

The Occult Word.

With Charity For All;



With Malice Towards None.

Vol. III.

Price 10 cts.

ROCHESTER, N. Y., 1888.

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Nos. 7 & 8

HOME AGAIN!

After nearly six month's absence, I again find myself in my dear home at Rochester, made beautiful, healthful and convenient to receive those who wish to come and rest with me. The dear faces in Alabama look dim and dreamlike in the distance to my sad gaze. They stand out before me like a panorama and make a quaint picture indeed, all so kind and solicitous for my happiness, all, white and colored, adult and children, bringing to me their choicest treasures, only thankful, that they possessed something that I would accept.

The wild flowers have come and gone, so have the roses, so have the dear faces that carefully gathered and brought them to me. Dear little Georgie Fuhrman, who never forgot, and brought me over one hundred little bouquets of violets and other things from the woods and his garden; and Bettie Hoskins, a very quaint and wonderful little girl, who was always happy to be with me, are now over one thousand miles away but near to my heart. The roses are not in bloom here, neither have I seen any wild flowers. I miss the little colored children who made their offerings of honeysuckles, violets, lillies, sweet williams, bay-blossoms and the beautiful laurel to the amount of a half a bushel daily, bless them, every one, with their little gingham aprons and sun bonnets and bare feet. Kind Betty was often fearful that they would tire me and sometimes did not let them in. Then they went sadly away, leaving their little bunches of flowers to meet my gaze when I should come out on the gallery. This often touched me deeply, but I think all of them had finally an opportunity to see and speak to me.

One morning four half-grown girls presented themselves with a pretty basket of wild flowers and sweet shrubs with the following note hidden away in among the ferns:

MRS. CABLES—Accept this bouquet from us as a token of our regard for your fearless teaching to us. We only trust that we may appear as beautiful to you in character when we shall have grown to womanhood as these flowers may appear to you. Should we, no little shall be attributed to you for these very timely steps you have taken.

Your favored servants,

M. A. JONES,
A. E. FULLER,
PAULINE MORRISON,
MAGGIE LOCKETT.

They had come from Mr. Prentice's school, and as they sat all in a row on the sofa in my room, I wondered what the future held in its grasp for them. Strange emotions came over me mingled with pity and fear, and they listened spell-bound to every word I uttered to them.

I saw Mr. Prentice quite often and found

him ever busy, thoughtful and grateful. I wish to thank our brotherhood for your quick appreciation of this people's needs, in sending books for the school. One of our brothers sent a very valuable book for Mr. Prentice's work in his church, making the Bible plain to him. This caused him to send this note:

Mrs. CABLES—Please accept my thanks for the timely gift sent to me by one of your heart-touched friends.

I have long felt the need of something like this. For this and many other worthy reasons I shall not cease to make mention of you to our Father. It is stated in his letter, "She hath done what she could." (Mark 14, 18.) He may have known you longer, but I believe I feel that fact more than he does.

Your well pleased servant,
D. L. PRENTICE.

He was soon after overwhelmed with a box of books from one of our sisters. We publish his letter. It explains his needs and intentions, and we hope our friends will gather up all the odd books they have that may seem valueless to them, but will be appreciated most highly by these people who have so little.

They have also a large Sunday school, but no Sunday school books. It was really sad to me to see the children walk away from their church without a scrap in their hands to read.

ALDRICH, ALA., May 8, 1888.

Mrs. J. W. Cables:

MADAME—The books from Mrs. Cushman have been received. The idea is a good one and exactly meets my approbation. I cannot say how thankful I feel. My appreciation will be better shown, I think, by the use I shall make of them. I decided to put them in a separate library, put a label on each book, designate the time when it must be returned to the library, write on one or two long slips of paper, giving the name of each book, the name of librarian and the hour when to receive and return books, and place this paper on the door of the library.

Mrs. Cushman wishes to buy books, and speaks of these being odd volumes. These books will be of great use to us. There are thousands of old volumes in homes and colleges, north and south, that would be of great use to schools of this character. They can be used to great advantage without buying new books.

I shall, the first of June, form a reading room for the young men right here.

This reading will be evening after labor.

Your servant,

D. L. PRENTICE.

Please send them old religious books and moral stories for children. Do not think I have forgotten the white school. Their school house is their church at present. Sometimes we attended their meetings, and were delighted with the little hymns they sang, the children all joining in with great zest. Mr. Rowley is engaged at the mine's store and is the superintendent of the Sunday school, and tears filled our eyes at his very appropriate and earnest prayers, and as I wish to ask for books for these children

I also, I will give you the names of a few noble ladies who work earnestly to keep the children together and teach them such knowledge as they have been able to gather from few recourses. Please send any kind of books, even little primers, to the care of either Mrs. Capt. Fuhrman, Miss Lizzie Hoskins, or Mrs. Burr Nabons.

Not one of this brotherhood could imagine the beautiful things these people do with so little, and I know, could any of you go to Aldrich, Alabama, and my prophetic vision sees you there, you would be rejoiced that you had assisted a people so grateful and happy in using.

The country is new and barren, and the farmers in other lands cannot conceive of the struggles of these Southern farmers. I will relate a little incident which will tell you something about it. As I came into our dining room one morning, I found the table literally covered with every kind of wild flowers. I found by asking Betty about them that a Mrs. Miles had gathered them for me on her walk of eight miles by the side of her horse, which was ridden by her little five year old boy, who was packed around with jugs of milk, pails of butter and baskets of eggs, and a few strawberries—for our use—oftentimes two or three other little ones walking by her side. This journey was repeated every Saturday, and I fear few of us would feel like gathering flowers for anyone on such a long and weary walk as this must have been. It can easily be seen that money obtained by such exertions could not be plenty for books and many necessary things for children. And yet these people are the most hospitable people I have ever met. I was told by a gentleman that some of these farmers had gotten up late at night out of the only bed they possessed, which they gave to him, while they went to the barn to sleep. The miners are not as poor, but are quite as hospitable.

I hope some of our friends who are rich in many graces and goodness of heart, will write some encouraging letters to these people. They could not find a place on earth where their words would bring such joy. They would feel that the "Star of Bethlehem" had risen for them. It was for such work our brotherhood was formed. It is their blessed privilege to stretch forth their hands to those who will grasp them so eagerly. Many of them know very little about the people of the North, and it will expand their hearts and lives to receive a kindly greeting from those that have it to give. I would like to ask for letters of kindness and instruction to be read to the white and colored children, and those who will write them with earnestness of purpose, may know they have a vineyard filled with human souls, which will yield a golden harvest.

I think none of you could understand the great strides these colored people have made with the little attention we have given them. And the white children are just as grateful for our friendship and sympathy, and need us just as much in many ways. Mr. Prentice is a member of our brotherhood and is especially entitled to our consideration.

I ask for religious books for these children. The colored people are mostly Baptists and they are as devoted to the doctrinal points of their religion as are those of any other sect. We did not desire or intend to intrude upon their creed, but we were permitted to read from Swedenborg, Talstøi, and other authors, in their church, and to explain them according to our own philosophy and often directly opposed to their belief, and yet we were received always with the sweetest toleration. We often explained the consequences of an evil life, from an occult standpoint, which was diametrically opposite to their belief in future punishment, and yet they did not feel opposed by us, but seemed to realize our sympathy with them, and knew that there was something deeper than all creeds in the brotherhood of our humanity. We did not wish them to feel that we came to overthrow their religion, for when I remarked to Mr. Aldrich that these strange folk from every quarter, both white and colored, worked together in greater harmony than they do elsewhere under more favorable circumstances, and that he must be a very superior manager, said he: "The churches and the religion they believe in, have been a great restraining power with them and assistance in maintaining order in their lives." I felt that he had an opportunity to judge of the truth of this better than anybody else. Consequently I ask for books, religious and moral—they need not be sectarian—for either school.

