

REVISED ESOTERIC

A MAGAZINE

. . . OF . . .

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOLUME ONE.

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PREFACE.

It was our policy in the beginning of this Magazine to accept articles without criticism that we regarded unfit, in order that the people might learn to think for themselves, and thus be enabled to judge between truth and error.

During the progress of the last part of Volume Two and all of Volume Three and the greater part of Volume Four we were on this coast; and THE ESOTERIC was conducted by Mr. Severy and Mr. Mackay, and for some reason there was very little matter in Volume Three worthy of preservation in this revised volume.

As we find it too expensive to reset and replate the four volumes which comprise these books, we have cut the plates, fitted them together, and repaged them; therefore these volumes are a little irregular in some places, but we trust that the subject matter will be all readable.

There may be many ideas in the articles from the pen of contributors which we do not altogether indorse; but we believe they contain thoughts of public value, therefore we have preserved them.

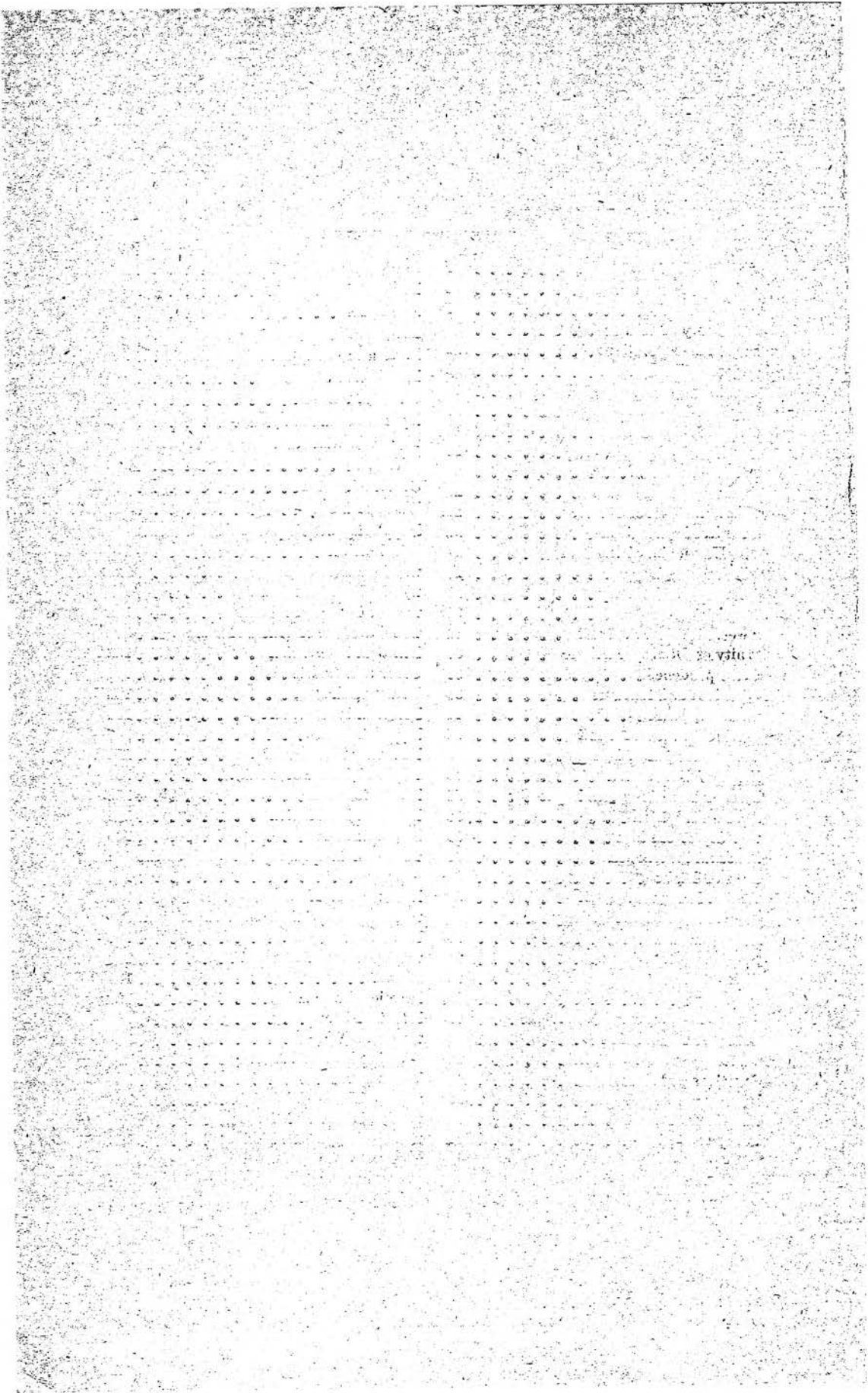
H. E. BUTLER, Editor.

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REVISED ESOTERIC.

VOLUME ONE.

A Magazine of Advanced and Practical Esoteric Thought.

A NEW CYCLE OF PROGRESS.

THERE is a law of periodicity that prevails throughout nature, cycles of time hold a very important relation to life and human affairs. Race evolution advances in conformity with universal law, and is comparable to the revolutions, seasons, and cycles which govern our solar system. There is a hemisphere of truth in the saying "that history repeats itself, that what has been will be again, that there is nothing new under the sun;" and yet, while day and night repeat themselves every twenty-four hours, so like each other, they are never quite the same to mortal experience. The ceaseless round of seasons come and go, and though they do not give us the identical leaves and blossoms this spring that we had a year ago, yet the periodic forces of nature work with a similar uniformity, so that we may, of a certainty, count on bloom and verdure at an approximate period; that "April showers" will bring forth the flowers of May; that June will give its perennial wealth of roses; that summer will ripen the grain, and autumn yield its harvest.

To a certain extent this law of periodicity is so self-evident as to become axiomatic, yet comparatively few realize that it is but the A B C of a

cyclic law that offers interesting and almost endless field of useful study.

We should first observe that seasons and cycles, as well as day and night, are dependent upon the movements of the heavenly bodies, which Genesis 1-14 declares are not only for *lights*, but "for signs and for seasons, for days and for years." The Hebrew Bible makes frequent reference to the constellations and signs of the heavens, and is confirmatory of the evidence that has been handed down from other sources,—that in very ancient times the heavens were regarded as the grand face of a divine clock, and that the moving suns and system were the hands that marked, not merely the passage of time, but the cycles of human evolution, the coming and going of seasons both small and great. Thus the song (or story) of the stars repeats itself in the Gospels, which it antedates, as a primeval revelation of God to man.

Joseph A. Seiss, D.D., pastor of the church of the Holy Communion, Philadelphia, says, "That the tremendous astronomical wisdom embodied in the Great Pyramid of Gizeh first impressed him that this ancient story of the stars must have come from a divine

and prophetic source," which conviction led to extensive research, and ultimated in his interesting and inspiring book, "The Gospel in the Stars." Astronomy he regards as the soul of ancient religions; but for ages, he remarks, "the whole field has been given over to superstitious astrology, which has befouled a noble science, — a sacred domain of God; and, when I look at the deep and almost universal hold which a spurious and wicked treatment of this field has so long had on mankind, I have been the more led to suspect the existence of some original, true, and sacred thing back of it. There is no potent system of credulity in the world which has not had some great truth at the root of it, and there is reason to think that there is, after all, some great, original, divine science connected with the stars." Thus he concludes that they are a divine alphabet, and that Genesis is significant when God, after having created the stars, said, "*and let them be for signs.*" Thus something important attaches to each star and constellation. "God has spoken in the stars;" the ancients knew how to read from that great book, and the alphabet has not been wholly lost; and from time to time we shall lay before our readers some of the ancient and seemingly inspired legends of the heavens, together with their bearing on the past and future of the race. Our object at this time is mainly to convey a general idea of cyclic laws, and the periodicity of human life and progress.

The earth is a function of the universal heavens; man, in an external sense, is a product of the earth, but related by law to the solar system, and through that to the universal order of existence. The heavens repeat them-

selves in the nature of man, consequently a knowledge of the cycles and periods of our solar system throws important light on the law order and evolution of human events.

The positions and combinations of the heavenly bodies can be mathematically determined for thousands of years back and for thousands of years to come. Suns, stars, planets, and constellations are the letters and words of a divine alphabet; everything has meaning; every change has its significance; but we have been so absorbed with the movable type of Gottenburg that we have overlooked the movable alphabet of the heavens. Modern "probabilities" is but a first step looking to the restoration of ancient habits of observation. Virgil's first book of Georgics is profuse with the practical application of this primeval alphabet of the heavens, and we contemplate giving some of his observations in a future number.

The moon is the first and nearest body to the earth, completing a simple cycle every twenty-seven and a fraction of days, each cycle of which has a meaning to humanity in general and the individual in particular. We have the metonic cycle of nineteen years wherein the moon repeats her phases on the same day of the year; there are other cycles of the moon of longer extension and varying significance. Says Virgil:—

"The sovereign of the heavens has set on high
The moon to mark the changes of the sky."

We have simple or yearly cycles of the earth, giving the four seasons, and changes of other significance, as indicated in "Solar Biology." We also have grand cycles, the stretch of which is

too vast to be at present fully comprehended or utilized, being caused by the revolutions of our solar system around its centre, supposed to be the grand sun Alcyone, which is pointed out as one of the astronomical mysteries of the great pyramid. We have cycles of comets and eclipses, cycles of meteoric showers and shooting-stars, and frequent reference has been made of late years to cycles of business prosperity, of panics and business depression, which latter has some coincidence with the cycles of Jupiter.

The revolution of each planet has its significance. Those of Mercury and Venus require less than an earthly year; Mars, 687 days; Jupiter, 11 years and 315 days; Saturn, 29½ years; Uranus, 84 years.

Man is a leaf or blossom of universal law as it finds expression through our solar ether or fluid, concentered into material form, and these cycles of the planets have an important bearing on his life and affairs. Many deem it superstition to attach any influence or meaning to the position and movements of the heavenly bodies; but then, again is it not common, in this materialistic age, to designate even religion and all interior and sacred things as superstition? There is a degree of materialism that closes man's nature to the invisible and higher force of the universe, and thus in more senses than one we perceive the significance of Christ's having stood a little child in the midst of the people, as an emblem of the kingdom of heaven.

But, in accordance with the law of cycles the light of a new day is speeding swiftly forward, so that he who "runs," may not only "read," but realize his relatedness to the starry heavens in its vastness of wonders and

harmony, and become its luminous expression and exponent.

That fashions, philosophy, religious phases of thought, belief, in short that history repeats itself we often hear proclaimed. Upon a law of this kind the philosophers of the Orient maintain a cyclic order of reincarnation, by which ages and people reappear in earth-life, for a new career of experience, once in about 2,000 years. There is much in the philosophies and life of to-day that corresponds to that of a cycle of 2,152 years back, but the problem of reincarnation is too mystic and momentous to bring within the scope of this article, which promises already to be extended beyond our preconceived intentions.

Uranus, the planet of occult and spiritual force, has recently entered the sign ♈ (Aries). It takes this mystic, highly spiritual, and interesting planet 84 years to make one revolution around the sun, and 7 years to pass through a single sign of the zodiac. In 1885 it entered Aries, representing the head and brain function of humanity, and has, consequently, commenced a cycle that it will take 84 years to complete; and, owing to a culmination of cycles and causes, it will be the most important and marked cycle of this planet within the annals of our historic period. It has about 5 years to remain in this sign, when it will enter ♉ (Taurus) with accelerated force and effect, and we may expect some marked religious, social, and industrial changes to result therefrom, as the position of Uranus in Aries is one that stirs and quickens the occult forces of the mind, and thus effects and influences society to its very foundation. Much of the present uneasiness, discontent, and striving for better conditions, is due to the new

light and brain energy of this spiritualizer of the heavens, and this state of things will continue until more equitable social, industrial, and spiritual conditions are brought about, and its specific and prophetic bearing on the problems of life will be more fully treated hereafter.

A most important cycle which has especial significance at this time is one that covers a period of 25,824 years, during which time the system passes through the circuit of the *astral zodiac*, the entire stellar heavens *apparently* making a revolution around the earth, and at the end of that time appearing again in their original position. Exoteric history deals with less than one-fourth of this relatively vast stretch of time; but we have sufficient data to determine its import. The fact of this cycle is astronomically established, and it has an important bearing on human affairs, especially in relation to the grand astral seasons or periods of spiritual light and darkness, with consequent race influence. These periods were evidently known and apparently understood in ancient times, ere the earth passed into the dark hemisphere of existence. Hesiod and other ancient poets and philosophers bear testimony of the day or golden period that had been, and of the dark cycle through which the earth was to pass, and which it had even then entered. Exoteric science affects to treat this as but a mere poetic fancy; but it is an astronomical fact which has a most important bearing on the present and future of earth-life. It requires this period of 25,824 years for the system to make one complete cycle through the zodiac or twelve functions of the astral man. From various stand-points of research and observation it is determined that

the sun, with its system, entered Pisces (the feet or foundation principle of the grand astral man) about the Christian era, inaugurating a cycle indicated in the ancient map of the heavens (or legends of the stars), and still later chronicled in the Hebrew Bible.

The feet of the image seen by Daniel was the vulnerable part, being composed of iron mixed with clay. "The serpent," it was alleged, "had bruised the heel" or mortal part of the human race, and here was where the repairs or work of restoration had to commence. The map of the heavens and story of the stars had, from a prehistoric period, declared that the seed of the woman (the celestial virgin of the chart) should bruise the serpent's head. We will not attempt here to show who or what the serpent was, or how he came to have a place in human history; nevertheless, his sign is found in the primeval map of the heavens, and the lesson and problem is one of seasons and of years.

We find the symbology of Christ's mission had constant reference to the zodiacal sign Pisces, which is pictorially and allegorically represented by two fishes. At the time of his advent the earth was in spiritual night and darkness; a star proclaimed his coming, and the wise men of the East knew that the record of the celestial chart was being fulfilled. We find him selecting his disciples from among fishermen. He directed them where to cast the net. He made them "fishers of men." We find him walking on the water; the fish obeyed him, and brought the tribute-money. Again, he fed the multitude with seven loaves and a few "*small fishes*," and the fragments were greater than the repast, signifying enough and to spare. We find him washing his

disciples' feet, and telling them in symbolical language, that if "their feet are clean their whole body is clean," and that unless they have their feet washed, they can have no part or lot in the matter. Then again, the essential of discipleship was humility, which corresponds to the feet. He came to bring "living water." His disciples were to be "washed and made clean." Thus, we find the Christian dispensation full of the symbology of Pisces. They must be the least in order to become the greatest. Exaltation was to come through service and humility. Thus, the gospel found feet and has run up and down the earth, and prepared the way, and now we have entered a new sign and its quickening influence is felt and seen on every hand.

The light, knowledge, science achievement of the past eighteen hundred years is but the FEET of the new cycle. How grand then shall be the estate of the full man! Christ wrought after the order of the heavens from whence he descended; his apostles were twelve, after

the celestial map and signs of the zodiac.

We are now two degrees in this new sign, and "so sure as the heavens fall not," a new condition and state of things must come upon the earth. The coming of the "Kingdom of Heaven" has a literalness, splendor, and vastness surpassing ordinary comprehension. The foundations have been laid, the structure is ready to appear, and the sign into which we are advancing symbolizes the *spiritual coming*; a great outpouring, — the flying Pegasus, or swift-winged intelligence; also the serpent principle translated into that of the swan.

We are now two degrees in the astral sign Aquarius on the ascending scale, and must prepare for manifestations of occult presence and power. Humanity has descended into matter. It hath deep roots in objective nature, and must now ascend swiftly, surely, mightily, into the atmosphere of astral light, knowledge, and power, even unto the winning of its celestial crown. But of these matters, more in due time

HOME THOUGHTS.

THE soul is the dwelling-place of the Infinite Spirit. A temple, a dwelling not made by hands.

WE put our houses in order when we expect guests. The mind is the guest-chamber of celestial visitors. Should we not then have a care that it is swept and garnished?

HOME is a condition rather than a place. Says the poet: —

"Stone walls do not a prison make,
Nor iron bars a cage;
The soul that's innocent and pure
Counts these but hermitage."

As God lives in us so should we live in others. The selfish soul seeks to dwell in its own joys, and findeth but narrow domain. The expanded soul seeketh to promote and dwell in the joys of others, and hath the universe for its abiding-place.

It is said that there is no royal road to knowledge, that those who would possess the armor of wisdom must waste the midnight oil; yet David could not use the armor of Saul, but chose instead simple pebbles from the brook.

THE HEAVENS REPEAT THEMSELVES IN MAN.

[Extract from an address by JOHN LATHAM, before the Society for Esoteric Culture, May 1, 1887.]

FROM the birth of humanity its members have looked into the heavens with wonder and admiration, and been possessed of varying degrees of realization that, in a manner at least, the sun, and moon, and stars, were shining on their account. They are indeed shining on man's account, and with an effect and to a purpose transcending even the magician's dream; for the countless hosts of radiant orbs, visible and invisible, repeat themselves in the minute ganglions of the brain and nervous system, finding expression in man as miniature suns, sending out their rays in minute fibres, the many millions of which combining form the nervous structure with its exhaustless wonders and almost boundless capacities.

It may seem a stupendous thought, yet nevertheless it is true; man is not merely a miniature earth, but an epitome and image of the starry hosts of heaven, all of which most wonderfully repeat themselves in his nervous and vital structure. We are, then, not only wonderful moving worlds, but have the splendors and harmonies of the universe active or latent within us. Its energies concentrate in the brain, and outflow through our thought, speech, and deed. "As a man thinketh so is he." Thought exhales its atmosphere like the fragrance of the forest or the perfume of a flower; yet, alas! upastrees in thought are as possible as the reputed one in nature; thus the atmosphere that our life evolves may be baleful and pernicious, or soul-inspiring, beneficent. Therefore, each possesses a characteristic atmosphere as virtually as a world, as distinctive as

that of a pine-tree or a rose-bush, and we impress this quality upon everything we come in contact with,—on the persons we meet, the rooms we inhabit, the air we breathe, the very earth we tread. By virtue of this imponderable exhalation the dog will track his master, and the sensitive will read one's innermost thought and character. Therefore, to live at all is to be a force for good or ill; for, like suns and worlds, we not only have a specific quality and function, but, like them, are dispensers of our quality and kind.

Isaiah, speaking of the stars, says, "Lift up your eyes on high, and behold who hath created these *things* that bringeth out their hosts by number; he calleth them all by names by the greatness of his might."

To call a thing by name signifies to recognize or define its function. Thus, Jacob gave his twelve sons names according to their respective natures. In ancient times names unquestionably were used in reference to their significance, and, even according to our dictionaries of to-day, there is an attached meaning to every name; yet, as we have fallen into the habit of employing names in an arbitrary or haphazard manner, it would not be surprising if people often had the wrong name given them, and yet it may be fitting and significant more often than we are aware; but in Revelation we are told that those who overcome are to have a new name given them; so there is an opportunity to have mistakes rectified, and, like the stars, to receive a name that fits our nature or true function in life, for, as already stated, is not man a

miniature universe with the latent energies and luminous powers of millions of suns and worlds?

