

The
Dream of Love and Fire

BY A DREAMER ✓

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fore-bodings of evil attend me.

DEDICATED TO

The Re-incarnation of Cleopatra

BY A DREAMER

Illustrations.

A DAUGHTER OF THE PHARAOHS *Frontispiece* ✓

The Barbaric Melody.

“WHEN, THEREFORE, THOU WOULDST THROW THE RED FORCE,
STAND THOU UPON THY FEET” *Gérôme* ✓

“SO SHALL THY LIFE-POWER REACH THROUGH THE THOUGHT-
FORCE, AND SUBDUE MAN’S WILL TO THINE” *H. Picou* ✓

SLAVES DANCING BEFORE CLEOPATRA *Grolleau* ✓

“THY CRUELITIES, O QUEEN, THUS WARN MEN” *A. Cabanel* ✓

ANTONY TO CLEOPATRA.

I am dying, Egypt, dying. — SHAKSPEARE.

*I AM dying, Egypt, dying ;
 Ebbs the crimson life-tide fast,
And the dark Plutonian shadows
 Gather on the evening blast.
Let thy arm, O queen, support me ;
 Hush thy sobs and bow thine ear ;
Hearken to the great heart-secrets
 Thou, and thou alone, must hear.*

*Though my scarred and veteran legions
 Bear their eagles high no more,
And my wrecked and shattered galleys
 Strew dark Actium's fatal shore ;
Though no glittering guards surround me,
 Prompt to do their master's will,
I must perish like a Roman, —
 Die the great triumvir still.*

*Let not Cæsar's servile minions
 Mock the lion thus laid low ;
'Twas no foeman's hand that slew him, —
 'Twas his own that struck the blow.
Hear, then, pillowed on thy bosom,
 Ere his star fades quite away,
Him who, drunk with thy caresses,
 Madly flung a world away.*

Antony to Cleopatra.

*Should the base plebeian rabble
Dare assail my fame at Rome,
Where the noble spouse, Octavia,
Weeps within her widowed home,
Seek her; say the gods have told me —
Altars, augurs, circling wings —
That her blood with mine commingled
Yet shall mount the throne of kings.*

*And for thee, star-eyed Egyptian,
Glorious sorceress of the Nile!
Light the path to Stygian horrors
With the splendors of thy smile.
Give the Cæsar crowns and arches;
Let his brow the laurel twine:
I can scorn the Senate's triumphs,
Triumphing in love like thine.*

*I am dying, Egypt, dying;
Hark, — insulting foeman's cry!
They are coming! Quick, — my falchion!
Let me front them ere I die!
Ah, no more amid the battle
Shall my heart exulting swell!
Isis and Osiris guard thee!
Cleopatra, Rome, farewell!*

THE DREAM

OF

LOVE AND FIRE.

I.



O weary in body and mind; life's forces almost spent, Nature's tide fast ebbing, to flow again only in sleep: O goddess of the night, bring balmy slumber; for with it shall rise again the tide of life.

O Life, why dost thou ebb and flow? What far centre in this universe attracts thee? What key unlocks life's mysteries? Shall thought or science ever grasp it? This world of men, busy with surface thought of common existence, occupied with business, pleasures, and cares, finds not time in daily rounds to search.

Those minds, the few who can afford to think, lifted above the strife and wear of life, being rich and independent, — how few do join the search!

Why my destiny to be poor; why this ceaseless struggle for bare necessities; why, O God of love, should this fettered mind hunger and thirst to rise above its shackles? Oh that some rich loiterer along life's pathway, some dreamer daring the ridicule of the prudent, careless of beaten paths, would exchange lives with me! Happy he, without thought, in my place!

Then had I not lived in vain. Then, with his surroundings, unfettered to rise, — to soar aloft, at ease in thought; to inhale life's pure atmosphere; to drink in Nature's inspirations; to delve in research into her hidden mines; perchance to grasp that key which shall unlock to all mankind her generous stores! But why these longings, these regrets? Still can I dream, still in dreams renew this search. Oh, glorious privilege to the poor, to dream! Wealth and power await me. The tired body, earth fast in sleep, no longer chains this spirit: free, free from earth's clay, it rises to commune with Nature. Welcome, O sleep! Let me dream again of Egypt. Back! back to some ancient time, to the last of his kind, — some seer, learned in Nature's mysteries with pre-Adamic wisdom, hoarding from mankind, veiled in figure, life's key!

O high-priest of Nature, I come to thee.

II.

SLAVE, order prepared the royal litter : the queen would journey ; command guards to attend !
O Marah, I would to the seer. Long have I delayed to know my fate. Forebodings of evil attend me ; longer will I not to wait. He shall to me unveil the future. What reck I that he receives none ? To me he shall open both his portal and his wisdom.

