jasper and a sardine stone;” that is, as John saw these emblems in spirit he saw that by reason of perfect control of the creative forces the life forces of the individual were turned in the direction of divine order which was to produce a new creation, a creation of new conditions in the earth; conditions that had not existed prior to this period.

“And there was a rainbow round about the throne like unto an emerald.” The emerald is a crystal green representing Π (Gemini), the intellectual use of absolute knowledges through which comes growth, prosperity, development. The rainbow was the symbol of God’s covenant for the preservation of all life. (See Gen. ix. 8–18.) This “rainbow round about the throne” is the token of God’s covenant for the preservation of the neophyte, of all who are with him, and of all flesh. Thus, the neophyte who has obtained this ultimate becomes the Noah of this dispensation, the saviour and preserver of all life.

In the old order or dispensation of creation of flesh, the God of creation was revealed to your humble servant as a sage of great wisdom and power. Seated upon a throne was Brahma; beside his knees were Siva and Vishnu, who were the representatives of creative energy.

When transformed into expression according to the language of God in creation, Brahma was represented seated upon a throne composed of serpents, the floor being carpeted with the forms of minor serpents. The arms of the great chair in which he sat were made of the front of serpents’ bodies, and the back of the chair, or throne, was made of four monster serpents who rose high above, and, bending over his head, protected him from the inclement weather.

Every neophyte is tempted to “sit down with him in his throne” and become a co-generator of fleshly forms, for the serpent is a symbol of the generation of physical organisms. The fetus in the womb of all vertebrata, even man, first takes the form of the serpent and afterward grows into the form of its species. Thus Brahma is a true representative of the God of creation.

It was also shown to me that when the neophyte has conquered creation in his own body, and has entered by attainment the seventh degree, he is symbolized as a sage and individualized man, seated upon a throne or chair standing upon a plain, uncarpeted platform, and is the God of preservation. Thus he sits down with Christ in his throne, even as he—Jesus—overcame the world and sat down with his Father in his throne.

Daniel (chap. ii. 34, 35), in repeating and interpreting Nebuchadnezzar’s vision, said: “Thou sawest till that a stone was cut out without

hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Thus the new divine order is symbolized as a little stone cut out of the mountain,—an individualized soul "cut out"—separated—from the earthly elements of creation is to grow and multiply by gathering others around him, until, through the potency of the generic life being transformed into regenerative potency, he becomes a great mountain or kingdom and fills the whole earth. Thus the symbol shown to John becomes perfect in the appearance of a jasper and sardine stone; and over the head of him who sat upon the throne is the sign of the everlasting covenant, the rainbow like unto an emerald—in plain sight of those who have spiritual vision—expressing the idea of unending progress. These words of John, "A rainbow round about the throne in sight like unto an emerald," are only explainable by the fact expressed in "The Seven Creative Principles," that whatever color predominates (controls) all other colors serve it; hence, when the emerald (green) predominated all other colors united their forces in serving it. The color green, being maternal, symbolized growth or prosperity.

Verse 4: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold."

JESUS said, "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel:" but here John sees twenty-four thrones—seats—and twenty-four ancients sitting thereon. Now, it must be remembered that Paul said, "There is neither male nor female: for ye are all one in Christ Jesus."

This body of people that is being called together are those who are being prepared to be the anointed—saviour—and, as Jesus said (Mat. XIX., 6), concerning man and woman, "They are no more twain but one flesh."

Thus, on the twenty-four thrones are twelve pairs, for "Neither is the man without the woman, neither the woman without the man, in the Lord," and the twenty-four thrones are occupied by twenty-four resurrected souls who, by reason of their ancient origin, are sufficiently

perfected to sit down with Christ in his throne, even as he overcame and sat down with his Father in His throne.

In this glorious, divine order that God is establishing on earth, man can not occupy this throne without his completement woman: neither can woman occupy it without man. Thus John sees the representatives of the twelve constellations—or the twelve divisions of human life—brought into a state of comparative completement, and able to hold that order in themselves until others are prepared to sit down with them in like conditions of readiness to judge, direct, and even command that there shall be light, life, and divine order on earth.

“They had on their heads crowns of gold.” A crown symbolizes the highest attainment, the full ultimate. Gold is the symbol of the most perfect element of an earthly character. It was on the head, which is the seat of intellect, thereby expressing the thought that through a regenerate life they had reached the crowning or highest ultimate possible for man to attain in this world. It also expresses the idea that through the attainment of true knowledge and understanding the spirit had crowned them chief among the sons of earth.

“Clothed in white raiment.” White is the symbol of purity, absolute purity. As we have shown in our former writings, through living the regenerate life the soul is actually clothed. It dwells within and is encompassed by a sphere of absolute whiteness—light. Thus with them there is no darkness at all, but the Lord God giveth them light throughout the endless ages of eternity.

Their minds thus purified and crystallized become the perfect reflection of the thought images of the Infinite mind: thus God appears in his holy temple—the souls of just men and women made perfect—judging and executing justice upon earth, sending forth his commands for the destruction of those who corrupt the earth, and making it habitable for the sons of God.

Verse 5: “And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.”

“And out of the throne proceeded lightnings.” Lightning is the phenomena of electric energies in the physical world. Electricity is the life-energy in all that lives, and those who have attained that high ultimate of regeneration are filled to overflowing with this life-energy from the source of all life.

Thundering is the voice or vibration produced by the sending forth of those electric mind-forces, and “voices” are thought forms pro-

duced by the intellect, answering to what we know in the physical world as the commands of kings.

But in this instance it is more than the edict of a king, because the words "lightnings, thunderings and voices" unite in unmistakably proclaiming that the potential commands issuing from this throne were not only able to cause men to obey through fear, but were able to produce conditions that man, animals, earth, water and air were forced to obey, by virtue of the action of the life-energy that controlled them. This voice was like the voice of God that spoke into existence all that is.

None can see the action of electricity or hear its motion, but all can hear and feel its irresistible phenomena; and likewise these "voices" cause action in the very vitals of all that is, and through their potency cause the phenomena of all that follows.

"And there were seven lamps of fire burning before the throne." "God is a consuming fire." "God is light and in him is no darkness at all." In the seven creative principles there are seven centers of life, light, fire, which are the seven spirits of God. Not that God is divided into seven parts, but that in his creative work on earth there are seven distinct principles interworking, forming the entire chemistry of nature. When these are known all there is in chemistry will be perfectly understood.

There is more in this thought than we could express in many volumes; and if it were expressed, the mind powers in man are not yet sufficiently perfected to comprehend the sum total of it.

To define the word "comprehend" as used by the spirit: com or come up to, pre or go before, hend or again return to behind,—thus having encompassed the entirety of the thought therein embodied, or to comprehend in one general picture-thought the wonders of all, without which it would be as Greek to the unlearned.

A little of the chemistry of these seven spirits of God may be seen by taking the seven-pointed star as elucidated in "The Seven Creative Principles." (It may also be seen in diagram I. of "Solar Biology.") Let us examine the star for a moment and obtain some idea of God's work in the chemistry of creation.

The first of these lamps is force, or power, represented by ♎ (Libra), the reins, controlled by ☿ (Mercury), sex power; its color, red; its nature, force; its ultimate, power.

The second lamp is discrimination, represented by ♍ (Virgo), or the digestive function, controlled by ♀ (Venus), love; its color, pink;

its inherent quality, discrimination; its ultimate, riches. Upon any and all planes of life, these two, when working in unison, produce fermentation, through whose agency the old body and conditions are destroyed, and new and higher ones are organized, producing in their ultimate, honor.