I feel inclined to publish the resolutions sent by Mr. Prentice just before leaving, which impress me with the idea that there need not be the distance between employer and employees, for these simple-hearted miners seem to feel the interest taken in them by their employers.

WHEREAS, It has seemed good to the Almighty Disposer of Events to move upon the hearts of our friends, Mr. W. F. Aldrich, Mrs. J. Cables and Mr. H. B. Page, to use special efforts to better prepare us as citizens for the social circles of this life, and for better citizens after this life; and

WHEREAS, Mr. W. F. Aldrich has been a friend to the poor; and

WHEREAS, We are the larger element of that class,

RESOLVED, That we shall heed their teachings by striving to make better citizens of ourselves for earth and for heaven, in order that we may reap the reward of such citizens, and that our benefactors' labors be not in vain.

RESOLVED, That we will never band ourselves together to do our employers any harm by strikes and thus do ourselves some great wrong while we have so kind a friend to go to.

RESOLVED, That if it be possible for Mrs. Cables to do so, that she return to us soon, as we feel that she will do much good for both white and colored—as she has already done.

RESOLVED, That a copy of this, signed by the president and secretary, be sent to the above named.

G. T. Jones, Pres.

D. C. PRENTICE, Secy.

Now, my dear brothers and sisters, in many far distant countries and at home, I have introduced to your care and affections a group of precious souls and I trust you will feel an interest in them and eventually see many gratifying results, and this will unite our brotherhood more closely, and exemplify to the world that we "live the life."

Yours in peace,

JOSEPHINE W. CABLES.

ERRORS TO BE REPUDIATED.

[Extract from "Condensed Thoughts about Christian Science" by Dr. W. H. Holcombe, Purdy Publishing Co., Chicago, Ills.]

1ST ERROR.—That outside of the Substance of Spirit, there is another substance or material called *Matter*, having an independent existence and qualities of its own.

On the contrary, there is only one Substance, and that is Spirit, with the qualities and attributes of God. Matter is an appearance, a picture-world or shadow-world, non-existent, or at least entirely unthinkable, except as representative of spiritual phenomena. *Things* are *thoughts*, and the supposed objects of material sense are spiritual ideas externally manifested. At the last analysis of science matter escapes detection, recognition or definition, or has vanished to a mathematical point. Faraday defined the physical universe to be a congeries of mathematical points.

2ND ERROR.—That there is any such thing as Physical Causation.

Influx, or the inflowing of Spirit, which is the only Cause, is always from within outward, from centers to circumferences, and never the contrary. This is a fundamental doctrine of Swedenborg.

The objective—the external—the ultimate—the world we call Matter, or Nature, is always a picture-grouping of associated *effects*, but never by any possibility a realm or plane of *causes* or active powers. Apparently physical causation is always spiritual causation, interpretable only by a science of correspondences.

There are no laws of nature, for it has no life of its own: there are laws *for* nature, which are spiritual laws under natural appearances, for the government of nature as a dead instrument used for spiritual ends.

3RD ERROR.—That Matter and its supposed combinations can ever produce mental or spiritual phenomena.

This is the supreme fallacy of the scientific world of the present day.

The brain does *not* secrete thought; but thought makes the brain and the whole body. The Spirit creates its own forms, its own body, and its own environments. We are what we think. "As a man thinketh, so is he." True and clean thoughts produce health and beauty. Evil and false thinking produce diseases—general or special—and all the sorrow of the world. The external life is always, not a real life of its own, but a reflected image of the internal. "As above, so below." "As within, so without." The external is a materialization from the internal—as the dead shell of the oyster is secreted from the living animal.

4TH ERROR.—That Sensation, including all pleasures and pains, originates and exists in material forms and organs.

Sensation *seem* to be felt in the terminal or peripheral nerves—but the physiologists say they are really perceived in the *sensory* *commune* of the brain. But experiment on the sensory reveals the fact that it does not feel at all. Sensation originates and is felt entirely in the spiritual sphere, and its apparent outwardness or externality is a projection of our own minds, like the pictures of a camera thrown upon a wall. The real thing, the real cause, is inside. Change it or remove it, and the outside appearance changes or vanishes away. Our life is a bundle of sensations and they are all within.

5TH ERROR.—That evil, sin, suffering and sickness are real things, genuine entities and existences, involving the whole world in mental and physical conditions of disorder and wretchedness; and to be resisted and combated by all the means, internal or external, which we can command, and not to be destroyed, as Christ demonstrated, by the word of truth.

A vast tissue of delusions and falsities! founded upon wrong interpretation of phenomena. These are the "works of the devil" which Christ destroyed.

There is no power or force or life in the universe but God's; and no such things are the works of God's hands. They are shadowy phantasms, the ghosts and hobgoblins of ideas, pictures thrown upon the wall of our imaginations, created by our acceptance of false beliefs, that matter has existence and qualities of its own, that we and others and the whole world are outside of God, and that there are powers and forces self-existing, independent of and warring against the divine government.

When man sinks down from the state of spirituality in which he was created as the image and likeness of God, into what we may call material conditions of thought, or false beliefs, he must suffer the consequences. He takes the unreal for the real, he grasps at shadows and calls them substances, he builds up idols of his own passions and appetites and worships them: he denies God and appropriates everything to himself: and the result is confusion, disorder, ignorance and misery. He is asleep, dreaming a terrible and foolish dream. He is spiritually dead, knowing and feeling nothing of the heavenly realities which still lie concealed within his own soul.

Our unreal, morbid, fantastic state of thought and its accompanying feeling, is called Hell, and it is hell here as well as hereafter. This unhappy state of delusion and disbelief is no doubt intensified in the spiritual world, for there similar spirits are drawn together by spiritual affinities and augment each other's miseries. Everywhere and forever, however, the man or the devil is *in-mostly* a child of God—an image and likeness of God; else he could not exist a moment but would be resolved into nothingness. Our Heavenly Father careteth for all His children alike. He is even with those who make their bed in hell. He is always visiting the spirit in its self-made prison. He is always unbinding the captive, healing the sick and raising the dead. Christian Science proclaims and affirms his living presence and power and calls it into action.

"The Kingdom of Heaven is within you:" True of all souls, everywhere and forever. The undiscovered heaven, the unrevealed Christ, stand in the center of every created being—however evil and abandoned he may be. Banish the clouds of carnality and ignorance, and the divine will manifest itself in all.

The whole question of salvation depends upon ourselves, upon when and how soon we see our follies and errors, renounce our delusions, disrobe ourselves of our false opinions, accept the divine truth which is the light of heaven, awake from our dream of evil and enter into the life of Christ.

How few have ever dreamed that this is the road also to health! Evil desires, false opinions, carnal lust, superstitions, follies obstruct the way of the divine life into the Soul. Cast them out and heaven with its perfect health will enter.

THE CHRIST IN A NEW HUMANITY.

All truth is old, for it is co-eternal and co-existent with God. Still new truths are discovered year after year, or let us rather say, the *discovery* is new, and not the *thing* discovered. By degrees, as the nature of man is developed, new discoveries take place, and a new truth ought consequently to be of the greatest and most practical importance. That truth which becomes manifest to the world is always what the world most needs. The revelations of past ages, the ancient truths of earlier days, have done their work and no longer answer to the needs of mankind; as the world advances it demands new ideas, new thoughts, new inventions, new revelations, new inspirations, and consequently these come.

But there are always some who cling to the past—who believe the source of inspiration was closed eighteen hundred years ago—that the world needs nothing new. These persons, however, are nothing loath to profit by new *scientific* ideas, or by the grand principles of advancing civilization which are being implanted in the world in spite of popular prejudice.