O queen, beware how thou dost anger the mighty, — whom even our priests of Isis fear and avoid, — living alone in yonder rock, beyond man's span of life, with eyes of fire ! Rest thee in thy palace this night ; forget thy thoughts in new revelry and feast. Thy slaves shall dance for thee to new music ; thy lover shall await thee. Already have I all prepared, and bidden to the banquet of flowers ; as many courses new and strange as hath Egypt different flowers. A large sum it cost from out the royal treasury.

Silence, slave ! I go. Let the banquet be given. Account for my absence ; none must know my destination. Hasten ! Midnight fast approaches ; I would see him alone at that hour.

O powerful and venerable man, behold thy queen. Long have I purposed to visit thee; much have I heard of thy mighty powers; great thy reward in gold if thou shalt read well my destiny.

O queen, thy rewards and thy gold tempt not; reserve them for the priests of Isis. Thy coming this night I expected. Enter, — but alone! Thou shalt know thy fate.

O seer, premonitions of evil and death do trouble me, like a dark cloud surround me; pleasure, love, and revelry drive them away only to return again. Canst thou give me power to drive them away forever?

O queen, fairest among women in any race or age, thy power to move the forces which lie beneath the surface of human nature is already most dangerous to mankind. Thy life and power with this year shall cease. Not again shall thy cycle of life return to earth for near two thousand years; and having then greater powers, thou shalt still remain unconscious of their existence. Awakened into new life in a yet unknown western world, surrounded by other influences, circumstances, customs, and civilization, thou shalt retain but a dim, far-following dream of present exaltation and power. Only in thy dreams then shalt thou be able faintly to reach back to this existence.

O venerable seer, what then shall my state be?

Not as queen, not as princess. Daughter of the people, lacking wealth, do I behold thee: not in poverty, not as

now thy slaves, — for master thou shalt never have; even through thy love, never was or will be man thy master. Inborn into the new life, follows, as atmosphere surrounding the deathless spirit, thy subtle, queenly grace. Without thy present beauty, men shall still obey thee, potent through thy grace.

Unto what shall I be like, O seer? Describe as thou seest.

Fair and tall; hair of gold; eyes of blue; stately thy carriage, — music's motion attends thee; voice and laughter as chime of distant bells; fairer than now thy skin; Grecian, as now, thy nose, — greater its depth between the eyes (there lie the power and measure of the human soul, to outward indication); winning thy smile; not dangerous, as now, thy mouth and lips, — rather lacking present corners, upward curved, so sensuous in thy sex; the form breathing of grace rather than present physical beauty. Still do I behold thee fair to look upon. But lost to thee then thy present command over Nature's thought-force. No longer flashes from thine eyes the potent life-power to move to thy will all men. Increased in power with each advancing cycle, the human soul, in ceaseless motion, fast or slow, may still remain unconscious of its dormant powers. The one soul alone in all the universe who can awake them shall pass thee by in that far life, powerless through circumstances to aid.

How shall I know that soul? and whose shall it be,
O seer?

The soul of him, O queen, for whom thy present life soon shall end, — him whom through love for thee, and by thy powers to fascinate, thou hast turned aside from mighty destiny, soon to die. In that far time his fate shall be thus to repay. Justice reigns above all in life's eternal progress. He alone shall have power to know thee. Barbaric melody of present revelries shall linger with his soul; music to which thy slaves now dance thou shalt unwittingly reproduce for him; he shall have power to recognize it and to know thee. His inmost soul, held in allegiance to thine, still, compelled by surrounding circumstances, shall pass thee by; and thine likewise surrounded; thus shalt thou fail to grasp that one key, to unlock thy sleeping powers.

III.

O SEER, what is that key?

The ever-living soul-love, O queen, — the love of thy destiny, which dies not with this or any life, but follows as a power of soul through all its cycles. (Love between souls forms a deathless bond for all eternity; but Justice decrees separation of such souls only for a cycle, retarding mutual progress until former injustice is again equalized.) Separation delays soul-rise to higher planes; delay is one of Nature's punishments. In thy next life thou shalt be conscious of some unknown, lacking element of true happiness, — a craving for that master-key, the soul-love. Unsatisfied with loves of that far life, wearying; thou shalt find mind-refuge in music and study. That other soul, held apart from thee, shall know like craving to thine. Should each live blameless, the succeeding cycle shall, purified by their tribute to eternal justice, re-unite, joined by soul-power, to rise as twin-stars upon the world of life again, — fast or slow, plane by plane, cycle after cycle, rising to that universal love-centre called God; for love is power, and God is love. Love lies below, above, around all

things. The first great cause, it moves the world, and all thereon; lifts up, in devious ways, to all progress. Therefore did love give life to death, and death to all that lives; for what is death but change? Without change, life stood still, — no motion. See, O queen, how beautifully life changes, unfolds, and progresses in the butterfly. Take heart! Fear not death: the great sea of universal life rolls on. We, upon its waves, first elevated, then depressed, — still its currents flow, because of love's almighty power.