Truly says the prophet, "Man is fearfully and wonderfully made." For life is not merely comparable to a single world or star, but myriads of atomic suns are active or latent at life's centre, seeking their opportunity to stream forth through the brain-fibres or burst into glowing radiance in the vital centres, causing the nature to expand and vibrate with power and purpose, and flash its mandates through the nervous system, making the muscles and fibres thrill and bound in this joyous, starry presence, until the very ground beneath the feet becomes responsive to the footsteps of its lord and master, — this star-crowned man. It is fully time that we came to realize our wonderful star-structure and sun-nature, thus marvellously allied to, and expressive of the visible and invisible heavens, an epitome and image of infinitely more than we behold.

The planets, stars, and suns of the vaulted dome are the mighty nervo-vital ganglionic system of the material universe; yet these, so to speak, are but dead worlds when compared to the living sun-centres and immortal possibilities of the beings formed in the image and likeness of God; yet there are transcendent order and harmony even

in the visible creation, and, by virtue of our interior sun and stellar inheritance, we ought to become luminous beings even in the material degree of existence.

What we now need is to come into harmony and oneness with the universe, both visible and invisible, even to the mind and heart of Deity itself.

The very air and earth should be made alive by our presence; the winds and waves should be responsive to our commands; the lightnings which smite must become the chariot of man's will; his arm be endowed with threefold might of astral energies, while his combined force, like that of Homer's herogods, should embody the sevenfold powers of the thunderbolt, — for he is an heir, not only of the earth, but of hosts on hosts of suns and worlds, and what is more, of "the still, small voice" that rules the universe, — of him who holds the earth and waters in the hollow of his hand.

Such is man, — a being made of atomic suns, each microscopic atom enfolding capacities that balance giant worlds! And though the earth gives limitations to his outward nature, within beyond are the visible and invisible hosts of heaven, so who shall measure man save Him who named the stars, and hath a promised name for each and all who overcome their earthly selfhood and the world?

THE DEATHLESS CITY.

My mind is now athirst and longing for the draught of the fountain of sweet dew. Saddle then my horse, and quickly bring it here. I wish to reach the deathless city.

My heart is fixed beyond all change; resolved I am and bound by sacred oaths. The gates which were before fast-barred and locked now stand free

and open. These evidences of something supernatural point to a climax in my life.

Now I desire to fight against and overcome the opposing force of men; the men who associate in search of pleasure; the men who engage in the search after wealth; the crowds who follow and flatter such persons.

BUDHA.

THE ULTIMATE FOR WHICH WE ARE LABORING.

[Delivered, March 23d, before the Society for Esoteric Culture, by HIRAM E. BUTLER.]

THE topic for the evening's thought will be "The ultimate for which we are laboring," together with some of the evidence of its speedy accomplishment. The subject is one that we could not expect to exhaust in a single discourse; and we must, on this occasion, be satisfied in many departments with the mere outline, leaving for future lectures the further and fuller evidence for the declarations we make.

In considering the end for which we are laboring, it is necessary that we should treat the subject from the standpoint of the law of orderly unfoldment. We have in the past been considering the seven creative principles as expressed in Chart No. 1, which brought us up to the point of animal life and animate existence, as well as giving us the key to the creative forces in nature. Chart No. 2, when considered, will give us the evolutionary unfoldment of the earth through the successive stages of generation up to the point of time which has allegorical expression in the biblical history of Adam and Eve in the garden of Eden, at which period man began to think for himself, to reason and act from his own conclusions. Up to this time man had lived in harmony with the universal mind, and being governed by the high and divine intuitions of his nature, was consequently led aright. But he began to doubt the verdict of the intuitions as a final guide, and commenced to experiment on his own account. "The tree of the knowledge of good and evil" looked attractive and inviting. It is described as being in the centre of the garden of Eden; but we should bear in mind that Eden, in its full and true sense, was the garden of his own physical nature, and it seemed to him child-like that he could not be his own full and final master.

In the effort to obtain knowledge the world has gone through many cycles of labor, sorrow, and death.

At the end of each cycle there has shone out the sunlight of knowledge in a particular sphere, only to leave the earth again clouded, to descend into darkness, to rise again at the end of another cycle. So seven great religions and systems of civilization have been upon our planet-earth within our historic period. These seven religions have developed to an ultimate the embodiment of the seven creative principles. Now we have come again to where the ancients stood in their cycle of the world's history, where we again get a glimpse of the solar woman, the mother of creation, and therefore the word has been ringing through each land for the past few years, "Theos Sophy," the "Mother of Life," which is the chain and system of worlds; and we discover from this system of worlds that we are all the thought creations, and manifestations resulting from the many changes of the planets of our system; that the Creator of the universe, in other words, is working through instrumentalities, and they are these systems of worlds that interact each upon the other, and also upon individual man, woman, and animal, and even vegetable nature throughout the entire chain of organic substance. But we find that, as man gets a glimpse of this divine Sophy, he becomes conscious of the laws of creative life. He realizes that life has its periods which are governed from the regularly organized and perfectly orderly system of our sun or centre; but, in considering these laws which control not only systems of worlds, but the race upon our earth, both in general and in detail, we are led to observe some of the reasons why mankind have not as yet reached the unit of true progress. And one especially is, that man has endeavored to travel alone, isolated, distinct, and separate from his sister woman. This as a rule is the

way the ancient sages have endeavored to make attainments, not being able to grasp the idea of unity through God's presence in this dual relation; but Jesus, the true Master, came with higher light and deeper perception regarding the sphere of woman, teaching "that in the beginning they were not two but one," and thus in a fuller degree was inaugurated a religious system which placed man and woman side by side at the altar of spiritual communion; and thus in the new cycle of progress, in the new temple of humanity, woman must have her true and coequal place with man, as the two in spiritual oneness become the true and essential unit of higher evolution.

There is a law that all of you will observe if you but consider, which is operative in manifold directions, viz., that every principle that is destined to effect changes in human life and character always casts its shadows before it. These shadows appear under many different forms according to the thing foreshadowed; and if we understood the language of creation we should be able to interpret and comprehend the pending events and changes, even though the symbols and shadows were projected through unthinking and unrealizing men and women. In 1879 I was impressed to write an article entitled, "The Economy of Nature." In closing the article the sign of the double horse-shoe was the only emblem that would explain and ultimate it fully in my mind. The horse-shoe had special significance in the symbology of principles and changes that were then operative. A few months later, that same year, I saw the first decorated horse-shoe in a window on Eighth street, Philadelphia, and from that time forward people have been having the horse-shoe in every possible form of decoration, which, when understood, is a symbolic expression of the fact that man has come to a state of unfoldment where he is going to take a higher stand in the direction of unity

in matters governing human life in its most sacred relations.

When John was banished to the isle of Patmos on account of his fidelity to his crucified Master, without hope of again returning to his home and country, his mind dwelt wholly on the One he had come to worship and adore. At this time the angel of God appeared and gave him the vision recorded in Revelation. In that vision he saw a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. He saw the great Red Dragon that was cast out of heaven. The ancient "Isis" at the period of the world's history when this knowledge was foreshadowed, typified the Divine Mother the same as the vision that was shown to John at Patmos,— a woman clothed with the sun, the moon under her feet, and her head crowned with twelve stars. The ancients further symbolized the negative sex-force as representing the earth, with the positive force of intellect as the bar of the cross, thus symbolizing the forces of the male and female as uniting in bringing life, light, and immortality. When we say light, life, and immortality from the stand-point of past education, it means comparatively little; but when we say, life, light, and immortality from a stand-point of thought, meaning just what we say,— life in this body,— we understand its meaning. It is the power by which we act; it is the all-animating principle of our being. It brings us life here, now. We often think we have life, but it is only the semblance, the dream. It has in it no light, no immortality, but is merely the motor by which the animal machinery of our organism succeeds in carrying on its work. Life is luminosity, and when life is possessed in the true sense of the word, and we bring spiritual life into the world, we have light, perfect light,— light which is the cause of true knowledge. We light up this room because we want to see each other. The light reveals to each the fact of the other's presence. Light, then, gives knowledge. When we

have life, as John, the beloved disciple, said of Jesus, "In whom was life and the life was the light of man." The light, however, shone in darkness, but the darkness comprehended it not at that time, neither has it comprehended the great meaning of Jesus the Nazarene up to the present day. We have had all kinds of theories, all kinds of notions concerning Christ and his mission upon the earth, without any real adequate idea or understanding of the great science that he came to give us. He did not come to present to us an angry God who had been thwarted in his own purposes, deceived by his own hand's work,—not at all. He came rather to bring to light the truth or knowledge of the laws and methods by which we are related to this world and to the infinite.

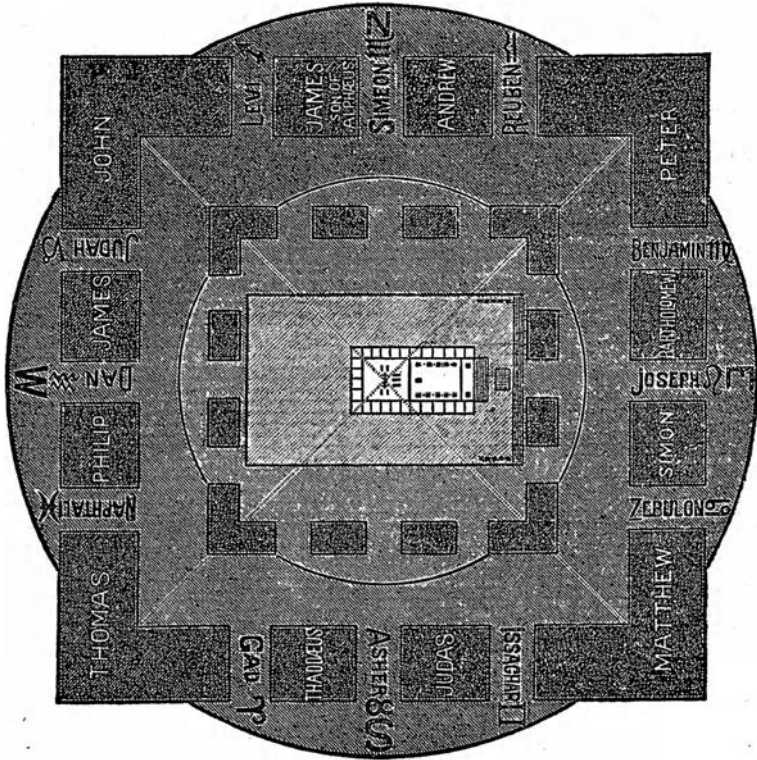
When we understand the first seven creative principles we can then very readily trace the workings of the unfoldment of nations and peoples, and also the workings of religious and scientific unfoldment through the seven stages of what we call civilization, up to the point of our crowning ultimate, denominated in the Hindoo philosophy as the "fourth round race." We are now taking a step on the fifth round, or upon the fourth of the seven principles of the chart, wherein we are come to the law of order in creation. And when we come to the law of order we reach a state where an energy of the divine is obtained; and when we come to that it is a knowledge of the laws of the infinite soul of the universe that gives life to everything that is animate, that is, controlling everything that is either in the objective or subjective universe. It is knowledge of the laws of our very being, and also it brings us to a consideration of why we are here, the ultimate to which we tend, and what it is necessary for us to do in order to make the most of life. When we have reached this point then we will find the law that perfects the life within ourselves, and the body of humanity will no longer be opaque, walking this earth as if the eyes were in the

back of the head, never being able to see anything but what has passed, in place of expressing their true position, the eyes in front, as nature intended, so that we should see those things that are to come. Now we walk in darkness, we see only the things that are passed. Go into our schools to-day, and what do we teach. Nothing, only as we are turned backward; our backs toward the future and our faces toward that which has passed,—not the knowledge that is yet to be, but only that which others have obtained. We want to right-about-face. We want to look forward, to go forward, and the light is now dawning upon us when we shall go forward and not backward; and when we have that light of true life, then the divine source of all life, which is in the creative energies of that divine mother,—the mother of all—will then stand forth imaged in our sister woman, the divine Sophy being personified in her noble character and the divine Theos expressed in the noble intellect of the man. Not an individual man, as some have supposed, who is going to be the God, the king of the universe, and all others his subjects. But it is the grand man of the planet-earth, to which we refer, the united body. All that are able to receive these things, as Jesus said eighteen hundred years ago, will receive them, and will live them and be the God man and the God woman that are to walk our earth; and when their life thus shines forth to light our pathway as the central sun, then will we discern the great truth of the order of the heavens which already exists.

There do already exist in the heavens souls that have perfected their life upon this and other worlds. They have formed the temple of the infinite after the pattern of the grand man of the universe, and are known as the Solar Circle. These grand souls who have greatly perfected their lives are now the agents and expressors of the mind of the Controller and Creator of this system; and the knowledge of their formula has been given that we on earth may fulfil the object and purpose

that was announced at the time that Moses was commanded to build a temple, and commanded, as Paul says: "See that thou make all things after the pattern that was shown thee in the mount . . . which is the pattern of the heavens." See Diagram No. 7. The formula thus signified was the pattern of the sixth principle, which

is first a central circle of four. Thus, when Solomon's temple was built in the Holy of Holies, representing the very centre and apex of the earth, there was the temple-building called the house. First, as you approached the house, you came in to the court; you passed the great altar, entered the porch, then the holy place, and from this into the Holy



(Diagram 7.)

THE TEMPLE AS SEEN BY JOHN

of Holies, which contained the chariot with the symbol or form of a golden ass, two or more. Upon the top of this chariot was the Ark of the Covenant or box that contained the law that Moses received on Sinai. Upon the cover of this ark were two imaged forms that stood watching, looking down as if guarding the law of God contained therein. Standing on the floor on either side of these was a cherub, large enough, so that when standing beside

the chariot two of their wings touched each other over it, and the other touched the walls of the Holy of Holies, showing that their presence filled the most sacred temple, and that they were devotedly guarding the formula that was there symbolized. Thus pointing, first toward the four creative principles of nature, as shown in our work, "Solar Biology," as the four seasons and four temperaments of humanity, also symbolized under the four rivers

that went out of Eden to water the earth, — rivers or elements of fruitfulness. And these four seasons of the year we find to be the four natures represented by the cherubs, which again are four centres or heads of principles. Then, again, there is a circle of seven, which are the seven vital principles, the seven life principles, the seven functions of the human organism, without which man cannot exist. These form the second circle. Outside of these we have the third circle, the twelve representative heads, which were brought to light in the symbology of Jacob's twelve sons. These twelve sons were named after the twelve signs of the Zodiac, and this was in accordance with the promise to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." Then came the Nazarene with the knowledge of the order of the heavens, which knowledge, though it had been preserved, was not understood; but, through him as the central figure, the order was restored and made alive, that light and life might flow out to all people on the earth, through which to be blessed, made happy, and saved from labor, sorrow, and death.

The prophets of old, the mystics of all ages, have looked beyond the narrow *ego* of their times and foreseen an era when man would be opened to the vale which lies beyond the scope of the five senses, — a time when man, by his unfoldments, would comprehend the mysteries of the cause world, and walk and talk with the angels of God, realizing the undivided chain which reaches from the lowest order of animate life up to the infinite cause, binding all into a oneness of being, and placing at our command a fulness of the resources and knowledge of life, with wisdom for its orderly use, for it is necessary that we walk with reverence in the presence of this wonderful realm of light, for experiment in the darkness and limitations of the self-hood is what has involved the nations in cycles of labor, sorrow, and death.

We are not alone in our estimate and declaration of the importance of

the age in which we live. By many lines of thought similar conclusions have been reached, and many esteemed and brilliant men throughout the world attest the fact of the seven great religions that have ultimated the seven vital principles, and that we are now in the last stage of the seventh, and have come where we hear many say that the world has run its race, and people are waking up to the consciousness that such is the fact and that some new and important change is at hand. We have had experience in the keeping and the breaking of law. We have seen nations rise and fall until experimental knowledge abounds. As the angel said to Daniel when he was looking forward to this epoch of the world's history, "Daniel, go thy way; thou shalt sleep, many shall run to and fro, knowledge shall be increased; but at the end, it shall speak and shall not lie." So knowledge has been increased, men have run to and fro, they have experimented until much is known concerning the things of earth and the great creative forces of the universe, and we now see in many forms and under diverse names the sixth sense asserting itself. It is known as intuition, psychic force, clairvoyance, mind-reading, spiritualism, and by many other names: but, call it what we may, the human *ego* is beginning to take cognizance of a realm that lies beyond the sphere of the five senses. This experience, like other knowledge, has been greatly multiplied until the world has come to be quite full of it. It stands related to the essence of things; it is a subtle sense that lays hold of the finer forces of nature and of being. It determines character and quality by the invisible personal sphere or atmosphere of the individual. It goes further, it identifies and describes the person, even from the life-essence with which a glove or handkerchief is imbued, or from the wall-paper of a room they have occupied, and from earth and rocks to recall the experiences of antediluvian man. Like sight, it is far-reaching, and may go out and

measure and investigate planets and suns. These are some of the forces at the centre of life, amid which the inner nature dwells; and as the sixth sense is unfolded we become denizens of the universe in a higher and fuller sense, and conscious of the things within and beyond; of the mystic cords which bind man to man, and which link the mortal to the immortal realm. These are the higher electricities on which the aspirations and prayers of the yearning soul ascend even to the throne of infinitude. These are the forces by which the swift-winged messengers extend a helping, guiding hand to benighted humanity, and ought we not all to be willing and even desirous to be led by those enthroned in the wise and beneficent forces of the universe, who have suffered and overcome until they have won positions of service and power and are knocking at every door, seeking entrance into every heart and life; who are pressing forward through every avenue and movement, esoteric, christian, theosophic, spiritualistic, and industrial, being executors of that providence which has cognizance of our planetary and solar existence, and who are ready to take us by the hand and lead us through this wilderness of earthly experience, revealing to us, as did the angel to John on the isle of Patmos, all things whereof it is well for us to know; aiding us to attain that unfoldment whereby we may, within the sphere of our own intelligence, realize that we are members of one grand body, as indicated by all the great religions of the earth, and as especially expounded by the illumined seer, Swedenborg, and outwrought in detail in "Solar Biology."