Leaving the first and uniting the second with the third, which is represented by ♌ (Leo), the heart or love nature, and governed by the planet ⊕ (Earth), whose nature is order; color, blue; and whose ultimatum in knowledge is wisdom,—the ultimate of the union of these two produces transmutation. Discrimination refuses and repels the unfit. Order manufactures out of the elements thus collected forms of usefulness and potentiality, being in the lower sphere of life, transmutation, and in the higher mental or spiritual, glory.

Uniting the third with the fourth ♋ (Cancer),—the breasts or maternal nature,—expressed in the color green, governed by ♂ (Mars), the warrior and protector, forms in itself the basic principle of cohesion and in its ultimate, strength. Thus, order and cohesion or wisdom and strength produce sensation, and ultimate in blessing or happiness.

Uniting the fourth with the fifth represented by the sign ♊ (Gemini), color, indigo; the function of words, voice, which is controlled by ♃ (Jupiter), who embodies the principles of greatness, grandeur and excellence, forms the base of fermentation, its ultimate in mentality, honor. These unitedly produce force, power to do and accomplish, and, combined by man in the present state of mechanics, have been used to produce electric energy.

Combining the fifth with the sixth, whose color is violet, sign ♉ (Taurus),—the cerebellum,—controlled by ♄ (Saturn), embodying all that belongs to order, form and mechanics, these two in their unity produce discrimination, riches.

The sixth, combined with the seventh, sign ♈ (Aries),—the brain,—color, golden yellow, governed by ♅ (Uranus), who embodies all that belongs to the spiritual and occult forces, produce as their offspring order, and in their crowning ultimate in the mind of man, wisdom, which, when perfected, will make him a creator like unto his God.

Uniting the seventh with the first, the product is cohesion, strength, the maternal nature which has born man upon the planet, and the blessing or happiness of God's spirit united with its power will enable man to do and be like unto his Father.

Thus the seven spirits of God are sent forth into all the earth the second time. The first time they went forth as creative factors in the material, the second time they go forth as re-creative life in the mental and spiritual world. Thus, in the very beginning of reorganizing and recreating the world, the seven creative principles are again brought to light, but this time as seven lamps of fire, which are the transmuters capable of consuming all material substances and transforming them into a higher and finer element or essence. Something was never created from nothing, and in this re-creation God's spirit is to create the new heaven and the new earth out of the transmuted and refined elements of the old, for "God is a consuming fire."

ASPIRATION.

[Written for the Esoteric.]

Away from the darkness and shadow,
 Away from the gloom and the night,
 Up! up to the mountains of clearness,
 Up to the beautiful light.

Onward! the past is behind thee,
 Its failures, its sorrows, its pain.
 Onward! the race is before thee,
 The glorious summits to gain.

On, toward the heavenly stature
 Of a growing Christ-like soul;
 On, through the hindering forces
 That would turn thee away from thy goal.

So fashion me, blessed master!
 By the power of thy wondrous grace,
 That I may be made all shining,
 With light from Thy radiant face.

Dispel within me all grossness
 Of earthliness and of stain;
 Inbreathing thy spirit of pureness,
 Create me all over again.

For surely thy power is availing,
 To mould me all over anew;
 While plastic, I yield a sweet willing,
 Thy glory shall find its way through:

Oh! praise to the Lord of all living!
 Our mortal may glorified be,
 When, by the Divine all-pervading,
 Our spirits are made one with Thee.

—*Olivia Payne.*

THE INNER VOICE.

[Written for the Esoteric.]

The above subject is one of great value in the development of Esoteric science, and its true comprehension is of the utmost importance to the true worshiper in the Esoteric religion. We distinguish between science and religion, the one being a study, the other a devotion; the one is a mental process, the other a spiritual work.

It is always best to combine theory and practice, science and religion. But we must remember that there have been first class musical players and singers before the theory of music was understood; that there have been successful practitioners before the theory of medicine was known; and that in every art the practice may, and often does, precede a comprehension of the scientific principles embraced in the art: so religion is an art, while science is only a theory.

I am very much pleased to see a contribution by Mr. Johnson in the May number on this important subject of "The Inner Voice." I think it should not be allowed to die until a clear understanding is reached, and for that purpose I would invite all those thinkers who are interested in the advancement of the Esoteric science and religion to discuss this subject fully before letting it rest.

Brother Johnson says that "The Inner Voice" or the guidance of the Holy Spirit does not always impress on the mind the right from the wrong; or, in short, that a person under the guidance of the Holy Spirit may do wrong without being aware of it. Now, I grant that a person who is only PARTIALLY under the guidance of the Holy Spirit may do wrong without knowing it, but that where the Holy Spirit has full control, the person can do no wrong. Now as to right and wrong being relative terms, we must consider them the same as light and darkness. Light can never be darkness, and right can

never be wrong. Of course, we speak of the thing, not of the word. It is only with the use of the words more and most that right and wrong, light and darkness become, as Mr. Johnson says, relative terms.

Right, therefore, is always an absolute term, and should convey an absolute idea. There is but one judge of right from wrong and he is the Absolute. His laws determine right from wrong. Of course, man, as well as God, makes laws, but in Esoteric science we do not take the man-made laws into consideration when we use the words right and wrong. Even in the government by men there is a right and a wrong which is recognized as being higher than the laws, and which is called equity. Brother Johnson says that the desire to do right, on whatever plane, is a sufficient excuse, even if in trying to do right we should actually be doing wrong; but the brother can prove that proposition only by means of the false premises that right and wrong are but relative terms.

Most assuredly, if we do wrong our Father will condemn us, however much our desire may be to do right. If we can not swim, and risk beyond our depth to save another, we will drown. Now, our father in the spiritual is the same as our father in the natural world. The violation of his laws, both in the natural and spiritual world, is what constitutes what we in Esoteric science call wrong; and to that extent the wrong is absolute, and the punishment is certain to come, either to the breaker of the law himself or to his substitute. It is here that vicarious atonement comes in, and on that divine basis of redemption alone can we hope for salvation. That is one of the fundamental principles of Christianity, however much Theosophy and Spiritualism (so called) may rail against it as being something they can not understand. As we have shown, the ignorant swimmer may drown, even in trying to save his mother, unless some one who can swim saves him. That is vicarious atonement.

So the diseased person must suffer, unless some healthy sensitive carries the disease; actually takes the disease on his own person, and so saves the diseased from the punishment that would inevitably follow the broken law. The sensitive is the sacrifice, and that is vicarious atonement.

“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,” most certainly

means, what brother Johnson says as being meant only as relative. Having found the kingdom, we are not to expect the absolute possession of all our desires to follow at once, although a thousand years is with God as one day,—we must also remember that one day is with him as a thousand years.

The brother, in our opinion, is quite right when he says that man is limited by his capacity; he is also limited by his environment, neither of which in the first place are due to his desire or endeavor. But when we are told that the highest and best that speaks to a man is always the Holy Spirit, I would beg to qualify that by saying: The highest and best that speaks to a DIVINE man, or a man born again, is always the Holy Spirit. Now, what constitutes a divine man, or what is the New Birth? The answer is, that which Christ gave nearly 1,900 years ago, and which is still so little understood—it is the regeneration of the soul. I hold that without that regeneration our souls are good animal souls, but not fit for the kingdom of our spiritual Father in the spiritual realms of heaven; and that without the regeneration of the soul we can not be under the influence of the Holy Spirit. At the same time, I acknowledge that without regeneration we may have an "inner voice," and that inner voice may be the voice of the soul, but it is simply the voice of the animal soul, or the unregenerate soul of man, who without regeneration is simply an evolved animal, as Darwin, Huxley, and the scientists teach.