What circumstances, O seer, shall separate?

Again, O queen, seeming love given by destiny to others, — also serving the decrees of Justice. Thus accounts thy formerly thought love for that other great Roman, and his for thee. Into human life much misery thus comes, as whips of justice, to equalize former transgressions against love's eternal laws; by suffering to burn away the dross, and purify the spirit for upward flight.

When first I saw this man I love, my heart did go out to him. O seer, is there love at sight?

Know, O queen, when destiny forbids not, souls decreed to mate attract each other. The secret key of life itself — its positive and negative properties — lies in this thought.

IV.

THE passive in Nature is but the figure of death in life. Before life existed in the universe, in all-pervading, passive stillness, was atom unto atom joined, in one unmoving, silent volume. The pre-existing spirit of love overcame this passive universal death by love's positive force, — when, lo ! atom, attracted unto atom, joined, producing motion. Then was first born motion, with all its natural different forms ; thus motion underlies all life. Not yet did life appear ; life came only with the birth of fire. Behold how atom against atom rolling, with increasing motion, burst into a sea of fire and life ; for life and fire are one. Whirling still, the universal globe threw off in space all its systems ; its central mass, love's seat, retaining still almighty attraction. All systems around this centre rolling in vast cycles, each, with motion accelerated, from its great mass again threw off its planets, moons, and satellites, leaving but a central sun remaining ; around which, in various orbits rolling, different from the system's plane of motion, each ball of fire and life eternally moves, whirling on its centre, — each, in distance from its attracting

centre, being at the central passive point in the universe, from which, in atoms spread, love's almighty power had drawn it, now a ball of fire with motion in three planes;—all systems, suns, and stars moving in divine harmony, to love's majestic music, about their universal Master. Behold, O queen, how once again acts that silent central power of love, retaining in each sun of every system the life-centres, from which radiates to all its system, flowing to and fro, the universal life-force, as waves and tides of life's great sea. It reaches even thee, O queen. Hast thou not at times felt its influence on thy life, lifting thee upon its crest? Now thou art in its trough.

Slowly now this centre of the system's life, drawing from its members their primal fiery life-tension, separating more and more fire from life, began to cool them. In cooling, behold how the planet's atmosphere and waters form from its own substance. Darkness reigns upon its cooling surface; thick clouds of moisture shut out the sun's life-bearer, light; water forms, drains and thins the deep clouds, is cast upon its surface to form the planet's waters; with great convulsive movement land, hardened, now rises from former level; water fills great cavities; light, long absent, breaks through clouds; darkness vanishes. Thus prepared for present life-forms, water, first attaining Nature's life-range, between heat and cold, aided by love's life-bearer from our sun, brought forth fish-life until it

encroached upon the land ; Nature, progressing in life-links of her great chain, spread with light's green, cool motion a mantle of trees and flowers ; another link upward, — in air, now ready, feathered life appears ; another brings on earth's animals ; last of all, man, rising from the animal plane, highest of created forms of life, received from life's Master that glorious endowment, a soul, accompanied by another sense, unknown to animal plane. But still goes on eternal progress ; with it these souls, with differing rates of motion, plane after plane, rising higher in soul-power up life's scale, in longer or shorter time, until at last, returning again in life's great cycle of cycles, they reach love's almighty seat, to be at one with God.

V.

BEHOLD, O queen, that miniature world, called moon, having passed through life's stages before its larger centre of attraction, losing first its primal fires, becomes cold in death, — Nature's passive state, — its soul-life passing, in their cycles, on to other planet-homes where life attracts it.