We are come, therefore, to a time when the order of the heavens is to be outwrought on the earth, and we must be willing instruments to come into that order, — the "New Jerusalem" — which John saw in vision, descending out of heaven, prepared of God "as a bride adorned for her husband." The thought of the Infinite Mind has already descended; the holy city, the "New

Jerusalem," is now on the earth; it is here in its crystal form, and we have but to awake, to open our eyes, to see the working of God in the souls of men. All men and women have their place and function in this great temple of race culmination. And now cometh the time the Nazarene taught us to pray for, viz.: "Let Thy Kingdom come and Thy will be done on earth as it is in Heaven." So the time is at hand when men must come to know better than to transgress the laws of their being, and this is to come about through perfecting the life. We shall then have life in ourselves, and be able to say, as the Nazarene did, "Lo, I lay down my life, and I have power to take it up again; no man can take it from me, for, as the living Father hath life in himself, so hath he given to the Son to have life in himself, and now are ye the sons of God, but it doth not yet appear what we shall be." For man was not spiritually opened then; now we are able to see what we shall be. We shall be like him, and greater things than he did shall we do, by the same authority, because of increased light and knowledge; for we shall walk and talk with the exalted ones who have passed before. The veil will be drawn aside that hides the cause world; and, as John said concerning God, "We shall see his face, and his name shall be in our forehead." His name being in the forehead signifies the intelligence to do and to be whatever we will to be. Thus every man standing in the knowledge and dignity of the sonship of the God of the universe, being and doing what he himself wills to do; knowing from his own intelligence that to do the right is peace and happiness, while to do the wrong brings sorrow, sickness, misery, and pain. No man will put his hand in the fire and burn it, as he understands the consequences; and so will the inevitable consequences of immoral acts become apparent, and men will shun them as they would the fire; and love will become the great controlling law that will bring the

reign of peace upon the planet-earth. And even now are we called upon to receive this descending tyral "New Jerusalem," and to prepare a place on earth wherein will dwell righteousness. We are called to separate ourselves from worldliness, to be set apart unto truth and the kingdom of God. How often in history has a chosen and prepared people been led out from old conditions and surroundings! This same law is still operative, and thus will the chosen ones be brought together to lay a new foundation after the heavenly pattern; to unfold industries, healthful, pure, for the relief and healing of the nations; and to afford an abiding-place for the angels of the solar circle and of the infinite God.

Now, then, a word as to the evidence of the speedy coming of these things. Many may say to us, Is not much of this mere speculation, an ideal picture, an empty dream? But pause! Consider! Go if you please to Nature, and ask the great mother earth, "Do you care for your children?" Her response will be, "Observe what I have done! When the sperm-whale on which you were dependent for light was nearly gone I opened my breast and gave you oil for light. When people were beginning to say, 'What shall we do for fuel, because of the scarcity of wood and timber,' again I opened my breast and gave you coal and iron to serve not alone for fuel, but for the uses of building as well." Instances could be greatly multiplied, but these will suffice. Every time there is a need Mother Nature is ready with a supply. But what is our need now? Is there an intelligent man in Boston or elsewhere but what is conscious of pressing needs? Was there ever a time in the history of the world when mankind was so oppressed and burdened? I do not believe that the children of Israel even were so oppressed and burdened as the people of to-day. Their taskmasters made them work hard, it is true, but they had the opportunity to work, which many do not have to-day, and they got plenty to eat,

as they themselves testified when in the wilderness. So, though they had to work hard, they did not lack for food, and are there not thousands on thousands of whom that is not true to-day? How many are crying, "The burden is greater than I can bear!" Business men are asking, "What do you think of the future?" and we hear the answer, "I do not know, but have reasons to believe that strange things are coming." Every man and woman is looking, is watching, expecting some great upheaval. Listen! We hear them say, "Why, these things cannot continue this way. We cannot go much further without a change." Then the newspapers keep telling us, "It is coming better times." Not that they can point out the evidences, but it is necessary to say something encouraging, so they keep telling the people to hope on, hope on! But it brings home to us the fact that full half the earth is groaning and crying out to the God of creation for a better state of things, and the God of nature never fails to respond to the cry of his children, and so we know that a change must come.

Human intellect, the very thing we have been cultivating and lauding, has had its part in bringing about the present state of things. It has invented machinery to lighten labor and increase comfort, but it has proved an instrument of deprivation and suffering in that it has turned hundreds and thousands of men loose upon the streets to walk idly up and down, objects of hunger and cold. It is the operation of the same old law that pushed us up into being, — the law that the strongest animal subsists on the weakest. We have not yet got away from this selfish law that dominates the world, and so long as it rules the keen intellect of man so long will oppression continue.

And so the time has come when the divine mandate for an unselfish life must be enforced. "Love thy neighbor as thyself" is the great panacea; but how can we bring it about when every man is struggling and thinking only of himself? This very extremity

will bring reaction. We are getting tired of trying to patch up the old craft. There are to-day millions of men in these United States to whom the angels of God have shone in revelation regarding the things of a new heaven and new earth, "wherein shall dwell righteousness." There must be a deep and searching reconstruction, and there are millions of people to-day who have had such revelation, for the prophet was not wrong when he said, "Truly the Lord Jehovah will do nothing but he revealeth it to his servants the prophets;" and this does not mean any special class of men, but all who listen to the voice of the spirit speaking through the soul are prophets of God.

Now, then, let us think of these things soberly, lest the darkness come and we are already in it, and this time has been foreseen and prophesied of long ago, and pointed out even from most ancient times. But, laying aside multitudinous evidences that we might occupy hours in stating, we will instance that great testimonial and scientific monument, the great pyramid of Cheops, which is astonishing the scientific and learned world of to-day with its stores of ancient wisdom, astronomical knowledge, and wealth of prophecy regarding things past and to come. Built before Abraham had been led out from among the dying conditions of a fading age, it nevertheless points out the time of the exodus of the children of Israel from Egypt, indicating the period up to the advent of the Nazarene, and then, by broader galleries, outlines the Christian dispensation down to the present time, bringing us to the grand king's chamber or temple of the near future, the true city of God which was prefigured in Heliopolis the city of the sun, the ancient Egyptian city of wisdom, or city of Om, from the priests of which Solon, Thales, and Plato learned of the ancient people of the lost Atlantis. This city of the sun had to pass away, but it left a monument of wisdom and prophecy in the great pyramid, and now we know that the true city of Om, the city of gold, the New

Jerusalem, must soon appear, and its stones are now being hewn from the mountain of human experience. Many are being called; the one hundred and forty-four thousand are to hear the voice and understand the infinite spirit of life, and are to become lively stones in that temple and city, the measure of which is to be the measure of a man (the Solar Man). Thus there is a great work before the people, and the time is rolling on; the period is but brief in which all this must be accomplished. Therefore awake, arise! see that your lamps are trimmed and burning, and hold yourself in readiness, to enter into the building of the new city.

There are seven distinct lines of prophecy and argument pointing to the present time as the beginning of this great work, thus corroborating the testimony of the great pyramid. We have astronomical and historical evidence, and the signs and shadows on every hand indicate the swift changes that are speeding forward, and bear evidence of the great event that is about to culminate. Now, then, in view of these evidences that we shall, from time to time, consider in detail, it behooves us all to be prepared; and this thing is evident, that even if we were mistaken in these things we would, nevertheless, be on the safe side. But there is no mistake; these are the times of which the Nazarene said that unless they be shortened no flesh could be saved; "for there shall be tribulation such as never was and never shall be again;" and we are feeling some of this already. But some may say, "It is true the times seem badly out of joint; there are confusion, uncertainty, and distress; but there is nothing but what comes from natural causes." But because these things proceed from natural causes it does not make them any the less a sign. Some of God's laws and methods are more observable and familiar than others; but none of them, strictly speaking, are supernatural. He moves in the current and tide of human events, and makes even the wrath of man to

praise him, and thus the greed, the monopoly, the selfishness of our times will, in the end, be overruled to other service than the human factors contemplated; but reward will be measured according to motive, and there will, undoubtedly, be many who will want to call on the rocks and mountains to fall upon them. So it is for each to determine whether he will come to this service, help on this ultimate in the capacity of son or servant, for it matters much whether we move with or against the divine current. On the one

hand is joy, peace, triumph; on the other, vexation, sorrow, and suffering. Shall we not then hearken unto the teachings of the Solar Circle, to the voice of the infinite God, and the angels who watch over us as the swift messengers of the celestial morning?—taking courage and not alarm because of the things which are to come, for, if we look within, the “still, small voice” will be our guide, leading us from bondage, sorrow, and affliction into the light and joy of heavenly service and godly sonship.

EMPLOYMENT FOR A MILLION MEN.

It is stated, on the authority of those who have made statistics a business, that we have on an average about a million workmen idle for lack of employment. At the present time it is estimated that a considerably larger number are out of work, and, as most of these have others dependent on them, this very much increases the number of those suffering deprivation from this cause. There is a grave deficiency in a civilization which leaves so many without the means and opportunity of earning an honest livelihood. It is often asked why they do not follow Horace Greeley's advice and “go West;” but, allowing they had the requisite fitness and experience, it takes money to transport and maintain one's self and family until the harvest of nature can be secured. Again, unoccupied lands are becoming more and more distant and difficult of access. So this question of inability to secure employment is likely to become more and more burdensome and aggravating. Something is evidently out of joint, and the problem of how to remedy it is getting to be both serious and pressing.

We have resources in abundance, and power and machinery enough to supply the markets of the world; but we would have little need to look for foreign markets if our own people were financially conditioned to purchase all they could naturally and easily consume. Only a comparatively small portion of the people are thus conditioned, and it is getting to be generally understood that our trouble is one of underconsumption rather than overproduction. It is a biblical doctrine “that those who will not work shall not eat.” So far as that goes we have nothing to say; but how about those who are willing to work, who yet suffer enforced idleness and consequent privation amidst plenty? In this respect there is evidently great need of some new adjustment of social and industrial forces. In this quarter we have a problem of most weighty import that is earnestly pressing for solution; and whoever can devise methods or measures adequate to give occupation to this idle million of well-disposed workers, or even to a portion of them, will certainly be public benefactors, and remove a rapidly

growing cause of discontent and suffering.

A CITY OF GOLD.

In the lecture of Mr. Butler the printed report of which is given in this number, he refers to the ancient Heliopolis of Egypt, the City of Wisdom and the Sun, as being the forerunner of the New Jerusalem or city of "Gold" that is to be, the time for the realization of which being even now at our door. If the time to materialize this ideal city of the ages is at hand, we certainly have the means, ability, machinery, and material to build a magnificent city to Om (the Omnipotent), and it would be an admirable way to utilize the unemployed workmen of the country, in an enterprise of a grand though novel nature for what is considered a superficial, selfish, and materialistic age. But there is a deep and expansive vein in our people nevertheless, and we might ask for what have the favored few been accumulating so much more money than they have need of? Possibly for this very end, as strange things have happened, and we are in an age when we may almost of a certainty count on beholding the improbable. What a veritable New Olympus or Mountain of Light it could be made! — a place unto which the nations would not only look, but flow; a substantial pattern city in which the "salt of the earth" might exemplify a model social life and perfected industrial methods; † Holy of Holies, from which heal-

ing could go forth to the four quarters of the globe.

Men pour out their wealth for ideal things. Millions of lives and treasure have been expended for crusades and wars where a principle or idea was at stake, and often for a mere whim. Why not, then, create an enthusiasm over this ideal of the ages, and inaugurate a grand industrial crusade for its accomplishment? Let us as did Peter the Hermit of the Crusades of the Middle ages, raise the cry,

"GOD WILL IT!"

On to the city of Om, and thus bring into objective existence the vision of the prophets, the hope and promise of the heavens, and open a new door for the salvation of the earth. Who will head the subscription and lay the corner-stone, and who will be number two, and number ten, and number ten thousand? Life stagnates with mere money-getting; grand ideals, after all, are the only things which exalt life and make it worth the living. Let, then, the cry be raised. "God wills it!" Let a new electric thrill be sent through the length and breadth of the land, until every entity from atom to man is in motion with new life. We have reached a pivotal point in human history. A continent is at our command; let us plant in its heart a city and mountain of light, — a New Olympus. Let us prepare a place for the heavens to descend, and let it be worthy of the "Ancient of Days."

DEEP and full breathing, with hope and faith in the Infinite, is a most potent medicine.

GOD never turns away from the soul of man; but man, like the earth, may turn from its source of light and life.

A NEBULOUS REGION EXPLORED.

In *The Path for March*, F. Hartmann, M.D., contributes an article entitled "What is True Christianity?" While it is replete with paragraphs of clear-cut thought, wherein with taut bow he sends the arrow straight to the mark, he, nevertheless, as it appears to us, fails in doing the subject justice in at least two most vital points, by setting forth as necessarily nebulous the most central doctrines of the subject under consideration.

In defining "the universal God as the incomprehensible centre from which proceed the elements of *Love, Life, and Light*," he says: "We can conceive of no other *God* (or Supreme Good) but the one which lives within ourselves, and which is said to be the image of the universal God reflected in the purified human soul, where it (He) may attain self-consciousness and the knowledge of self." This strikes us very much "like putting the cart before the horse." It makes the supreme source from whence proceed "*Love, Life, and Light*" deficient of the knowledge and consciousness which he states it is capable of producing, thus making the effect transcend the cause, which is not esoteric philosophy, as we understand it. Does God live in man that he may get consciousness and knowledge of his own being; or is it not rather that man may become conscious of God?

As this nebulous idea of God seems to be quite prevalent among occult writers, we would like to submit it to the test of the lenses and thought formulas employed by the writer himself in the article in question, and see if his arguments and convictions in other directions will not, when brought to bear

with sufficient intensity of concentration, disclose that this supposed nebula contains clearly defined and luminous stars. "The 'below,'" says Dr. Hartmann, "is always in exact correspondence to, and related with the 'above.'" How, then, we would ask, can there be knowledge and consciousness "below" if there is no such thing "above"? Again, speaking of the luminous germ within, he says, "This principle will at first only be felt intuitively, but as we feed it with good thoughts it grows, and the interior spiritual senses become opened, so that we may see and hear its voice distinctly and without any fear of misunderstanding its meaning."

Here we have "voice," intelligence, and "meaning," something with "senses;" must they not, then, have their "exact correspondence 'above'" to be consistent with Dr. Hartmann's own thought formula, and with esoteric philosophy in general? But let us look further and see what it is that, when fed with good thoughts, opens out into "spiritual senses." In defining the "baptism of blood" he says it "means a penetration of the growing spiritual germ in man, through the flesh and blood and bones of the physical body." The new nature, then, we perceive is derived from "*spiritual germs*;" it is these that are to be fed and nourished like a child in the womb in order to produce "spiritual senses," — a *Son of Light*. We are beginning now to bring the focus of light upon the centre of man's being, this nebulous, alleged unconscious (God), which proves to be not God at all, but simply germs capable of producing godlike natures. The physical man derives his existence from

a germ deposited in the mother nature, and it is perfectly consistent that the spiritual man should have a corresponding origin. Of course these germs are unconscious until quickened and nourished by the soil in which they are planted; but how do they derive this property of being able to produce higher spiritual consciousness and intelligence? Do conscious physical organisms spring from unconscious parents? Is there not always a ratio of correspondence between the parent and the offspring? How, then, is higher spiritual consciousness to be expected without a correspondingly intelligent and conscious parentage or cause?

We put a grain of wheat into the ground and are able to calculate the result, — all material life unfolds from seed germs. We have germs "below," and we find that we have their correspondence "above," and that, under suitable conditions, that they unfold into spiritual senses, faculties, understanding, voice, etc.

Why, then, should we call unconscious spiritual germs the "universal God"? Do not all natural germs proceed from a parent and adequate life? Then, if there is a parent life "below," may we not expect, yea, declare, that there is a Parent life "above"?

Unquestionably there is a realm of spirit beyond our present ability to explore; but is it esoteric to allow our thought to find its highest centre and bounds in "unconscious germs" rather than in conscious intelligence? Is not this nebulous idea, after all, but a philosophical method of repeating the reputed sin of Satan in repudiating other consciousness and intelligence than his own, thus egotistically and ideally making self the centre of intelligence and authority, and inaugurating a strife

among mankind as to who shall be the greatest, but what is even more fatal placing man in a false attitude to the true source of life, which must ever be "above," as literally as the sun is above nature, though its influence and operation must be sought within?

Now, then, for the second point. The writer advances the idea that at certain cyclic periods a "(planetary) spirit" appears to revive neglected truths and lay the foundation of a new religious system, and goes on to say, "It is believed that the man Jesus of Nazareth was the mortal form in which such a spirit embodied; the latter being no less than what I believe every planetary spirit to be, an emanation of the Universal *Logos* or the *Word*. He further explains the *Word* as being "*thought* rendered active by *will*," and adds:—

"No one can come to the *Father*, but through the *Son*;" that is to say: No *God* will take his seat in the interior temple of Man, except through the power of the *Word*, — in other words, by the concentration of thought and good-will upon the divine germ which rests in the innermost centre of every human being. If we concentrate our *Love* upon that centre of *Good*, the divine germ will begin its active *Life*, and the interior world will gradually become illuminated by the *Light* of the spirit. As this principle grows it will penetrate the soul and through the soul all the lower principles, even the physical body, throwing off the impurities of soul and body, and the more such impurities are present, the greater will be the suffering typically represented by Jesus, until finally the *baptism of blood* is completed, the soul purified, the animal *ego* dead and the man has become a "Christ" or an *Adept*, — that is to say, one in whom the (6th) *Christ* principle has taken form.

It would seem from the above that (planetary) spirits are the *Logos* descended into human form, and are, infe-

rentially, cyclic germ centres, or souls which would explain Jesus' words, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," and again, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Now we have here one who is full of the germs of immortality, and yet we are told in the concluding paragraph of the article under review, that, "the man Jesus, having died, can only be a Saviour to us at present if we study his character and imitate his example." That the earth life of a (planetary) spirit should have historical and exemplar value no one would presume to dispute; but are we to accept that a planetary spirit, a "Son of Man," relapses on the dissolution or translation of the natural body into its alleged original "unconscious germs"? Would he not necessarily remain a conscious, intelligent, active force in the affairs of the planet of which he was the central spirit,— at

least for his own allotted cycle of time? When there is to be a new church on earth "below," there must of necessity be a new church in heaven "above," according to the writer's own premises. And we are told his disciples are to do greater things because of his ascent unto the Father. His lifting up is to the end of drawing all men unto him. Then again, as there is a visible sun in the natural heavens, to preserve the correspondence there must be a spiritual sun in the spiritual heavens, and a planetary spirit would of necessity be in some way closely related thereto. Now, the idea that Jesus, being dead, could no more be a Saviour would be exoteric rather than esoteric. If he is a planetary spirit, then must he have planetary power in the inner and higher degrees of the planet, and be the intelligent conscious source of the "spiritual germs" already discussed, with power to give spiritual life unto whomsoever is ready and willing to receive it.

IMAGINATION AS A FACTOR IN LIFE.

THE thought of to-day, the ideals of the present generation, become the flesh and blood of the next. All things first have existence as thought-forms ere they find expression in the objective realm. The chair in which I sit, the desk at which I write, first had their form in the maker's or designer's brain. They were thought-forms ere they became substantial, convenient, useful facts; and, when we look around us, how many evidences do we behold of the inventive planning brain, and the deft, industrious hand! Mind is everywhere outworking its ideals, externalizing its conceptions, and the progress

and wonders of civilized life have their fountain-head in the realm of the ideal; from their invisible home in the brain, how swiftly, how wonderfully they materialize! Is it not true that all the works of man are but his expressed or materialized thoughts?