I hold that in man's animal soul there is a latent germ containing the spiritual essence of divinity, and that what Christ meant by the new birth, was the vitalizing of this germ. We know that a grain of wheat is itself a wheat germ, or seed, but that within the seed there is an exceedingly small—almost infinitesimal—essence, which may remain dormant for thousands of years, but which, under the proper conditions, is capable of vital action and growth, and when so growing has the power within itself of taking nourishment from the environments, and also has the selective capacity within itself of taking just what it requires; and if the supply of the particular ingredients is withheld, then, in proportion to the dearth, so is the decay in growth of the germ and the plant. Again, if certain constituents are abundant, and certain others insufficient, then the plant may grow vigorously and attain good dimensions, but the seeds may be so puny or shrivelled as to be unmarketable

for grain, yet the essence within those seeds does not change its character.

So it is with the human soul in contradistinction to the animal soul. Physiologically and anatomically they are both alike, but the one contains a germ or seed having an element of divinity within it which the other has not; and that element is what we Esoterics call spirit; and that is what Christ the great master of the Esoteric called spirit. But the outsiders—the scientists and all the other ists—define spirit as some passion or vital power, something in the blood or nerves which can be stimulated by medicines, or vitalized by hypodermic injections, and increased by many other false, because unnatural, methods, which the ingenuity of man has devised.

On the contrary, the spiritual essence which the Creator produced as the last of his great works of interference with Nature—that which in its growth will transform the animal man into a divine creature—can not be stimulated at first, or vitalized by any of these physiological or chemical processes, which, while they stimulate the animal life, may rather retard the vitalization and growth of the spiritual essence; and to this cause may be ascribed all the failures mentioned by brother Williston, but ascribed by him to selfishness.

For hundreds of years it has been an open secret among physiologists that the reabsorption of the seminal fluid, both in man and brutes, would stimulate to an enormous extent the vital powers, and produce, when carefully practiced, some most wonderful results; but in the hands of ignorant persons it may lead to even worse results than sodomy.* Like hypnotism and the black art, it is an experimental tampering with nature, where her laws are most obscure, and least understood; and although brother Williston calls it regeneration, he does not mean by that the regeneration or new birth which Christ taught. The brother refers only to the regeneration of the vital powers of the body and soul of the animal, either man or brute.

* We think our brother has made a rather strong statement in this particular, for it is not ignorant persons who are endangered by the reabsorption of the seminal fluids; that would make them wiser and stronger intellectually, so that if their motives were good, good results would invariably follow. But it is clear from what our brother says following those words, that he really meant persons who are evilly disposed, and intelligent enough to use the powers gained for evil purposes; to them the results would be worse than sodomy.

The birth or vitalization of the spiritual germ within the soul of man is an entirely different matter, and is accomplished in an entirely different manner, which we will show in a future communication, when this view has been discussed and accepted by our brothers of this advanced science and art, of which we acknowledge Christ as our great master.

Returning to brother Johnson on the "Inner Voice," page 370: "Are not the natural powers of the mind the gift of God?" Certainly, they are; and their quantity, quality and energy are what constitutes the soul capacity of man. These are his talents, and they may be developed and used for his personal enjoyment, just as the talents of a brute may be personally useful. But as man was created (that is, the DIVINE man, was created) for a different purpose than mere personal safety and enjoyment, his talents are capable of being used not only for his own enjoyment, but for the purpose for which he was created. Now, as I understand it, the express aim and purpose of Esoteric science and religion is to teach us how to increase our capacity for the performance of this our higher duty. Natural science and religion is devoted to the animal purpose of personal enjoyment, and in its own way it makes good progress.

Natural science learns truth by natural methods, by induction, experience and dissection: and when the data is true, it may sometimes also learn by deduction; but nearly all theories depending on deduction have been found by experience to be unreliable, owing to some error in the data or the method of syllogistic inference used.

Esoteric science differs from natural science, in that it discovers truth by a kind of intuition. We believe that our Spiritual Father is the creator of all things, natural as well as spiritual, and the growth of the spirit in us enables us to acquire a knowledge of his methods, without our having to study the results. Suppose we wished to discover the secret of the stability of the solar system, a truth which natural science has been trying to discover for thousands of years, and the nearest approach made to it is Newton's law of "The Mutual Attractions of Masses of Matter," an apparent fact which, as Newton himself said, carries a lie on its very face.

Now, if we were sufficiently spiritual to be able to learn of God his methods, we would know that it was not due to mutual

attraction at all, but to superimposed forces or energy, a knowledge of the laws of which would enable us to neutralize gravitation in proportion to our capacity, and so move through the atmosphere with much less effort than it takes now to walk on the ground. We know that the intuitional method of acquiring knowledge has an existence in fact, and only requires more spiritual power and development to make it universal. And it is to promote this spiritual development that Esoteric science has come into existence. Brother Johnson may say that the more difficulties and hardships the soul has to encounter in acquiring knowledge the stronger that soul becomes in having overcome those difficulties; but the Californian Esoterics of this day would rather travel from Boston to San Francisco by the overland flyer, in a luxuriant Pullman sleeper, than by the old-fashioned ship of the desert, having to fight the way through Indian territory for six months; although perhaps the slow journey, and the hardships and dangers attendant thereto, may have produced good bodily and mental effects. THE ESOTERIC believes in results, and teaches the method of securing these with greatest speed and most economy. We do not believe in spending a lifetime in solving a problem simply for the exercise it gives to our faculties, but, like Columbus, we propose to MAKE the egg sit on its end. And, as children of the Creator, we have the assurance to approach him, and ask him directly to show us his methods and his plans, believing as we do that he does not enjoy the futile attempts of his children to discover truth or his will in heaven and earth.

Now, my brothers, I hope you will take this as my reply, not only to many letters I have received on the subject and which remain unanswered, but also as a synopsis of my view of what Esoteric science would attempt; and after we have fully discussed this matter, I wish then to give you my views of what Esoteric religion should do.

—*Robt. Stevenson.*

SEEKING IN VAIN.—Austin, in his "Soliloquies," says: "I, Lord, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, whilst Thou wast within me: I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, *if* I long and breathe after Thee. I went round the streets and places of the city of this world, seeking Thee, and found Thee not; because in vain I sought without, for Him who was within myself."

ESOTERIC CULTURE.

[Written for *The Esoteric.*]

In view of the fact that numbers are constantly being added to our list of readers, and that many persons new to this thought feel that yearning within their souls which is a sure indication they have reached that point in their development making it possible for them to understand and ultimate these higher truths, we therefore deem it wise to mention a few of the primary steps, so they may have indicated to them a sure foundation upon which to build their spiritual structure.

Many of these advanced souls are frequently heard to exclaim, "What shall I do that I may inherit eternal [immortal] life?" Many such are earnest, devout souls, who have tried all the methods the world has to offer, yet find none of them will satisfy the longing of the soul constantly crying out for that spiritual food which alone will satisfy its hunger—the food that hundreds, nay, thousands, are pining for at the present day.

Each must solve the great problem for himself. The few suggestions that we have to offer may assist, but that is all they can do. These laws have been known for ages past by a few persons. The world being undeveloped we were unable to receive, and had we received, we could not have understood them. Since *THE ESOTERIC* began its mission thousands have had the veil removed from before their eyes and are now permitted to walk in the light of God's countenance, freed from those evils that before bound them to earth and prevented them from realizing the joys of heaven.

In making these attainments, it is well to remember that we must develop normally, not abnormally. We must develop practically, not develop one part of our nature at the expense

of another; that is to say, we must not develop the spiritual at the expense of the mental or physical, etc. Keep all those truths which you find of use and reject all else as error. But remember, while it may be error to you it may be of use to another, therefore to them a *truth*. *Condemn no one.*

Taking for granted that reincarnation is an absolute law, man must develop immortality while in the physical form. He never can develop into God-likeness unless his soul has developed the power enabling it to be conscious that it is separate and distinct from the physical form—which is of the earth and only an animal—power enabling it while in the earth body not only to cognize spirit but to gain power that will enable the spirit (the real man) to live upon the spiritual essences independent of natural things.