Still it swings attendant, a revolving mirror, to reflect life's forces, in ebb and flow, through light rays from the sun; becoming goddess of Nature's night, sending down upon all moving life Nature's restorer during sleep, when fires of animal life burn not with day's fierce intensity. The life-forces of the tired body are thus renewed for daily consumption. The body also fed with Nature's fuel from earth's primal life-substance, — now food and drink, converted by marvellous machinery to its uses; through blood rivers, carried to nerve-cell and tissue of animal life, there to feed upon Nature's altars her vital fire. Thus goes on this process in the human race, until life's primal tone, by sexual sin against love's law becoming lowered, tends toward the passive state of death. Daily exhaustion and nightly renewal serve, with Nature's fuel, no longer to maintain life's

normal tone up to the red motion. The nice balance between exhaustion and supply is lost, until finally, that life may ever change, take on new forms, and onward progress, it has natural rights to death by love's eternal law. Therefore do love's messengers of death, from Nature's air and fuel, enter, because the body's lowered tone attracts and summons them, below the normal level, to give it death and change, and let its soul arise. That sexual poison of human blood tends to shorten life, to depress its tone. The human race spans life far short of its primal right. It also tends to fetter in dormant passive state the soul-sense of mankind. Thus shall both life and soul penalty pay to love's broken law, until some master-substance of the future from Nature's laboratory be absorbed by the race, to drive from human blood and human life this poison, — gradually to remove the tendency to continue sin this poison brings, thus to regain life's balance lost, again finally to rise in tone to life's primal motion, — thus to lengthen human life and free the soul-sense to human nature's proper powers.

O queen, the fires of life throw off, about each body or living thing, an atmosphere charged with positive and negative forces, natural to all life, inherited from the primal atoms.

Even the sensitive plant feels by it, and closes negatively its leaves by contact with that by man surrounded; and when, O queen, thy heart at first sight of him thou lovest

did go out, his atmosphere with thine in contact caused not the leaves of thy heart to close, as in the plant, but attracted positively, — drew it to his, and his went out to thee. Thus Nature brings about the birth of mutual human love. Its progress and further growth thou knowest; for by conscious use of hidden life, and control by its powers over those of man, thou canst sway to thy will, and create desire to love and be at one with thee.

VI.

TELL me, O seer, wherein lies my power to sway
man's will?

Study thyself, O queen! Rich with life-force, thine atmosphere steals subtly upon man. Thy voice, tuned in Nature's harmony, in man a chord responsive strikes. The soul can be rendered passive by music; thy voice, thy smile, is as music to soothe to passive state the negative or opposing will. The will in man is the soul's strong servant, oft its master. Thy face and form appeal to natural love of beauty. Thy grace of motion, in thy presence, pleases. Man, becoming passive, loses Nature's safeguard; his life loses in its motion. Thine, positive, overtakes and dominates it. By throwing thy attractive thought-force upon him, thou dost sway man to thy will.

How, O seer, is thrown the thought-force?

In the right-handed, O queen, the right forefinger throws the attractive force; therefore dost thou use it to emphasize thy thought or words. With the left-handed it throws the negative force. Thou dost throw thought-force from eyes, mouth, and right-hand to attract. This attractive force is

red in color, positive and warm to the soul-sense. It is life in brighter glow, at higher motion than normal human life; its loss from the body's forces is exhausting. This exhaustion led the race to search for stimulants, and underlies the body's craving. Rest of body and mind, the influx of the life-tide, with natural fuel, again replaces its spent power. But, O queen, Nature has a simple stimulant, unknown to man, — widely diffused in all the planet's substances and waters, — known to me, which, used as a life-fuel, gradually recruits and raises life-tone, expelling poison and clogging waste, freeing soul-powers dormant, and prolonging life to man's normal span; therefore do I now exist. Thou dost think, now, why I do not make it known to man. Know then, O queen, that human nature could not yet believe. I should be laughed to scorn. Free as water, men would not use it. The race soul-level now requires an instant miracle to cause belief to come to ignorance, — wants nothing simple. But Nature's miracles are not instant, but leisurely and simple when known. Pandering to human desire for instant relief, the future shall bring forth a privileged class of men, who shall have conceded license to experiment upon human life; and race-ignorance shall make them popularly unaccountable to man's laws for those whom they drag down to death. Nature's negative force is blue in color, cold and repellent to the soul-sense. When thou wouldst best throw the red force of thought, stand thou upon thy feet, lest its strength,

in contact with obstacles or unnatural conductors, be diminished. Its force travels instant, yet slowly, between souls, as compared with natural inspiration borne to souls from love's almighty will on life-waves; and slowly also, compared to thought by other natural forms of motion carried. Thy atmospheres in contact, stand thou with right-hand nearest; thy left-hand throws the blue away from him. To create impression, desire, or thought thou willest, look now upon the eyes. Throw from thy mouth the spoken thought, from thine eyes the life-fire, — all this is but thought in motion; for thought is but a mode of life-motion. All modes of motion underlie life itself. So shall thy life-power reach through the thought-force, and subdue man's will to thine.

VII.

WHY, O seer, has thought such colors?