Then again, when we look abroad on nature, and behold the velvet grass, the leaving tree, the budding flower, the joyous singing-birds, may we not ask, whose thoughts are these? For we have seen that all things are born of thought. How wondrous, then, the life that rules the realm of cause, whose thoughts materialize in bush and flower,

in tree and fruit, in waving grain, in bubbling spring, and leaping brook, "the cattle of a thousand hills," and last, not least, the husbandman and keeper, the crown of all, an upright man,—the final fullest thought to stand on earth in place of God, a fitting link between the great First Cause and his created works.

Next, by the rushing tide of thought and the vast ideal domain which stands revealed to quickened minds, we must perceive that God has merely wrought what could not be achieved by man, supplied the material, the opportunity, and left the rest to him, having therein a representative, a son, to carry out the details of the great plan. And so from time to time the grand ideals, the lofty plans and patterns, are revealed, — for

some of the race in every age have been privileged to commune with the Divine and see and learn much of the plan regarding earth and man. But there are also special seasons, which are likened unto the time when the sun-quickened earth bursts into bloom and fruitage. Such time is now; such time is ours, when the cycling energies of a realm invisible begin anew to course through mortal life with a new wealth of thought and purpose. Nor doth the poet's dream or the prophet's vision transcend what we may do and be; for of a truth doth the Heavenly Kingdom, ever the apocryphal city of gold, descend into the thought and life of man to be by him out-wrought on these terrestrial shores, where wash the tidal-waves of spiritual infinitude.

LIGHT AND SHADOW.

"It is not that I am careless about beauty, or am ignorant of the power of human joys, but only that I see on all the impress of change, therefore my heart is sad and heavy." — *Buddha.*

WHAT is there about "change" that makes one sad, for is not change one of the inseparable evidences of life itself? It is not then the fact, but the kind of change that produces sadness, — the withering grass, the fading flower, the falling leaf, the departing summer, the dying day, and evidences of a similar nature in those we know and love.

When Buddha wrote the above (and there is a good deal of meditative sadness in his writings), autumn, according to the grand cycle of solar seasons, was speeding swiftly forward in the Orient, and his illumined intuitions vividly perceived the winter and night of discontent and stagnation that was settling upon the Eastern world. The evidences of change had, consequently, to him a specially saddening significance. But there are conditions of change

which fill one with joy and gladness, being evidences of dawning life and unfolding love; thus the swelling buds on bush and tree, the springing grass, the opening flower, the breaking day, the rising sun, the young unfolding life, the growth and ripening of intellect and affection, — surely these afford a world of hope, of joy, and happiness. These are the lights of the picture, and change from this standpoint has quite a different significance. Buddha wrote in the autumn of a world cycle when the predominating evidences of change were in the direction of decay and death. Being now in the opening spring of a grand cycle, change should be associated largely with the things of life and hope. Let us identify it rather with progress than decay, and endeavor that our thoughts and actions be such as shall insure elevation and improvement as the fruit of "change."

AN IDEAL TO PONDER AND OUTWORK.

THEY, alone, truly live, who labor for some grand ideal. We shall assume, that a fitting Ideal for the genius of this age, is a "city set upon a hill," — one that "cannot be hid," and unto which the nations and peoples shall look and flow. "This," say you, "is a Mystical City!" But suppose we should tell you that it can be made actual. Yea, more! That it is not only our duty but our privilege to outwork such an ideal. Every grand city of the past has been but a crude symbol and prophecy of one that is yet to be. The children of Israel wrought out the typical Jerusalem, which stands as a special landmark and symbol. This is an age when, "mystically" speaking, "a nation is to be born in a day," and if this may be said of a "nation" it may of a certainty be predicted also of a "City." Even looking at things from a strictly material standpoint, have we not seen such cities as Chicago, San Francisco, St. Paul, Minneapolis, Milwaukee, and scores and

hundreds of lesser cities spring into existence within the memory of thousands now living, and many of them within a very brief term of years. Salt Lake City was born of a fanatical religious idea. How much more potent the grand, lofty, central Ideal of the Ages! As we need an Ideal above and beyond the ordinary routine of life, suppose then we set about the realization of this Ideal of the Ages. This is the age when the "impossible becomes possible." We will then venture to predict that within twenty-five years there will stand in a locality which to day is a comparative wilderness such a city as the world never saw! This ideal city is in the atmosphere of America and awaiting crystallization. The idea also has a practical business side, but it is something vastly more than a mere commercial or speculative purpose. It can be made the seat and centre of a new ORDER for this planet, in which true associate life will take the place of the present selfish, grinding compe-

WHAT NEXT?

THE progress of mankind has been characterized by a continual coming out from old conditions. Abraham was called out from among his kindred and people to establish a new and higher social and religious basis for his descendants and posterity. In due order the children of Israel had their exodus from the land of Egypt. The hives of civilization in ancient times were constantly swarming and overflowing, sending forth the more advanced and enterprising of its sons and daughters. Wave after wave of colonization swept

over Europe from the older civilizations of the East. Egypt, Phoenicia, Greece, successively colonized the shores of the Mediterranean. If the soil was disencumbered, — well! If not, — the sword of the more virile people cleared the way for the advancing tide. At the appointed time the genius of Columbus opened out to the dammed up population of Europe a New World. A broader enterprise seized upon the maritime nations until the surface of the globe was explored. Enterprise and colonization set in with a heretofore unknown vigor. The

North American continent proved an especially inviting field. The stream has rolled steadily forward until the new civilization presses the shores of the Pacific, and confronts the civilization of ancient times on the borders and confines of Asia. The wave has swept around the globe with added momentum as it approached the culmination of a natural cycle of progress. What next? The spirit and genius of a new cycle is still crying "Come out from among them! Cut loose from old conditions and come up higher!" But when, whither, how? The present is always the accepted time, and there is "always," as Daniel Webster said, "plenty of room at the top;" but ere we consider *how* this thing is to be done, it will be well to take a brief survey of the field. Humanity no longer has an unoccupied continent at their disposal. The work of subduing and developing the domain has already well advanced, and the work now before us is rather to subdue and develop ourselves. We substantially possess the continent, and the thing now needed is that the truth should possess us, and that the world's affairs be administered in accord therewith. The problem of human life and higher unfoldment is to be met and solved in the spirit and measures not only of a new world, but a new age; we have to do with great issues, — the future of this continent, even with the future of humanity upon this planet; for the time has arrived when we must "come out from among them," must "come up higher;" when we must possess and exercise every talent and power of heart and soul, of head and hand, as a *trust* from the majestic One who rules our solar system from centre to circumference, — even the infinite Spirit of Life, whose

legions of light are filling the internal spaces of mind and matter, who is moving upon the waters of human life, and calling forth from the depths of man's nature the prototype of the "Kingdom of Heaven on earth." These things are no longer confined to the secret closet, to the recluse's secluded meditations, but are being observed and published upon the "house top." The conservative press is waking up to the fact that something better than old-world and old-time methods and measures are necessary; even the staid Church of England is discovering that they have not yet grasped the underlying principles of Christianity. As an illustration of the discontent which is abroad, and of the feeling of interest, and even of alarm, which is being aroused we give below a recent editorial from the columns of the *Boston Herald*: —

"SOCIAL DISCONTENT.

"There has probably never been a time in the history of the world when what may be termed the great social problems have awakened more interest or received more attention than has been exhibited in them in all civilized countries during the last few years. For a generation or more prior to the French revolution the social and political rights of man were theorized upon by a number of distinguished writers, and were discussed in polite assemblies. But the agitation of a century ago was a local one, confined chiefly to France; and although it had later on a profound influence upon the political thought of the world, the excesses of the subsequent French revolution occasioned a popular reaction which nearly neutralized the effect of the theoretical teaching.

"But at the present time the movement is not confined to a select few; neither is it localized in one country. In England, France, Germany, Austria, Russia, Italy, and the United States,

not to speak of smaller nationalities, an agitation has set in, based on the belief that the social conditions of the present day are wrong, in that they accord too much to some men and not enough to others; that the prizes in the lottery of existence are drawn by a favored few, and that the great mass of mankind is, in consequence of the fickleness or the injustice of the distribution, obliged to content itself with blanks. Nor is this all. The complaint is made that, in consequence of the absorption of vast wealth in the hands of a few, these are permitted to indulge in every whim or fancy of luxurious taste, while the great mass of the people find it all but impossible to procure the bare necessities of life.

"An indication of the spread of the belief that this is not a fair allotment is shown in a circular recently sent out by certain members of the English Episcopal church to their fellow-clergymen in each of the parishes of the metropolis of London. This circular was anonymous, for the reason that its publishers did not wish to have any personal feeling aroused by it. Its authors assert that they cannot bring themselves to believe that their well-to-do and wealthy countrymen, who are the chief supporters, by their presence at church services, of religious institutions, have yet grasped the underlying principles of the Christian religion; that, while want and misery are to be found on every side, it is not in accordance with the teachings of the New Testament that men should live in the enjoyment of all of the ease and pleasure which abundant riches can bring to them. They are also of the opinion that the ostentatious enjoyment of wealth is of itself a curse to the community, inspiring, as it does and must, envy, hatred, malice, and all uncharitableness, thus leading many who do not possess it, in their desire to possess the pleasures which the rich enjoy, to sacrifice those virtues which are essential to honorable manhood and womanhood.

"It can, of course, be pointed out

that the authors of this document are not disposed to pay a close regard to the conclusions which a study of political economy would enjoin. There are, undoubtedly, weak points in their argument; but their protest or appeal, whichever it may be called, is merely given as a symptom of the times. The result, a hundred years ago, of the teaching of doctrines not altogether dissimilar to these was a hatred of those who were then considered the aristocracy, which led to the outbreak of the French revolution, and to the horrors of the Reign of Terror. It may, of course, be said that we are wiser in our day and generation, and that the bloodthirsty characteristics of those who directed the policy of France in 1793 could have no counterpart at the present day. This may be so; we certainly trust that it is. But it is not out of place to remember that a certain attorney of Arras, France, in 1785, refused the appointment of judge in the local tribunal, because it would be necessary for him in that position to pronounce a capital sentence against prisoners who had been found guilty of murder; and hence, although he greatly desired the position, his strong conscientious scruples against taking human life, even by legal means, prevented him from taking it. The name of this humanitarian was Robespierre, and his career from first to last is evidence of how a man's acts may be controlled by the force of circumstances. We ought, certainly, to profit by experience, both in preventing social discontent by needed concessions, and in not permitting social discontent to assume some of the terrible shapes that it has taken upon more than one occasion in the past."

Without attempting anything like an exhaustive consideration of this question at the present time, we invite attention to the suggestions of our collaborator, Hiram E. Butler, regarding the possibilities and advantages that are still to be had in the line of colonization.

HOW CAN COLONIZATION BE MADE A SUCCESS?

MAN's natural and healthful position is on the soil. The ideal and true church is that of a "Husband-man," — a keeper of "The vineyard of the Lord." While cities have their advantages and civilizing tendencies, they are also centres of artificial life, of enervation, disease, of overcrowding, of sharp dealing and crime. There is great need that our attention be directed to first principles, — to nature, where we may realize, as it were, the presence of "God walking in the garden in the cool of the day." There is a new, intelligent, and higher relation that we must sustain to our mother earth. The burdened people need a change, their spirits need purer surroundings, opportunities for interior unfoldment and physical renewal which are not afforded in the compact and artificial crystallizations of city life. We are on the eve of a great exodus from old conditions; the germ of a new and higher civilization needs soil and opportunity for planting and growth; but this enterprise involves difficulties, necessitates much wisdom and patience, and also preliminary work of selection, organization, and preparation; for the refined and sensitive persons who most require this change and new planting are largely unfit for hard physical labor.

During the past two hundred years we have been passing through a refining process. The intellect has been developed, the fine arts cultivated; homes with modern improvements have become a necessity; comforts that were unrealized and unknown to our fathers have become indispensable to us, — and why? Both because of our greater development in brain-structure and or-

ganic quality. Take the portraits of even the foremost men of the revolutionary period, — a little more than a hundred years ago, — and we find the hair and texture of the skin generally coarse, with the ear about midway from front to back of the head, showing that they were better endowed in the physical, and had strength and endurance; but to-day we find the majority of persons have fine hair, and, in many cases two-thirds or three-fourths of the brain is in front of the ears; they are, consequently, not fitted for hard labor, yet these are the very people who need a change. Then again, machinery of all kinds has been invented to lighten toil, but still they have need of the saying of Isaiah, "The son of the stranger shall be your plowman and vine-dresser." For, as the Bible truly says, we have been "growing weaker," and, may we not also hope, "wiser." And should we not use this wisdom for our own good, and the direction of the many who, while they are well calculated to be hands and feet, are at present ill adapted for self-employment and advance? And here it is well to state that humanity embraces the functions of a grand man, and "that we are each members in particular;" and what Paul said in this respect is not a mere figure of speech, but has a literal and specific application, as set forth in our recently published science of Solar Biology, which affords a most valuable key to the harmonious, social, and industrial grouping of the diversified natures and characters of mankind. This science thus becomes an important guide in life and matters of reor-

ganization, revealing the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fitness, natural sphere, and highest and fitting use in the world. Efforts at colonization have usually been made with but an indefinite idea of what was wanted or how to do it; neither have the parties been able to answer the all-important question as to the cause of the trouble among the people, and why it is that hardly two persons can live together with any degree of harmony, no matter what plain of life they may occupy. When this question is answered, and the remedy found, then colonization on a higher and more Godlike basis can be had, founded on natural law.

At this point Solar Biology offers most invaluable aid, for one of the main causes of inharmony arises from the fact that people do not understand each other; but this science aids them out of this difficulty, and is now ready to be put in the hands of every man and woman. It reveals a knowledge of one's self and gives a ready means of understanding others, simply from having their date of birth. Parents will find that it shows the real nature of their children far better than they could know them by any other method. It also aids every man and woman to know their true sphere of use in life, and sets forth the laws of organization after the pattern of the heavens.

Again, many in the world have come into the knowledge of the Society of Masters, or purified souls who have attained their place and function in the Grand Solar Man of the heavens, and to which reference is made in Hebrews xii. 22-24. These it is who are instrumental in controlling and leading, educating and preparing people to come into the order of the heavens; and, when this is accomplished, the higher faculties, the sixth sense, will be fully opened, and we shall no longer be solely dependent on

speech and the vibrations of the natural atmosphere to communicate thought from mind to mind, but we shall understand and know each other through this inner sense, and this alone will banish misunderstandings, and promote spiritual oneness, bringing all to work in harmony like the different organs of a single brain. And thus, through chastity and the conservation of their powers, will they come to be tenfold more powerful than ordinary men; and if the number that John saw in his vision were brought together, viz., 144,000, they again would be endowed with proportionately more psychic and mind power with which to influence, change, and control the world; and, as they will be entirely in harmony with God and the angels of the Solar Circle, they will rule the earth in righteousness.

It is necessary that people should become impressed with these things, and put themselves in training to attain the requisite powers and unfoldment. Societies must be formed in different localities, and in due time the ripe fruit will be gathered at the appointed place, with every facility of knowledge, experience, machinery, and means wherewith to lay the foundation of a new social and industrial world, thus carrying into effect the ultimate indicated by the angel that gave the Revelation to John on Patmos, being that for which Jesus wrought, and of which the prophets and seers of all ages have prophesied, and which has been foreshadowed in the many partial efforts at colonization in modern times, — the great truth and necessity of which is impressed upon the interiors of every intuitive man and woman; so, while it has outwrought itself in multifarious systems and issues, it also has a great underlying truth which is yet to be realized.

I submit this hasty outline regarding what is, and is to be, as there will be a department in the *ESOTERIC* for the discussion and answer of all questions relative to colonization and the necessary requisites of unfoldment in this direction, and attainment of higher powers in general. **HIRAM E. BUTLER.**

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

THERE is no doubt but that all life is progressive, and has come up through the various forms of existence, from the elementaries,¹ of fire, air, water, and earth. The life that now animates the vegetable kingdom will sometime become the man¹ of our earth; and as we look into nature and analyze the states of intelligence, mental capabilities, and physical characteristics, it is readily perceived that there is a continued chain interlinking all life from the lowest to the highest.

No creature can transcend the highest attribute of its nature, or, in other words, no creature can have a will to act out any other nature than its own, and the dominant principle of its nature will control the general conduct of the creature. Another fact must here be recognized, viz., God is not an arbitrary monarch, who overreaches his own laws, requiring of his creatures a course of life not in accordance with their nature; but acts ever through established laws, and that which is right in one age and to one stage of unfoldment is right for the same stage and condition always. God never changes; but man, as well as all pertaining to earthly existence, is constantly changing.

¹Thought-forms of celestial origin that have not yet found human embodiment.

All life runs in cycles, like day and night, winter and summer; ages of human light or intelligence, of darkness and ignorance. But these cycles are not exact circles, but rather, like the winding of a ball, each round overlapping and enlarging the sphere of human capabilities. These cycles have their specific sphere to ultimate. Jesus and the ancient prophets often spoke of "the harvest of the world." Hindoo philosophers speak of the "Kalpa" or day of Brahma, when the fruit of the earth, having ripened, will be gathered in, and the earth returned to its original state of desolation. The Hebrew prophets, and also Jesus, looked forward to the time "when the knowledge of God should cover the earth as the waters cover the sea." This would signify a state of spiritual illumination, which is that for which we labor, a local Nirvana, as it were. The Hindoo philosophers look beyond this for their ultimate, conceiving of a time when this illuminated state shall have filled all life, producing a final nirvanic state, when all created beings will leave the earth and become one with the infinite consciousness. There are seven sevens of cycles. The first seven are those of force; second, seven cycles of discrimination; third, seven of order;

fourth, of cohesion ; fifth, of fermentation ; sixth, of transmutation ; seventh, of sensation. The first seven bring matter into existence, and into the first phases of animate life. The second cycle of seven brought animate life up to the instinctive man in Eden, who obeyed the laws of the God of nature from his instincts, without having knowledge of the third cycle of seven stages, commencing in Eden, and which, when completed, will bring man into the possession of the knowledge of the laws of God, as referred to above. We are now in the fifth principle (fermentation) of the third series of cycles. This is the principle of dissolution, or the tearing down of the old, preparatory to the building of the new.¹

The work of creation is carried on through the processes of generation and development. Jesus made frequent reference to regeneration, but while one is involved in the generation of the flesh the process of regeneration cannot begin. When Jesus was discoursing on this subject his disciples said, "Well, master, then it is not good to marry?" Jesus, answering, said unto them, "All men cannot receive this saying,—He that is able to receive it let him receive it." It is not for all to receive this saying, because they have not unfolded to an extent to see its needs or to make the necessary effort.

The work of creation so often referred to in our Bible is but another term for generation ; all things came into existence through a process of generation, which process is a physiological sacrifice of the parent for the production of the offspring. We see yearly how multifarious vegetation springs into life, and hav-

ing imparted its life to its fruit or seed it dies. There are many forms of animal life that die as soon as their first offspring is brought forth. But, whether they bring forth more or less, they all die as soon as they exhaust the life or generative power ; but as long as that potency is intact the body will appropriate enough of the life element to preserve the structure.

