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# OCCULTISM

## THE KEY OF NATURE.

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No. 1.

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CONFUCIUS was asked "If there was one word that would serve as a rule for practice for all one's life." THE MASTER said, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

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### Its Object.

"OCCULTISM" comes not to quarrel nor to argue with any one, or even to persuade. Occultism, being the "key of nature," is not sectarian or partisan; neither has it a doctrine nor a policy to offer. It has no opinions, theories, or ideas. It asks not your money or your allegiance in any form. It is given to you "without money and without price," with the single and sincere hope that it may attract your attention and receive your careful consideration, remembering that to understand spiritual things the reader must be spiritual, *i. e.*, get understanding. (Prov. iv. 7.) Occultism comes to point the way to absolute individual freedom, politically, socially, and spiritually. It will show to those who have understanding and teach those who have not, that wherever spiritual knowledge manifests, in that man, slavery in any form, either of mind or body, cannot exist. No man will remain in sectarian, social, or political bondage whose interior sight has awakened, for he will then see the previously invisible chains\* forged by ignorance, and will strike them off. With intellectuality, without spirituality, goes social and sectarian slavery always, often assumed for a purpose. Occultism will show, to those who can understand it, that crime, disease, and sorrow are but the result of ignorance, born of the dim past. So long as man follows the leadership of man will he be misled and remain in ignorance; when he casts everything from him, breaking all selfish ties and follows God, then will he be free.

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### Our Title.

THE scientist takes us, with minute detail, to the border-land of the visible, but beyond this he cannot pass. His intellect, his education, experience, and investigation avail him nothing, when seeking to pass further. Where the work of the scientist ends, that of the occultist continues, and he only can penetrate beyond the veil, for what is visible and tangible to occultists is not seen or felt by the scientist, and that is where the difficulty arises for the ordinary seeker when man undertakes to investigate hidden nature. Although there is almost no limit to the knowledge in the occult, there is a barrier that prevents him from giving that knowledge in its fulness to material people. With all his power, he cannot put inexpressible facts into a language whose sole purpose is to convey external ideas. Nature furnishes a symbolical language on the occult side of life; the understanding of this language is true occultism, to acquire which is the task before the student. This language is the knowledge of self, but with a knowledge of self comes a knowledge of all things, including "our title," "for the invisible things from the creation of the world are clearly seen." (Rom. i. 20.) Occultism is a knowledge of spiritual and natural man, and the seen and unseen realms, the world of reality which is invisible to material eyes and not tangible to physical senses; hence, while real and visible to the occultist, the scientist, not being able to see or feel, doubts its existence. In fact, it has no existence to him. The life of the occultist is consecrated to his fellow-man, hence, "In much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow." (Eccl. i. 18.) This sorrow comes from the fact that the occultist, clearly discerning the cause of crime and suffering, realizes the immensity of the task of removing ignorance, the cause of all crime, suffering, and

\* Here lies the difficulty in explaining divine truths. When I say "invisible," I mean to material eyes; they are clearly visible to spiritual eyes. An explanation of this condition will be found elsewhere in this issue. I will add that where the living Christ manifests, there the absurdity of science investigating what does not exist to a scientific man is plainly seen. A minister possessing spirituality would not sell it for dollars and cents, and yet spirituality is claimed to be the stock in trade of the church.

sorrow ; and yet the human intellect does not possess the power of forming a language of communication between the two spheres, which, if possible, would prevent all crime by removing ignorance. If this paper was to be read by occultists only, the first word in the title would be sufficient merely to attract his attention ; but the object of our little paper is to reach the *few* who are striving for the higher life, those who are "seeking," "asking," and "knocking" for admittance ; hence I have used the English word "nature" in our title, which will be better understood, yet misunderstood by many, for "nature" is dual, and in this case we deal with the invisible, also the real, the lost "substance." There is not a thing on earth, not even a blade of grass, which does not teach an occult lesson. The work of the occultist is the understanding of these, and the pupil may reach it by devotion, and using the keys which we know as humility, patience, love, and will ; ever looking upward with spiritual desire, when nature's door will in time be opened and occultism and our title become clear to him. Whenever a reader fully understands our title, he will have little need for anything an occultist will write. The dictionaries throw but little light on our title, for the reason given above, — lack of spiritual knowledge and lack of language in those who write the definitions, who may or may not understand what they write. "Seek and ye shall find" ; but what ye seek will not be found in sectarianism nor in books, but within your own heart. We can give you but little. All we can hope to do is to hold the light and point the way. Those who would reach the goal must not stop by the wayside, hoping they will be carried there, for it is only by our own will that it is reached.

### The Church's Mythical God.

"The godless seeks for God outside of his own self, and the Christless sectarians seek for a personal Christ in history ; but the man of God and the true Christian know God and Christ within their own soul."  
—*Jacob Boehme.*

By giving the name "God" to the universal will, the creative power of the universe, which is the light and life of all things, the divinity which manifests within the inner temple of man by God's own will, and not the will of any college, by giving to this God of their creation a mythical habitat, by ingeniously cultivating in man credulity, thereby keeping him in ignorance, so that faith, which is pure spiritual knowledge, the reward of a virtuous life, can find no abiding place in him, designing men have been enabled to formulate *creeds* and build churches. By the use of this church power, bigotry and superstition were cultivated in their spiritually blind subjects, thus enabling those designing men to tax from their dupes a limitless revenue in the name of the dead Christ. The church has kept man in mental, social, and spiritual bondage for hundreds of years, from which the living Christ within themselves only can redeem them. To barter one's conscience for a creed is an unnatural step that chains the soul, and closes the door against divine truth. The acceptance of the creed is the first link of the chain that holds man in bondage, for man cannot live up to a creed and "love his fellow-man," for they who accept a creed cannot by any possibility know what *love* is, for the creed is the line which, when passed, brings us into discord and inharmony with nature. Thus was God's first law broken by the church when it formulated a creed, and its members were no longer their "brother's keepers." Selfishness had entered the sanctuary. In the man whose life is absolutely pure will the spirit manifest ; then will his interior sight (soul sight) be awakened, and he will be given the power to interpret the *laws of nature*, to know "right from wrong." Then will he distinctly see as clearly as the noonday sun how that nursery of the human passions, the *church*, has fastened upon mortal man under the guise of being a spiritual adviser ; and how it has robbed him of his reason, of his conscience, of the divine light, the living Christ, from the inner temple of his soul, ostensibly in the name of a mythical God, but in truth, to degrade him into subjection to "the church," when he becomes bound by "superstition." All of this "the church" does for the love of *power*, for the "love of *money*," which the good book tells us truly is the "root of all evil."

"No rigid priesthood and no iron creed can hold within their walls that which to feed  
A starving multitude, who ask in vain of formulated gods to ease their pain,  
Unknowing that within each yearning soul is hid the light that each must yet unfold."

November 3, 1890.

—*Jos. M. Wade.*

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“Down with the Secret Orders.”

THE third annual convention of the “New England Christian Association” met in the Park Street Church, Boston, Dec. 17, 1890. The object of the society, as announced by its president, A. J. Conant, of Conn., was, in brief, “to wipe Freemasonry from the face of the earth.” The “Rev” W. F. Davis, of Chelsea, spoke on “Romanism and Freemasonry.” Rev. J. P. Stoddard stated that “the first lodge was instituted in Eden after the committal of sin,” but failed to state where he got his information. It was argued that many who belonged to secret organizations went to the slums, presumably to the bad, and many similar statements were made by other speakers, no doubt earnestly and in good faith, and with the best intention possible. I have quoted the above remarks simply to show to those who possess understanding, that not one of the reverend gentlemen (so called) has the slightest idea of what either “Masonry” or “Romanism” consists of. The members of this convention by their words prove themselves to be materialists, hence only see through material eyes. They see only the exoteric side of Masonry and the Church, the husk as it were, and have not the power to know that there is a kernel within. The foundation of Masonry and the Church is a spiritual condition, invisible to mortal eyes, but visible to those whose spiritual senses have been awakened. If it were possible for one mortal to form a language that would explain a *spiritual* condition to another mortal in a way to make him understand, I would try to enlighten the members of this so-called but misguided Christian Association. However, I will make the effort, and if my language is as plain to them as the alphabet, they will understand the size of the contract they have undertaken.