The animal sense of sight, unaided, discovers not color in life-force, O queen; but color has much effect on animal life, and man's color-surroundings much effect on life and thought. Fire has also much effect on animal sight, because of being the highest primal form of life, — of life-fire visible to human eyes: behold that from glow-worm and firefly. The bodily tissue and substance of all animal life hide its fiery, light-giving part in great quantity; but some of human kind exhale an atmosphere of life and light (color), as Nature's rainbow in color-arrangement, — blue from left, red from right, yellow above the head, where lies the seat of human love for all mankind. For Nature has but one eternal arrangement of color, — every color to animal eye a different rate of life's motion, arrested by different planes of life-substance, oft close-lying from Nature's life and color-bearer, light. Therefore death is black, from absence of motion in life. The passive state in man is the dark gray soul-level color of present race-elevation; thy next life-cycle shall find it raised to light gray: with gradual

soul-elevation comes gradual rise in life and soul color. The divine eternal love that rules this universe is white, — the highest motion in life; and human love of highest grade, purged of its reddish, animal tone, is pale yellow. Life's colors at either side the scale run to gray and black; but those souls possessing high development in soul-sense, great soul-powers, high elevation in love's soul-scale, outstripping others in the soul-race to higher planes, show varying color predominant. Erelong upon this earth must come a soul, surrounded by a halo of the pale yellow light, loving all of human kind with pure, undying love; whose power can conquer will and thought, to raise man's fallen race in time to high estate. As Melchizedek in former cycle, he had passed the foremost soul in love's great cycle-race. Soon upon the horizon of human life, O queen, shall rise this brilliant soul, and I upon its rise attend.

How shall be known to thee the time, O seer?

As radiant star the fires of love and life follow this pure spirit from afar, visible to eyes of men. Thus shall I behold and know the time; its light shall lead me to its place of advent into human life before my eyes are closed in death.

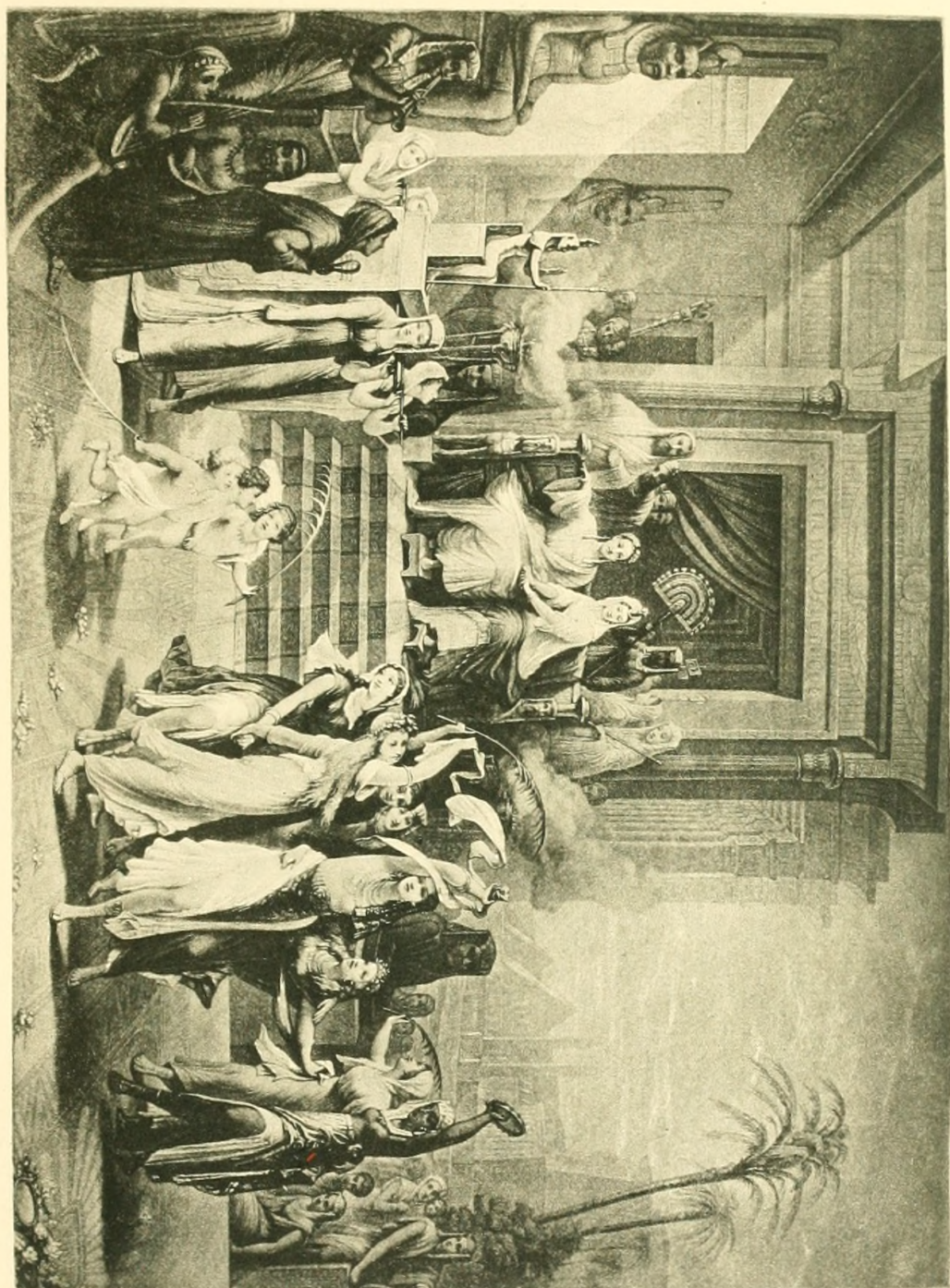
Shall this pale yellow soul possess beauty or power exceeding other men; and what color dominates my soul, O seer?