Thus we see that in the generative function is not only the beginning of life, but also its means of perpetuation ; for it not only creates, but recreates, containing, as it does, the basic element of immortality itself. But while the law of procreation is dominant it allows the body barely enough vitality to run the machinery, and when its own force is exhausted it dies out and carries down the body with it. Therefore if we would have higher life, or even a proper measure of physical life, we must take control of this function, and not allow it to use us, exhaust itself, and carry the body down to death. To control life and its generative forces involves the reversal of the present currents of nature, and to do this requires more effort than would at first appear. Men and women are now held and bound by its fascinating sway. It is a prime factor of our present social and domestic life, and on these does the very structure of government itself rest, and to do anything that affects changes in domestic habits involves a probable change in everything else.

I called attention to the fact that there are two laws of generation, the one in the procreation of children, the other that of the regeneration of one's self ; but habit is such that this function is not content with what would be considered its natural use. And physiologists have presumed to encourage this unnatural waste, on the ground that it was necessary to the health of

¹ See work on the Seven Creative Principles just issued, and elsewhere announced.

the body. But ask the physiologist if celibate animals do not reabsorb this vital principle, and physically profit thereby? Was not that the method of all the great masters of antiquity? Was this not the secret of their greatness? Certainly it was. It has been demonstrated in all ages by the few who became masters over themselves and the forces of nature. We see this in the example and masterly powers of Jesus; he also being a celibate; so we see that it was not only possible, but necessary, before great attainments could be made.

This element is the foundation principle of life, and is constantly being generated for the higher uses in the body, and without it death would soon close our career. It is the substance of brain power, that from which all thought is formed, and its proper conservation and higher uses will be treated of, from month to month, and valuable information given, regarding the attainment of superior powers relative both to material and immortal existence.

HIRAM E. BUTLER.

THE REALITY OF MATTER.

THE ordinary scientist believes in matter but doubts and challenges the existence of spirit. Metaphysicians, Christian scientists, and mental healers, on the other hand, affect to believe in spirit but deny the reality of matter; but is it consistent to affirm that one is not as real as the other? While steam is more potential than water, it does not necessarily follow that water is not a reality. It is readily perceived and admitted that the invisible and finer forces or conditions of matter are the most active and potential, as evidenced in light, heat, electricity, and the elements of mind and spirit, which are the crowning and royal principles of life. Thus existence has many stratifications or degrees of potentiality, with gradations from coarser to finer, each of which is just as real as the other; yet it is easy to conclude that some conditions and combinations of matter may be more desirable and enjoyable than others, the same as some combinations of musical notes are more pleasing, cheering, and inspiring, yet all notes are equally real, being alike vibrations in the medium of the atmos-

phere, at different rates of velocity per second.

It has become a habit of the metaphysical schools to characterize matter as unreal because of its ever-changing phases and forms. This they designate as nonentity, unreality, a fitting shadow; but are not these very changes attributes of life, evidences of reality, rather than the reverse? for as we advance into the higher and finer forces we find conditions of activity vastly greater than those which pertain in the more ponderable forms of matter. May we not then designate inertia, or absolute rest, — were such a thing possible, — as being the best expression of nonentity, of unreality? Therefore the true Nirvana would be an adjustment of the ego to interior and higher activities, to forces whose vibrations are so great, whose particles are so fine as to make one positive and superior to the slower movements and limitations of objective nature.

All conscious existence is made up of either painful or pleasurable vibrations, and is therefore a relative matter of harmonious or inharmonious

adjustment of the organism, both physical, mental, and spiritual, to the active principles of the universe. A due amount of light, heat, and electricity produces pleasurable sensations; too much causes pain and even destruction of the physical organism. Thus we realize that there is a measure of these activities that is suited to each individual state of unfoldment, and one system cannot endure the light and motion that would be the natural equivalent of another life, while the slow vibrations to which such an organism would be adjusted, would prove the agonies and chill of death to one more highly keyed. Thus we may conceive of beings keyed or tuned to the various forces, elements, and activities of nature, — organisms that would find their native element and normal degree of motion in light, fire, electricity, etc., and ultimately in the lofty energies of

spiritual light and heat, — the deific principles of love and wisdom, which are the potential energies of creation, and yet which “are a consuming fire” to those not tempered and prepared.

Each degree and situation of life has its uses and abuses. We exist amidst complex and wonderful forces, and the problem of being is that we learn to live and act in harmony with the potential and divine currents, adjusting our lives to higher and finer forces, appreciating the use and reality of each condition in which we are placed, recognizing, however, that these are but stepping-stones to a higher estate, a preparatory school wherein to secure a requisite knowledge of the regal forces amidst which life is enthroned, — forces which rule planets and systems, and which it is our mission to understand, and ultimately administer in true sonship of the infinite God.

THE CROWN OF LIGHT.

BY JOHN LATHAM.

WHAT is it we must leave behind?
 And what, as well, must seek and find
 Ere we can win
 The needed aid, “the crown of light,”
 To mould and clothe our thought aright,
 Without, within?

To lift this spell upon the race, —
 This fiery strife for wealth and place, —
 Which burdens all?
 A few succeed — the many fail;
 One grasps the prize, while others rail.
 What them befall?

Great, then, our need of light and grace
 To do our work, to know our place,
 And be at peace.
 Nor strive to jostle mortal man,
 Perchance obstruct a heavenly plan
 For wise increase.

But labor with a willing mind,
 That each and all may likewise find
 Their true estate.
 Wide let the gates of morning swing,
 And bid the new-born sunlight bring
 A better fate.

And let us learn the lesson well,
 These rising sunbeams press to tell
 Of human weal;
 And what we have to leave behind,
 And what as well to seek and find,
 To know and feel.

For leave behind, we truly must,
 All that remains of greed and lust,
 And low-born pride.
 'Tis thus, indeed, that we shall find
 A shining presence in the mind, —
 God on our side.

REACHING FOR THE INFINITE.

Nor long since, while listening to an eminent D.D., the assertion was made that there were a great many things which we could not understand. That we could not comprehend miracles, etc. Now is there anything impossible to explain when we have knowledge of God's laws? Nothing can be done contrary to the laws which govern everything. If we analyze a flower and reduce it to its elements, need we stop there? Why not study the elements and the laws which control them? If we do not understand God why not draw nearer to him, that we may better learn of him? The greater cannot return to the lesser; but the lesser can be drawn and expand towards the Infinite.

Why place God on some far-away throne, to ever recede as we approach? If we recognize the divine spark within us which is made in the image of God, why not, by its light, strive to explain so much that seems hidden? If one grand book, "The Pilgrim's Progress," was first dreamed out, why not dream out another? Why attempt to explain so many passages in the Bible until we have light enough to read them by? Why place heaven so far in the future? Is it impossible that heaven is within? Is it impossible that heaven and earth are one? If we are immortal then we must have lived always, as the immortal knows no death. If we accept the law of birth we must also accept the opposite, death. It would seem that the real part of us never dies; that it is pure, perfect, and sinless, but that it must realize its perfection if not be a Divine Ideal, else how would we know we were perfect? An unrealized ideal is nothing. Suppose, then, we started out as a ray of light, which contained within itself

perfection, and nothing could spring from a perfect mind but perfection; then this perfection must eventually be realized, as that is our birthright.

If, then, we are a ray of light, we must be expressed by and through the laws of light, refraction and reflection. A pure white ray contains all the prismatic colors with their infinite gradations; but for us to see what it contains it must be refracted, or bent back. Following the correspondence, then, we, as individuals, must be bent back, or toward the horizontal earth, before we can be reflected toward a perpendicular spirit.

If in our previous incarnations, from the lowest mode of organic life to our present human form, we have been going away from pure spirit, from the centre, toward matter-earth; then there must be a point where we turn, to go toward the Centre-Spirit, as there must be a subjective as well as an objective side.

If some have learned the lessons afforded by expression why can they not learn of spirit after they have made the turn and are homeward bound? If the divine marriage between Soul and Spirit has taken place, and the two are one, why cannot there be revealed to us the meaning of seemingly hidden mysteries? If we are to see God face to face, and be as he is, and if heaven is within, why can we not realize it here now? It can hardly be done by the intellect alone, as that is not the highest. Intuition is our light, by which we can learn of spiritual things. And what is intuition but experience, the perfectibility of the Soul?

As everything is dual, so the Soul is both masculine and feminine, the intellect being the masculine quality, and the intuition the feminine; it must

therefore be by a perfect union of the two that we attain knowledge of perfection. The woman in man must be the Redeemer, and higher knowledge of God—the offspring. As we approach the All-Good we are so much nearer

wisdom, and in proportion as we are drawn to the centre, we shall learn of its mighty laws.

CLEMENTINE PERKINS.

MERIDEN, CT.

WONDERS OF MIND AND MECHANISM

WE have frequently expressed the conviction that all objective progress and inventions had their correspondence in the higher realm of mind. There is an accepted and frequently reiterated occult saying, that the "below" corresponds to the "above," and consequently, "as are the heavens so is the earth." Glimpses of the heavens of this planet through the vista of ancient mythology, gives abundant evidence that they had come into a state of division, and great confusion, hence the division, antagonism and confusion which has prevailed on the earth.

This makes clear the declaration of Christ regarding the necessity of a "new heaven;" for without this there could not be a "new earth." Therefore, all progress or triumph of mind over matter on the external or business plane of life has its prototype in the immediate heavens of the planet. Consequently the esoterically instructed can read as they run,—each material invention has for such an interior significance. It implies to them far more than it does to the externally minded.

We hear now of an instrument which has been christened the dynamograph that is considered by patent office officials one of the greatest inventions upon which patents have been issued. In appearance it somewhat resembles an ordinary mechanical typewriter. It has a key board, and the types are placed on

steel bars, which play upon a common centre, as is the case with the typewriter. The motive power used is electricity, by means of which evenness of action is assured. No matter how heavily or how lightly the keys are struck, the impression on the paper is the same. A remarkable feature of the invention used as a typewriter is that the carriage moves automatically both forward and backward. When the end of the line is reached the carriage returns to the starting point without the aid of the operator, and the paper bar moves one notch, so that all that is required of the operator is to depress the keys. The most important field for the new invention is said to be in connection with the telegraph. It is said at the patent office that the instrument can be used both as a transmitter and receiver of intelligence over a single wire, no matter how great the distance may be. The receiving instrument does not require the attendance of an operator, but prints the dispatch automatically. The instruments at both ends of the line print the dispatch sent, and so a safeguard against mistakes is provided. It is claimed that the electric typewriter will be valuable as a local aid to business and offers many advantages over the telephone. One advantage claimed for it is that, no matter whether a person called up is at his place of business or not, the message can be printed through the medium

LIFE'S MYSTERY.

BY JOHN LATHAM.

LIFE is a dower of mingled care, —
A passing mystery which we share
Each with all, yet little know
Whence we come or whither go.

Oh, hand that sweeps the chords of life,
That melts in love or stirs in strife,
Whence are the echoes of the soul?
Oh, tell its import, where its goal!

Baptismal font and funeral urn
Pass in review, in changing turn;
The bridal veil, the sombre bier,
A glad'ning smile, a bitter tear.

Out from darkness into the light,
Swift receding again to night;
But yester morn earth knew us not;
To-morrow noon perchance forgot.

Oh, light and shadow, smile and tear,
For all thy changing earth is dear;
In spite of cloud and sodden ground,
Heart-stiring faith within is found,

And like a star its rays are shed
Above the living and the dead;
A beacon-light from shining shore
To guide us here and evermore.

MAN AND HIS CAPABILITIES.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, Boston, Mass., on the evening of Friday, June 3, 1887.]

THE psalmist asked the question, "What is man?" The same question has been asked by the reasoning mind from the earliest historic times. In our own age we, too, find ourselves asking this question. It is a question so deep and comprehensive that when we are perfectly able to answer it we shall be able to answer the question, What is God? From its very nature it must therefore be clear to your minds that, even were we to pursue this question throughout eternity, we could not reasonably expect to find its full solution.

The triangle, as symbolizing the trinity of being and as expressive of man's threefold nature, has been used from a very remote period. First, is symbolized the spirit, the father, or origin of being; second, the body or the nature formed by the spirit; third, the soul, that which is created by the action of the spirit on the body. Accordingly the ancient pictures representing this idea contained the father,

mother, and son, or Osiris, Isis, and the infant Horus.

Many of the ancients entertained the idea that matter and God were equally eternal; that the former was just as much without a beginning as the latter; and that these two eternal principles were parallel to one another. They believed that man's existence was caused by the descent of the spirit into the flesh, into earthly conditions, and that by passing through different earth conditions he finally gained an experience which prepared the earth element to receive the astral fluid, and that out of this fluid a soul-life was ultimately formed. Hence the astral soul or body.

But I do not profess to belong to that class of individuals who believe in the eternity of matter. There are too many evidences that matter is transient; that it may be transmuted from one state into another, until, at length, there is evolved from the coarsest matter the finest spiritual essence.

The fact that there is not a particle

of matter in existence that cannot be changed into gas, that cannot be so sublimated that it will cease to appear to the eye, is of itself evidence that it is of a gaseous nature, and that it was in the form of gas in the beginning. Of course, the finest senses are unable to trace it beyond that point. Yet it is entirely proper to assume, if such an element can be evolved from the gases, that there is a law that is capable of carrying on the work of transmutation still farther, and, in fact, to any extent.

But, however variable or susceptible to change matter may be, you should bear in mind that God is not so; that as he is spirit he is unchangeable, is the same yesterday, to-day, and forever, and is the ultimate essence of all being.

But the fact that we find every particle of matter in constant process of change is evidence that it is full of life. It makes no difference what form this or that portion of matter may be in, we always find it full of life. It is by virtue of this life that it is ever at work, changing its condition.

From this I conclude that, if God is spirit, he created everything out of himself, and therefore matter; and consequently that all that emanates from that source is like himself. All is spirit, everything that is, is spirit. The coarsest matter is his spirit, but it is a specific condition of spirit.

All matter is not in the same condition. For example we strike the solid iron. It is solid and dense, and as it possesses these qualities we cannot pass our hand through it. In other words, it is matter to us. But suppose we take that iron and cause it to pass through various stages of transmutation until finally it reaches the form of gas (which can be done), we can then pass our hand through it without feeling or seeing anything. We take food into our body to nourish it. It is solid; it is material. That food is in the laboratory of the body, and is, as it were, in a fire, where it is passing through the several chemical transformations which eliminate therefrom that which is of use and which will

strengthen and sustain the body; some of this food is thrown off, but the greater portion is retained. As the physical organism is in perpetual motion, and as not a single particle of it is ever at rest, simultaneous with every thought and movement there is an electric current going from the will, through the muscles, and brain, which current burns out some of its material, and thus finally transmutes it into thought-essence, and into the thought that is silent, or that is expressed. This thought is as dense to the thought-realm as matter is to the sense-realm. For example, I have known parties to go into the thought-realm and become utterly unconscious of everything except thought. I have been told that while they were in such a condition they met other persons, or the souls of others, who had once lived on the earth. In fact, they declared that those souls were material and as real as any one in the body, and that the ground on which they stood was as solid as our earth is to us. In other words, the realm of thought was matter to them. But if we were to try to take hold of one of those former residents of earth with our hands it would pass through them; it would completely elude our grasp. They would seem to be nothing whatever to the hand. It is, however, none the less matter, for all that; but it is in a different condition from that which comes within the observation of the five senses.

In continuation of what I have said on the thought-realm I may say that it has been known from very remote historic times that the only thing that makes us conscious entities at all is the thoughts we have entertained and which are springing up in the brain. But, as all thought is made up of experience, it follows that without experience there could be no thought whatever, as far as man himself is concerned. This consideration forces us to the further conclusion, that thought is caused by the operation of the same law or by the same transmuted potency of spirit that creates and controls the body. Thus you will see that back of everything and running through everything

is spirit, and that the latter is the substantiality of all that is.

If this be so then man in his interior consciousness is spirit. But where in the world to-day is there one individual who is really conscious of being spirit? Do you realize the significance of the term spirit? The consciousness of being spirit is equal to the consciousness of being God, and such a consciousness is infinite in its nature. It is what I might term an all-consciousness. It pervades all things, cognizes all things, and is everywhere. It annihilates space, destroys time, and causes the past and the future to become merely one eternal now.

In view of such a thought we are compelled to say that there is not one who has come to a consciousness of spirit. It is true that we have all attained to various degrees of soul-consciousness. But you may ask, what is this soul-consciousness? It is the ability to take cognizance of thought like itself.

At the present time we hear a good deal said about psychometry or the power of measuring soul, or that power by means of which one soul measures another. Now, I maintain that it is not proper to use the word psychometry in any such sense. The term that should be used to denote such a power or the action of such a power is *psycognomy*. It has reference to that refined, enlarged, mature, and exalted condition of soul which has been attained by passing through suffering and trial through the many phases of life, and especially by coming in contact with our fellow-men. Such a condition the ancient Magi and Oriental masters enjoyed, and the powers which they possessed, in consequence, are spoken of by theosophists as the ten senses. He who had the tenth sense was regarded as being in the God-condition. Accordingly, there was in this sphere the sense of sight and the sense which beholds that which transcends the sight, and which spiritualists term clairvoyance, or clear-seeing; the sense of hearing, and that which hears sounds that transcend the natural ear, which spiritualists denominate clairaudience;

the sense of feeling and that which senses objects that transcend feeling, which power spiritualists have improperly named psychometry, but which I designate by the word *psycognomy*. Again, there is the sense of taste, and that power which transcends the taste, and which has to do solely with the tasting of spiritual essences or qualities. We are also told that there is, in addition to the sense of smell, a sense which transcends everything of a material nature, and that has to do only with spiritual aroma, with sensing the pure and impure conditions of persons. These powers, they say, belong to the soul, and are even independent, to a great extent, of the senses of the physical body.

The nerves connected with the five senses respond to the physical vibrations of the atmosphere and the surrounding chemical conditions. These are the senses in which the whole animal world is living at the present day. The only difference there is between man and the rest of animate things is that his senses are finer, and of a higher quality than those of the beast. Of course man has a soul, by means of which he is able to comprehend the nature of his environment, to invent instruments, and adapt means to ends in such a manner as to gain an advantage over his competitors in the struggle for existence. For all nature is in a state of warfare, — all living things being in combat one with another. During this struggle, which has been waged from the remotest epochs down to the present time, what is called the secondary brain was formed.

It is in this secondary brain that five of the ten senses reside. One of the remaining senses is in the middle or centre of the brain. Two of the transcending senses are in the body, while two of the same kind of senses are in the brain. In the snake the only thing that can be found to represent the brain, or nerve centre, is a little gray matter which lies just back of the head. Man was once in the same undeveloped state. But by unceasing effort and struggle, and working from as well as

towards the centre of his being, he has risen out of that low state of psychic existence into what he is to-day; has formed for himself a body that will serve him in action and respond to the demands of his will.