In the first place there is but *one church* (the Roman Catholic Church) and one so-called secret order, *Masonry* (Free and Accepted Masons). The foundation of these two organizations are one and the same and were laid at the same time, precisely the same material being used in both. The rocks were taken from the same quarry, by the same set of workmen, at the same time and in the same manner. The same square, level, and plummet were used on all the foundation-stones alike, as they are of the same thickness, breadth, and width. The mortar also was mixed at the same time for both, and this came from the same quarry and was burned in the same kiln, and every stone was cemented to the others by this same mortar. This work progressed harmoniously, in brotherly love, until the foundations were completed and the ground level reached. The above is purely a symbolical statement of a spiritual truth, for there never was a quarry, hence there could be no stones cut from it, neither was there any mortar, square, level, nor plummet, hence no foundation was laid, and yet the quarry, the stones, the mortar, square, level, plummet, and workmen were all *one*, and the *one* never was created and can never die.

At this stage of the work and near by was a house and garden, in which lived a watchman and his wife, and in that garden was a tree and the fruit thereof was “forbidden fruit.” Notwithstanding this, the wife of the watchman, whose name was “Eve,” did eat of that fruit, and believing it to be good, she did also persuade her husband, whose name was “Adam,” to eat thereof, which he did and they did “surely die,” *i. e.*, they lost their spiritual condition and became *material* (“the fall”), and ever after they and their posterity were as ignorant of spiritual things as are the members of the “New England Christian Association,” who are dead to a spiritual life, and this is what is meant by “death.” Yet strange as it may seem, there never was a garden named “Eden,” with a tree of “forbidden fruit,” neither was there a woman called Eve, nor a man called Adam, and yet Adam, Eve, the garden, and the fruit were all *one*, and the same one mentioned above. Hence it will be seen (to those who can see), that the foundation of Masonry and the controlling power is purely spiritual, invisible, except to those who can see, and it cannot be explained in language, hence cannot be given by those who possess it, to another. The Church and Masonry have a purely spiritual foundation, which we will call their esoteric side. But that woman Eve gave birth to *materialism*, just when the foundation was laid, and made a split among the builders, hence the two superstructures are material above their foundation, and differ in their architecture, for a confusion of ideas had taken place and their work became visible to mortal eyes, who see only the exoteric side, the illusions, and this is what the New England Christian Association wish to destroy, for they cannot see the foundation, which is as indestructible

as the sun, the real man being invisible except to those who have been spiritually awakened. There are more *pure* Masons outside of the Masonic order than there are in it, for it is not necessary to be a Mason to possess spiritual power, *i. e.*, divine wisdom. The same can be said of the Church. The enmity of the Church against Masonry is caused by jealousy of its *material* strength. They know each other, only Masonry hides its material strength, and this is the "thorn" in the side of the Church. At least ninety per cent of those who become Masons never know what pure Masonry is. For pure Masonry is not a question of intellectuality or of money, for millions cannot buy it, neither can the intellect alone attain it. Electing the Prince of Wales to the head of Masonry did not elevate the Prince of Wales, but rather brought Masonry down to his level. The material side of Masonry, its grips, signs, passwords, and formalities, any one can learn who is respectable. In fact, respectability and intellectuality are a sure pass to Masonry (thus has the order and the true Church been prostituted to material power, and this is the worm that is eating out their vitals). For intellectuality, without spirituality, produces the most dangerous man on earth. He is the gambler in finances, the forger, the defaulter; the hypocrite in the Church and society. The foundation of *Masonry* and the foundation of the *Church* is simple spiritual purity, as manifested in the heart of pure spiritual men, from whom emanates divine wisdom, as pure as water that flows from a living fountain. Such a man cannot be defiled with fame, power, or riches, for what other men desire is to him indeed "filthy lucre."

DORCHESTER, December 22, 1890.

—*Jos. M. Wade.*

### Psychic Ether.

AN occultist possesses supreme power in self-knowledge, in harmony with nature, governed and governing by natural law, being a law unto himself and living within himself. In rare instances only has this condition been attained. It is the growth and development of the real or spiritual man by and through the death of the material, the lower life, as symbolized in the crucifixion. It is the principle of God in man, which is ever present in every human being, hence the occultist has attained a spiritual condition — a condition in which the material body is surrounded by, or enveloped in, an atmosphere of its own, a "psychic ether," an atmosphere drawn from the spirit realm through which soul can communicate with soul, whether in or out of the body. This ether protects the inner or real man from materialism. This condition, which was lost by the "fall of man" as symbolized in the garden of Eden allegory, is the "Substance" which man abandons to chase the "shadow," manifested in material things, as the "love of money," "fame," etc., a condition of selfishness.

The only way to develop this principle, or spirit power, is by living a pure life, courting seclusion figuratively, with patience, and dealing with people according to natural law in meekness and humility, dispensing natural rights by one to the other. This draws about the individual a "soul" atmosphere of electrically charged ether, which is intensified as the years are added to a useful life, guarding the possessor, who has become master of himself. This condition produces the most blissful sensation of peace and power, which the worldly man cannot be made to understand, nor can he penetrate it. Its strength becomes apparent when the purely spiritual man enters the confessional and soothes the minds of those who in trouble seek charity and comfort from him. When the earth-weary, material man seeks his more spiritual brother who meets him calmly, advising peace and forbearance, and even suffering at the hands of his enemies to avoid strife. To the material man this is "advice," but to those with the inner sight awakened, it is the result of the psychic ether, and in this way a good man is enabled to dispense to others the peace of mind that wealth cannot purchase. All of this comes from a spiritual condition impossible to teach to another, and difficult to explain materially, or even to give an illustration, though the mariner seeks to attain it for his ship and crew by throwing oil on the troubled waters, over which the storm rarely passes. The feudal baron sought to protect his castle, himself and his people, by digging a moat around it and filling it with water. Governments seek the same protection by fortifications. All of these are base and but temporary imitations of the psychic ether that envelops and protects those who live a pure Christian life.

In this condition the occultist communes in spirit with the philosophers who have lived in all past ages, which is simply one spirit communing with another whether in or out of the body. He also possesses the power to penetrate the veil of the future and foretell events that are to come, displaying wisdom in advance of the age in which he lives, for self-knowledge is a knowledge of all things, which could not be except through the medium of psychic ether; without it, knowledge is but "science" and chaos. In this state the subject becomes dead to the world's chaotic life, neither fearing its displeasure nor courting its praise, the real, the inner man living but to benefit his race. His life is one of love; he cannot hate, he could not scourge, but has only charity for the weakness of human nature, for he knows that all crime and every form of disease are the result of ignorance, perhaps not of this generation, but of parents or grandparents. This condition of absolute peace and rest is the result of the atmosphere of psychic ether which he has drawn about him and with which he is enveloped, and through which he can hold spirit communication with all that ever existed on this or other planets. For there is no past in the psychic ether, which man cannot command if he so desires; it also confers the power of clairvoyance or clear seeing by which the future is discerned. It is a condition from which only good can come, and we might as well attempt to pollute a living spring of water as to pollute a natural man, a "Christian," an occultist.

This is an atmosphere of light,  
A fountain pure, divine,  
Where our highest inspirations  
In forms of wisdom shine.  
This fountain deep within each breast  
Is waiting for the hour  
That doth call forth development  
The germ of deathless power.  
Christ-like its presence heals the sick,  
Restores the blind to sight,  
Bids e'en the dead to live again  
In radiant forms of light.

October 10, 1890.

It heals the mourner's wounded heart,  
Restores his cherished slain,  
And bids the drooping flower of hope  
To bloom in peace again.  
And when the tempest loudest raves,  
A Christ-like form is seen  
Bareheaded near the place of graves,  
With radiant face serene,  
Saying, "Lo, I am ever with you,  
Ye winds and waves be still,"  
And the elements of earth and air  
Obey the power of will.