Thine, O queen, a dark but brilliant orange is, — fascinating to man, ever by it tempted to thoughts and passions delaying soul-rise. Only the pure in soul can quickly rise to higher planes of love. Thus shalt thou interpret that veiled figure of truth, — woman tempting man to sin with a forbidden fruit. At birth, O queen, the child from parental mould by law inherits outward appearance natural to its ancestors, near or far, — man from woman, woman from man. Thus thy Grecian face, in Egypt, comes from Ptolemy, of Alexander's time. The pale yellow soul to come, pure in thought, whose high life-motion in advance fashioneth parental mould, from which to burst upon the eyes of man, must, by love's color-law, possess not only outward manly beauty, but inward power and grace transcending other men. The daily thought of human kind writes upon the face its outward characters, with meaning clear to practised eyes versed in reading Nature's mighty book. Powerless to free himself from thought which writes upon his face the secret crime, a murderer, branded, walks the world; warned by Nature's subtle soul-sense, men beware of him by atmospheric contact with his life and thought. Thy cruelties, O queen, thus warn men of thee, and render negative, until thy dangerous power soothes to passive state and fascinates, — as glittering eye of serpent charming bird. By life's soul and color law he, most advanced of human souls, must possess the human frame in delicate symmetry;

and yet with animal and soul strength to receive swift life-power from its almighty source, thus to keep pace with most powerful life-expenditure. For too swift influx to the normal human frame of life-motion, brought by light from life's central sun, raises beyond the human life-range the body's heat; and man, sunstruck, dies. Attaining the starting-point again in life's circle, from cold of death around through differing grades of heat to cold of death again. He without brute strength in high degree, still of manly height and physical perfection.—It also must endow him light in skin, tinged with health's glow on cheek and lip. Hair and beard of golden hue rarely found in man, save in high soul-union with life. Brow clear, wide, and high. Eyes most wonderful in liquid depth; calm, dark, and luminous; their penetrating power lays bare the secret motives and action-springs under human nature's surface, — when throwing life's thought-force, burning as living fires. Nose straight, and of unusual height from top of bridge to inward point of eye. Lips from whose lines Love shaped his bow. Mouth delicate yet strong, wide yet pure, with corners downward drawn. Teeth as pearls, seldom showing in a smile; more used to tears and sorrow, he; in thoughts on human life, — so great his burden of love and pity for man's fallen race. Chin firm, with light beard covering. Hand small, with fingers pointed, almost; soft of touch. Nerves and sinews taut as drawn bowstrings. Carriage majestic,

calm of mien, presence and atmosphere overpowering. Men shall worship him as God divine, — not because of manly beauty ; his inborn soul-power and high life-motion make him king of men ; his love of human kind deserves their homage ; his great soul embraces all, and by its attractive forces shall draw unto him, by power of love, through the soul-sense, mankind after him forever.

Slaves dancing before Cleopatra.



VIII.

WHY dost thou liken the soul-power to a sense, O seer?