All persons, whether in or out of the form, living on the ordinary plane of life, are dependent upon the materials which we recognize as matter for their individual existence.

When persons pass out of the form (die) without having developed a semi-consciousness, they are of necessity compelled to depend upon the life they are able to draw from persons in the form for their conscious existence. These undeveloped souls haunt and prey like vampires upon the very life of their friends, and more especially their relations still in the form, and continue to do so until they sink into an unconscious sleep, in which they remain until nature, that grand old mother, sees an opportunity and again calls them into a material form, where they take up the thread of life, beginning where they left off, weaving a woof which in the time to come will clothe them in the garb of immortality—eternal conscious life.*

Thousands in the world have reached this point at the present time. They have advanced to where (through successive incar-

* All students as they develop a conscious soul realize this fact, and many find that not only friends, but also very near relatives rob them of life while in the dream state, even going so far as to try to turn them from a life of regeneration, knowing that as soon as a person has gained absolute control of the life their hope for food from that source is forever cut off, and that they will be compelled to look for sustenance elsewhere. Jesus cast seven such devils [evils] out of Mary Magdalene. All must drive them out before the house is clean, and many must resort to fasting in order to accomplish it.

nations) they have gained all the knowledge that relates to this world—knowledge that makes it possible for them to become masters in the true sense of the word.

Our race has at last ultimated the thought of Deity—"Let us make man in our image." The kingdom has been prepared. THE ESOTERIC has opened wide the door. Enter, ye hungry souls, and partake of the feast prepared for the *bride* and *groom*.

We are satisfied that at first glance many will be shocked at the thought contained in the first part of this article. It may appear as if we were trying to sweep away from them all hope of meeting their loved ones on the other side; not so, however. We will find that love alone is the magnet that will draw us together, the only tie that will bind us. We will find that the tie of father, mother, brother or sister does not exist there; it is of earth and must remain on earth; it finds no place in heaven. There, all are brethren; there, but one father-mother exists; there, but one universal parent resides—God.

Many new to this thought ask the question: "What is to be gained by this Esoteric culture—this life of regeneration?" In the language of the young man referred to in "Practical Methods," when asked the same question, we reply, "Everything!" Yes, everything! And when we use that word, we mean precisely what it implies in its broadest sense.

Of course, the man or woman who expects to receive miraculous powers the moment they begin to live this life, or to receive powers and knowledge without having to pass through many trials and disappointments, will be greatly mistaken. These powers are gained only through many trials and much sadness. But those who are faithful and earnestly follow the "Practical Methods," as taught in this magazine, will soon realize that an important change is being wrought within their souls.

New and wonderful experiences begin to be manifest; at first in the dream state. As they conserve the life, these dreams become realities, and they recognize the fact that their soul has awakened from darkness and begins to experience a consciousness that is separate and distinct from the physical or animal senses. This consciousness increases and will in time become

the real and only consciousness they will possess. The reason for this is, that on the lower or ordinary plane of life man is only an intelligent animal, and is governed by the *animus mundi* or the God of generation. All his thoughts and desires are for animal pleasures and sensations, and it is utterly impossible for him to conceive of the true spiritual realm. The animal must die before we can be truly in touch with the spiritual. The soul that has progressed or has experienced all that pertains to the animal realms (gained by living many lives on this or perhaps other worlds) yearns for something higher and better than this life has to offer; and it is the yearning of the soul that renders it possible for him to make spiritual attainments.

We must remind new beginners in Esoteric culture that their life in future must be one of absolute purity; yea, more than purity. It not only implies that you are to stop the generative act (that doctrine has been taught by many celibate societies, and in itself amounts to but little), that you are, by the power of the *will*, not only to retain the life generated within the body, but you are to turn the life-forces from the descending currents of evolution toward the ascending or spiritual. This is in itself a gigantic undertaking. We know those who faithfully persevered for years before they accomplished the desired result. But all who are in earnest will in time overcome.

A great aid, and one which you will find very essential in many ways, is devotion. Too much stress cannot be placed on this thought. If you are connected with a church do not turn away from it because you may have become imbued with the Esoteric doctrine and feel the need of Esoteric culture, but rather determine that you will be more earnest and faithful in the future than you have been in the past. There are many thousand devout and highly developed souls in the church, and the same spirit of devotion that has placed the Christian world where it stands to-day is ever ascending to the Father, and this selfsame spirit will enable you to more quickly reach out and actually touch the spirit or God.

While the spirit of devotion is active you must be very careful, especially if you are in the company of the opposite sex.

Thousands become unbalanced and fall at this point, and, instead of progressing as they might have done and becoming giants in spiritual and mental attainments, degenerate into what is commonly known as cranks, of very little use to themselves or others, some even going so far as to imagine they are gods, while in reality they are but as babes compared to what they might become.

As you feel the divine influx of spiritual power flowing from head to foot, filling you with love for God and all his creatures, permeating your whole being like liquid fire which never consumes but adds health and luster to all who are fortunate enough to be able to control it, keep your thought away from sex, fixing it unwavering upon spirit; at the same time, breathing from the pit of the stomach, try to make the breath appear as if passing from the base up through the spinal column and down through the body to the stomach. Watch your sensations closely, and you will very soon observe that you have actually started a current of spiritual power, which passes through you in the form of a circle or wheel. This is the current that carries the spiritualized life to the brain and nerves.

Muse much on God; try to imagine him as a great white light existing everywhere, and not as a man-god who will punish you if you commit a fault. Try to sit daily at the same hour, or as near the same hour as possible, using the same chair, the same room, keeping the same condition if that can be done; or, better still, follow the direction for sitting as described by Mr. Butler on page 414, Vol. I. of *THE ESOTERIC*. Hold yourself in a positive attitude; see that, although the body may be rigid, the mind is kept clear and active. Try to forget your natural surroundings and go out in spirit. If you are successful and find that you can penetrate into the realm lying next to earth, tarry not there, neither let any of the things you meet cause the *will* to waver. It is the realm of the mundane, not the realm of cause, and it is the realm of cause you must reach.* Remember, let nothing deter you from your purpose, which is

* All things that receive form and function on earth are reflected from the spiritual upon the mundane, and the mundane becomes the factor in the animal and material world.

to find that spiritual light. Go on penetrating through the mundane until you reach the spiritual beyond, and when you perceive the white light, try, by the power of the will, to bring it to you. Remember always, that God is man's servant and will obey those who have the power to command. ("He that is greatest among you let him be servant of all;" therefore, God is our servant.) As your spiritual powers increase you will be able to bring this light to you. When this is accomplished try to imagine you have it within. Try to think from the heart. You can, and when you have accomplished this, take this light with this consciousness to the feet. Try to see them from the inside; try to make them luminous. A good method is to run your thoughts slowly up and down your limbs. Remember your sensations, and when you have them firmly established, then go back to your feet and remain there until (in what will appear as your imagination) they are bright or luminous. Then go all through your body in the same way until you are filled with this spiritual light.

This is the candle you have lighted: "For thou wilt light my candle: the LORD my God will enlighten my darkness.—Psalm XVIII. 28. "And there shall be no night there; and they need no candle, neither light of the sun," for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. XXII. 5, 6.

You can now take this consciousness to the body of another and drive out disease, or any evil that you may find lurking there. This is the power possessed by Jesus. This power all may attain. Once it is gained you will forever be free from disease or impurities.

Be truthful in all things. We know this is a very hard matter, bound as we are by fleshly environment. But if we would reach the highest goal, this, as well as all other evils, must be removed—must be turned from the wrong direction and made to serve us in the right one.