### Science.

"Oh, star eyed science! hast thou wandered there  
To waft us home the message of despair?"

— Campbell.

SCIENCE confessedly deals with material things, for without material things there would be no science, hence the one is the direct cause of the other, for whatever *is*, must be studied, must be understood before it can be utilized. The scientist works as a chemist; he analyzes, weighs, and measures; separates and classifies and studies the result. To do this requires education, with diligence, patience, order, and exactness. The better the education and the longer and more varied the experience, the better the scientist is likely to be, as science deals with earth life only. It is different with the man of spiritual knowledge, who, possessing divine wisdom, does not require an education or to study, nor experiment, and who may not be able to write his name or read a line, but in moments of inspiration would see more than a whole scientific society would learn in the lifetime of its members. He in whom "the word" speaketh, possesses knowledge eternal, and to him there is no "unknowable," excepting the great First Cause; while science is at home in the domain of matter only, it is intellect and matter, dealing with matter, hence the failure of scientists whenever they have attempted to investigate spiritual things, which can only be seen or understood by those in whom the interior sight has been awakened. Knowledge is of the spirit and covers all things, while an *education* only teaches us the relative conditions of matter, or things visible to the material eye and tangible to the senses. The man who becomes a scientist confesses by *that act* alone that he does not at the time possess true knowledge, else he would not perpetrate the act. The alchemist, he in whom the divine speaks, knows all things, while the chemist or scientist must have elaborate instruments to analyze even an ounce of dirt. The one knows the *soul* of things, while the other studies the *things* only. If it were possible for a scientist to sense what I have writ-

ten he would never attempt the investigation of "spiritual phenomena," something he cannot by any possibility understand, for it cannot be taught, cannot be analyzed, weighed, or measured. The mind that asks for proof of spiritual things could not accept the proof it asks for, if it were given. It is a question of faith, and faith is absolute spiritual knowledge, not in what *man* may say, but in the *divinity* that speaks in the heart of man. They to whom this power is given know it to a certainty, it is as real as the sunlight. It is unexplainable and "not transferable."

I would not be understood as condemning science or robbing it of its far-reaching sphere of usefulness, but I would take from it the omnipotence its devotees have unjustly assumed and claimed for it, and place it where it properly belongs. The scientist and the rich man both leave their worldly possessions on earth, where they belong, while the alchemist who dwells in the invisible, the real, as well as in visible things, lives a natural life and his work is eternal. His note-book is the divine light within. He requires no memorandum nor written sermons, for in him the principle speaks; in him truth has manifested, and to truth there is no past nor future, all is ever present.

#### Make a Note of It.

THAT in this "year of our Lord" 1891, a number of ministers of the Gospel, of Boston and New York, have formed themselves into a "Psychic Investigation Association," to study what they term "spiritualistic phenomena"; this is an admission by these gentlemen that they are strangers to spiritual things, strangers to the fact that man is a dual being, and that the real man is a spiritual being. The ministers of the church for eighteen hundred years have posed as spiritual advisers, as mortals on whom the mantle of Christ fell, and now we have a frank admission from these gentlemen that they desire to investigate and find out if there is such a thing as a spiritual man, and if their stock in trade is a myth or not. The editor of OCCULTISM would say to these gentlemen, "seek" until ye become spiritual and ye shall surely "find," not only the spirit, which will be far more real than is the body of clay, but ye will also find that your "dead Christ" still lives. Nearly fifty years ago, when but a boy, the writer saw that the truth was not in the interpretation of doctrine by the church; he saw plainly that it was not in the laws of society. The inhumanity begotten of the "love of money" being omnipresent, he turned his back on church and society, and sought truth everywhere, but, possessing material senses only, found it not. It was sought in visible nature only, knowing no other, and never realizing that there was an invisible, which is the divine of nature. This search continued for years, when in some way the writer began investigating. I did not join an "association." I investigated silently, unbiassed, persistently, year after year, my whole soul for twenty-four hours each and every day being bent on finding the still living Christ, the all, the underlying power of all the worlds that are visible to mortal eyes. I am still "seeking" and still "finding," and were I to tell what I have already found, no one would believe it perhaps, and if they believed it, without knowing it, it would avail them nothing. To know it they must grasp it with the soul, as it were, and to do this is a matter of years often before this condition is reached. I will say, in conclusion, that all that was *really* done in Christ's time is being done now, but those who possess this power will not exhibit it to the curious. They care not for what the world can bestow, for the material world can give them nothing: they have passed the stage when man seeks for money, fame, or power, into the higher, which is the stage of silence.

#### Living as Another Girl.

NEW YORK, Dec. 15.—Dr. Hodgson is prepaing for the next issue of the *London Journal of Psychological Research* an exhaustive paper on the case of Mary Vennum, who is a young girl, a real flesh and blood heroine, living to-day with her parents in Rollins County, Kan., and for the present clothed in her right mind. But in her fourteen years she has lived two lives, two separate, individual existences. For almost a year this girl lived and talked and ate as an entirely distinct personality. It cannot be said that she thought she was this other girl into whose individuality her own had been

transferred, for she was that other girl. The Mary Koff whom she became and remained for nearly twelve months had died several years before. Yet where her life had been broken by death, Mary Vennum took it up, continued its interrupted duties, went to live in her old home, and could not be dragged away. She strongly resembled the dead girl, and in pity they let her live in the Koff household, hoping, too, that she would be cured in time, for they thought she was suffering from a disease. Her story finally got abroad, and it has puzzled no end of students of such phenomena. Finally Dr. Hodgson, who is secretary of the English Psychical Society, had his attention called to the girl. He has gone carefully step by step over Mary Vennum's whole life, and not only authenticates all the strange details of this tale of transformation, but has gathered much additional material, which he will weave into his treatise. Mary was subject to cataleptic fits; after one of these she didn't know her parents, and began to talk of things about the Koff house and articles in it that her parents knew nothing about. The Vennum family took the girl to the Koffs, as she was always pleading to be taken home. There she stayed perfectly content. From the moment she first stepped inside the door, she treated all the members of the household as old acquaintances. She understood all their peculiarities as if she had been reared among them. She was perfectly familiar with every piece of furniture and every chair and picture, and seemed in every way happy and contented. Though she had never even visited the place before, she immediately recognized every object that had belonged to the dead girl and called it her own. One day she ran through the house several times as though looking for something, and she afterward said to Mrs. Koff: "Mother, where is Gyp? I want to see him. I am afraid he has not been properly cared for." Gyp had been the favorite pet of Mary Koff, and had been buried eleven years. His name had never been mentioned before Mary, and the Koffs never remember to have spoken of him since their acquaintance with the Vennums. Many other instances of like nature are given by the doctor. Mr. Hodgson claims that he can verify the story with the best of testimony. He regards the affair as a remarkable case of thought transference, and explains it thus: "The girl was suffering from frequent and acute attacks of catalepsy. While in this condition she was visited by Mr. and Mrs. Koff. She reminded them forcibly of their departed daughter, whom she resembled very much. Their daughter had died of the same disorder, and had displayed the same symptoms. What could be more natural then, if thought transference is ever possible without the aid of the senses, than that the intense feelings towards their absent daughter, just aroused, should suppress her personality upon the cataleptic child? and when the communion between the different minds had been once established independent of the senses, what should hinder its continuance for an indefinite period?" — *Philadelphia Record*.