The Mosaic dispensation was an advance on other ancient systems, in the same way that the Christian dispensation is an advance on that of Moses, and thus the law of progress operates continuously. Are we not therefore authorized in thinking that a still loftier and greater dispensation is dawning upon the world to-day?

If the Christian revelation is an accomplishment of the Mosaic law, why should there not be a third dispensation to crown the Christian revelation?

Our Lord positively foretold it. He spoke of it on many occasions as His second coming, and he who believes in his heart that our Lord Jesus Christ is the head of our fallen race ought momently to wait and look for the "new heavens and the new earth"—for in the human and divine condition of Jesus—the heaven and the earth such as they now are, have already *passed*, and every human being in whom Christ has become a new life, knows by his own experience that he is at the beginning of a "new heaven and a new earth." Therefore if any man be in Christ he is a new creature, old things are passed away, behold, all things are become new.

It is Christ who is the cause of the changes which will come to the heavens and the earth. He will reconcile all things with Himself. The forces which are within Him are supreme, and will end by subjugating all things in order to harmonize them with Himself. "The heavens and the earth shall pass—pass in new conditions—but My words will not pass." Our spiritual heaven itself, that is to say our holiest and most elevated thoughts will be changed and constantly renewed by thoughts which are more and more divine. In the same way the wisdom of the angels will give way to a riper and more complete wisdom. The forms and appearances of things are continually being dissolved in the heavens, and purer and more harmonious forms coming to light.

When men restrict the sense of our Lord's words to their own ideas, they commit without knowing it a wrong to Him and to the future of the human race. The idea which the man of the future will have of Christ's

words cannot be formulated until this man himself appears on earth.

Up to this present time the utterances of our Lord have related to the movement and to the progress of his human-celestial kingdom on earth. But now he is speaking of the crisis when the conditions for the celestial kingdom will prevail, and will take possession of the elements, as well as of the souls and bodies of men. (*Rev. XXI, XXII.*)

The atmosphere of heaven, which is permeated by Christ, is penetrating our earthly atmosphere by secret portals, by means of his celestial sons and daughters.

Let him who wishes to know whether he can cross the abyss which separates Adam from Christ, ask himself the simple question: "Do I breathe the essential elements of the new life? Or am I only a natural man who breathes the material air? If I leave the divine atmosphere I do not breathe it and the divine life will abandon me."

In response to this secret desire, many men and women are to-day being subjected to an interior preparation in view of the new era, without the exterior world suspecting it. Souls are entering one after another into the spiritual and sacred sphere of the divine initiation. Hearts and minds burning with love and hope are letting go every other thought and every other aim to go forth to meet the bride-groom, who comes from heaven. There is no other symbol which can better describe the intimate and blessed relation which exists between the Lord and His new human race. The purest pattern of which the human heart is capable is spreading to-day, joining soul to soul and bringing sympathetic hearts all over the world into more direct communication with each other and with heaven.

True Christians have never doubted the second coming of Christ, but their thoughts on this subject have been as vague as were those of the Jews at the time of His first coming. To-day we are convinced that the evolutions of the divine spirit on earth will be characterized by a strict method—in other words, the coming of Christ will be according to an inflexible law. That which is most mysterious in this divine process, is also that which is most exact according to the law of transformation. Why should we not draw our instruction from the first coming of Christ, which is an integral part of the history? How did Jesus come? Was it not in accordance with the law of evolution in a human body? "A Savior shall come out of thee who shall be called Christ." "He shall be born of thee, etc."

The world has had so many revelations that appealed to the faculty of faith *only*, that priests and theologians, while they have for a long time been denouncing the skepticism and materialism of the world, are the first to oppose a new revalation which addresses itself to the principle of the reason, and they are antagonistic to it because it does not come through the channel of orthodoxy. Is it not curious they do not understand this is exactly the same reason the Jewish nation did not become Christian? Because Jesus was not born as they decided. He ought to be born; because He did not teach the doctrines which according to them were alone orthodox! The Christian clergy finds itself in the same position the Jewish priesthood occupied two thousand years ago. One would suppose that with this example before them, registered on the pages

of the history of Christianity, the clergy of the nineteenth century would accord their most respectful attention to the spiritual development which has been taking place for the past forty years throughout the entire world.

The law in regard to the return of our Lord, who will come again to fill the earth with His holy presence, will, it seems, correspond with the law of His disappearance from among us. "This same Jesus which is taken up from you into heaven shall come in like manner as ye have seen Him go into heaven." By a process which is called glorification the natural substance of His body was transformed and became an incorruptible, an immortal substance. When the moment for His complete transfiguration, which was to clothe him with the celestial and eternal humanity, came, he ceased to be visible—He passed into a condition too elevated for the perception of the material sight of His disciples. Between Him and them there was the density of their natural humanity. He will come again in the same way (in the clouds of humanity) "And then shall they see the Son of Man coming in the clouds with great power and glory." If you have understood the law of His disappearance you will have an idea of His reappearance. At the moment when His assimilation of our earthly form ceased, He became invisible. "In the same way" when we shall become like unto His natural-divine form, He will again come within the sphere of our vision.

Within the exterior being of those who love Him and who aspire to see Him is being built up His glorious and interior structure. "Verily, verily, I say unto you, unless you eat of My substance and drink of the spirit of My divine humanity, you cannot be formed inwardly in My image."

There is nothing imaginary in such a method. The law, full of pitying forbearance, but inflexible, works by a slow and calm creative process toward the restoration of all things in hearts which are open. Christ works to form a new humanity which shall be in sympathy with Him. The degree with which he impregnates our nature with His own and constructs in us His glorious resemblance depends, as we have said, on our *desire*, for it is the longing for food, and not the thought of it, that makes us eat. The condition of receptivity is a tender and aspiring love. This second and more divine coming can only take place in natures like His own. Such beings will be channels for His glory. Through them the chaste and pure atmosphere of the glorified man with His holy angels will spread everywhere, modifying and in due time completely changing the atmosphere of our planet, for the crisis has come, the hour has rung, and whether you recognize it or not, God is opening up a new era—the second coming of Christ is in the air.

—Translated from an article in the Feb. No. of *L'Aurore*, by E. C. C.

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The Occult Word, published by Mrs. Josephine W. Cables, at Rochester, N. Y., as the organ of the Brotherhood there. It is full of high and unifying teachings, designed to induce those who would like the pursuit of mere phenomena in occultism to know that this is vain and dangerous, but that the hidden mysteries of all things are known to the heart which is content to enter the Kingdom of Heaven as a little child.—*May Number of Women's World*, Frances Lord, editor, Chicago, Ills.

THE OCCULT WORD.

PUBLISHED AT
No. 40 AMBROSE STREET,
ROCHESTER, N. Y.
BY MRS. JOSEPHINE W. CABLES.

A new commandment I give unto you; That ye love one another.—JOHN XIII. 34.

ROCHESTER, N. Y., April-May, 1888.

Entered at the Post-Office at Rochester, N. Y., as second-class matter.

SUGGESTION

In Relation to the Formation of Groups of the Rochester Brotherhood.

NAME OF GROUP—Any appropriate name may be selected by the applicants. The name of the place where the group is to be located, the name of a person, or the name of a virtue, such as "Truth," could be used.

NUMBER—Two or more are sufficient to start a Group.

OFFICERS—There is to be but one officer, a secretary, who shall be the regular channel of communication between the Group and Headquarters.

FEES AND DUES—There are neither fees or dues imposed by the Brotherhood. Still there should be a fund to cover local expenses and to assist the local work, this can be regulated by the Group as to them seems best.