Truth is that which is useful to us, therefore is many sided. One class of persons see truth from one side, another from the opposite. Some of our readers consider it a sin to eat meat; others, not to. Who is to say which is right and which wrong?

Each individual must stand or fall by the laws he makes, not by the laws some one else formulates. Try to realize this and you will often find it of use. Nothing does so much to narrow our natures as the spirit of deception. None can become balanced or practical unless they are free from petty evils; therefore, guard well your tongues lest, unconsciously to yourselves, you develop the spirit of condemnation.

We would like to say a word concerning the realm lying next beyond this one. This realm is by many called the astral or spiritual, while in fact it is neither—it is the realm of the mundane. Many dangers and trials await the beginners who try to enter it. It is filled with forces and powers awful to contemplate, and the one who would enter it must be strong and ever on his guard. Many earnest, honest persons are being misled by the demons of this misnamed spiritual realm. Thousands are controlled by the spirits who inhabit this dark and loathsome place, and are misled by those elementary forces that pass themselves off as father, mother, brother, sister or friends of their dupes, sap their vitality and very often drag them down to their own level.* They are opposed to all things spiritual, knowing that as soon as this planet becomes spiritualized they will become the servants of humanity and perform all the toil and drudgery which is now performed by the men and women of to-day. This energy was created for that purpose, and the only reason that man has not used it before is because he has been blind to the powers he possesses.

Shun the mundane and strive to reach the true spiritual or soul-realm—the realm of cause. It is here you meet and associate with the souls of “just men made perfect.” It is here, in the realm of truth, that man truly begins to live in perfect harmony with God, and the divine purpose which caused him to be created is here made manifest.

—*T. A. Williston.*

* Many of these elementals try to pass for wise and ancient spirits filled with power and understanding. Beware of the guide who offers you wisdom and power. All must gain these things for themselves.

LUCK; WHAT IS IT?

Probably there is no one expression so frequently used as this: "If I have good luck I shall accomplish so and so!" We have often questioned persons who use these words in order to find out what they really mean by "luck," and we have found their ideas concerning it are as varied as their beliefs in religion, or their disbeliefs in any religion or intelligent first cause.

All classes of people alike will express this thought of good or bad luck. Many of them will say it is a superstition, there is no such thing as luck; but at the same time the network of human life and its events are such that they can not dispense with these words, neither can they dismiss from their minds the fact that there is some mysterious controlling mind force or destiny which decides many of the events of their life without counseling them.

We often think of Shakespeare's words. How like the affairs of human life they are. Just one little point of punctuation makes two distinct meanings: "There is a divinity that shapes our ends, rough hew them as we may. Again: "There is a divinity that shapes our ends rough, hew them as we may." There are many who would choose the former punctuation to express an axiom of truth, and there are almost as many others who would choose the latter.

All thinking, intelligent men have observed the fact that a man may form in his own mind and begin a course of action in which he sees many possibilities of failure, and with great trepidation move forward, but everything seems to work with and for him, and it proves a success transcending his highest expectation.

Again, he forms an ideal and begins a course of action into which he has put the most careful thought, and apparently examined in every possible direction, and he moves on with the

most absolute certainty in his own mind of an abundant success. But, alas! enemies and antagonists with whom he has not power to cope seem to spring out of the water, the air, the earth or the fire, and cause the most promising enterprises to become total failures.

All classes of minds, from the infidel to the religionist, will give expression to the same words under the same circumstances, and say: "I had such bad luck; my plans were good; I was careful; I searched every point, but evil sprung out of invisibility and caused me to lose the labors of my whole life."

We question these people to know what they understand by those vicissitudes which they call luck. Many who are infidel to all that is called spiritual, disbelievers in all that comes from the invisible, will, under certain circumstances, exclaim: "Well, it does seem that there is an invisible something which controls my life in spite of myself!"

It is true that the disinterested, clear, reasoning mind can stand as a spectator of these events and see where the best minds make mistakes that in their natural sequence bring evil results. Such minds can reason upon the results of another's life and with propriety say, "It was all his own fault, if he had not done so and so it would not have occurred; I could have told him before it occurred what would be the result." This, to the minds of many persons, settles the question, and, looking no further, they conclude it is all in the human mind—there is no such thing as luck; and we frankly admit that it does so appear.

When we look deeply into the secrets of mind we discover that it is not altogether what the individual does, but that there is really something in the invisible universe which brings together thwarting powers that it would be unreasonable to expect. Then, on the other hand, why should men who are clearheaded and have a good understanding appear at times to be entirely devoid of common, even childish, reasoning ability, and do things which the most commonplace mind that knows nothing about their affairs sees at a glance must be disastrous; and sometimes this occurs where a fortune is at stake. All these things are well known as the vicissitudes of human life.

We have thought long upon these subjects, and as we knew there could be no effect without an adequate cause, we deter-

mined—valuing as we do knowledge above mere sentiment—to find the cause regardless of expense, and we could see but one way to accomplish this. We know that it would not be esteemed proper for a gentleman to go down into the mud to dig out gold, and that those who pass by and see him in such an occupation would class him with the lowest and roughest of men. But when he has obtained his millions and puts on his good clothes his company is sought by all, from the highest to the lowest, and because of his millions he frequently stands at the head of the government aiding in ruling the nation. The time is approaching when grains of knowledge will be worth more than tons of gold.

It is well known that everything in what is recognized as gambling is dependent upon what is called luck; for instance, take five dice in a box, each dice is a cube and each side of the cube is numbered from one to six. Now, if these cubes are placed in a box and shaken together, there is no physical power on earth that can govern the numbers which will come to the top when they are all thrown upon the table. Herein, then, resides pure and simple chance, or the expression of the word luck. We have gone from place to place, carefully examining the physical surroundings and mental states of individuals who keep cigar stands and similar places, who in this part of the country are always ready to gamble for the cigars, or more if one is so disposed.

In experimenting with these people we have found that wherever a man is thoroughly prosperous there is also a concentrate will fixed upon his business: his whole thought, feeling and desire is bound up therein, and anything that he does has only the one motive—success. With such persons we have found it mattered little what were the planetary aspects or our own personal feelings, the dice would nearly always turn the numbers which would make them successful.

We have also found that when the mind was dwelling upon other subjects, and the loves, wills and desires of the individual were divided between the enjoyment of life and the "living" through the business, the dice would decide against them.

Another class of minds have a well-established business, the tides naturally flowing in to them without their will or volition further than to attend to it; the test of chance by the dice

would prove with them to be a balance: that is, they would lose and win equally in the ultimate.

We also found by carefully observing the planetary conditions that when there were evil aspects of planets whose nature and qualities are most in harmony with our own, in the majority of cases the dice would turn in favor of the opponent, no matter what might be the condition of his mind or business. We have observed, too, that where there were good aspects of those planets which are in harmony with our nature, and unfavorable aspects of those whose influence is merely worldly gain, these mysterious little cubes, obeying that wonderful invisible thought-potency, would favor us to the detriment of those whose minds were wholly in the money-getting.

Thus, by the most careful, unbiased experiment in our own life and the lives of others whom we have observed, we have proved that the planets are the mind organs of the Infinite, and in their successive movements deal out their favors with impartiality to all classes of human life, setting up one and putting down another, and so rolling onward the tide of human consequences with the effective precision of the potter molding the clay, who makes one vessel to honor and another to dishonor.