This process of development, of rising out of the lower into the higher conditions of life, of working outwards and upwards from the centre of being, was undoubtedly the reason why the most ancient astronomy, as represented in the solar biology of the time of the sons of Jacob, began to construct the grand man with Libra, as if that was the first psychic formation.

But I would modify what I have just said. I have reasons for believing that the construction of that man commenced before the time of Jacob. It really began with Virgo, and sometime between August 22 and September 22, because at that time the calendar began with July 22.

This association of Virgo with the building of that grand man has reference to the element of pure nature; it relates to chemical qualities. It is preëminently the chemist. Consequently one who is born under Virgo is the natural chemist. It represents that element which receives the food into the stomach for purposes of nutrition, and which eliminates whatever is necessary, and then carries on the important work of building the physical organism.

This was the kind of work which they did in the golden age. The people of that time learned through inspiration what was the divine law of being,—that such was the case one has only to examine the great pyramid of Cheops. Notwithstanding the world has made so much progress in material things there is evidence in that pyramid that man in that remote and wonderful age understood the law of his being as he has not since.

It is clear, then, from what I have said thus far, that the spirit-essence resides in the function of life, in the reproductive or creative function. This fact undoubtedly suggested to the people of that age the propriety and reasonableness of commencing their

year with the sign Libra, which represented that function. Here it was where first the divine spirit took up its abode in humanity. Here in the reproductive function God first resided as the creator, the originator of man's being.

Now this function of the human organism and of the solar plexus impelled man irresistibly to strive to invent instruments by which he could supply the wants of his body. To this end he was provided with hands and a brain, with the reasoning faculty, which power relates to the five senses or to the things of this world. For this faculty has no reference to anything except method. It relates to the quality of life as a principle of action. In other words, it has to do with the quality of life-action. In either case it is the same thing. For the quality of the life is the quality of the action, and *vice versa*. When the quality of life has attained a certain degree of refinement man is able to think like his author. In proportion as he is bound to the earth and to the things with which the physical senses have to do is he forced to act like the lower animals which are devoid of spirituality.

This brings us to the question of self-culture. That we may enter upon such culture and move towards our ideal where shall we begin? We must begin to increase the quality of the life-essences. Whatever will improve that will bring us more into the interior, and thereby bring us into more intimate relations with ourselves as well as into a knowledge of what we really are. On this account I have in my previous lectures emphasized the importance of controlling the reproductive principle, of conserving the life-essences, in order that they may be transmuted into the highest spiritual energy. I have striven to impress on your minds the necessity of such conservation, because it appeared to me that in that way only could man refine the essences of his nature, move forward in the direction of his destiny and towards a perfect oneness with his God.

While this thought relating to the

essence of life is in my mind let me say one word in regard to incarnation. My view of the matter is something like this: These physical bodies of ours received their life-essence from the parental germ, and after passing through a long series of incarnations, not as persons but as essences, they finally became able to create for themselves a soul that will be immortal, and which will be ever conscious of its own identity. You will observe that I say the soul *will be* immortal, and not that it already is in that condition. For, in order to reach this desirable end, the soul must be brought into existence by a refining process of body, which must continue until the senses are capable of taking cognizance of eternal realities. Out of this consciousness of eternal things will come forth a mature consciousness. In other words, there can be no such thing as an immortal soul, an entity that will ever continue to be the conscious ego, until man, by the process active in his own body, has refined the essences of his being, has enlarged and intensified his susceptibilities to such an extent as to be able to see and feel the infinite life, the eternal thought, the potencies of spirit, with as much clearness and certainty as he beholds physical things. The great trouble with us is that the powers of the soul are so dull and unrefined that spirit is altogether too subtle for our perception or discernment. We move hither and thither in the world, and this divine essence passes through us as through a vapor, and we feel it not; have no consciousness whatever of its having touched us, or of its existence.

Now, there is a method by which we can be refined and made more capable; for the spirit of God is a consuming fire and burns on the altar of reproduction, and in this way this power may be so transmuted, its essence so directed into higher spheres of utility, and the quality of this life-power so improved, in consequence, as to supply us with the ability by which we can cognize divine realities and attain to a realization of God. This is the only way by which we can obtain immortality. We must begin with the very source of life itself.

We must change the direction and quality of the currents of our being. This was the idea which Jesus had in his mind when he said to Nicodemus, "Except ye be born again ye cannot see the Kingdom of God." Out of that declaration of Jesus sprang the idea of regeneration, or doctrine of the new birth.

Again: that germ of being which began our life was the highest essence that man could receive at that period. It was the perfect essence of paternal and maternal life. Of all things that are it was the nearest to spirit. It has undergone many changes. It has passed through first one transmutative period and then another until now it appears as fire. This fire it is that manipulates and controls the body, and is, in fact, the animating principle. Here is a principle, and nothing more. It begins to grow and expand, and in course of time it attempts to perform experiments. The fires are active in its nature, but as yet it has not experienced any such thing as development. The time for that has not yet arrived. Although the fires are active in germ, nature has so contrived as to make it impossible for them to come into being, or to manifest themselves, before a certain period.

As soon as that period is at hand solar fluid enters and dominates our bodies. This same fluid is that which forms the intelligence of brute creation. This spark of life was drawn from life itself, from the earth; in a word, from the very substance of things. It is then taken by the seven creative principles, and used in accordance with the peculiar function of each. As I have already intimated, until a certain period this spark exists merely in germ. It is in all of us at birth, but it cannot be observed.

The child comes into the world, acts out its childish nature, partakes of first one kind of food and then another, is nourished and grows. What do we mean when we speak thus? Simply this: the body extracts from the food that which it requires and causes it to pass through the different stages of transmutation, after which it ceases to

be material, assuming as it does the quality of thought-potency. As this process continues man begins to regenerate himself and, at length, stands forth in possession of all the powers and possibilities of manhood. Such a man is what he is through the transmutative process of the body and the generating of those elements which are indispensable to the support of the physical organism.

A certain philosopher has said that there is a power that comes from the astral fluid, and through the medium of the astral body which it created; and that this power sustains us and prevents anything from being lost.

Such a statement, however, can only be true in the sense that all sustenance comes through the operation of the seven creative principles, which principles are really active under each zodiacal sign.

But the truth, as far as man is concerned, is that nothing is retained beyond the period of use. This is the case with our thoughts, which are thrown off and never recalled. In like manner may we speak of our various experiences, which are forgotten. This is the law of soul-growth. Were it otherwise, the soul would be encumbered with a useless mass of material and would be unable to make any progress. In fact, we see the same law prevailing in the vegetable world. A seed is cast into the ground by the husbandman; it takes root and grows, and presently two small, delicate leaves make their appearance. Before long two more tiny leaves are discovered, shut up, as it were, between their elders, and peeping just above the parent stem. Very soon you see the first two leaves drop off. They have done their work, and must make room for the newcomers. In this way that seed keeps on growing. Two little leaves are ever springing up from the centre of the stem which it has developed, and ready to take the places of the old ones which have served their purpose and been cast one side. In a similar manner does man grow. He is dropping his surface life. This is the case with the one who grows rapidly. The same may be said of us, so far as we make any progress

at all. For the greater the celerity with which the soul throws off the old the sooner does it enter into the new conditions, and the greater is the rapidity with which it grows towards the infinite. It is the aspiring soul that is forgetful. The live man is ever forgetting the past and reaching out into the future. Like the plant, he is growing continuously from the inner; is ever casting aside the old and the useless and developing the higher and finer part of his nature.

But, notwithstanding our experiences have been forgotten, they have not been lost; for our thoughts are as literally our children as those which may have been born to us in the flesh. They come through the same process and are material beings or essences. But, although our children are also material beings or essences, they may become immortal; they may attain to that soul-growth by virtue of which one makes himself an undying entity, while the thought-children, devoid of physical body, must return to their original elements, or be reincarnated in some form of life.

There is a vast amount of difference between a progressive soul and one that is bound up in the past or in the affairs of the world. There is a great difference between the power of the soul to hold to its own conscious being and the mere power to hold from disintegration. It is true that that which is disintegrated is not lost; but it does not remain with the individual, but necessarily goes to the spheres where it belongs. It may have and has other uses elsewhere. Indeed, the astral fluid above us is filled with experiences, not only of men who once lived on this earth, but also of higher intelligences which have entered into nobler realms of soul-life. Such intelligences are like the tree that is ever rising into the heavens, ever reaching after the light, ever aspiring after and grasping the new. Such action may be said to be characteristic of one who has come to a consciousness of his own being; for this immortal element is made up of a tendency to reach ever after the infinite, and an exactly opposite ten

dency to let go one's hold on past experience. As soon as the soul ceases to manifest such tendencies disintegration and death necessarily follow.

Such a view it was which caused many of the philosophers of antiquity to liken man to a tree, the roots of which were in the heavens, while its branches were on the earth. Its growth was represented as beginning in the heavens and its blossoming as taking place on the earth. And is not the origin of the soul in the heavens, and will it not reach maturity and perfection through the material elements of earth? Does not the symbol suggest that which ought to be the tendency and ideal of the whole human family? I think so. What, then, is the course we should pursue? It is to allow nothing to prevent us from moving forward, but to keep our eyes steadily on our ideal of God, to the end that we may all become conscious parts of that tree which has its roots in the heavens and the branches of which, even though they may be widely apart at times, still form one tree, being united as they all are in the same trunk. It is the consciousness of a common origin and a common destiny which alone can bring men together.

This thought may be illustrated thus: I take six balls, which have been attached to a string, and then drop them on the floor in front of me. When I want those balls to come together all that I have to do is raise the string and they conform immediately to my desire. One instrument draws and binds them together in common. So long as they are held by the string they are not easily thrown out of posi-

tion or out of order. But suppose I should take six balls unconnected with any string, and I should drop them on the floor, though I might succeed in bringing them together, yet the least jostling would throw them apart.

So is it with men. They are flying off in a tangent, hither and thither, unless held together by the string of some grand and common idea.

Hence I regard that soul as greatest which keeps its attention fixed on its highest idea of God; which keeps its aspirations after God constantly alive and fresh. Such a soul will know no limit to its growth; it will rise higher and higher continually; will be ever throwing off the old and unfolding the new, and ever gaining deeper and higher and more comprehensive ideas.

In proportion as we enter this higher life of the soul we discover the fact that we are only a part of this spirit-essence which appears to be subject to matter, but which in reality makes the latter, through the principle of transmutation, the instrument by which it accomplishes the loftiest purposes imaginable. In fact the higher we rise in the realm of spirit the more conscious do we become, and the more able are we to enter into the mind of the infinite. Having entered into such a state we lose sight of our narrow and contracted material individuality, and arrive at that consciousness which is the consciousness of God, the consciousness of all things at the same time. Thus you see, although one's individuality may be lost in the infinite whole, his consciousness is not lost, as he has a consciousness of all conditions, of all being, of all thought, and of all spirit.

NATURE OF PEOPLE WHOSE BIRTHDAY FALLS BETWEEN JULY 22d AND AUGUST 22d.

It is quite evident that people differ widely in character and functional adaptability; but it is not generally understood that this difference of nature has any relation to the period of the year in which they were born, and, consequently, to a specific sign of the zodiac. But observation and experience demonstrate that such is the case; and, commencing with the present number, we shall each month give the general characteristics of all persons born during the period represented by the sign in conjunction with which the number is issued. This will enable our readers to make observations among their friends and neighbors, and to ascertain to which of the twelve divisions or functions of humanity they belong, also to notice the general conformity of their nature with that given for persons born at said dates, and who are consequently expressions of the corresponding sign.

It must not be supposed, however, that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but will differ widely in polarity (as derived from the position of the moon), and also in mental characteristics due to different planetary positions. Therefore, while they will appear and act different, it will nevertheless be found that here is an underlying kindred nature, as determined and expressed by the sign in which they were born.

For fuller details and modifying causes of character, it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve foundation qualities, as they will give

a large measure of insight regarding the nature of the people with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

♌ LEO.

The department or function of the Zodiac represented by the sign ♌ (Leo) pertains to the heart, the intuitions, the love-nature, and emotions. Its period commences July 22d, and extends to (but does not include) Aug. 22d. Through the heart pass all the fountains of life; correspondingly these persons possess a great variety of inclinations and dispositions, being in conjunction with the grand heart of the solar nature, and a reciprocal centre of all the forces in humanity. They are also greatly affected by the mental and physical conditions of people to whom they stand intimately related. They can readily adapt themselves to almost any condition of life. They are naturally active and aspiring, energetic, but subject to great extremes. They are inclined to be independent thinkers, but are controlled more by their intuitions than their reasoning; but their intuitions usually take the form of reason and philosophic thoughtfulness. With a fair degree of self-control, they usually manifest superior power in whatever direction they turn their minds.

Their love-nature is their weakness, as they are easily led, and sometimes misled, by those professing friendship. Their nature is remarkably allied to the laws of creation, and as all mechanism is in conformity to the laws of nature, they consequently have fine, orderly

minds, and are usually very handy in doing anything they undertake. They seldom make high attainments except in the mercantile and intellectual spheres of life. On account of their fine, sensitive and emotional nature they are inclined to act from their feelings. Their disposition is such as to ally them to a communal or brotherhood life, where the sentiment would no longer be *mine*, but *ours*, having all things in common; they are inclined to act and speak from their unusually fine sensitive love-nature, and therefore are constantly being misunderstood, and often doing things they ought not to do, until education comes to be a sufficient guide in the right way.

They have a great disposition, while young, to imitate the life and habits of those around them, and are apt to jump at and act from conclusions too quickly. They lack natural policy, and therefore get into many difficulties. In childhood they always live in an ideal world, and have to learn the hard facts of life often from sad experience; and, unless carefully educated, or happily surrounded, are apt to become dishonest, distrustful, and tricky in business; for, when they find that life is a struggle and conflict, they look out for themselves, feeling justified by what they see others do; yet they have an innate nobility and superiority of character, but when inverted from inability to act it out on account of surrounding conditions, they are liable to go to the other extreme, and this would make of them peculiar and undesirable persons. They cannot easily be kept down, however, as they have great elasticity, and, with their active, aspiring natures, they are constantly coming to the surface in their endeavors to get above the common level of humanity. As a rule, they are law appreciating and abiding persons.

Children born in this sign should be governed by a positive law and rule of life, and parents themselves should not transgress the rules they lay down for the government of such children; as, while they love law, and will render love and obedience to those who enforce the same, yet they are very observant, and readily detect inconsistencies in this respect on the part of the parents. Their observant nature is manifest when very young, as they notice everything that transpires about them; and, because of this disposition to observe and experiment, they develop and manifest through life an inventive genius, and also display extremely brilliant attributes of nature. When the organ of conscientiousness is large, it intensifies their ideas of law and justice, and in their business relations they are apt to appeal to the law and waste money thereby, especially if they are polarized in Sagittarius. Those born in this sign often pass through life without having their true nature understood or appreciated.

In selecting a husband or wife, great care should be had. If a gentleman, he will be greatly aided in intellectual attainments by the selection of a wife born in Aries (March 21 to April 19).

Children born in Leo should have special instruction as to the importance of restraining their sex impulse, for they always live in their feelings, and should be guarded and warned of the dangers in that direction. A greater responsibility rests upon parents in the proper education and control of a child of this nature than of that of any other. The diseases that are most liable to attack them are consumption and palsy. Their weakness is in the region of the breast, lungs, and circulatory system, — everything affects that part of the body. Long-continued sadness will soon weaken the breast,

derange the digestion, and impair the lungs.

This nature springs from a deep soul-love and approximation to soul-union on the part of the parents.

The nature of persons whose birthday comes between August 22, and September 23, will be given in the next number.

SOLAR BIOLOGY VERSUS ASTROLOGY.

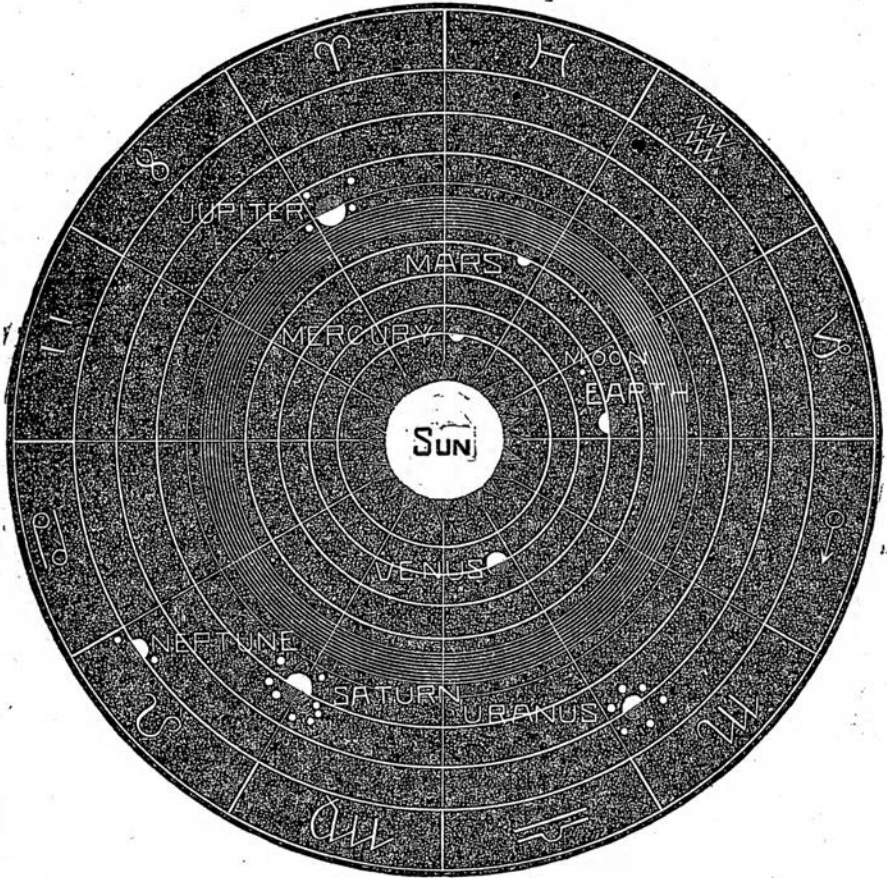
SINCE the issue of "Solar Biology," many have written us to know why the positions of the planets, as given therein, differ from those given by Raphael and other astrologers? The reason is this: Astrology has been built up from observations made at a time when a true knowledge of astronomy had become obscured, and appearances taken for realities. We understand now, as did the very ancient people, that it is the earth that revolves around the sun and not the reverse. Therefore, the sun, as the centre of our system, is the true point of observation, and "Solar Biology" deals with facts as they are, and not with them as they seem. To illustrate: by reference to the accompanying diagram it will be seen that the earth is in the sign ♑ (Capricorn). Now, standing on the earth, and looking toward the sun we see it (the sun) in a line with the sign ♋ (Cancer), and thus astrologers say the earth is in ♋ (Cancer). But, when we take the sun as our centre of observation, and look toward the earth, we quickly discover that its real position is in ♑ (Capricorn). The same holds true of all planetary positions, and the difference is summed up in the fact that astrologers take the apparent, or geocentric positions, while "Solar Biology" is based on the scientific and true astronomy, and consequently gives the heliocentric positions of the earth and planets. So, then, we are forced to reverse the signs of the sun's zodiac, but not those of the earth, as the moon

does, in reality, revolve around this orb, and hence observations made from appearances are in this case matters of fact as well.