#### Ocult Books.

"Books on true occultism are, on the whole, very useless things, because those who are in the possession of occult knowledge will not require them, while those who have no such knowledge will not understand them; neither will they receive much benefit from such literature, because real, spiritual knowledge must be found within one's own soul: it cannot be learned from books." Thus writes my gifted teacher, Dr. Franz Hartmann, and yet the doctor continues to write occult books, and edit the occult works written by others, which seems like a contradiction. While the statement in its general sense is true, it requires defining and explaining, in justice to the doctor as well as the would-be occult. We know that the germ of divinity is implanted in every human heart, but in the great majority of people this lies absolutely dormant, they being so full of worldly matters, or of themselves, that nothing else exists for them. To this class a book on occultism would be "trash," but there are those in whom this germ has become active; there is then a *void* which they seek to fill. Theology, politics, society, and external nature are tried, but all in vain. It is this class that requires assistance, and the first truthful work on occultism that falls into their hands becomes as a guideboard pointing to spiritual peace. To him who has wandered in darkness and despair is revealed for the first time a glimmer of light,—light purer than any he has previously seen, and the "awakening" commences. All depends upon his spiritual condition at this stage. He may have thirsted so long that he will become intemperate in occult matters and show to us in

one person the intemperate man preaching temperance to others. However this may be, such are the cases where an occult work is of real value, and still while leading it may mislead for a time, for the would-be student may continue in the external world too much, even giving the material author credit for writing the books which prove to him beacon lights, when it is the divine operating through and in him. But all of this seems necessary to ascend the ladder of knowledge, for I see no direct road to the discovery of the "inner light." We must have our troubles and our sorrows, great or small, just as we have made them, to learn in the final discovery that there is no trouble except as we choose to let it exist within ourselves. Occult books in the hands of intellectual persons may be a decided injury, at least for a time. The effect of this is seen in the Theosophical organization, which is composed of a body of educated men trying to grasp spiritual things with the intellect, resulting in a sect unlike all others, but none the less sectarian.

Occultists and occult works teach nothing. They do not organize, hence have no meetings; they silently and often unknown, as teachers, point the way, so that all who desire can find the Divine Master without even dropping a nickel in the contribution-box. The finding of the Divine Master is the realization of absolute, individual liberty; it is the end of all argument, debate, or persuasion, ending in a divine sensation of silence, indescribable in human language. It is very unfortunate that the market has been flooded with a mass of so-called occult and Theosophical literature that the would-be student cannot detect from the true. Only the initiated can detect the intellectual trash which shows ignorance in the selection of materials, as well as in the compilation and presentation, hence the would-be student should consult a teacher before making a selection, and as a rule these are not found in organizations other than commercial, perhaps, certainly none in which the spiritual man is bound even in the slightest degree, not even by the ties of friendship, for those who are not prepared to forsake father, mother, sister, and brother cannot enter the kingdom of heaven. Let it be understood that the breaking of every human tie is the death of selfishness, and the birth of liberty the beginning of true happiness. Of all the occult works published, the Bible stands first and is the foundation of all others, and blessed is he who can interpret its occult meaning. The churches in all ages have been built on the misinterpretation of the Bible, hence no man in whom the living Christ has become manifest would expound a creed. I am not writing of man in his material sense, but of the real man, a knowledge of whom is occultism. One word from the pulpit or in writing often proves a key to an occultist to the whole knowledge possessed by that individual. Thus it will be seen that this knowledge, being absolute, is of God, and not of the intellect.

"KNOW THYSELF. And the Jews marvelled, saying, *How knoweth this man letters, having never learned?*" (St. John vii. 15.) God in his own way creates priests and high priests who work without ceasing and without price, unknown except to each other and to those who "seek" them. God creates expounders of his laws, who are ever ready to give to those who "seek," to open to those who "knock," and it is a law of nature that no one can know those teachers, not even if the seeker and the one sought were brothers in the same house, until one is moved to "seek," to "ask," and to "knock." The reaching of this condition is known as the "soul's awakening." This is the first step toward the knowledge of *self*. The soul moves the outer consciousness to "seek," and this makes it possible to teach the seeker that he is a living being that does not perish. He sees this for the first time, and begins to realize that he could not know a thing until he knew that thing existed. He begins to realize the meaning of the anchor as a symbol. He sees the dawning light that awakens hope, and a desire for a better knowledge of self begins. He has opened the door of life eternal, and for the first time his real, imperishable self (God) begins to act through his material organs, ending in many cases in his initiation as a priest and an expounder of the laws of God. These are the true Masons, initiated by God. They never wear a regalia, never enter a lodge, never say, "I am a Mason"; but without grip, sign, or countersign, they can enter *anywhere* and know what every other man on earth knows, that is worth knowing. They do not only know what other men know, but they know what those men do not know. This knowledge is not of man, but of God acting in and through man. (See St. John vii. 14 to 19 verses.)

**Let Us Reason Together.**

If you have become a member of a church by accepting its *creed*, you will think me an enemy, but I am not. I come as your friend, and if you will reason with me I will point the way out of bondage to the "life everlasting."

If you are a member of a secret order and have lived its degrees in spirit, I will strengthen you. If you have taken the degrees mechanically, *i. e.*, being taught them, I will point the way to spiritual power that will aid you. They who have sought God in external nature will find in occultism what the heart has desired through life, and will welcome one who seeks the good of mankind only, and wars against nothing but ignorance; for are we not told to "search all things, and hold fast that which is good"?

**The Pupil in Occultism**

MAY read books and papers on occultism, but with an unbiassed mind. He must not accept anything, though it may be a truth to the author, until it becomes confirmatory of his own inner convictions. He must accept nothing from his teacher until his inner consciousness tells him it is indeed a divine truth. He must seek to live within himself, even though he resides in a crowded city; for he must know that the world has nothing for him. *All* is within his own heart. He must shake off the church idea of conversion; for a pure life is not the work of an hour, but of a lifetime. It is not a matter of lip allegiance, but of work. (*See Matt. vii. 21.*) "Seek, and ye shall find."

"Whoever will come after me, let him deny himself, and take up his cross daily and follow me." — *Luke ix. 23.*

**The Scientist.**

WHEN the young student in science leaves college to commence life in earnest, before commencing his investigations he would do well to find the real value of an "*opinion*," an "*idea*," and a "*theory*." The editor of OCCULTISM found many years ago that they were but puffs of wind, very disturbing to the human intellect, even more so than all the cyclones and tornadoes combined. If we begin to read a book or an article, and the author advances a theory or offers an opinion, we drop the book at once, no matter what the author's reputation may be. Education is made up of opinions, theories, and ideas, which can only be met by counter opinions and theories, leading to unpleasant and unprofitable argument, settling nothing and reaching nowhere. Man can reach a spiritual condition so that he sees only the truth and knows it. Divine truth is never backed up by argument, those who cannot see it cannot be made to believe it.

"INTUITION" is soul perception, soul sight; *i. e.*, those possessing psychic power see with the soul, which rises superior to the material sight and sense, approaching infallibility.

WE cannot make an inventor by education. If we could, the teacher would be the inventor.

ALL we expect from education is imitation of what is taught. We expect the same of a parrot.

THE price of so-called genius is being a "fool" to many people.

WE can lay before you knowledge, but we cannot furnish "understanding."

**Tell Me**

what thou knowest about the law of  
THINE AND MINE,  
for this is the bone of contention.

**"The Law"**

of compensation is the occult law of nature.

"THAT SETTLES ALL ACCOUNTS."

If I wrong thee, according to natural law, or if I lift thee out of the slough of despair into which thou hast fallen, so shall I meet my punishment or my reward. "The mills of the gods grind slowly but surely," and this is what is meant by the  
"LAW OF COMPENSATION."

**The Real and the Sham.**

WE should never judge any one's appreciation of a gift or kindness rendered by the demonstration they make in return; silent appreciation is the real and more desirable than profuse, hollow thanks. In fact, it is not giving, when we look for return in any form. Those who know how to receive, will know how to show appreciation without wounding the feelings of the modest giver or pandering to dormant vanity.

The true occultist gives and that is all.

**The Ball and the Dive.**

THE ball of the "Four Hundred" is but the dive of squalid poverty and ignorance. The one is adapted to *intellectuality*, while the other is the outcropping of depravity, a condition begotten of wealth and caused by the "love of money." As the chief aim of the church is money and power, it draws kindred spirits to it, and has lost the power to uplift the human race, for God dwells only in the hearts of the meek and lowly.

AND he (Solomon) spake three thousand proverbs; and his songs were a thousand and five. — *1 Kings iv. 32.*

**The Line of Peace.**

DID it ever occur to thee that thou and I could not stand on the same place at the same time? There is a

LINE BETWEEN US

in social life, in business, and physically, over which we cannot step without producing strife. This I call

THE LINE OF PEACE.