Thou canst feel the eyes of man upon thee, O queen, though the five animal senses tell thee not of his presence. His atmosphere, extended by thought-force thrown from his eyes, touches thine: thought-force passes. Thy soul-sense receives it, makes it known to thee, even as physical touch thou knowest through a sense. Thought and inspiration reach man through soul-sense. Thought pertains only to mankind; but inspiration is only swift thought, being life in motion. All thought is indestructible, and leaves its record, which future ages yet may read. Inspiration comes from higher source than earth-life; love is Nature's great inspirer. Thy next cycle should bring with it to man much inspired thought, invention, or discovery; but man invents, discovers nothing. Upon its plane of thought he stumbles on it, and gives himself great credit. With each advancing cycle in soul-elevation man must attain new powers, found upon their proper planes; only by advanced, fast-moving human thought, sent beyond the race soul-level, does man discover first or come upon new powers. Knowest thou, when physical senses

are locked in sleep, the soul-sense never sleeps? Look thou upon eyes in slumber closed: throw thought, the soul-sense awakes the sleeper with faculties alert, when first his eyes meet thine; but by any other sense awakened, the sleeper is at first confused. Through soul-sense only is thought-force received and thrown. It can within the body be sent along the nerve-lines to the finger-tip, thence through the body's atmosphere extending it to great distance. As far as sight can measure, thy friend will presently turn and look at thee, by means of strong thought from pointed finger thrown. Whether friend or stranger, if passive or in accord, thou shalt see him turn. The seats of life and of soul are separate in the body, but both connected are by soul-sense. Unto life's seat the animal senses bring, from the physical or body's plane, all knowledge in life-motion. The eye sends to it all that light-waves bring, the ear that sound-waves bring, the nostrils that odor-waves in air bring, the tongue and palate all that Nature's food and liquid supply in motion brings, as fuel to life. The body's surface in touch brings life-motion in pain or pleasure. The life and soul seats jointly operate through soul-sense, — a connecting plane of force in life-motion, which extends to all the body's atoms by which all commands to motion are sent by either life or soul. The will in man, servant of both soul and body, may act for either power, consciously or unconsciously to the life-seat; hence man's use for reason. The will of all animal life can be reached by

influences from outside the body only through the life-force in animals, but in man alone through both life and soul sense. Man's power to conquer animal life consists of his superior life-motion, given by the soul-power, added to his natural animal life-motion. Thus accelerated, it overtakes and overpowers the lion, king of beasts. Some men, with natural soul-development of life-motion, to use in conquering animal life, shall by the eye subject the animal will, and render harmless for the time, through animal fear of superior unknown power, by overcoming the negative or passive state with high-life motion positive. The soul-sense an office has unknown to any sense in animal life. Men call it conscience, — the sense of right and wrong. From it, into this world, gradually came all human law. By this office, by divine love implanted, do we know that justice reigns with the Almighty power in all Nature. By thus reasoning do we know that man's short span between human birth and death limits not his existence, but is a period or cycle, — merely one sweep in Nature's life-circle of the soul's orbit. For this short span, if judged by its actual justice alone meted out in human life, would destroy natural justice, and with it love. Without love there is no God. Time, as known to human life, exists not for the soul in one short span; it may well pay debts to eternal justice in other spans contracted. All suffering and injustice in one span seen, undeserved by those who suffer (as we think), is thus accounted.

IX.

IN human brute, not yet in soul-rise far above the animal plane, with soul-sense faint, soul and thought power dormant, brute instincts rule; strong passions cloud the reason; force or life-motion is acknowledged king; life-preservation and life-propagation most interest him; almost devoid of conscience, ignorant of soul-laws, he suffers to equalize justice, along with him of higher soul. For ignorance of love's just laws justifies none, here or hereafter. Therefore for such, pity, in human nature's higher forms, companion is with love.

The human will is an armed servant, having two weapons, — using Nature's negative force for defense, her positive for attack. The vital defenceless entrance through which only may be subdued the will in human body is its passive state. Being thus fallible, man's life subject is to change; and change means death. Otherwise might human life, at primal, normal tone, run on forever. The almighty will must therefore have no passive state; it therefore cannot change or die. 'Tis through this passive state that soul-power is rendered dormant by evil acts and influences. The

Thy cruelties, O Queen, thus warn men.



medium for transmission without the body's boundaries of the thought-force operated by the human will is motion; which underlies all life, all light, air, color, chemical or life heat and activity. Waves of sound, the water's composition, the lightning's flash, the lodestone's power, — all, all are forms of motion, by or through which the thought-force may pass.

The life-fire of thought-force dries man's eye as it strikes; instinctively the eyelids again cover it with Nature's lubricant; not until this is done does the eye turn to discover the source of this force. Strong gaze, with thought, tires the weaker eye; it turns away from the gazer, looking down to protect itself behind the sheltering lid; all blindness not from accident is caused by lowered life-tone. The thought-force directed at man's atmosphere when his back is turned will turn him around to know its source, if he is in the passive state, with mind not intently occupied and focused on some thought, or attention distracted. Being at such times occupied is either in positive or negative state; therefore this force cannot reach him well.