It has often been remarked that the discoveries of Copernicus gave the death blow to astrology in that it revealed that it was the sun and not the earth that was the centre of our system; and hence the tables of the positions of the earth and planets, as given in "Solar Biology" are strictly in accordance with the facts and nature of people born at such times, as has been demonstrated in thousands of instances. Some astronomers have essayed to make this necessary change in the signs, but in doing so have reversed the zodiac of the earth also, which is obviously incorrect, as the moon does — as already stated — revolve according to appearances around the earth.

In addition to the zodiacs of the earth and sun, we should likewise bear in mind that there is a grand or stellar zodiac through which our sun and kindred systems are passing. For it should be understood that our sun is but a planet in a grander and vaster system, and has an orbit which it requires about 25,824 years to accomplish, being 2,152 years in a single stellar sign, as set forth in "A New Cycle of Progress," in *THE ESOTERIC* for July; and, as these grand or stellar signs have an important bearing on race, and especially on mental and religious evolution, it is important to get them established in the thought of our readers. Therefore,

the movement through the three zodiacs may be compared to the three hands of a watch or clock, which perform their circuit in varying periods of time. The second-hand, like the hour-hand being least frequent of all, unless, as is sometimes the case, a monthly index is added, which would correspond to a still fourth zodiac which is supposed to exist, represent-



SOLAR SYSTEM AND ZODIAC; OR, "WHEEL OF LIFE."

movements of the moon in the earth's zodiac, being more frequent in its cycles, the minute-hand corresponding to the movements of the earth around the sun, being still less frequent, and the

ing the "Kalpa" or day of Brahma, which is variously given as being a period somewhere between two and one-half and eighteen millions of years.

Self-Conquest.

SELF-CONQUEST.

THE following letter from Parker Pillsbury contains so much matter of general interest, and is so highly pertinent to the times, that we give it complete.

Esoteric Publishing Co.:—

MY DEAR SIRS,—Your work, “Solar Biology,” by Prof. Hiram E. Butler, like other new treatises, must bide its time. It may have to wait long. Kepler said: “God waited thousands of years for a discoverer of the true science of the heavens; and can I not afford to wait one hundred years to be understood?”

Man knows little of himself yet, in any one direction. His threefold state of body, soul, spirit, is not yet even *mystery* to scarcely one in thousands. It is easy to read or say, “We are fearfully and wonderfully made;” but how “fearfully,” how “wonderfully,” is beyond the comprehension of all but a favored few. And you well say in your preface, “The importance of this system (solar biology) can scarcely be appreciated without years of careful study and critical experiment;” but how very few in our short, busy, and rushing life, even if reaching threescore and ten, can thus devote so many years! But your first and second chapters, could the information they contain be had in no other way, would be worth to the world much more than the price of the work. Besides what you say in explanation and illustration of the Zodiac, your hints and suggestions on Diet, Marriage, and Parentage; on Chastity in the sexual relations; on self-abuse through any animal indulgence of any kind, if read and carefully heeded, would, in a very few generations, people the world with a much more millennial population than the

most civilized and Christian portions of it to-day contain.

Nor do I believe that any knowledge of *solar biology*, however wisely applied, would avail to redeem and save the human race without the utmost regard of, and obedience to, the rules and principles you so wisely lay down and defend in your opening chapters; and so I wish they could in some way be wholly identified with the one specialty you teach; for that you are mainly right in your system of relating the human begetting to the position and condition of the planetary system need be, and to me is, no matter of doubt; and not only thus early, but all through life, does the mighty influence extend, as the present or just closing perihelion period proves.

The royal psalmist had a strain running thus: “All the foundations of the earth are out of course.” The same seems true to-day. Earthquake, cyclone, and flood are doing their fearful work on every hand. Disasters on sea and land are more frequent and more frightful than ever before. No war ever so cheapened human life as the present and recent occurrences in their varied descriptions. Murders, double and treble, and sometimes of whole families, are so numerous as to be soon forgotten. Suicides, too, keep pace; both sexes and all ages, from seventeen to seventy, included in their number. Insanity also pays its terrible tribute, crowding all the many asylums and demanding more.

In the commercial world frauds and defalcations, as well as other felonies, immense in their number, unparalleled in the amounts plundered, and utterly irrespective of persons concerned; from government officials and millionaires to tramps, beggars, and sneak-thieves.—

all these have utterly revolutionized, as well as augmented the size of the criminal calendar of a generation ago. Who does not see it? And to this hour there is no abatement of such dire phenomena.

Now, the business of man on this earth is to subdue it, to put all inferior things under his feet; and his first conquest should be over himself, not his neighbor, not his brother, but over the animal, the *matter* element in himself. Hence the ancient Greeks were right when they said to man,—to every individual man,—“Know Thyself;” for till man knows himself in his threefold sense, as matter, mind, and spirit, where or how shall he begin the conquest of himself? And till he has conquered that little realm, *himself*, why should he, like Alexander, weep for other worlds to conquer or rule? Until he can govern himself what has he to do with governing, still less producing, a family?

Solar Biology does well to go back to the sources of birth in the ultimate; the universe is but matter and spirit. To-day matter is in the ascendant. It controls in conception and birth, nor does its reign end there and there.

The celebrated Dr. Drummond has published a large and most valuable work, entitled “Natural Law in the Spiritual World.” Solar biology is, in some sense, working in the same field. You are illustrating a spiritual astronomy which the ancients knew better than most of the wise men of to-day. Wendell Phillips told in a lecture of many “Lost Arts;” but all in the material world. A vastly greater work is that of restoring some of the spiritual lost arts, some unseen, and to this materialistic age and generation invisible and incomprehensible, forces, on a true knowledge and observance of which must greatly depend the better development and surer progress of the so-called Human race,—not yet Divine. As now appears, or as to me appears, the author of “Solar Biology” has a mighty work committed to his hands, and, wishing him a God-speed in executing his commission, I subscribe myself, dear sirs,

Most humbly yours for every good thought, word, and work.

PARKER PILLSBURY.

CONCORD, N. H.

THE LUMINOUS PRESENCE.

THE mind has much to do with the health and comfort of the body. It is not only a sustaining force in states of bodily disease, but is likewise a wonderful factor in repelling and overcoming the same. I think, if we look carefully into the subject, we will find that disease is very largely, if not, as some claim, wholly, referable to mental causes and conditions. The brain is an electric or nervous battery controlling all the functions of the body, and is endowed with a luminous principle of intelligence, and may and should come to know the use and abuse of all its bodily functions. A plant or tree is anchored to the earth, and is broad in the extension of its roots into the soil from which it derives its support and nutriment. Man is, so to speak, broad at the top. He is free to move about; but a small portion of his structure rests upon the earth. He is composed, it is true, in his outward nature, of earthly substance; but his look, his action, his achievements imply that he is something more than matter; his limbs, his physical organs, his entire structure are but the mechanism or tools through which his spirit works; they are to the real man what the hammer, the saw, the compass and plane are to the mechanic. The spirit, the

intelligent principle, is the true man, while the body is but its vehicle or medium of communicating its wishes and asserting its dominion over the outward world. We have said that man is broad at the top. What the earth is to the plant such is the atmosphere to the man. It has been repeatedly demonstrated that a human being can live several weeks without food, but he cannot live many days without water, and only a *few minutes without air*; consequently that which would seem to be the least is in reality the most important.

I will not dwell upon the sanitary point this thought introduces, — of the necessity and importance that the air we breathe should be pure and free from the contaminations of filthy streets, sewers, and cesspools; my purpose is more important even than that. There is something even more essential than pure air. I refer to an interior atmosphere or element without which earth, water, and air are of no avail to the structure; I refer to that force which causes the heart to beat and the lungs to inspire, and which has its seat in certain cells and fibres of the *brain*, which is, so to speak, the engine-house or electric-plant of the system. So, then, in the brain we find the fountain-

head of all bodily conditions, and from this stand-point we must consider the philosophy of life and health.

The measure of a man is the measure of his brain-power. By this we do not mean simply the intellect or the vital brain alone, but the two combined. Now, if the brain-cells are feeble, the action of the heart and lungs will be feeble, the stomach will be weak, and digestion imperfect, — the entire structure will lack force and endurance, and fall an easy prey to the vicissitudes of heat, cold, disease, and trials of life. But numerous contingencies are to be taken into consideration, and it often happens that one of feeble brain and deficient physical powers will outlive those of robust force but careless or vicious habit. Again, there may be abundance of power, but lack of balance. The intellect may unduly burn up and exhaust the vital substance, or the vital powers may become absorbed and wasted in sensual pleasures. Vital power can be converted into thought; likewise may the substance of thought be transmuted into vital power. We know now from the electric current we may produce either light or heat, but we must have the supervision of the wise and skilled electrician. So, too, in the case of man.

While we have shown that the brain is the supreme substance of the body, — and the brain, in its general sense, includes the entire nervous matter of the spine and physical structure, — we must not fall into the mistake of believing this to be the Man. It is simply the central or first substance by which man is allied to and incarnated in the ultimates of matter.

The real man, then, is that Presence which pervades the brain, and, through the nervous system, the entire body.

Plato is by some accorded the distinction of being the first to recognize

this luminous principle which is above and behind life, and which men call the "Ideal," and which to him seemed a supreme reality. To his thinking, a house, a chair, a table were but material representations of the true objects which had their ideal existence in the mind of the carpenter. A block of marble became a thing of beauty because there existed a form of beauty in the mind of the sculptor. So, too, a man is a man in all his bodily parts and conformation because of a Divine "Ideal" at the centre of life, which, truly speaking, is the very Man, the real force and Luminous Presence which finds expression in life and nature in the degree in which the various faculties and powers of the brain accept and acknowledge its supreme right, and coöperate to pervade and subordinate the entire bodily structure with the benign influence of this potent and lofty Presence.

I have endeavored to show that above, behind and at the centre of man's life is a lofty ideal, a supreme Presence, a True Man. We must observe, however, that the faculties are more or less alienated; and, though still sustained and aided, they are not in the main coöperating with and accepting law from this supreme Presence.

The various faculties of the brain are like the denizens of a populous city, with their many trades, pursuits, callings, tastes, and inclinations, who have fallen into a state of revolt and confusion through the abuse of the wide liberty allowed them by one we will call the governor of the city.

With fruitful fields and loaded vineyards, why should man be abstemious and temperate? Surrounded on every hand by seductive pleasures, why should he be virtuous? Now, this is the manner of reasoning from the out-

ward senses, which do not at first realize that there can be greater joys and loftier pleasures in self-restraint and discipline. Now, should the governor of the city attempt to force this knowledge upon them, they would consider it a violent invasion of their rights, an attempt at tyranny, and would, consequently, plunge to a greater depth in anarchy and confusion. The governor, however, knows that the construction of the universe, and likewise the constitution of man, is such that their rebellious career will, in time, be arrested by the pains and penalties of violated law; he even suffers indignities and violence in his own person because his steadfastness and virtue are a standing rebuke to the people; but, after a time, the better portion of the citizens begin to listen to his councils. It becomes clear to them that destruction must come upon the whole city unless something is done to check the mad career of crime and violence and rid the city of its vice and pestilence.

It is no easy matter, however, to change a people from a perverse or inverted state. A small nucleus, however, of convinced and well-disposed citizens is formed about the governor; and, as they have come now to truly appreciate the beneficent and supreme Presence behind life, they become earnest to win over others to the true wisdom of existence. It is not to be wondered at that they sometimes, in their zeal and indignation at the defiant boldness of vice, institute harsh measures; but, on the whole, progress is made, and often those from the depths of iniquity are won over to the side of order and virtue. And so the work goes on; and ultimately the whole city will be restored to the vision of the "good and beautiful."

Now, individually, we are in a con-

dition corresponding to the city described. A few of our faculties accept the supreme Presence and cooperate with what we have called the governor of the city; but the rest are in revolt and given over to indolence, gluttony, intemperance, or vice; but darkness, ignorance, disease and all forms of vicious life are relatively negative conditions. They may, for a time, appear dominant and supreme; but spiritual light and heat are positive and regal forces. They give true thought and vital force to the brain; they are supreme and lofty educators.

To these divine attributes belong "the right of way" and "right of rule," and, as a consequence, they must ultimately prevail.

I have shown that we can live many days without food, that we can live a much less time without water, and only a few minutes without air; but without the elements of spiritual light and heat, that luminous and beneficent Presence at the centres of life, we could not live an instant. They are the breath and seal of life itself, and were the faculties of the brain and functions of the body fully cooperating with these forces, we should have that state of which it is said, "that one shall chase a thousand and that two shall put ten thousand to flight."

While this is a sublime truth, yet all are not prone to admit it. We reason from externals, and give most importance to that which I have endeavored to show is least; but there are seasons in the life of humanity as there are changes and seasons of the year; day succeeds night, summer succeeds winter, and we have evidences that we are mentally approaching a vernal period, that a season of higher fruitfulness is possible. Let us don, then, garments of light, vestments of life and power; bid the sluggish intellect awake; shake the

ice and chill of winter from its frame; come forth into the light and knowledge of a new estate; inspire the balmy Life of this innermost atmosphere, that our blood may tingle as with mountain air, and that we may find the balm in Gilead from which all ailments flee.

As water is even more important to human existence than earth, as air is more immediately essential than water, so is this spiritual atmosphere, or luminous Presence, the Crown of all.

HELIOS.

THE IDEAL CITY.

FROM THE REPUBLIC OF PLATO.

IN what point of view, then, and on what ground, shall a man be profited by injustice, or intemperance, or baseness, even though he acquire money or power?

What shall he profit if his injustice be undetected? For he who is undetected only gets worse, whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler element in him is liberated, and his whole soul is perfected and ennobled by the acquirement of justice, and temperance, and wisdom, more than the body ever is by receiving gifts of beauty, strength, and health, in proportion as the soul is more honorable than the body.

The man of understanding will concentrate himself on this as the work of life. And, in the first place, he will honor studies which impress these qualities on his soul, and will disregard others. In the next place, he will keep under his body, and so far will he be from yielding to brutal and irrational pleasures, that he will regard even health as quite a secondary matter. His first object will be not that he may be fair or strong or well, unless he is likely thereby to gain temperance, but he will be always desirous of preserving the harmony of the body for the sake of the concord of the soul.

And there is a principle of order and harmony in the acquisition of wealth.

This also will he observe, and not allow himself to be dazzled by the opinion of the world, and heap up riches to his own infinite harm. He will look at the city which is within him, and take care to avoid any change of his own institutions, such as may arise either from abundance or want, and he will duly regulate his acquisition and expense.

And, for the same reason, he will accept such honors as he deems likely to make him a better man; but those which are likely to disorder his constitution, whether private or public honors, he will avoid.

"Then, if this be his chief care," said Glaucon, "he will not be a politician."

He will in the city which is his own, though, in his native country, perhaps not.

"I understand," said Glaucon, "you speak of that city which exists in ideal only; for I do not think there is such a one anywhere on earth."

"In heaven," I replied, "there is laid up a pattern of such a city, and he who desires may behold this, and beholding, govern himself accordingly. But whether there really is or ever will be such a city on earth, is of less importance to him; for he will act according to the laws of that city and no other."

"True," said Glaucon.

LIFE'S MOTIVE.

BY JOHN LATHAM.

LIFE's motive should mount
 On the wings of the morn,
 Like a sunbeam let loose
 At the breaking of dawn ;
 Piercing the gloom
 That shrouds the way,
 Lending to life
 An added ray.

For stars, and suns,
 They are but earth,
 While man's estate —
 Immortal birth !
 Endowed to shine
 With lustre bright ;
 In regal rule,
 O'er mental night !

Who lights the sun
 Lights also man,
 More truly — and
 With higher plan
 Maps his career,
 To rise, and shine
 Than suns more bright,
 With power divine.

Be man's estate
 Whate'er it may,
 Earth's night gives place
 To heavenly day,
 When we accept
 And heed the plan
 Of Him who said,
 " Let us make man."

WHO SHOULD STUDY ESOTERIC SCIENCE.

A Lecture delivered before the Society for Esoteric Culture, by HIRSH E. BUTLER.

WE have in all the history of the world had enthusiasts on the varied subjects of thought that interested the people of their time. To-day the subject of esoteric culture in its varied phases and under the various names, is in almost every one's mouth — words both for and against. No doubt we have many who are enthusiastic by virtue of the realization that they have of the importance of this interior subject of self-culture.

I often think of the words of the wise man Solomon ; after he had investigated the whole realm of scientific and esoteric knowledge, he declared that he believed there was nothing better under the sun than that a man should be satisfied with the works of his own hands, for that is his portion. This I have often realized in my own experience. It is not a pleasant theme to pursue, in many respects, from the fact that, as we dive into the cause-world, through the development of the soul-power, which alone can reach out into that realm, we become conscious

of the conditions of this world being hard to bear. We become dissatisfied with surroundings ; the conditions, that otherwise would be those of pleasure and happiness, become conditions of dissatisfaction and displeasure. Therefore there should be a careful discrimination made to-day, as much as there was in antiquity, and I suppose there is discrimination being made by the masters of the Orient, not to force upon any one thoughts that lead out of the realm of this world's existence into another, unless there is some end to be attained.

But some of our friends may ask : " Is it not wise that all should develop the highest and best powers of their natures ? " Certainly it is wise that each should do so ; but all have not grown to a condition where they will pursue this study far enough to be of use, thus doing themselves and the cause more harm than good. If we induce a person who has not reason above the plane of the ordinary society life, to look into this science, by

holding out to him the beauties, the ideal pleasures that lie beyond, it only appeals to the material nature, and perhaps we might as well say the animal inclination that controls the world very largely to seek after pleasure in new and varied forms, which pleasure they seek to find through the senses. Thus if we lead persons merely through the senses in pursuit of esoteric culture, we lead them into the realms of knowledge which become to them instrumentalities of evil, for they have not pursued it far enough to see why it fails to bring the beauty, or pleasure that they expected. Therefore, we should be careful and present these thoughts only to those who are dissatisfied already with their present conditions in life. These words are found in one of the prophets, who warns us: "I charge you by the roes and by the hinds of the field that ye stir not up, nor awaken my beloved till he please." Of course this language is figurative, and those represented as "his beloved," were those who are ready to reach out toward that divine source. Again, the "beloved" of God is the interior spiritual nature in man, and that we should not stir up nor awaken it until he please, is the thought.

Every creature will act out its own nature. Every man's and every woman's will is the quintessence of all that they are. That is to say, our will is the highest faculty of our natures; is the absolute monarch and dominator over all that we are. Now that will, through the reasoning faculties, may be changed hither and thither, but such changes are not good unless there is, already active enough in the mind of the person, a dissatisfaction with the present conditions of life, and a reaching out towards something higher. When we find such dissatisfaction in the minds of persons we can very readily discover what cause is producing it; and then such persons as have unfolded in their interior life sufficient to be able to take proper cognizance, or to have a proper understanding of this interior, or spiritual principles, readily lay hold upon them and desire the knowledge.