It is the division line between thy rights and my rights, and between thy property and my property. When individuals or nations pass this line, war is the result.

THE difference in drivers is the difference of several years in the life of a horse.

THE smell of kerosene is fatal to a good materializing seance.

MOST of our monuments are reminders of our murderous instincts.

YOUNG people value wisdom according to its cost; that most dearly bought is prized the most.

It is impossible to appear *natural* by trying to do so. If we are natural, we could not appear otherwise.

IN our postal system, when not self-sustaining, some are robbed to pay the expenses of others.

WE cannot make a natural injustice just by statute law.

#### Nature's Truths.

I SHALL roam in the valley of freedom,  
Though bloodhounds trample the glen,  
And track the wild deer to the woodland,  
Ere the shadows of night descend.

And true to the lessons of nature,  
I shall watch in each rocky defile,  
And guard from the cruel foe-man  
The truths I have loved since a child.

#### Faith vs. Credulity.

FAITH is the possession of positive knowledge of spiritual things, possible only to spiritual people. To believe what we read of spiritual things or to accept what some "divine" may tell us, without "the knowledge of good and evil," is simply credulity. When this natural law is once understood, it will be seen that it is impossible for any person to "change his faith," for faith is a knowledge of the divinity of absolute spiritual truth; hence no one could give up absolute truth when it was once attained.

Those who experience this divine power are very few, and more rarely are they found within the church organization.

Divinity is no "respector of persons," for it will as readily manifest in the horse thief, the bigamist, or prostitute, as it would in the most "correct" person living; hence we must not reject it on that account, any more than we would the lily because it grows in mud and flourishes in the habitat of reptiles. To secure spiritual power is a question of sinking the *material* self, the worldly I, and preparing the human tenement, so that the still living Christ can manifest in the heart of man; for we cannot be filled with self and divinity at the same time.

It is very safe to say when a public announcement is made, that certain prominent people have "changed their faith," that they never knew what the word "faith" meant. The most intellectual person in the world, unless he is spiritual as well as intellectual, can never know this, as it is purely a spiritual condition, that one must live, as it cannot be taught by one person to another, so that they can comprehend it. The teacher can point the way, but the pupil must travel the way pointed out. If he complies with the laws of nature governing this condition, the eyes of his inner self will gradually open. Then will he know "good from evil," then will the weakness of mortals become visible to him.

Nov. 12, 1890. — *Jos. M. Wade.*

THE attainment of power over self, and wisdom to love our enemies, is the highest possible attainment of man on earth. To love one's enemies is to love all mankind. In doing this one resides in paradise continually.

REV. T DEWITT TALMAGE has shaved off his peculiarly shaped mutton-chop side whiskers, which for many years received a great deal of his personal time and attention. No one can estimate the effect those whiskers have had on his audiences, while their odd shape and fantastic appearance have often been seized upon by the caricaturist.

The looks and actions of an expounder of theology have a good deal to do with his success or failure in the pulpit, which depends entirely upon his popularity, to gain which he must amuse and interest his audience, and yet keep within bounds of what the religious man's idea of Christian decorum should be.

#### Thy Heart Must Learn.

THY heart must learn the littleness of life  
As lived by those who know not its deep snares,  
Whose destination is but as the moth  
That falls into the flame quite unawares.

Thy heart must learn that naught may bring it  
rest,

Nor pleasure, fame nor woman, wine or gold,  
Which drown the soul but in their gloomy depths,  
And make it bear anguish and pain untold.

Thy heart must learn that deep within it burns  
A light of purest and most hallowed flame.

It is thyself, thy highest self, O man;  
Thrice happy he that goes to whence he came!

— *Forester Gordon.*

#### What is Love?

FEW people love, perhaps not one in one thousand. Only those who love know what love is. Those who do not love cannot even imagine what love is. Love is like the sunbeam which shines on the cesspool and the rose alike. Love is as universal as light. It selects nothing, it has no choice; the snake and the humming-bird are alike to love, for God made them all, and God is love, and love is paradise, while they who cannot love live in hell perpetually.

#### Speech of "Sitting Bull."

"WHAT treaty that the whites have kept has the red man broken? Not one. What treaty that the whites ever made with us red men have they kept? Not one. When I was a boy the Sioux owned the world. The sun rose and set in their lands. They sent 10,000 horsemen to battle. Where are the warriors to-day? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his lands or a penny of his money? Yet they say I am a thief. What white woman, however lonely, was ever when a captive insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and gone unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked in me because my skin is red; because I am a Sioux; because I was born where my fathers lived; because I would die for my people and my country?"

#### To Be Read Daily.

IT is better that one person should understand the following, which I have extracted from Jacob Bohme, than that he should possess the wealth of a nation. It is especially commended to those who earnestly spend their time and money in the vain effort to find God in the modern church:—

"The godless seeks for God outside of his own self, and the Christless sectarians seek for a personal Christ in history; but the man of God and the true Christian know God and Christ within their own soul."

TRUTH cannot be tarnished; those who attempt it besmear themselves always.

WE cannot expel darkness by abusing darkness: we must bring light to bear on it.

BARNUM learned early in life that the people would be humbugged, and would pay well for being shown how they were humbugged.

I NEVER had an ideal for anything. Give me truth, 'tis all I ask.

### "The Inner Light."

I HAVE sought light all the days of my life, and always where it *did not exist*. I have from boyhood been an intense worker and a keen lover of nature in all its phases, not sharing that love with society, which I have always shunned. I have embraced with a will about all the hobbies pertaining to nature, and each one was mistaken by me for *the* light, when it was but a ray from the central light. To better understand this, let the reader imagine myself as a human lantern in which was enclosed a bright, spiritual light unknown to me, and imagine that I was anxious to find that light, and that I darted after every object on which the rays of light fell. Each hobby in its turn was the object and really seemed to be the light I was seeking, only to fade away in disappointment like everything mortal. I always believed that the ray of light which I saw was the light itself, which I could not see; hence, I was as often disappointed. Objects on which the light shone always seemed bright and real to me, and in them through all the phases of rural life I still worshipped the "God of nature," the God of truth, in all its externally manifested forms. I found especial comfort in the woods, on the hills, the water and in the valleys. Still, there was a void that all of this did not fill when I turned my steps homeward and again mingled with my fellow-men. After half a century of a life of struggles and disappointments, I looked back and saw that I had been chasing illusions, to at last find that the real light was in the human lantern, myself, and thus it was that I discovered "the inner light."

— *Jos. M. Wade.*

### Look not Backward.

REMEMBER Lot's wife and look not backward; examine not the written records of the past, for the spiritual truths you are seeking. If you are not given them through the spirit, you will never understand from the recorded experience of others. While you are climbing the mountain of knowledge, you can only see your own side of the mountain, hence, that is all you can possibly know, and you gain nothing by retracing your steps, or, "looking backward"; your only chance is in pressing onward to the mountain-top. Once you reach the top, you can see all sides of the mountain at once, you will know all; everything that every one below you can possibly know; besides, you will then see all that your ascending brethren cannot possibly see. The peak of the mountain of knowledge is narrow, yet it is never crowded, and no matter how many reach it, each one will see all that has ever been, all that is, and all that possibly can be; and yet no two will see even this view alike. It will be the same to all, yet if each one should write what he saw there, all would differ. So the wise will see, that there is no choice but to prepare for a journey, taking their staff in hand and starting for the mountain-top, never looking backward.

THE man who is controlled by the emotions of the passions is thoroughly untrustworthy, how ever reliable he may be at other times.

"HE that hath the Son hath life, and he that hath not the Son of God hath not life." — *John.*

HIS be the praise, who looking down with scorn

On the false judgment of the partial herd,

Consults his own clear heart, and boldly dares

To be, not to be thought, an honest man.

— *Philemon, B. C. 330.*

### Another Maid.

WHO loves thee, and loves not  
A maid thou canst not see,  
Hid in the heaven of thought,  
Cannot thy true love be.