But what of the class of minds whose whole thought is centralized on money-getting to the subjugation of everything else? We have said that these little cubes, manipulated by forces interior to human consciousness, in the majority of cases would favor them without regard to the planetary aspects. This, to the surface thinker, would appear to prove that the ordinary man may overrule the influence of the planets and govern his own destiny. This is not true, however. Solar Biology demonstrates to everyone who honestly experiments with it, that the nature, quality and tendency of every individual is derived from pre-natal conditions, which are always expressed by the position of the planets at the time of birth; proving that the reason these persons have the desire and ability to put their whole mind into any one channel of pursuit, is simply because they were so made and organized by the mind organs (planets) which rule the universe, and because they are so organized they are enabled to act out their nature without making special effort to do so.

God has so ordained all things that every creature, no matter how diminutive, is left free at all times to express its real

nature as fully as a planet is enabled to exercise its own influence in that department of solar life in which it is found.

Thus we are brought back to another everyday thought, which is this: Because the mind is adapted to certain pursuits the individual will be successful therein; and this, making them strong and active in the hope and confidence of success, even blind "luck" or the invisible potencies acting upon all minds becomes obedient to their will.

It is almost impossible to find words to convey the thoughts which we have discovered pertaining to these subjects. Perhaps one or two experiences in another line may aid in the comprehension of the extent of our meaning; with that intent we give the following:

Prior to the commencement of the Esoteric work, while sitting in my office conversing with a lady who had come to consult me upon subjects of importance to herself, I suddenly heard a sound like a rushing wind, followed by a clear, bell-like tone. I said to the lady, "Wait a moment," and gave my attention to the source of the call. Before my eyes, and suspended in the atmosphere, appeared a crystal tube. Through this tube I was enabled to look into India and to see standing in an oriental window a venerable personage, who said to me, "Come here." I answered in thought, "I cannot; I have not now the means at my command." He answered, "Stand still where you are, the means will come," and all was withdrawn. After I had finished the consultation with the lady, I began to cogitate in my own mind as to how the means would come, and thought it would seem strange from an external standpoint if this stranger on the physical plane should send me the funds to my office by mail. I thought in my heart "If he should do so I will go;" but not one word of this was expressed to any one, and I dismissed it from my thought to await events.

Several evenings later, while walking on one of the main streets of Philadelphia, I saw a lady whom I had known years before, standing in the door of a large house. I walked up the high marble steps and, greeting her, asked, "Why, what are you doing here?" She replied, "I live here now," and invited me in.

While sitting in the large parlor I saw, lying on the center table and partly concealed, a pack of cards. The thought came to me that since I last saw her she had been experimenting with

a method of telling fortunes with cards. I picked them up and remarked, "I see you have the cards here, do you read fortunes by them?" She answered, "There is a lady here who sometimes cuts the cards." I shuffled the cards and passed them to her. She said, "Cut them." I did so, dividing them in three parts. She spread them out before her and from them read the prophecy that in a very mysterious manner money was coming to my home with which I was to take a long journey across the water, predicting, in fact, that all I had received in that secret message would be verified. I remarked, "That is strange; try again."

Three times I shuffled the cards, and three times she spread them before her and told me the same thing, adding minor events and omitting others on the same subject, really making the story complete. But it is enough to say that the prediction never came true. The money was not sent and I did not make the journey, although money came to me from another source for the purpose of beginning the Esoteric movement. We will briefly relate one more experience.

An intimate friend of mine, an old lady who is the mother of one of the most prominent ministers in America, was in the habit of cutting the cards for her own amusement and that of her most intimate friends, keeping it secret from all others. She told me the following experience: "Mrs. B., a friend of mine, had a friend who was very much worried, fearing a certain event would happen in her life. Mrs. B. introduced this friend to me and asked me to cut the cards for her to see if it would occur. I told her I knew nothing about cutting the cards, that I just did it occasionally for amusement; but as she insisted upon it, I consented, saying that I would tell her what I saw, but she must accept it as guesswork. Four times we counselled the cards; each time the event which this lady feared was predicted, although at that time I had no idea of it, and each time the lady declared that it was impossible and could not occur."

My friend said she had no absolute knowledge regarding it, but felt confident that the event never occurred. Now, the question arises: Why did those cards happen—in both instances—to be arranged in their relation one to the other, so that the established rules which were formed in the mind of

the one reading the cards caused them to read my secret and tacit cogitations, or this lady's secret anxiety? The answer is this: The thought was formed in our minds like to the thought-potency of the Infinite—which operates through the planets as well as through human beings—and the creative energies of those thoughts were in our atmosphere and had sufficient potency to control the "chance" arrangement of the cards. The same thought-potency fills the sphere of every person's life, and all persons or things that come within that sphere are affected in a greater or less degree according to their passivity or resistance to that subtle energy.

The man who has "luck" is the man whose mind is intense and focalized sufficiently to overpower all influences to the contrary. Men who are living like animals, in the generation, are acted upon by the astral ether and the mental conditions around them in identically the same way that a plant is affected by the earth and the elements around it. If the plant finds itself in good soil, with plenty of moisture, its whole being is engaged in gathering to itself the appropriate elements for its growth, and in the repulsion of all else; thus it grows and prospers; but the least violation of the laws of its being will result in its injury or death.

So it is with all men. They are as plants in the soil of the human body, possessing their own peculiar organism and quality; and in so far as they comply with their own nature they grow and prosper in all things: and in so far as they fail in living in harmony with the laws of their being, so far the elements in the ether, in the air, in other men's minds, and even the very potencies of earth will conspire against them. This is "bad luck."

From the above we draw the conclusion that three things are essential to good luck or prosperity. First, in order to be successful, it is essential that a person put his whole mind into a pursuit; second, it is necessary that one should have some knowledge of the effects of certain planetary aspects upon the life, thoughts and feelings, and upon certain spheres of human thought in general; third, one must live in harmony with universal law.

The old maxim says, "The wise man rules his stars, but the fool obeys them;" but any man who does not obey them is a

fool, unless he lives the regenerate life; for while men are in generation they are governed in all their thought-processes by the universal mind. But one who lives the regenerate life becomes as it were a star in himself, because he is regenerated (born anew) every month, so that each planetary position is favorable to him on some plane of life. Not that every aspect is favorable for the accomplishment of every design, but the fact of his living in harmony with the universe will cause him to so arrange the affairs of his life that he will wish to do nothing except in the proper times and seasons.

The preacher was truly wise when he said (Eccl. III. 1)—“To everything there is a season, and a time to every purpose under the heaven; and chap. VIII. 6. “Because to every purpose there is a time and judgment, therefore the misery of man is great upon him.” For, if by any means he may know these times and seasons, the knowledge of them and obedience to the divine law will relieve him from those miseries, for this reason: If a man lives the regenerate life, he will be brought into conditions to receive intuitive foreknowledge of the results of his life, and knowing them he will avoid those things that would bring disaster upon him. But there are many instances in the course of his life where the scales of fortune are balanced against him. Under such circumstances he must weigh well the powers at his command and decide whether, by a powerful will and a concentrate purpose, united with a clear head, he may be able to turn the scales in his favor.

We have seen that there are three factors in the fortunes of human life, viz.: the planetary positions, the will and focalized mentality of the person, and a life in harmony with one's real nature. The two latter may largely overpower and control the former. It is written, “The fool hath said in his heart there is no God” (almighty power), but the wise man loves God and lives in harmony with his laws.

The teachings of the regenerate life, as presented through THE ESOTERIC, are intended to lead all persons into perfect harmony with the laws of their own being, and to awaken within them the knowledge of those subtle, yet all-potent, creative forces, so that they can at all times live in harmony with universal law and keep their minds and souls in perfect unison with the almighty creator and preserver of the universe.

—*H. E. Butler.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Windsor, N. S., April —, 1893.