APPLICATION FOR CHARTER—Should be made on the form herewith and addressed to the General Secretary. The location and the name selected for the group and the gentleman or lady who is to act as secretary should fill the blank spaces in the form. If there are any members of the Brotherhood among the applicants for a charter they will please write R. B. after their names.

CHARTER—A charter will be issued on the application together with certificates of membership to each of the subscribers that are not already members and such literature as we have for distribution, will be forwarded to the Group Secretary together with as many copies of the OCCULT WORD as may be needed.

ADDITIONAL MEMBERS—The names of all additional members should be sent to the General Secretary by the Group Secretary in order that certificates may be issued to them.

FORM OF APPLICATION FOR CHARTER.

LIVE THE LIFE.
SEARCH THE SCRIPTURES.
KNOW THE DOCTRINE.

To Mrs. Josephine W. Cables, General Secretary,
40 Ambrose Street, Rochester, New York.

DEAR SISTER:

We the undersigned having full sympathy with the work and aims of the "Rochester Brotherhood"—which are to follow after the Christ by living the "Christ Life" of unselfish devotion to others and exercising charity and loving kindness towards all of God's creatures—desire to be enrolled as members thereof, and wish to form ourselves into a group of the same located at.....to be known as TheGroup.

We recommend.....for the office of Secretary.

A WORD TO OUR GROUPS.

You ask "how shall we begin work, and what shall we do to promote the humanitarian brotherhood?" The questions are very far reaching, and a full answer would require much wisdom, with a perfect knowledge of the local surroundings. It seems to us, everyone should be guided in this matter by their heart. Do those things for each other that your hands find to do, prompted by an unselfish desire to help our neighbor! We would suggest that the work begin with children, for on them rests the family, state, and the progress of society. Build a strong and sure foundation; let nothing but good and honest materials be placed in these walls.

Children are nearer the Kingdom than the older ones are, and we are, you know, commanded to be-

come like them in order that we may enter therein. Have sweet toleration, and a charity and love that can be long suffering—if needs be—but kind. Teach the simple things of life, that are always at hand; teach children to be kind to animals and birds, not to cause them pain or make them suffer for lack of proper attention, if under their care. Teach them that anger, hatred and malice are foolish and destructive, but that peace, love and kindness are manly and womanly virtues. Show them that the use of tobacco and strong drink is degrading to their character, and hurtful to their health and constitutions.

In seeking for members, be guided by the thought and intention: Can we be a benefit to them? not what benefit it would be to us to have them closely united with us. It seems to me that your standing and progress does not depend upon the number that you may gather together, nor on the books you may read, nor on the cosmic theories you may discuss, but upon the amount of *real* work you do, upon the amount of suffering you relieve, and love and help to the unfortunate you give forth.

You know not but God, the Almighty Father, sends you trials that are opportunities to develop your latent goodness. Be faithful in the few things and surely you will become rulers over many. Try to be perfect even as your Father in Heaven is perfect. Selfishness is the great enemy each one must fight; watch and you will find it almost omnipresent; look into your hearts and answer truly, what have I ever done that is perfectly unselfish? How few can stand before their soul and affirm to a single act untinged by self. I believe the human soul is not born on earth until a perfectly unselfish act is done, and the soul's after-growth depends entirely upon the love and gratitude of other souls. This is its natural food, and it cannot develop without it. Those that are wrapped up in self may become great on the physical plane, but their higher self is small, and starved for true love.

OUR BOOK TABLE.

What I Believe. By Count Leon Tolstoi. New York: William S. Gottsberger, Publisher, 11 Murray St. 1886.

We have taken great pleasure in reading Count Tolstoi's "What I Believe."

Many of the ethical and practical truths which are expounded in this little volume are those which our Brotherhood holds. The great value of the book, however, lies in his clear analysis of the meaning of Christ's words, and all the world should be grateful to him that he has torn from them the false and useless renderings usually given. We append his summary of Christ's five commandments.

The doctrine inculcated by Tolstoi in this book is the doctrine of *non-resistance to evil*, and he enforces his argument with great vigor. As the book progresses one feels that the tendency of it is materialistic. Little stress is laid on immortality, and no place is given to insight and soul-progress as we usually understand them.

The whole book is sane and healthy, and such literature as this serves as a balance wheel to those who have found "things spiritual" too difficult for them.

For the life of Count Tolstoi we refer our readers to an article about him in the *Century* of June, 1887, and to the introductions to his various works.

"These five commandments of Christ do indeed give peace to men. The tendency of all the five commandments is to procure peace among men. Let men but believe in the doctrine of Christ, and obey it, and there will be peace on earth; not the peace established by man, which is fleeting and transitory, but general, inviolable, eternal peace."

The first commandment says: Be at peace with all men, nor consider any man as worthless or foolish (Matt. v., 22). If peace be destroyed, use thy utmost endeavors to re-establish it. The service of God is the annihilation of all enmity (Matt. v., 23, 24). Let the least disagreement be followed by immediate reconciliation, lest thou swerve from the true life. This commandment includes all includes

all itself. But Christ foresees the temptations of the world which destroy peace among men, and gives a second commandment against the seductions of sexual relations, which are destructive of peace: Do not consider carnal beauty to lust after it; avoid the temptation (28-30); let each man have one wife, and each woman one husband; and let them never leave each other under any pretext whatsoever (32). Another temptation is the taking of oaths, for it leads men into sin. Know, therefore, that to do so is to sin, and consequently never make any vow (34, 35). The third temptation is to vengeance, which is called human justice; never take vengeance on any man; nor seek to excuse thyself by saying thou hast received injury at the hands of another; bear the wrong done thee, and return not evil for evil (38-42). The fourth temptation arises from the distinction made between nations, the enmity between races and states. Know that all men are brethren, and sons of the same God, and never destroy peace in the name of national interests (43-48). Let men leave but one of these commandments unfulfilled, and peace will be destroyed. Let men fulfil all these commandments, and the kingdom of peace will be established on earth. These commandments exclude all evil from the relationships of men.

The fulfilment of Christ's commandments will make the lives of men such as each human heart seeks and longs for. All men will be brethren; each will be at peace with the other, and each will be free to enjoy all the blessings of this world during the term of life allotted to him by God. Men will turn their "swords into ploughshares, and their spears into pruning hooks." And on earth will be established the kingdom of God; the kingdom of peace that was promised by the prophets, which drew nearer with John the Baptist, and which Christ announced in the words of Isaiah: The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.

The simple and clear commandments of peace given by Christ, by which all causes of dissension are foreseen and turned aside, reveal the Kingdom of God on earth to men. Thus Christ is truly the Messiah."

In *Re-incarnation, a Study of Forgotten Truth*, we find a book containing many interesting studies on a profound subject. In the introduction the author asserts that the doctrine of Re-incarnation has always prevailed in the old religions, but decides that he shall treat the subject from a Western standpoint. He divides his book into fifteen sections, each headed by short and appropriate selections from well-known writers, and ends by an appendix containing lists of books and articles bearing on the subject in Latin, German, French and English, together with translations into English and references to current fiction and periodicals. Thus the first glance shows that the book is an arsenal of facts, and well-arranged facts, too. We do not see how this earnest attempt to put a great subject into shape for ordinary readers can but be respected. Throughout the book we often find stress laid on the facts of *Incarnation*, preceding and sometimes mingled with the views on *Re-incarnation*. But this is natural, for the latter rests on the former, and either of them implies that the soul comes to the body and is the most important factor in its existence.

One author says:

P. 32. "The main trend of our natures is still often distracted into old forgotten ways."

P. 35. "This idea meets better than any other the principles that punishment for sins cannot continue longer than the sin continues, and that the everlasting mercy of the Supreme will provide some final release for His erring children."