Oh, yield thyself to none  
That sees not one above  
Thyself; that loves alone  
Thyself, and loves not love.

— *Edwin R. Chaplain,*  
*in N. E. Magazine for Nov.*

### The Higher Life.

AND in the middle of my youth, I came into a new land, the beauty of which is beyond all description of human tongue. As I stood on the borders looking in, my heart swelled with rapture at the thoughts of possessing this as my own, but at the same time I was afraid. If I was on my own land, the land of my birth, these beautiful fields were but the vagaries of a diseased mind. I was sure my mind was not diseased, yet I knew enough of mental disease to know that the imaginary evils which beset the lunatic are as real to him as are the real events of his life, hence I hesitated about stepping foot on this truly delectable land. I could logically prove the actuality of the land by the use of no unreasonable premises, that is, they were really no more unreasonable than many I had been accustomed to from my birth, but they were new and in some cases, even if not contradictory to, were destructive of the distorted meanings which I had in my ignorance drawn from them. The idolater who, when he finds that his god is nothing but a bit of senseless stone, destroys him without a particle of hesitation, will probably be a very devout adherent of the later religion which he accepts as true; but his old religion meant little to him, and the chances are that the new one will mean not much more. Hence, with the greatest fear, or more properly, perturbation of mind was it that I applied tests which I knew would convict me either of possessing a supreme intelligence or of being quite unbalanced. All who have really entered into the higher life will understand my feelings at this time. — !?

### First a He, then a She.

SAN FRANCISCO, CAL., Sept. 2, 1890. — Delbert Reynolds was born a boy 22 years ago at San Rafael. A short time ago he married a respectable blacksmith at Alena, and blossomed forth as Belle Hardman, a loving wife. Her husband is willing to make affidavit that she is a true woman, and the mother, Mrs. Reynolds, is prepared to swear that it was born a boy, and remained so for twenty years, doing boy's and man's work, and associating with males as a rule. The transformation covered a period of eighteen months, and a San Francisco doctor, while amazed, vouches for the marvellous change of sex as an absolute fact. The only solution of the problem will be for he, she, or it to become a mother. In the mean time the doctors, the neighbors, and all the country round are asking, "What is it?"

THE CORNER-STONE OF PHILOSOPHY. — If you can't have what you want, don't want it. — *Puck.* If Puck was a philosopher, he would not want.

It is a petty and narrow type of man who can agree and work only with his own personal echo. — *Rev. M. J. Savage, in letter to E. H. Heywood.*

NATURE cleans up its own refuse.

### In Six Days.

THERE are still a great many people who are willing to believe that God made the heavens and the earth in just six days, commencing, according to well-defined church laws, at precisely twelve, midnight, on Sunday, finishing the whole job at exactly twelve P. M., Saturday night. As the "Sabbath day" was made especially for the church, as its chief stock in trade, and mankind outside of the ministers not being considered, the church did not think it necessary to make known how many hours per day God worked. This little omission has left mankind in slavery ever since the formation of the church.

This planet was in course of being created for thousands of years before the church scheme was devised. When the creation of this planet is completed it will, from that moment, begin to die precisely as does every manifested form of life. The divine spirit is abroad over the face of the earth, and has manifested in the hearts of the lowly regardless of color or condition, and the churches will do well to give heed. (See Rev. ii. 7, 11, 17 and 29; iii. 6, 12, 13, 21, 22.)

### "Seek and Ye Shall Find."

IT matters little where or how you seek, so that you do

#### SEEK,

for where you are there also is the Christ, hence you may find him in a coal mine, a faro bank, or even in a

#### CHURCH,

for he is found through misfortune, sorrow, and suffering. If you look to the external world only, you will *never* find him; when you have found him you will have ceased to love

#### DRESS AND DISPLAY,

power over other men you would not accept, and money will have lost its attraction for you, but in their place you will have found a jewel which is above price. That jewel is the manifestation of God in your own heart. You will then understand the 17 verse, 11 chap. Rev.

#### UNDERSTAND

that the seeking in the above is not of the mind only, but of the soul. The intellect of man alone could never understand the quotation at the head of this article.

### Philadelphia Shocked.

A COMMITTEE of Philadelphia ladies "representing over five hundred Christian women" presented to the Philadelphia Academy of Fine Arts a protest against the display in the Academy's annual exhibition, which closed on Saturday night, March 7, of thirteen pictures which the committee describe as "flagrantly indelicate" and as constituting an offence to morality.

The pictures referred to are "Arcadie" and four other nude studies by Alexander Harrison; "Water Lilies" and "Girl at the Bath," by W. L. Dodge; "Painting and Poetry," "An Eclogue," "A Nymph," and "Evening," by Kenyon Cox; and "Neath Apple Boughs" and "The Brookside," by W. H. Low.

The hanging committee sent a reply saying, among other things: "We must protest against the violent extravagance of your expressions. It would be idle for us to enter with you upon a discussion as to the right of the nude figure to a place in art. That subject has been worn threadbare, but we would venture here to take issue with you as to what constitutes modesty in its best sense.

"You assert that certain pictures admitted to this institution are flagrantly indelicate. You speak of them as ruthlessly assailing your modesty, and say that their presence has been a direct attack on your delicacy and the morality of your sons and daughters. Heaven forbid that the delicacy and morality of children should be in danger of overthrow by the contemplation of such pictures as you have selected for censure.

"In finally disclaiming any intention to affect injuriously the morals of the community by placing these pictures on the Academy walls, we cannot refrain from expressing our sincere pity for that man or woman who finds in all beauty and purity of human form nothing but immodesty, indelicacy, and, alas! indecency."

### There are Things

ON life's bill of fare which youth in its folly will persist in having. It makes no difference how bitter the experience, the temptation can not or will not be resisted, hence "in thy mouth it is sweet as honey, but in thy belly bitter as

#### WORMWOOD."

Unfortunately youth, and often mature age, forgets the "wormwood," and only remembers the "sweet" until many a valuable life is wrecked.

### Symbolical.

BLUE BIRD came and brought the White Eagle again. This time his feathers were all composed of silver darts sparkling with radiance. On his breast he appeared to have a shield to protect his life. This shield was covered with small darts tipped with jewels and diamonds, which sparkled with great beauty. She left the following lines:

The snow-white Eagle can never die,  
His mission is peace and love;  
Blue Bird heard his noiseless wings go by,  
In the cloudless blue above,  
While low in the withered grass of hope,  
Nestled the white winged dove.

—Marian H. Bassett.

IT is a law of nature that there should be priests and high priests among the people. Not, however, as ordained by man, for that is the perversion of the natural order of things. Nature does not initiate priests and high priests in too great abundance, for a true priest is self (God) made, and never made by man. The priest ordained by man administers the laws of man; while the priest initiated by God administers God's laws, even though he should be crucified for so doing. This he does without money and without price, and often without a roof to cover his head. Those who need him are guided to him in a mysterious way. God's priests are never idle, always working, continually climbing higher in the scale of knowledge, which is unknown to intellectual teachers. They are obedient, humble, and patient.

### In the External.

Ye field flowers! the 'gardens eclipse you, 'tis true,  
Yet, wildings of nature, I dote upon you,  
For ye waft me to summers of old,  
When the earth teemed around me with fairy delight,  
And when daisies and buttercups gladdened my sight,  
Like treasures of silver and gold.

—Campbell.

### Seek Thy Soul.

IN things invisible it is a law that man must work from the end to the source, from the result to the cause. Man may not know the spirit until he first knows all that lies between that and the lowest form of his outer body. We know man to be made up of three principles, which may be subdivided, with the exception of the first, into as many constituents as may be conveniently grasped by a subtle intellect. But for workaday purposes, three are all that is desirable. Life's energies, the researches of science, all our education, are directed toward the lower of these, generally, and this is the body, the outer consciousness. At times vague and spasmodic attempts are made to comprehend the first or higher consciousness, and this is folly, for we may not know the greater before the lesser, and this we often overlook. Enough study for all necessary purposes has been given to the body, and we may not know the spirit until the soul is first known. And now comes the time for the study of the soul. Religion is of the body; knowledge is of the soul; understanding of knowledge is of the spirit. "My son, get knowledge."