Mr. H. E. Butler:

Dear Sir,—I had a rather peculiar experience sometime ago ; in fact, there were three. My wife and myself are trying to live the regenerate life. I have had several nights in which I did not seem to sleep any. One night I seemed to come to where there were two roads (not a road in the ordinary sense, more like two different landscapes, one to the right, the other to the left). The one to the right was all bright, like brilliant night about sunset. I looked to the left; it seemed like a dreary, rainy night. I turned to the right and tried to go that way, it was so beautiful. I remember no more. Another time I seemed to be going up a slight hill on which there were, toward the top, a few trees. To the left were one or two men in sight coming up, while I seemed to know there were millions behind them. I seemed to know they were coming to kill me; I don't know how I knew it; I just knew it. I had nothing to defend myself with, while they had swords. They came nearer and made a stroke at me; the sword seemed to pass through me without harming me in the least, and by a great leap I rose in the air above them and out of their reach. At first I did not know why they wanted to kill me, but at once, as it were, I seemed to know that it was because I had not the mark of the beast. As soon as they appeared in sight I knew their intentions, but there seemed to be no escape until I rose in the air safely; I knew there was no chance to run for they were everywhere. The above happened at night while I was supposed to be asleep. Another time I was sitting before the fire; had been reading and stopped for a minute or two, when I saw about six feet from me a metallic plate, blue in color, but so handsome nothing in the line of colors I ever saw could begin to approach it, while from behind me, to my right, there

appeared to shine a great white light. It did not seem to come from a point, but filled the room, and shone on the metallic plate, which reflected the most brilliant blue, ever changing into yellow, gold and white. I thought I was awake when I saw this last, merely thinking; I might have been asleep. It all happened in a few minutes. —G.

Ans. "Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city."—Ezek. XXI. 19.

Your vision undoubtedly has reference to this peculiar passage, for evidently the time has come for the fulfillment of this prophecy. The king of Babylon (the word Babylon means confusion, therefore, the king of confusion) is come; and both the sword—instrument of death and destruction—and the king of confusion comes one of the two ways; the other is the way of life and peace and harmony. We shall see as we go further on in the reading of Revelations that the time has come for the king of confusion to take possession of the outer-world, then death and destruction will reign supreme. It will indeed be a dark and stormy night for all those who trust in the strength of their own arm for protection. The way upon which the sun—the life-giver—is shining, is the way that God is preparing for all those who are seeking him through His own appointed methods of attainment. In your vision you *tried* to go the righthand road. If you do go that way it will lead you out from the present order of things into the new way that the Lord has set before you.

Your second vision is a continuation of the first. Many are now being shown that there is no hope except "they receive the mark of the beast or the number of his name." These are the animal and sensuous powers that are seeking to gain control of the earth. Those who rise above these powers, by making superior attainments, the Lord will lead into a place prepared for them, where they will be kept in safety until the animal forces have destroyed themselves. Job referred to the visions of night in chap. IV. 12-18.

As to the exact explanation of the metallic plate, you should get the interpretation of that in yourself. There is no absolute law by which such might be interpreted. As to the light that filled the room, that is the character of the light which always

accompanies visitations from the heavens. The angel said to John, "There shall be no night there, the Lord God giveth them light," for "There is no darkness with Him." Evidently the spirit was showing you something which you should have questioned and found the interpretation of for yourself. —*Ed.*

Leavenworth, Kans., Feb. 3, 1893.

Mr. H. E. Butler:

My Dear Friend.—I am trying to live as close to the Christ (truth) as I understand it. I have been a reader of THE ESOTERIC from its first number. It seemed hard at first to lead the regenerate life, not for myself, but my husband did not endorse it. But four years ago, while traveling, I resolved to try, not by stubbornness but by persuasion and the power of thought. After reaching home, being alone in the house, I shut myself in a room, asked my Infinite Father if it was right for me to live the life to give me a sign and I would live it in His name. In answer, one of the folding doors seemed to be struck with something, making a loud noise. I said, "*I will!*" From that time I have succeeded, occupying my same bed. We have no contention, as my husband sees it as I do. I read to him about the regenerate life, and told him I thought it was right. He fell into line, and now it is very easy and he thinks of no other way. He is now as strong an advocate of it as I am. I have constantly held him by the power of thought from the Christian Science standpoint. I must say it has demonstrated beautifully. For some time I have felt something like moving water upon my head, and it often seems to run down the sides of my face. I can not understand what it is. Some think it spirit hands, but I can not think so. I wish you would tell me. So many things that I read I seem to have known before. Persons or letters many times I know before they come that they are coming. It is easy for me to answer questions, as in mind reading, and they prove quite correct.

I wish to relate to you what I call a vision, hoping you may be able to interpret it for me: In my sleeping hours (whether I was asleep or not I can not tell), it seemed as if the whole earth was in tumult—earthquakes, storms, winds—everything seemed to be upturned and overturned. People were killed by

the hundreds. I did not fear, but seemed to stand amid it and look on. All at once there seemed a universal calm. When I thought of myself I was standing by the banks of a clear, beautiful stream, with huge rocks rearing very high around me, excepting just where the stream ran through. In the southwest there was a huge crack, through which I could look up and out, to see only devastation. (The stream seemed to run from south to north.) The little saplings that grew in the crevices of the rocks, the bushes and everything were white with the whiteness of snow, not a spot to mar its purity, but it seemed warm. Beside myself there were two others, both men. My husband seemed floating in the air over the stream, the other man (a stranger to me) stood as if waiting for something. I looked at myself and then saw we were all white like everything else, but we were naked. When I saw I was naked I looked for something to gather about me. It seemed to worry me to think I stood there with nothing to cover myself with. The strange man looked at me, perfectly calm, and said, "When you stop worrying you will be provided for." I awoke. This may seem plain to you, but I do not get the meaning as clear as I would like. Can you tell by anything I have written what stage of development I have reached according to your idea of the Esoteric teachings? I see so many lights, like candles burning. I am very desirous to consciously hear the voice of the "I Am" within me. I have been holding the name "Jesus Christ" for some time as the door through which I may enter. Hoping I have not wearied you by my letter and that I may receive an answer in due time, I am yours, earnest for truth. —L.

Ans. Your experience in deciding to live the regenerate life is only an evidence of what we have often said in THE ESOTERIC, that if anyone *will* be obedient to divine guidance the way will open before them so they can. Of course, we all have to do our part as best we can, and God does the rest. In regard to feeling as if water was running over the head and face, I judge it is the action of electric or magnetic currents, perhaps emanating from your own brain. It may be a physical consciousness of the spiritual fact which the prophet spoke by the word of God, "I will sprinkle clear water upon you and ye shall be clean." The experience you refer to in regard to letters, etc., is psychognomy. You are, undoubtedly, a sensitive,

and the soul has become conscious of the world of mind, which the ancients denominated the astral. The soul of humanity is one in life-quality and substance, from and in which it lives, and the time is approaching when the developed soul will be as conscious of things taking place a thousand miles away as in its immediate presence. I advise you to give attention to those things and experiment upon them whenever you have the opportunity to do so. By using whatever faculties awaken within us they are developed and perfected. Whatever is natural God gave, and therefore it is as much of a sin to neglect it as to neglect any religious duty or obligation. As to your vision: undoubtedly God has shown you, as he has shown thousands of others, that "the day of judgment" is upon us when He will "render recompense to his enemies." As he who stood near you said "if you do not worry you will be provided for" with all the essentials to body and mind, and if you will follow the guidance wholly you will be clothed upon with "garments of righteousness." Finding yourself in the cleft rock seems to follow the symbology of the Bible in its use of the term rock to signify a place of protection. The whiteness of yourself and all around you is a further justification of this symbology. The word rock is used to signify a place of protection, which we humbly believe will be provided for all those who follow the guidance of the spirit. I should judge by your experiences that you have reached at least the third degree of attainment. The lights you speak of appear before the eyes from two causes: one, the life within you is beginning to become a fire, little particles of which are thrown into the eye and appear like a bright light at a distance; again, the presence of spirits or souls, sometimes elementary souls, appear as sparks of fire or as lights before the eyes of the regenerate person. Of which or both of these your experiences may be is for you to determine. —Ed.