P. 47. "We conclude, therefore, that re-incarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life. The fullness of its meaning is majestic beyond appreciation, for it shows that every soul, from the lowest animal to the highest archangel, belongs to the infinite family of God, and is eternal in its conscious essence, perishing only in its tem-

porary disguises; that every act of every creature is followed by infallible reactions which constitute a perfect law of retribution, and that these souls are intricately interlaced with mutual relationships. The bewildering maze thus becomes a divine harmony. No individual stands alone, but trails with him the unfinished sequels of an ancestral career, and is so bound up with his race that each is responsible for all and all for each. No one can be wholly saved until all are redeemed. Every suffering we endure, apparently for faults not our own, assumes a holy light and a sublime dignity. This thought removes the littleness of petty selfish affairs, and confirms in us the vastest hopes for mankind."

The objections to Re-incarnation are well met, and in the different sections are given, each in their proper place, the views of the greatest philosophers and poets of the race. The subject is so great that the author cannot claim to have exhausted it, but we thank him for what he has done, and recommend the book to those of our readers who are interested in the subject.

[*Re-incarnation, a Study of Forgotten Truth*, 350 pp. Houghton, Mifflin & Co., Boston and New York, 1888.]

We call the attention of our readers to a remarkable article entitled *Theo-Sophia*, appearing in the April and May numbers of *The Esoteric*. The writer is hidden under the nom-de-plume of "Nemo." he however says of himself:

"I am naught, and my attainments are less than naught, but I have been permitted, as the out-come and fruition of a peculiar experience, to enter the school of the Spirit, and the words I write are not my own, but from those high, sacred, and ineffable teachings, which are of the *Central Life*, falling from the lips of the *Twice-born*."

Many of the ideas in this article have been taught by the OCCULT WORD from the beginning, and the Rochester Brotherhood is in full sympathy with expressions like these:

"Every man owes, to the mankind of which he is a member, the obligation to serve in it and for it, according to the measure of his best ability."

"The Orient is dead. The primitive force that exerted itself for eons there, has left its chambers. The life that once thrilled and energized in the Himalaya, now throbs and pulsates where the waves of the Pacific beat upon the coast range of America! Westward the course of psychic empire takes its way!"

"No man can become wise in the divine science by seeking to become an adept. He must fix his mind first of all, wholly on the people's good, and master the law of the uplift of the people."

"The man who would become wise in the divine science 'must go down to Jerusalem' and be nailed to his cross. He must seek to save the 'lost.' He must enter into the lowest state of the people. He must become identified with the spirit of the masses, and imbued with the sympathy of our common humanity."

"The way of all true evolution is from God, through the general body of the race. If a man in the Altruistic Spirit of Fraternity will thus serve mankind, the path of advance opens in him by means of a gradual transformation of his structure and faculties."

The Destiny of Man, as Unfolded by Theosophy, is a pamphlet lately issued by Dr. J. D. Buck, of Cincinnati, Ohio. He has hitherto written several pamphlets, among others "The Nature and Aim of Theosophy" and "Christos" are familiar to many of our readers. The destiny of man is a question of vital concern to all of us. The following quotation sheds a flood of light upon it:

"What hinders man from climbing up the mount of transfiguration, from height to height of glory, towards God-likeness? What, indeed, but his selfishness and pride, his lust and ambition, the things of sense and time that anchor the soul to the animal plane, shutting out the light of the stars and the glory of paradise?"

INZIZ AND HIS PUPIL.

The following talk between Inziz and his pupil is worthy of deep and careful consideration. In it can be found many profound spiritual truths, and, taken as a whole, it forms a method of healing free from the objection that has been so strongly and rightfully urged against systems that sell THE CHRIST for thirty or more pieces of silver. It matters not who Inziz is; let the wisdom, purity and sweetness of his teachings be the fruit by which to judge him.

Pupil. What shall I call the element that surrounds the Earth and from which we draw our vitality? The Universal Spirit?

Inziz. Perhaps.

P. But I have been told that I must not ask help of the Spirit of anything. I should prefer to say it is the Vital Sea.

I. This would mean an element.

P. That is what I wish to call upon. Is not this sea the aura of the Earth, upon which it lives and breathes? and is not this aura created by her forbearance with her disobedient children?

I. No doubt of it.

P. But is this earth a living, breathing being?

I. No doubt of it.

P. Is it not a globe as it appears to be by our relative knowledge?

I. Yes, this globe is the material form of the Earth Spirit.

P. What is the spirit within?

I. Heat, fire. (Which is the only element that man has not succeeded in adulterating.) Its heart is fire.

P. It is so with man, whose heart is fire also, and the veins of his body register 98°. Then may we not make use of the Universal Earth Aura?

I. Yes, being the physical vitality belonging to our mother earth it is our heritage, and we may reach up and take it like the trees and flowers.

P. Do the trees and flowers fear?

I. No, they act in accordance with their primitive nature and open their hearts wide and receive.

P. How can we reach the Spiritual?

I. We must arise to the Spiritual. We cannot bring the Spiritual here. This is the sphere of creation. God does not create. He endows when we rise into the Spiritual sphere to be endowed. We exist. God does not exist. HE IS.

P. Then we must not ask for spiritual gifts?

I. No, we must earn, then deserve, then arise and be baptised.

P. How can we earn?

I. First become just, then merciful, then full of pity, then full of Love, which is the endowment of God. And as the Earth raises up her favorites by the voices of many, so the gratitude of many raises us into the presence of the FATHER.

P. But I wish to heal the physically sick. How can I do this?

I. Do you wish to take the sufferings of the world upon yourself?

P. If possible—yes. I wish to heal their bodies. Do their bodies exist?

I. Yes, they exist, because they have been created. But they are not, because they pass away to-morrow.

P. But there must be a purpose in their existence, and I should like to make them a perfect existence.

I. Then you would like to heal their diseases and make them comfortable?

P. Yes, but is not disease sin?

I. It is imperfection and disobedience surely.

P. Disobedience to what?

I. To its own highest idea of Truth.

P. But of what does the sin consist?

I. Think a moment; can you not answer the question? To me it is *Injustice*.

P. Yes, assuredly so.

I. Then the thought that arises in my soul must be the true thought for the natural man. To return to his Eden, through love to all mankind.

P. Is there not a saying, "that as in Adam all men have died, so in Christ are all made alive," Christ representing Love.

I. Yes.

P. Then may I not rely on this promise and in a little way help to make alive?

I. If you have faith in the promise. Then know that your hands are magnets, one electric and the other magnetic, so called.

P. Where are electricity and magnetism?

I. In the sphere that exists are the crude electricity and magnetism necessary for our existing uses. You may call this sphere the *Vital Sea*, a term that was pleasant to you in the beginning.

When you come into the presence of one that is ill, extend your hands, open your heart and demand with a strong will, if at all "consistent," just what the case requires, and receive, as the flower receives its life, its form, its fragrance and its beauty.

P. But perhaps it will not come when I ask.

I. Did not Christ say, "Oh, ye of little faith?" Believe and fear not. This is to enter into your closet, and nothing is impossible to a determined will. Practice makes perfect. Let Faith, Hope and Charity be your Trinity, Perseverance your watchword and the desire of your heart will be your own.

P. But this is Science, so called.

I. Yes.

P. Then what is Religion?

I. A thing to live.

P. We all live when healed.

I. Yes.

P. Then I see that I may heal. Then Religion will become natural.

I. Yes, and your example will sow the seeds, and you will become a Saviour indeed.

The Life of Jehovah. A new book, by Dr. F. Hartmann, entitled "The Life of Jehovah, The Prophet of Nazareth," is about to be published by the Occult Publishing Co., 120 Tremont St., Boston, Mass. The book is an occult study, regarding the nature of the true Christ, and an investigation in regard to the historical Jesus. It is a key to the Bible, dispelling the mists, that for many centuries have been hiding the face of the true Redeemer from the sight of humanity. It is a book full of practical instructions, showing the way which each man has to go if he desires to find the true Christ within his own self.