Above the boundary of the unseen there peeps forth the new faith for the West, and this new faith, which is the oldest, is born of the soul, the second principle, or the inner consciousness.

Seek thy soul.

— *Rasith.*

### "Know Thyself."

THALES, the first of the seven wise men of Greece, when asked what was the greatest knowledge, answered, "Know thyself." The answer was engraved above the door of one of the inner chambers of a temple at Athens, and has been proverbial among the nations of the earth ever since. The knowledge of self being the greatest attainment possible to man, one would think that every human being would make a strong effort to attain it, but quite the reverse is the case, for every man who attempts to teach the knowledge of self, or rather point the way to others, is persecuted, reviled, and driven into solitude.

The wisest of intellectual men not only do not know self, but they do not know that they exist at all. They mistake the shell for the man, the tenement for the tenant, and woe be unto the man who possesses a knowledge of the true God and attempts to teach that knowledge to others. The man who knows himself knows all things spiritual, he knows his real self, and a knowledge of self brings with it a knowledge of healing the sick. Hence, Divinity, wherever it manifests, must stand persecution to-day from the doctors, precisely as it did in the days of the lowly Nazarene. It is far better to suffer persecution, or even death, at the hands of the intellectual mob who "mould public opinion" than live in ignorance of the still living Christ and revel in endless wealth. They who possess Divine knowledge live in the visible and invisible world at will. It is a knowledge of eternity.

I am not a believer in "the efficacy of prayer"; I have no use for it whatever. For no amount of active worldly business can rob me of a silent desire for good, which is the foundation of prayer, in fact is prayer. But there are those who have been brought up in the church, whose emotional nature and superstition have been cultivated, and who have been kept in spiritual slavery. Such people cannot at once cease praying at vacant space, praying to a being in an imaginary habitat.

To "know thyself" is to know "God," and to

know the value of the prayer which I append below for those used to praying, and in whom the germ of divinity has "awakened," for there are those who will remember to pray, when they would forget the Golden Rule.

### "KNOW THYSELF."—A PRAYER.

O thou, my higher, my interior self, thou invisible and almost unknown, yet omnipotent power, I pray thee to aid me in knowing thee, and reveal to me thy secrets, which are the source of all true happiness, which I will fervently guard from the profane and give to those only who desire to walk in thy footsteps. Watch over and guide me until I thoroughly know and understand thee. Guard and guide my footsteps aright, and watch over this weak mortal body, and impress my mind when danger is near, should I be inclined to stray from thee. Guard this mortal body from harm, as a mother would guard and guide her young babe; watch over me without ceasing, and see that I stray not from divine truth, which is but another name for thyself. Thou hast already given me much, yet with all thy giving, give me wisdom and understanding. Amen.

### Religion and Politics.

THERE is not so much difference between religion and politics as is generally supposed; each rests upon a creed, one permanent while the other is changeable. The leaders in each have the same object in view,—the acquisition of power and revenue. Their methods are so different that the church often acts as a wheel within the wheel of State, and is frequently auxiliary thereto. The church collects its revenue by working on the emotional and superstitious nature of man, while the politician plays on man's enthusiasm and patriotism. Thus, it will be clearly seen by the spiritual man that neither church nor the politician could collect a revenue did they not first rob man of his reason by filling him with superstition, enthusiasm, and patriotism. So long as man will allow himself to be led, he will be misled. The *real* man will never allow himself to be led by another, either in religion, politics, or war. Once attain the occult power within himself, and he becomes a god. Then can he see every hidden design of mortals, and avert their action on himself.

### Flowers.

HAVE you ever felt how much we all love flowers? It makes no difference whether we are of the favored ones or of the less fortunate. All have a tender spot within to cherish them; in truth, God's sweetest thought of his children rests in these mute messengers of love.

They comfort us when we are sorrowful, and when one we love has gone to the "better land," how tenderly the breath of roses soothes and pacifies our troubled hearts, as if it would give a thought of a purer, brighter life than ours!

When joy is with us and all is glad within, we would express our happiness through them again. They are the children of light then, who give their fragrance and beauty to our joy.

Indeed, flowers are Nature's jewels with which she bedecks her sombre-hued earth to gladden the eyes of men and teach the lesson of immortality. In the seed no life is seen, there is nothing there to show the beauty within; but under

conditions proper to the unfoldment of the germ, comes the development of the plant, the bud, the blossom.

So with man, our material eyes cannot see the Spirit within, but we grow as do the flowers, needing almost the same conditions for unfoldment; light, sometimes shadow, often too the rain of adversity. So are we developed, and when ready or ripe the Master Gardener gathers us to himself to bloom in his sight, according to the light that we have taken unto ourselves.

—Amelia B. Gunther.

#### What are Occult Books.

"How knoweth this man letters, having never learned?" — St. John vii. 15.

TRUE occult books are given to us by inspiration. They emanate from invisible forces, and are an explanation of a spiritual condition in a material language. They are not written automatically, for an occultist is not a "writing medium," but possessed as it were by a spiritual intellect. A true occult work is unlike other books in that it is never cast away, it being an imperishable record of natural law, hence, it can be read year after year by the same individual through a lifetime, as it never reads the same to him. The reading of an occult book is like the view to one climbing a tower; with every step the view changes and broadens, and one has to stop and admire it. So it is with an occult book; to-day we read a chapter and take another step in life, and when again we read the same chapter, it is like the view, broader and more beautiful. No pupil has ever tired of that wonderful occult book, the Bible. No one ever, perhaps, masters the whole of it, for the reason that in its construction and translation it has been badly mixed by designing men, in making it the foundation of a church. Still the living Christ stands out boldly in the parables of the Nazarene. It is perhaps remarkable that the church that has used this book so long has so prostituted its meaning that it has entirely lost its beautiful occult meaning to them. I might here mention a natural law that is absolute in its workings: Whoever is given occult power and sells it for money or barter it for power, that which they possessed is taken from them, the door of nature's storehouse is closed against them, and they are thrown back on the intellect, just where the church is to-day, a money-getting, power-seeking social organization, precisely the reverse of occultism. With the getting of occult knowledge the desire for wealth and power is lost, hence there is no desire to sell the knowledge. In the giving it is like the widow's cruse of oil, the more that is given the more there is left. It is different with material books. Many of my readers will remember the great run of "Helen's Babies," "Robert Elsmere," and later, "Looking Backward." These books were no better than hundreds of others that fell flat when offered to the public, but they happened to go out under certain natural laws, catching a popular wave, hence had a great run, millions of copies being printed, then the demand ceased. Will some one tell me if these books were good for anything, why the rising generation do not go wild over them as did their parents? The fact that a book becomes popular, *i. e.*, fashionable, is reason enough why a true occultist should not read it and will not read it. A book that will benefit the human race cannot be popular; it is contrary to natural law, hence an impossibility, for the

people do not want to be benefited, they do not want heaven; they would rather go to hell in a merry-go-round of money-making, money-spending amusement.

#### Comparative Goodness.

THE goodness of a Theosophist consists in what he has *learned*. His greatness? in being able to talk mysteriously to those who know less than he does about things which some one has told him is true, but of which he can have no positive knowledge. A convert is one who has been convinced that a Theosophist is a most wonderful man in his own estimation.

The goodness of an occultist consists in the power that has manifested in him. His greatness consists in being "seen and not heard." His wisdom consists in never offering anything until he finds some one seeking what he has to give. His power is never exhibited to its full extent, and with the rarest exceptions it is used for the good of mankind, as he eats only from necessity and dresses in the plainest garb. No one would ever detect him. No one but an occultist could know him. Hence he never says I am an occultist, or I am a Rosicrucian; for he alone knows that such a statement would be positive evidence of untruth.

#### Tombs of Six Popes.

THE president of the Pontifical Academy of Archaeology, at a meeting of that institution, held December 31, 1890, in Rome, announced the discovery of a basilica in the Church of St. Sylvester, containing the tombs of six popes, including that of Pope Sylvester I., who occupied the papacy from the year 314 to the year 326, when he was succeeded by Pope Marcellus.