When thought of absent one strikes thine atmosphere without thy previous will, they think of thee and unconsciously throw thought from a distance; or oft they appear presently before thee. Distance cannot separate thee from thy lover who is at one with thee; for thine image shall be with him, and his with thee. If both, with closed eyes,

throw strong thought to the other at the same time with high soul-power, each may become aware of the other's intense emotions. Thus may mother with absent son commune, or father with daughter, or close friend with friend of opposite sex; but for like sexes thus to commune requires intense soul-power, and causes great life-exhaustion; for brother and sister, without great love, such communion is impossible.

X.

THE sexual love-kiss gives pleasure, O queen, because lives exchange their fire. All pain or pleasure is but blue or red with the motion of life. The very breath of life is air and life-motion giving exhilaration to the blood. The pulse, the blood's motion in animal life, rises or falls with pain or pleasure by any sense brought. Sexual sin against love's law in animal life is sin only against soul-pleasure. Soul-love being passive or negative, much life-exhaustion follows, poisonous to life and blood. The refuse of life's fires gradually clogs the blood; sufficient fuel-supply does not reach life's altars in nerve-cell and tissue; the blood loses the normal red motion of life; and when finally its lowered tone summons natural agents of change, and man is dragged down to life's extremity, behold! most souls in the critical moments between the ebbing and flowing of life's sea-tides do escape the body after midnight, to return no more. Men call this death. All disease is but a variation of life-heat, — itself a form of motion. Nature's antidote for heat is moisture; for water from Nature's heat first came. Separated, its different parts come back to fire

again. Water's motion is from positive fire to negative ice; as water, its state of motion corresponds to animal life-motion; therefore it becomes Nature's drink. The rate of motion between fire and ice fixes the temperature and currents of the air and water, the climates of the world; gauges the rain-fall, the Nile's inundations, the food — fuel supply of animal life. Nature's life-motion, in a circle always whirling, comes back to fire, — the starting-point of life. When man experiences great thirst, O queen, the right wrist rubbed by his left hand gives relief; the cool negative life-influence thus tones down undue positive heat, — for heat brings thirst when above the normal life-temperature. Undue heat is depressing to the action of the soul-sense and human will in throwing or receiving thought-power. Therefore the climate of man's birth will be ever most favorable to him in all affairs of life; for all men more or less unconsciously possess and use in its dormant state in their race the soul-sense, to attain success in every department of busy life. Religions to come shall use its forces unconsciously to proselyte with, calling it God's power; and so it is, — for all power has its first great source in love, or God. Every natural orator of mankind is eloquent only through this power of life and soul. Its use underlies all successful trade by creating desire to possess, where man's necessities compel him not. With thy next life-cycle on earth, O queen, love's uplifting soul-force shall

have raised the human race partially from its present ignorance. Therefore shall then commence a rapid awakening of soul-powers dormant in the race, as compared to its present increase. Thus gradually it gathers strength by the influence of its advanced souls; and when, after thy next life, shall again the pale yellow one appear, — then almost white, so high his state of soul, — then indeed shall the human race be lifted up with greater motion. For human reason then shall scorn to use the negative forces of life in ridicule or prejudice; gradually shall man cease to scorn the simple, little things of life; thought, inspiration, study, religion, music, and man's love of Nature's beauties shall be the uplifting instruments of eternal love; and man shall through love be his brother's keeper in the soul's ascending plane, and not strive to push his brother down; then shall, through love, the fallen woman be raised up by her virtuous sister to purity. The uses of fasting to elevate, temporarily, the soul above the body's weight, shall then be better known. Religion shall then learn to use the positive living prayer, by progress from the negative through the passive way of praying, finally to reach it; and by it more and more to draw near to the soul's source through love.

O seer, the morning's first faint light now breaks. I must away; but tell me first, as I am soon to die, some means to expire easily and painlessly.

Here is Nature's most subtle and instant death, O queen! Thus do I place in thy hands a power of death undetectable, and to men unknown. Conceal its small bulk so secretly about thee that search shall not deprive thee of it in thy last extremity; for I in the near future behold that time for thee. And now farewell! I shall never again behold thee living.

O seer, I thank thee from my soul, and ask of thee to intercede for me, that the love of the pale yellow one may lift me up in my next life. For thoughts of what thou hast this night said shall sustain my soul in death.

O queen, thy soul shall be lifted up. Again farewell!

Once more am I awake; and still I live. What more strange than this dream? Was it but a dream? So vivid its impression I feel exhausted; my nerves are shaking. Surely this was more than common dream. But I must away to work. Life's necessities must be provided for from more substantial stuff than dreams are made of.

The End.