THE GENIUS OF AMERICANISM.

Two currents of thought are agitating minds in connection with the industrial problem, now the center of study and interest to thousands. One, the probable or asserted beneficence of communistic methods, the other an exaggerated form of individualism, an abrogation of organized authority or government.

The overwhelming demand of the hour is a harmonization of the now conflicting interests of capitalistic forces and the worker, the exploiter of labor, and the producer of wealth.

The genius of Americanism carried to ultimation, applied to our systems of domestic economy, our finance, exchange and commerce, would untangle the complex difficulties. Both individualism and collectivism are comprehended in the germinal impulse of our national life.

Protection to the ego, assertion of its supreme value and dignity and inherent rights on the one hand, mutuality the law of association, involved in and provided for in both our charter of human rights, the Declaration of Independence, and the Constitution of the United States.

The original tendency of the colonies was to individuality. Reaction from too much government gave an extreme tendency to autonomy. But it was soon discovered that a collective life of all the members was as necessary to the people of the separate commonwealths, as that of local independence and self-government. This is the inherent principle of all life in human form. Individualism and collectivism are both indispensable to the development and welfare of personality, of the soul.

If any one possess wisdom it can in no way or manner be better directed and of more service to the possessor and to the people, than in helpful seeking to elucidate economic principles of equity, and to establish systems that will apply these principles to the whole social structure.

The individual needs, first, subsistence, a permanent source of obtaining the actual necessities of life, a training to do well some kind of productive labor. Second, opportunity for learning, reading, thinking, culture, *i. e.*, *some leisure*—alternation from productive activity—Man cannot be made a toiling machine and *become* a living growing soul. The chief end of mortal life ought to be to subordinate the needs and limit the activities of the outward man and nature to minimum, that the needs and activities of the inward man may attain to maximum.

The prerogatives and equitable claims of the individual and society, or the collective body, do not in their normal sphere of action conflict. It is the disorder and misplacement of their operation that causes friction. In the household, if each person is left entirely free by all other persons to enjoy such separateness of personal contact as their organization and state of growth requires, subject to no interference, dictation or attempt to control by another,—each ego enjoys the sphere of individualism needful to concentrate one's own forces of mind and will, of introspection and reflection, of projection or of repose.

Freedom of thought and of utterance are the prerogative of every soul. If every ego respects these needs and rights in every other, there can be no conflict. But, association is also necessary to the development of the intellectual and emotional nature of all, and

the beneficent sympathetic outgoing, the love that gives while it impoverisheth not is equally necessary to the perfection of personality.

In the larger home, the family of families which is the commonwealth, the same principle of individualism and collectivism must co-operate, and when they are applied correctly to every department of economics they will secure equity, harmony, and the equal rights of all.

Society does not need rulers, but wise statesmanship. The people cannot be *governed* into intelligence, wisdom or happiness. Equity will never result from partisan politics. The people need education in principles of justice, and how these can be applied to economic systems,—not the fusilading of political campaigns.

May there be a Conference of the Brotherhood, and of many groups of fraternally associated people. But as a mother would plead for the life of her darling, as she would implore that conditions may be abolished that bring innocent daughters oftentimes to the alternative of starvation or shame, as the anxious father would plead for some assurance that promising sons and cherished daughters might be shielded from destitution, hardship, or numbing despair, I beg that such assemblies shall use the precious hours to discuss practical needs, and practical measures for the adjustment of our economic forces to the standard of equity.

There is plenty for all in this land, abundance of resources. Every person, man, woman and child might and ought to be supplied with all material needs, and all opportunities for mental and spiritual advancement. Why do we have paupers and tramps? Why do we have an army of hundreds of thousands of child laborers, who ought to be in training physically and mentally for their own development instead of bearing the burdens and languishing under the depression of workers in shops and factories?

Why do we have thousands of women dragging out wretched lives in dismal attics, working from twelve to sixteen hours a day for a pittance, and supplied but meagrely with food? Why do we have another army of outcast women whose history is enough to make angels weep? These are the questions that call for an answer from every soul who desires to be anointed with *Divine Wisdom*. If there is not a Theo-Sophia adequate to help the children of earth to solve these problems of mortal existence, it avails little that we talk,—that we hold intellectual feastings, or set up exalted religious experiences.

America is the magnificent opportunity of the planet. It should become what is not yet true, the “*light of the world*.” It is rapidly extinguishing the hope it has kindled in the hearts of downtrodden millions under old world repressive systems. The genius of *service* is the highest religion, the best Occult Word, the hidden leaven of Americanism, that will if treasured and nourished make institutions divine in their application in human welfare. LUCINDA B. CHANDLER.

There have been quite a number of lists sent in for sample copies of the *OCCULT WORD* by our friends; we thank them for their interest. The papers were duly forwarded. If by chance any failed to reach their destination we will remain gladly.

We wish every one to have our paper who is interested in bettering the condition of humanity, whether they can pay the subscription price or not. Their good wishes will fully compensate us.

POSITIVE AND NEGATIVE.**A Little Lesson in Christian Science.**

BY DR. WM. H. HOLCOMBE.

When man, the man-woman, is created in the image and likeness of God, he has dominion over all things in himself and in nature. He is positive to everything below him, and is himself negative to all superior influences which flow in from the divine life. Such is the order of heaven, and it involves the ideal perfection of the race.

We can readily understand how the brain of man is positive to his hand, or his foot, or his tongue, which are all in negative conditions, subservient and obedient to his thought and his will. In our normal states, the brain is equally positive to the heart, the lungs, the stomach, the liver, and every organ of the body. All the forms and functions of these parts are but material correspondences to the thought or the understanding, and to the will or the affections of the man. His physical life is the product of his spiritual life, and the perfect image and reflection of it. “As a man thinketh in his heart, so is he,” is true, not only of moral and intellectual states but of the material organism, which is the containant, or containing vessel, of them all.

Evil desires and their corresponding falsities of thought have brought disorder into the human system, which was designed to be the temple of God. Order has been reversed. That which was negative has become positive. The sensual predominates over the moral faculty. The intellectual lords it over the love principle, as man has basely lorded it over woman. The lower appetites reign where they should serve. “Whose God is their belly,” says St. Paul. The brain is the slave of the stomach.

What is true of the connections of the indwelling soul with the body is equally true of the connections of the composite soul of the race with its environment called nature. The god-like man, or the man created in the image and likeness of God, is positive to nature, and all nature is negative to him. “Let them have dominion,” said the Lord, “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.” So long as that positive attitude toward inferior things was held by man, there were no physical disorders, no floods, storms, accidents, or fires, no diseases or germs or causes of disease. These things were not created by God: they were not created by nature. They were not self-originating. They are the products of evil desire and false thought. The sure, perfect and radical cure of all these things is only to be found in a return to good affections and right thinking. Good affection is the divine love flowing into our hearts. Right thinking is the divine truth flowing into our minds. All is of God.

Our Lord teaches very plainly the relations of positive and negative, and the power of faith or truth over all lower forms, in Luke xvii, 5-9:

“And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

But which of you, having a servant plowing or feeding cattle, shall say unto him by and by, when he is come from the field: Go and sit down to meat?

And will not rather say unto him: Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things which were commanded him? I trow not.