#### To the Reader.

THE contents of this magazine can only benefit those who can lay aside their prejudice, bigotry, or partisanship, and read its contents with an unbiassed mind. No one should believe its contents only so far as it may be confirmatory of an awakening conscious knowledge, and it should be read often, and not destroyed, as knowledge increases.

All articles or aphorisms not signed are by the editor.

Any question will receive the editor's best attention, either by letter or in the next magazine following the receipt of the question.

Several articles appear over a *nom de plume* by those who do not care to be known. All clipped matter will be duly credited, unless the source is not known, when quotation-marks will be used.

Copies of the magazine will be free, and mailed to all who enclose stamp to prepay postage, as it will not be entered at the post-office as second-class matter, but will remain untrammelled by postal regulation, as all spiritual publications should be. The editor can be seen at 185 Summer Street, Boston, but would prefer all communications addressed,  
— Fos. M. Wade,  
Columbia Street, Dorchester, Mass.

"CAN the soul possess the knowledge of a thing and not be that knowledge." — Wade. No, for knowledge is of the soul knowing, I am. Understanding of knowledge is of the spirit, therefore, "I am that I am." — Rasith.

THE word "cash" is the magical word which, if properly used, will bring material success.

"It is a virtue to set a good example." But what of those who do not follow it?

I. N. R. I.

I. N. R. I. are the initials of *Jesus Nazarenus Rex Judæorum*. "Jesus of Nazareth, King of the Jews."  
— *St. John xix. 19.*

No! they are not; our modern church men so believe and teach. Again is there an evidence of wilful ignorance upon the part of those who have built up the modern conception of the crucifixion of the Divine Man.

Better tell the truth, and not perpetuate error. "Jesus Nazarenus Rex Judæorum" is Latin. Let's go back a little farther.

I (*Ioithi* in the *Sacred Language*) symbolizes the active creative principle and the manifestation of divine power which fecundates substance.

N (*Nain*), the passive substance, the mould of all forms.

R (*Rasith*), the union of the two principles, and the perpetual transformation of created things.

I (*Ioithi*), again, the divine creative principle, in order to signify that creative power which emanates from and returns to *It* incessantly to gush out again.

The words were put above the Cross by *His own brethren*, not in derision, but adoration, and are most holy among those who knew and know their meaning. You see we work with nature, after all.

In the Hebrew the words mean:—

I. Iammin, Water.

N. Nour, Fire.

R. Rouaah, Air.

I. Iabescheh, Earth.

— *Rasith.*

Aphorisms.

Do not read aphorisms as you would the "odds and ends" in a newspaper. To read them, or even get them off by heart, is not to understand them; we must grasp them with the soul, not the mind only. In "understanding" we find the wide gulf that exists between knowledge and education. Knowledge is of the soul; education is of the mind, and can be lost; knowledge can never be lost.

"To be carnally minded is death." — *Paul.*

"I AM a part of all that I have met." — *Ulysses.*

"UNTIL Christ be formed in you," you will remain spiritually blind. — *Paul.*

"THAT which is born of the flesh is flesh, but that which is born of the spirit is spirit." — *Christ.*

"HE was not that light, but was sent to bear witness of that light." — *John i. 8.*

WHEN the animal nature becomes emotional a "revival" is the result.

WHEN we become negative to the divine and positive in the control of matter, we can lead men.

DISAPPOINTMENT enters only the dwelling of expectation.

HEW the line of justice close, between the millionaire and the pauper, and if either cannot stand the chips let him retire.

"20. For it is not ye that speak, but the spirit of your Father which speaketh in you." — *Matt. x.*

"39. But I say unto you, that ye resist not evil (from others), but whosoever shall smite thee on thy right cheek, turn to him the other also." — *Matt. v.*

"CONSIDER the lilies of the field, how they grow," for they convey the secret of life.

THE editor cordially invites correspondence from all who desire to communicate with the readers of OCCULTISM, or who have questions to ask, and it is hoped that no one will pass the articles read until they, in a measure, understand them. No matter how many questions are asked, to answer will be a pleasure.

THEY who sit in judgment shall surely be judged, and gladly would they call upon their victims to intercede for mercy.

THE world never knows what loud prayers a man can offer until called upon to pray for the sins of his neighbor. — *Atchison Globe.*

THEY who have mercy shall be given mercy.

THE Rev. Joseph Cook is still preaching the gospel of Joseph to the Bostonians. "The blind leading the blind."

ONE human being has no right to *punish* another human being, no matter what crime (?) may have been committed. If society punished every criminal, all would be punished. Fortunately for society, the only crime ever punished is that of *being found out*. Only a criminal can see crime, hence the maxim, "set a rogue to catch a rogue."

I WISH I could teach my fellow-beings the difference between "eyesight" and *soul sight*, but it is impossible, hence ignorance must remain. "Seek and ye shall find"; seek not in books, nor in the church, but in your own heart; there only can heaven be found.

SOME will not seek diamonds because they grow in dirt, nor pond lilies because they grow in mud.

GREAT talkers seldom lose their reason, for while the tongue wags the brain rests.

THOSE who tell all they know, seldom know anything worth keeping.

IT is barbarous to celebrate a victory in which human life was sacrificed.

IF a man will write a book or preach a sermon, we can take measure of his spiritual powers.

THE minister of the gospel who appeals to statute law knows not his calling.

SELF, selfish, and selfishness should be well defined in the mind of the would-be occultist from self, selfless, and selflessness.

"WE can guard our character, but our reputation is at the mercy of the world."

BIRDS that migrate in flocks are soonest exterminated.

A GOOD name needs no protection, it is the bad name that requires defence.

HE that breaks a natural law is the one who will atone for it, another cannot.

Is it human to stand by an inhuman child and suffer through life?

EVEN big dogs know better than to notice the harmless attacks of little dogs.

"I DON'T see why it's wrong to put a button in the box for the heathens."

"Well, if you'd think you'd see. The heathen don't wear anything with buttonholes on 'em." — *New York Herald.*

SPIRIT comes from within outward; this law of nature works with the planet we live on, to the smallest thing with animal life, as well as plants.

THE man or woman who delights to display dress has as much vanity and as much sense as a peacock.

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 A VISION OF TRUTH.
 

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*Amelia B. Gunther.*

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It seemed as though I had given to me  
 A new and wonderful power to see  
 Things just as they were, not as they seemed to be.  
 It was not the face, but the soul that I saw;  
 Not the clothes, but the thoughts they covered;  
 And, oh! what a sight to behold, no discount whatever to gold.

First, I saw a fair maid, the world called her fair,  
 There were diamonds and jewels gleaming bright in her hair,  
 A smile of coquetterie, and a manner of ease,  
 Yet I, who saw deeper, felt not so well pleased,  
 For this was all surface, the spirit within  
 Shrank and shrivelled, from that which was tarnished with sin.

Another passed by me with proud, haughty mien,  
 A man of the world 'twas easily seen,  
 Grace of manner, self-centred, head proudly erect,  
 With much to admire as to the effect;  
 But knowing how falsely appearances seem,  
 I stepped up behind, threw over the screen,—  
 Oh! merciful goodness, this *structure* a man!  
 There was nothing there real, all pretence and sham.

Then a sadness crept o'er me, I shuddered to feel  
 There was so much pretended, so little that was real;  
 And I waited once more my gift power to use,  
 For now I felt serious and not so amused,  
 And I longed for a sight of the noble and good,  
 So watchful once more I patiently stood.

At last there came slowly toward me a man,  
 But I thought what queer and strange being is this,  
 He's not in the fashion, 'twas so my mind ran,  
 He looks like a crank, and I just guess he is;—  
 Then all of a sudden a voice seemed to say,  
 Just draw back the curtain and let in the day.

With caution and gently I ventured to look,  
 What treasures lay hid in this queerly bound book;  
 So I turned back the cover, and started surprised,  
 For all was so radiant it dazzled my eyes,  
 And methought, as I gazed on this vision so bright,  
 Here dwells a pure spirit, of truth and of light.