"I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about—born in God's thoughts—and then made by God, is the *dearest*, grandest, most precious thing in all thinking."

"Love alone is wisdom, love alone is power; and where love *seems* to fail, it is where *self* has stepped between and killed the potency of its rays."

Detroit, Mich., March 9, 1893.

Mr. H. E. Butler:

Dear Friend,—Four months ago your esteemed friend and my benefactor, Mrs. H. S. T., placed in my hands a copy of *THE ESOTERIC*, and the following lines convey my idea of the work:

THE ESOTERIC magazine is the grandest book of the present age. The value to each individual trinity (body, soul and spirit) is beyond measure. It assists one to a better understanding of the Bible, and to sift therefrom the teachings of the divine from the human. By its aid one is enabled to grasp abstruse subjects and analyze them. Combined with "Practical Methods," it proves conclusively that life is worth the living, by teaching one *how* to live. It solves the problem of life for men and women who heed its lessons and obey its mandates. I looked upon the December number as complete, but find it eclipsed in the March number.

'Tis humanity's Banner,
And long may its wave,
O'er Regenerate lives
And souls that are brave.

—A Reader.

BOOK REVIEWS.

"For Girls," is the title of a very neat little volume of 225 pages, written by Mrs. E. R. Shepherd. It is well written and shows deep thought and motherly care in the selection of language, and in the arrangement of the work to fit it to be what she intended—a special help to mothers in the education and care of their daughters, in the most vital and delicate matters.

There is nothing in the book but what every girl between the ages of ten and fifteen years ought to know, in order to protect herself from the many dangers that stand in her pathway. Mothers, as a rule, find it a difficult task to teach their daughters those things which are vital to their health and future virtue, and many do not know how to deal with these subjects.

Dr. Shepherd has spent many years in the study of anatomy and physiology, and treats the subjects in a masterly way. She has incorporated in the work much valuable information for all classes, including the cause and cure of diseases common to women, giving most useful suggestions as to dietetics, clothing and self-cure in general.

The injunction contained in the Addenda and Appendix is of value to our ladies who are trying to live the regenerate life. In fact, nobody can read the book without getting some new and useful facts to aid in the upliftment of our race; and we would especially advise all of our friends to read the book and place it in the hands of their daughters.

Published and sold by Fowler & Wells Co., 27 East Twenty-first street, New York. It may also be obtained at our book office, 1682 Washington street, Boston, Mass.

EDITORIAL.

We receive many letters from persons who are annoyed by unusual noises, and some are perplexed whether to receive certain guides who offer themselves, etc., etc. The Rt. Rev. K. writes us: "I have rappings and sounds like explosions around me, and intelligencies have come to me offering to aid and guide me. Is this right, and should I accept them?" O. M. of Butte City writes us the following: "I have come in contact with a woman, and girl, 12 years of age. They are led and governed by spirit influence manifesting itself as Christ. They are obedient to everything he dictates. Once I spoke to them about your home (the mother is a refined German, industrious, quiet and a tailoress; would be a help to you), and they laid it before God. The spirit she calls Christ told the girl that her mother must come to me and sit up with me one night; then she was sent up again to sit up three nights. I yielded. Now Christ has appeared to the mother (always before to the girl) and told her to give \$15, the girl \$10, and me \$10 to the spirit to take to California to save for each of us, as we were to go to you in two months from now. I can not yield to that. I must have God tell me. I am afraid of wrong spirits. Surely God would not be angry for my wanting to be sure she was doing this. The mother and girl are obedient and dare not question the spirit. She has been wealthy and has given all, until now she is stripped of everything. The spirit gives the girl money when they are in a great strait. She meets him in certain places and he goes with her through town. The mother has passed through *intense* sufferings; her face plainly indicates it. She has a son, lost to her, but the girl sees him and says he is kept by Christ alone in the outskirts of the town. He is like mother and girl—obedient. Now, my brothers, what must I do? I am poor. * * * The girl has just been here and says that Christ told her I had to get the money to-day by noon or we would perish. She begged me to get it. She is so afraid of losing eternal life: but I could not believe it was Christ and so I did not give it. O, I can not believe that God works that way. I must be led by those I know are walking

with God and have knowledge of truth as it is in Jesus. These are trying times." Many letters of similar character are coming to us of late, and we are led to believe that the unseen forces are working with especial vigilance. We take the liberty of publishing these expressions that they may be a warning to all.

To our reverend brother we would say, emphatically, No; it is not right. These are the spirits of the mundane, called by Jesus the Christ, devils (evils). These are the adversaries that beset all persons who start from the darksome sphere of an earthly existence to the illuminated realm of the spiritual world. There is, in the intermediate between this world and the spiritual, and immediately connected with this world, a densely inhabited sphere, whose occupants are of the most malignant, lying, deceiving and wicked character. None can pass from this to that illumine world, either after death or by actual attainments here in the physical body, without having to meet and conquer these evil intelligencies. It is true, however, that a pure, childish soul on leaving the body by death is frequently conducted through this dark region by angels of the luminous sphere; but all such enter that sphere as mere babes and must sooner or later return to earth and take on a physical body, and by actual conquest gain power sufficient to enable them to pass that realm in their own strength. For none can become angels (messengers) in the spirit world-until they are master of all these. The Esoteric work is intended to instruct men and women in methods that will make them strong enough, mentally and spiritually, to be master of these evil forces and to be able to penetrate that dark realm and pass to the realm beyond. Therefore, we would say to our reverend brother, as well as to all others having similar experiences, you should not accept any such guides. The words of Jesus to the Jews are, especially applicable to these instances, where he said: "I am come in my Father's name and ye receive me not: if another shall come in his own name him ye will receive." The multitudes to-day are looking for a name bringing with it a history of authority, and are being deceived by it like the mother and daughter above mentioned.

The holy ones never come us a master to a servant; neither

do they ever seek to guide or control anyone; on the contrary, they will not control a person under any circumstances. God has made us intelligent beings and set before us the one special work—the development of an individualized soul-consciousness—and we are made responsible in that we have to suffer or enjoy the result of every act of our lives: and therefore, if we have divine guidance, or guidance from the holy ones, it can be obtained only through our intelligence. If we are devout and upright in our lives, always doing the best we know how, then the holy ones will come near to us and will reflect upon our consciousness the earth-thought, feeling and intelligence that will cause us to know, even as they know, the reasons for and the results obtainable by each and every act of life. But those spirits who come promising to do this or that for an individual, if he will submit to certain conditions or do certain things, or who come claiming to be some great one, are always devils who should be repelled.

—Ed.

“PRACTICAL METHODS” should have been ready for distribution some weeks ago, but owing to unforeseen delays, caused by broken promises on the part of our printer, we were unable to place them in the hands of our readers. We are glad to inform our friends that they are now ready for distribution, and all the orders that we have received will be promptly attended to. Please remember that these pamphlets are free to all who send us one cent per copy to pay postage.

This issue of THE ESOTERIC closes Volume VI. We have now had it under our immediate care for two years, and, although it has been two years of hard work, with much to create anxiety and uncertainty, yet many of our old subscribers write us that the magazine is better than it ever was before, even in the palmy days of Vols. I. and II., and as we begin on Volume VII.—the symbol of perfection—we hope and believe that we shall be enabled to make it of more perfect utility to the world than it has ever been before, and we ask our friends to work with renewed interest to bring it before the people who have not seen it.