So likewise ye, when he shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

When we abandon our own apparent life and become obedient and subservient to the will of God, we stand in a negative relation to the divine being, which enables us to receive new life from him, and become positive and dominant in relation to all below us and outside of us. Negative in relation to God, we become positive to all things over which he has given us dominion. Then, if we have a particle of faith we may say to the sycamore tree, or to any mental, moral or physical trouble which annoys us. Be thou plucked up by the roots and cast entirely away.

The sycamore tree is false thinking: the root of it is false living. They are plucked up and cast away; they are eradicated and vanish forever, by the spoken word of divine truth, for genuine faith is divine truth in activity.

The divine truth which performs these miracles may be thus formulated:

God is all in all—the only life, the only power. We are his negatives. He is the Master: at our best we are unprofitable servants. It is our duty to know and obey him. Thus we manifest him in our lives. Then we become positive, through him, over all things beneath us. We are the masters; they are the servants. Then the works which he did, we shall do also. Then shall we speak into oblivion all the sins and sufferings, the calamities and diseases which embitter our lives. Then shall we truly know the Lord, who forgiveth all our sins and healeth all our diseases, who redeemeth our life from destruction, and who crowneth us with loving kindness and tender mercies.—*N. C. Independent, of Chicago, Ill.*

JAPAN LETTER.

THE COLLEGE FUTSUKYOCO, UNDER THE
HONGANJI KIOTO CITY, Feb. 14, '88.

My Dearest Co-Worker and Co-Religionist:

It was with great pleasure that I received your kind letter of favorable reply and the newspaper called the "OCCULT WORD" that you so kindly forwarded me, as well as the certificate and explanations of the Rochester Brotherhood.

Your kind letter reached me on the 5th of the month, and I have translated it and printed it in our temperance magazine, published the 10th of every month. It has been read and welcomed with a great deal of interest by our members, especially the sisters of the Buddhist Temperance Association. Moreover, I am going to translate and publish your worthy articles in the OCCULT WORD, namely: "The Power of Love," "Earnest Words to Business People," and the others. Indeed, I was very much occupied with them.

I believe you will excuse my not having answered at once, and I dare say many of our sisters will write to you and desire to be enrolled among our Rochester Brotherhood's members and co-workers in the future. I am indeed happy to take this good opportunity to acknowledge the brotherhood

which exists between us, and to assure you, my sister, of my earnest and sincere good will in your efforts after the beautiful truth of Love, by which earthly sorrow will be healed.

I am truly a co-worker and member of the Rochester Brotherhood, and with all my heart I will love my sisters and brothers. I, the follower of the pure religion, am in great hope to see my dear sisters in Rochester, and to talk with them or ask questions. But I regret to say that for more than a year and a half I have to remain in my native land. However, time flies, and so do our lives. When the limited time passes and I can be landed on the opposite shore across the Pacific ocean, how great our delight will be! All my future, happy life is the gift of your love. This is a good chance to thank you for your kindness and I pray you may be blessed forever.

I think that in the West many of the people have slightly misunderstood the relation between Buddha and Christ, and it is our duty and work that we ought to do, to have the interests of our pure religion at heart, and work to bring it into the respect of foreigners. In particular, the practice of our beautiful doctrine must widely be propagated among our friends and those who are within our reach. At present, we are earnestly trying to remove some of the misconceptions generally held regarding the doctrine of Buddha, and we are ready to answer the questions on Buddhism and to any earnest Christian we will give the answers with as much detail as possible. Please put in your paper our design and wishes just mentioned. But I cannot write very well in English.

I have many good friends to whom I hope to give your paper by your name, philanthropist.

The sisters in the Buddhist Temperance Association are working very earnestly and bravely for the purpose of temperance or prohibition, although they were not educated by the English language. We would respect you as a great patron of our temperance association, and may we ask if you will write a short article on the abstinence from alcoholic drinks, which will be included in our magazine. We, the members of the Buddhist Temperance Association, believe you will be so kind as to consent favorably with our wish.

Let us boldly say without fear that,—among all the holy men, the holy Buddha is the best; among all the laws, the law of Buddha is the best; among all those who save the world, the Buddhist assembly is the best.

My earnest sister in Rochester, please remember: *Not to commit any sin, to do good, to purify one's own thought*, this is the teaching of Buddha.

I am,

Yours fraternally,

TAKAKS Z. SAWAI.

EXTRACTS FROM LETTERS.

My Dear Mrs. Cables:

Your esteemed letter is at hand, and I hasten to reply so that my letter may catch the next steamer and not keep you waiting for an answer two weeks longer. I trust that I am not so far away that you will fail entirely to follow me in your mind, for I am interested in your work and in the welfare of the Rochester Brotherhood, which I think is founded upon a firm and enduring basis. A

pure fraternal love, it seems to me, should be all powerful, and you seem to know fully its strength and efficacy. Ever since I have known of you I have been impressed with the purity and unselfishness of your life, and the earnestness and nobility of your efforts to unite humanity in a bond of true brotherhood. I hope, therefore, that I am not so far away that you cannot avail yourself of the little encouragement that my interest in you and yours may afford you. I know that it often strengthens us to know that we have the good will of those around us, and the greater the number of those who approve of our actions the stronger our support becomes. I know you have a large number of warm personal friends who most earnestly desire to advance your interests and who are solicitous for your happiness and spiritual welfare, but I trust that you will give me a place among them and accept my best wishes for what they are worth. I am very glad to be able to say that I am not alone here. My wife and family are with me and we have quite a comfortable and American-like home, although the houses here are entirely different from those in America, and the servants are Malays who speak nothing but Spanish and Tagalac. My wife, one of the best women that ever lived, is a good Theosophist—much better than I—and lives as perfect a life as one can live in this world of trial and temptation. Our own children are a little boy of 8, a little girl of 3, and an infant of two weeks old. My wife has a daughter 18 years old who is with us and whom I consider as my own. Thus, you see we have quite a little family, and as we have five servants we do not get lonely. There are eight or ten Americans, forty or fifty Englishmen, and perhaps fifty Germans here, but I have not yet met a Theosophist among them. They seem to be thoroughly tied up with the world and to have no ideas beyond money-getting and amusement. I think we would be quite contented if we had a few Theosophical friends who would drop in and spend an evening with us occasionally, but we try to make the best of our surroundings and get on very nicely.

There seems to be a strange fatality following the Theosophical movement in its public aspect, and that an occult influence promptly appears to crush out every new branch that is formed or nullify its power for good. From the date of the organization of the first society in New York up to the time I left the United States in November last, the history of the American branches, as far as I knew, had been of failure. Every branch began with the brightest prospects of an increase in power and membership, and everything looked promising for a time but ultimately all, I think, either disbanded entirely or became inactive through the indifference of the membership. Perhaps my conclusion is wrong—I hope it is for I would like nothing better than to see one or more branches of a *true* Theosophical society in every city and town in the United States. The avowed purposes of the organization are all that any seeker after the truth could desire, and it would seem that growth of membership and power of doing good would certainly follow if these purposes were faithfully pursued, but I know of no really prosperous and growing branch in the United States, although the first one was established over twelve years ago. Why is it thus? Can it be true that the evil spiritual forces combine against all organized effort to spread the truth and make mankind better and purer;

that while an individual may be able to elevate himself spiritually with comparatively little opposition a combination of several individuals for the purpose of purifying themselves and others, arouses an opposing force that cannot be successfully met without a perfect combination and a complete guarding of all weak points? It may be so—your own observations will undoubtedly convince you of the truth or falsity of the hypothesis. It has often seemed to me that herein was a solution of the trouble with the Theosophical branches, but I hope that the Rochester Brotherhood will be such, a perfect organization and present such an impregnable front to the enemy that it will be the one shining exception to the rule.

I am sure I would be pleased to write something for the OCCULT WORD every month, if I could always feel like writing just at the proper time. During my long experience in daily journalism I acquired the habit of writing at all times whether I felt like it or not, but there is a vast difference between writing for a salary and writing for the sole purpose of benefiting some one spiritually. There is little or no soul in the former work while the latter should be *all* soul. Whenever I feel that I can write something that will be more than mere words and that will carry with it some good to some one I will be very happy to send it to you; but if you should not receive something *every* month you may conclude that the spirit hasn't moved yet.

* * * * *

Now I offer you a little commentary on the septenary. Seven is the number of Charity, which is the crowning of the spiritual edifice of which the columns are

Charity	7
Faith 5.	6. Hope.
Justice 3.	4. Temperance.
Force 1.	2. Prudence.

Thus faith rests on justice; hope on temperance, and temperance on prudence, and they all serve as a double base for charity. This is but the great door to the interior temple. In the Sanctuary we find another septenary, which is of the gifts of the spirit, in which science and intelligence replace faith and hope.

Charity then is transformed into Piety, the most divine and the most perfect of the celestial gifts, but also the least known; the world continuing to give the name of piety to that cultivation of material things which degenerates so easily into fanaticism. For to most people a pious person is one who lives to put himself in public positions; one who cultivates his nerves and often says his beads; it is not demanded that he is or is not charitable. No one seems to dream that the practice of any cult is profane when accomplished without a true spirit of religion, that is to say, without knowing the things of God and without love for one's neighbor.

Charity, this love which is a grace, expresses the name which is given to Christian inspiration. This love is gracious because it governs. To sum up, Charity is the aim of our efforts, the fruit of our work. Charity is the sister of peace. Charity enriches in giving and is always able to give without exhausting herself or the riches of God or the riches of nature.

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First I should say that in my reading of theosophic works, although I have not read exhaustively, and may have missed what I sought, I have failed to find the warmth and human sympathy that should characterize a

true brotherhood; and often there has been the painful impression as of seeking some other name than that of Christ by which we may be saved; but as soon as we had read the first sentence of the first article of the first number, we said exultantly: Eureka! It is a religion as well as a philosophy. For a little bristling theosophist, the first one I ever met, used to tell me continually: "Theosophy is not a religion nor a philosophy." He was under the impression that those fakirs of India who perform such wonderful acts of self-torture, especially one of those who have held up the hand till the nails have grown through the palm, were most of all to be envied because by such severe discipline they had attained to "occult power." And it is certainly with many others as with him, a hope of distinguishing themselves by the exhibition of powers not possessed by ordinary mortals that attracts them to theosophy. Even the self-deception that such powers are already attained, is a source of great satisfaction to such undeveloped persons. Never anywhere but in your paper have I seen it so clearly set forth that *Love is the true secret of power*. O, how delightful to find a religion: a real religion without creed or superstition, yet with all the divine fervor of the true disciples of the Master! To me, an old worker in the cause of woman's rights, it is a great pleasure to know that a woman is really holding up the beacon whose rays shall yet illuminate every corner of the earth. But how else could it be? Who but woman can teach pure love? For the Xristos is not a man. It is the Word by which we may be saved, and you are nobly teaching that word.

MY DEAR MRS. CABLES:

This afternoon about half-past five, after a hard rain of short duration, there bloomed forth in the re-lit sky a beautiful rainbow, and the nearest I ever saw, the one end of it rising up from the foot of the wooded hill opposite our house "exactly where the child lay," that is, the grave of our little angel's form. I am informed you mean to get us a nice little girl. Very well, I'm not at all surprised. I told Mary several times of a child on the way to our nest from the dreary without, for I often draw breath in the shadow of coming events, but in this, too, we ask you to gently defer to us a trifle; we want to be "servants of God," not choosers of men, therefore do not select for us a charge, but that which first demands attention, be it the elect, whether male or female, one of a day or of months, whether sound or maimed, royal or ignoble, loved or despised—be it ours—ours in its fullest sense, and may heaven help us to do our duty towards it, for "he who taketh not his cross and followeth after me is not worthy of me." This wish may be a sweeping one and may be the cause of much physical suffering or mental anxiety to us, could be the breaking down of either of us if too weak, but we have full faith in Him who ordereth all things well, that wherever Elijah is there shall Light-Wings find him. You now have the trend of the rock; where it crops out protect, before the hammer of the world falls destructively. We write this not to elicit any penned answer; we shall know your response if not immediately, and besides we do not want to draw on your time when others more worthy ought to have you. With you I am wholly concordant in the matter of what our Brotherhood should be (if it is not already), examples of love, patience and virtue, with less of philosophy, more of sincerity.

CHANNA AWAKE!

The Light of Asia.

Then strode he forth into the gloom and cried, "Channa, awake! and bring out Kantaka!"

"What would my Lord?" the charioteer replied—Slow-rising from his place beside the gate—"To ride at night when all the ways are dark?"

"Speak low," Siddartha said, "and bring my horse, For now the hour is come when I should quit This golden prison where my heart lives caged To find the truth; which henceforth I will seek, For all men's sake, until the truth be found."

"Alas! dear Prince," answered the charioteer, "Speak then for nought those wise and holy men Who cast the stars and bade us wait the time When King Suddhodana's great son should rule Realms upon realms, and be a Lord of lords? Wilt thou ride hence and let the rich world slip Out of thy grasp, to hold a beggar's bowl? Wilt thou go forth into the friendless waste That hast this Paradise of pleasures here?"

The Prince made answer, "Unto this I came, And not for thrones: the kingdom that I crave Is more than many realms—and all things pass To change and death. Bring me forth Kantaka!"

"Most honoured," spake again the charioteer, "Bethink thee of my Lord thy father's grief! Bethink thee of their woe whose bliss thou art—How shalt thou help them, first undoing them?"

Siddartha answered, "Friend, that love is false Which clings to love for selfish sweets of love; But I, who love these more than joys of mine—Yea, more than joy of theirs—depart to save Them and all flesh, if utmost love avail. Go, bring me Kantaka!"

Then Channa said, "Master, I go!" and forthwith, mournfully, Unto the stall he passed, and from the rack Took down the silver bit and bridle-chains, Breast-cord and curb, and knitted fast the straps, And linked the hooks, and led out Kantaka: Whom tethering to the ring, he combed and dressed, Stroking the snowy coat to silken gloss; Next on the steed he laid the numdah square, Fitted the saddle-cloth across, and set The saddle fair, drew tight the jeweled girths, Buckled the breech-bands and the martingale, And made fall both the stirrups of worked gold. Then over all he cast a golden net, With tassels of seed-pearl and silken strings, And led the great horse to the palace door, Where stood the Prince; but when he saw his Lord, Right glad he waxed and joyously he neighed, Spreading his scarlet nostrils; and the books Write, "Surely all had heard Kantaka's neigh, And that strong trampling of his iron heels, Save that the Devas laid their unseen wings Over their ears and kept the sleepers deaf."

Fondly Siddartha drew the proud head down, Patted the shining neck, and said, "Be still, White Kantaka! be still, and bear me now The farthest journey ever rider rode; For this night take I horse to find the truth, And where my quest will end yet know I not, Save that it shall not end until I find.

Therefore to-night, good steed, be fierce and bold! Let nothing stay thee, though a thousand blades Deny the road! let neither wall nor moat Forbid our flight! Look! if I touch thy flank, And cry, 'On, Kantaka!' let whirlwinds lag Behind thy course! Be fire and air, my horse! To stead thy Lord, so shalt thou share with him The greatness of this deed which helps the world; For therefore ride I, not for men alone, But for all things which, speechless, share our pain And have no hope, nor wit to ask for hope. Now, therefore, bear thy master valorously!"