Doubtless the Masonic order was once the storehouse of spiritual knowledge; and I am informed that even to-day no man must be asked to join that society by one of its members. Such is also true of esoteric teaching. No man or woman should be asked to investigate this teaching until they have manifested in themselves the inclination to reach out after something beyond the ordinary sphere of life; and whenever they come to that point in their experience that they begin to desire that knowledge, because of their spiritual unfoldment and the conditions of the working world, relations become dissatisfactory and repellent to them, and there begins to grow a controlling aspiration toward the spiritual world. In such minds then, the pursuit of esoteric thought will be advantageous, because it will be instrumental in producing happiness and satisfaction in their lives, whilst of course it may react on the lower plane of life and create greater dissatisfaction there; but yet when predominance has already obtained in the mind to create an active dissatisfaction, then they should have, and there always is, provision made that they may have this higher knowledge.

I presume there has never been a time when there was so much dissatisfaction as exists to-day, and I presume that seven-eighths of the people that are thus uneasy and dissatisfied with their present conditions and surroundings, are entirely unconscious of the real underlying cause of their dissatisfaction. But we see, as this wave—for it is like a tidal wave of spiritual and soul aspiration towards these higher truths—sweeps over the land, it affects all life. It is in the life-essences of the ether; and as man inspires from that divine life-essence according to his quality, this dissatisfaction is produced upon different persons according to their degree of spiritual unfoldment.

In my first lecture to this society I made an effort to present my idea of God, and have frequently recurred to it because I deem it a very important thought, as it is that which underlies and overarches every other thought.

that the human mind is capable of taking cognizance of. On that occasion I called attention to the fact that all we recognize as space is filled more densely than the densest matter with that very essence of life which, for the lack of a better name, a more comprehensive word, we call God. This life-essence that pervades the universe is as varied in its qualities, in its nature, as anything that we have any cognizance of in the physical world. In order that a person may have the true unfoldment and soul growth, it is absolutely necessary that he should contemplate, meditate in quiet musings, upon the idea of God, that infinite, ever present and all pervading life-essence. As we muse upon this subject our own inner consciousness will be prepared to become the receptacle of that essence. But not unless we first rid ourselves of a certain repellent polarity that has been established in the human ego by virtue of the predominance of the law of self-preservation. This law has entered into every department of our being more thoroughly than we have any idea of. There is in every man's nature a weakness which subjects him to the psychological influences of his fellows so that every man and every woman is under a constant struggle to maintain their own selfhood, to carry out their own designs and to be themselves and not be lost in the great whole.

This struggle that is going on in the external world is also going on in the mental realm, so that it is difficult for all persons that are thinking new and advanced thoughts to maintain their own definite conclusions without being interfered with, led off in this or that direction, by the thoughts and conclusions of others. This is brought out in the minds of the people by the idiosyncrasies and eccentricities of their natures. In our mother church where there is a united body, where they have agreed to concentrate upon certain thoughts that are accepted as foundation principles, which they have no idea of going beyond, they live each in the other's magnetic aura, and thus form a common magnetic body so

that they do not struggle much and are safer and more at rest than any other people in the land. They can really enjoy life better than other people, simply because there is nothing to struggle for, save in their ordinary avocations. Whereas, if a man or woman starts out alone, to think for themselves, they find it as they would if they stepped out of a protected house into the prairie where the storm could sweep against them without anything to break its power. In such cases if persons have any idiosyncrasies they always come to the front; therefore, among the advanced thinkers of to-day we find the word "Crank," quite freely employed. Well, there are many of them, all one-sided, because, owing to the tendency to extremes, their arguments embrace the radical extreme of all subjects. Now the radical extreme of any truth is just as much an error as any other position that a man or woman can occupy. For instance if I were arguing with you on some great truth. You would present your side of the subject, perchance one extreme, and I would be standing in the mean between the two. As soon as I began to argue with you I would be forced by virtue of the power of words to go to the other extreme and bring thoughts from there to counterbalance yours that were brought from your extreme. Thus before I was aware of it, I would be thrown into the extreme opposite, and so argue more radical than I believed. Thus arguments become instrumentalities of evil to those who are striving for the truth. None can realize to what extent this is true until he has experience in that direction and watched carefully his mental conditions prior to the argument and after the debate is over, because then he will see what change has taken place in his own mind. Although one may have arguments sufficiently strong to completely silence his antagonist, that very fact serves to intensify and lead him into more radical views than are consistent or true. Therefore, in everything that pertains to the struggle, to the combat man with man, thought

with thought, there is an inevitable tendency toward extremes.

The wise Brahmin said, "I came not to teach men that which they do not know, but to teach them those things which they do know." This is the wisdom of a teacher of the esoteric science. Every man or woman that has come in any degree, into the consciousness of the Soul Universal, reaches out for a higher order or plane of life. But the life principle that I began to speak of a few moments ago, is only obtainable when all these barriers, thrown up by the peculiarities and idiosyncrasies of one's nature, are broken down by the only way that has ever existed or will exist to free ourselves from them, namely, by a Covenant with God. We have heard old people, when we were children, talking about witches selling themselves to the devil. I know I used to hear old people talking about these things when I was a boy. There is truth in this thought. A person has to virtually sell himself, soul, body and spirit, to whatever sphere of life he desires to become eminent in. While a man or woman stand in their own ego, and through their own will-power manifest their selfhood, they will find that they are in a constant struggle, a struggle that it is impossible for any man or any woman that ever lived or will live, probably, to maintain themselves in, and remain consistent with their own highest reason. Such struggles put up barriers against the unfoldment of the divine life that would otherwise flow in and take possession of them.

When a man or woman has meditated upon Life, has seen the great truth that it has mind, consciousness, all that has been attributed to God, and that our ideas of a personal Deity are absolutely true, that there is an independent thinking, conscious intelligence that takes cognizance of, and reciprocates with every sympathy, every motion, and with all human intelligence as well as with life everywhere; therefore when man enters into a covenant with that divine intelligence, he at once rests in that covenant. He says, "I desire more now than all else in

the world to be an instrument under the controlling power of that divine Mind." This Mind will be according to your own highest thought, let it be what it may, for every man makes to himself a God, whose nature and character are according to his own highest quality, by virtue of which he will when he lives up to his ideal, inspire constantly from that just a little above himself. And when he has entered into the covenant and feels like resting in it, he sells himself and belongs to God, and then will come the consciousness that that divine Being does take control of his life. It will lead him, will instruct him, illuminate his intelligence and he has only to perform the duties that are laid before him day by day.

In that attitude we are polarized, all our barriers are virtually taken down and we, through that confident faith in that infinite source, have around us a protection that others do not possess. There is an illustration of this before the people of Boston as before no other people in the land. The ideal of Christian Science, Mental Healing, etc., is wholly based upon that as the foundation idea. Now when we have entered into that covenant with the infinite soul and rest in the confidence of that covenant, we shall be guided and led in the way of truth, and shall realize that it becomes a truth to us.

I have often heard the quotation, "As a man thinketh, so is he." That is true. Whatever a man thinks, that he is, providing he believes it with all his heart, for whatever we believe without a doubt, we are. Now this belief that has no doubt in it may lead us to wonderful extremes. We have no idea and cannot have until we investigate the world of mind, to what extent that may lead us. I have seen persons, under the influence of another, psychologized so that he would say it was snowing and was very cold, when in fact it was very warm in the room, but while he believed it, it was true to him. Now if we can believe in this highest ideal of human intelligence, rest in it, confide in it, it becomes the essence of

our natures, controls, guides and governs our lives, and we become it to the extent that we believe and rest in it without a doubt.

In my early experience there was always active in me a desire to know more of the cause world. As a child when I went to school I had no interest in books, and, in place of going to school, I often played truant, went to the woods, wandered by the creeks, and spent my time in the fields. I delighted in the study of nature, in all its forms and especially in insect and animal life. I grew up without education; yet, my delight was constantly to know the laws of nature, to know the producing cause in everything. After I had arrived at about the age of thirty, my mind was then called out of the old channels of the Church, and I first saw that the Bible prophecies were not all yet fulfilled. I began to study, and, with that simple childlike desire active in me, ever desired knowledge for its use. For some reason, from the time that I was a little boy with my mother, I remember well often saying to her, "I believe that I have a special work to do in the world." Now, whatever truth there may have been in that, this much it has done for me. It has kept my highest desire to that one object that I might be prepared with knowledge, with understanding of the laws of nature and the laws that govern human life, and the causes of the evils and sufferings that exist in humanity, the ways and methods by which each human mind could rise out of those conditions of suffering and evil, and attain the condition of happiness, health, and higher life.

As I went on studying and thinking, my attention one day was called to the words of Jesus, where he says: "Unless ye eat my flesh and drink my blood, ye have no life in you." I had always had an ideal in the Church of what that meant; but it came over me forcibly that morning there was still a meaning there I did not know. I desired earnestly to get to know that meaning. That afternoon I was sitting in a little hall, in a meeting carried on after the Quaker plan; and

while sitting in silence, suddenly I was conscious of there coming into the very centre of my being a new life that permeated all my veins. It seemed to me as if an electrical fire went to the ends of my fingers, and every part of my whole body was filled with a new life. I was led to say, with the greatest emphasis, — "I have immortality; this body can never die." As I look over the pages of the Bible — for I always loved them, and do yet — I find these words (Ezekiel xvi. 6): "When I passed by thee and saw thee polluted in thine own blood, I said unto thee, In thy blood live; yea, I said unto thee, In thy blood live." I realized that a thought, formed from the Soul of the universe, out of the very essence, of Divine Life, had been sent into the centre of my being, and from that time to this I have been enabled to reach out and gather of the knowledge that belongs to that cause world. Now there is a great body of people throughout this land that have had similar experiences to this, whenever their need and use was made manifest.

From that time forward, whenever I could isolate myself from surroundings, and sit quietly looking out in musings upon God, I have been conscious, more conscious of that divine life than I am of this world and all that we call material. This experience is not mine alone. Many others have become conscious of this divine life acting upon them. These persons are scattered over our land; we associate with them daily. In 1878 I had then been living for some time the life of a recluse, waiting until I could see a door opening before me to go out in search of the people that had received this interior life, — that had awakened to the consciousness of the infinite soul. But no way opened before me. All seemed dark. One evening I felt oppressed, sad, and discouraged, and, from the depth of my soul, said, — "O my God, where are the people that we are looking for?" Suddenly everything changed around me. I seemed to be somewhere overlooking the world. I saw the natural sunlight shining upon the people. They were all busy with their own af-

fairs of life; but here and there was a dark place, where this natural sunlight did not appear to penetrate; and I was impressed to peer into these dark places, and, as I did so, I saw, first vaguely, the outlines of persons; and, as I looked more intently, I saw other persons, though right in the midst of the people, running hither and thither in the natural world, yet they were in darkness and obscurity, relatively, as to the affairs of the outer world; and the spirit said to me: "These are the people." These are the people who, though they are in the world, are not of the world; though they do their duties, walk like those around them, yet they are not of the world. To these people comes this new light. To these alone; not to those that are satisfied with the affairs of this world.

The ultimate to which we are calling your attention, towards which we are laboring, is to bring about a new world where the people will be prepared to live under the controlling influences of the Infinite Mind, having conquered selfishness, hate and passion. When these are conquered every cause of inharmony and combat man with man, every struggle in life, will have been destroyed. This ultimate will be a people of whom we may say, in order to bring it to the comprehension of the ordinary mind, that they will be as it were "psychologized" by the Infinite Mind. That is, their whole thought, their whole desire, and all that they are or hope to be will be so linked to the Will of the universe that their wills and the Will of God will be absolutely one.

Now to whom could we go to find any hope of such a condition? To none but those who have awakened to the consciousness of this divine life in themselves. Now this consciousness has come, as I said, in varied forms to each one different, but one general tendency obtains always, namely, these persons have with them the Spirit of Truth. This, as Jesus said, "will lead them into all truth." Error they are ever ready to repel. Truth they are ever open to. They perceive and know it when they hear it.

We have no need of fear about listen-

ing to this, that or the other, about going and investigating this phenomenon or that. We can go where we will, can see all things, can know all there is to know; and as we go around about the world we can see everything; be ever ready, like the discriminative magnet, to gather the very essence that we need and repel all else. Therefore we have no cause to be anxious. If we allow anxiety to enter our minds that anxiety brings evil results, and breaks down the protective barriers. There is no motive power in the Universe but the Infinite Will. The storms that sweep the heavens are controlled by that Will, as is my hand as I move it to and fro. All worlds, centers, and systems, are held without a wavering or deviation, by the irresistible power of that Infinite Will, and when our will is one with that of the Infinite, then all power in heaven and on earth is within us, and we can say with the Nazarene, "All power is delivered into my hands in Heaven and in Earth."

QUESTIONS.

The following questions were asked and answered at the close of the lecture:—

Q. Is there any power in the spirit to ward off what is called death?

A. Certainly. This is a subject that has been agitating the minds of a large body of people for many years. I refer particularly to those people known as Adventists, who have many names and many different branches. Among them the idea has been prominent that there was a time coming when they, as to their bodies, would no more see death. Now, my position in regard to that is the same as it is in regard to every thought that obtains credence in the minds of the people. There is a truth in it. We read in the Bible that Elijah was taken up to heaven in a chariot of fire. Josephus tells us that Moses was taken away in the same manner. The apostles tell us that Jesus, after his crucifixion, was raised from the dead. Now, I believe that those people who receive the spirit have in them immortal life. I do not

say all of them have it in sufficient degree to overcome the death of the body; but many of them will come into the order of the heavens where they will be free from the struggles of the astral world, where they can live in harmony with this divine essence that they possess; and to these persons no such thing as dissolution of the body by death will come. But some will say, will they always remain so? No; but life is fire; God is a consuming fire. As these people live more in harmony with God their bodies will constantly get more and more under the control of the spirit. They will go on refining the body until it is so spiritualized that they can stay on earth if they will, or

they can dissolve the body and go to the other planets if they desire, or ascend into the heavens; so that which we call death will be overcome in such persons.

Q. Can a person in this life have an idea of previous existence?

A. I have met numerous persons who claimed a remembrance of prior existence, being able to state where and when they lived, who they were, etc. I can say for myself that I have, in a few instances, been as conscious of having lived before as I am of living now, therefore I have great reason to give credit to those who claim a memory of prior existence.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENTS.

No. 2.

In the previous number I called attention to the necessity of conserving the life potency in order to make attainments. When I say "attainments" I intend to cover all that the higher and better thoughts of the world now hold up as worthy to be sought for; and more, far more, than the ordinary mind contemplates, or can at present comprehend. For every person possesses latent powers, which are the germ of possibilities so high and godlike that only those who attain them can form any adequate idea of their beauty; but, from knowing the laws of creation, and applying them, these grand attainments may be reached.

Many centuries ago, in an age when language was far more perfect and comprehensive than at present,—being based on spiritual perception,—each and every attribute of law was personified as gods and goddesses, and these names, being symbols of God's laws, had a volume

of meaning, and much could be expressed in a few words. These laws and their symbolical words were studied and understood in all their creative methods and workings; so, whenever a god or goddess was mentioned the student at once had in mind the entire history and phenomena implied, both as to the intrinsic nature and manifestations.

Among these deified principles was the beautiful goddess Hygeia, the daughter of Escolapius. She was the symbol of health, fully developed, and rounded out in feature and form, and represented holding in her right hand a rod, around which were coiled two serpents, thus expressing the idea of the dual sex principle, and being held in the right hand it signified intellectual uses, as the right hand is the main server of the mind. This principle was represented as woman, because it is the maternal principle that preserves, nourishes and protects her children and the physical body in general. She

was the daughter of Esculapius, who was a perfect expression of noble manhood, so far as the idea could be pictorially expressed. He was represented as holding a monstrous serpent firmly by the head, thus expressing the idea of holding the serpent, or sex-principle under perfect surveillance. The sex-principle has always been personified as a monster serpent, who, if allowed the dominion over man, will work his destruction. The serpent was also employed as an expression of wisdom and psychic or soul power, for through its control these powers are attained. Thus was symbolized the grand truth that "the old serpent, the devil," when we conquer him and take away his dominion over us, will become the greatest and best of all servants.

Esculapius was represented as father to Hygeia, because man is the expression of reason, knowledge, and understanding, through which is imaged forth the most perfect and therefore most beautiful of earth's inhabitants — Woman, in a state of perfect health.

The laws of Hygeia are the laws of life and health, and must be studied. We must, like Æsculapius, study these divine laws of our own life until we have built in our understanding, and in every part and particle of our nature, the perfect image of the Goddess Hygeia.

Now, as to practical suggestions as to how to do this:—

1st. We need to consider the fact that the real self is spirit, and in place of thinking and speaking of self, as the majority of people do, that "I have a spirit," or, "I have a soul," we need to reverse it and think and realize "I am spirit, and part of God; therefore, immortal, and as such am not susceptible to sickness, sorrow, pain, or death.

2d. "I have a soul which I, the spirit, have made from the thoughts and experiences of my earthly existence, and which can only become immortal through a knowledge of the truth as it is in God's nature, which is all Nature.

3d. "I have an animal body that I must subdue and control in perfect harmony with the laws of its pure nature." Remember you are spirit, and you made the body to suit your own use, viz., as an instrument through which to obtain experience, and experience is knowledge. It is also a chemical laboratory, of which you are or should be the master-workman. The generative function is the chemical centre, or furnace, where all your work receives the final test, whether it be dross or pure gold. The products of your laboratory can be used in the generation of offspring, wasted in sensual gratification, or you can transmute that vital element to the "Water of Life, clear as crystal," and reabsorb it into your system, which will increase and intensify any and all of the faculties that are kept active, no matter what they are.

The thing to be done, then, is to keep every function of the body in good working order. The above thought of what you really are, carried into a realization, will obviate the liability to disease by simply dealing with the body, and giving it the same care as to eating, drinking, and sleeping that you would to a good horse, or some other delicate animal that was very important for your use. Then keep ever active within your mind the thought of the highest goal for which you are laboring, and your powers will constantly increase so long as you may remain in the body, and that will be as long as you wish; for death ensues from the predominance of the exhaust over the supply in the life function, which, when taken control of, will give life the ascendancy over death; then whatever our minds dwell upon will be expressed in our external bodies, so that all things are possible to the God that dwells in us, for God is Spirit, and we are his Son; therefore, all things that (you) "the Son seeth the Father do, that he doeth also."

HIRAN E. BUTLER.

LONG LIFE AND NATURAL DEATH.

INTEREST has recently been revived in the remarkable life and experience of Lodovico Cornaro, by a contribution of Richard A. Proctor to the *Cosmopolitan Magazine*. This remarkable man was a Venetian nobleman, born in 1467, and, as his life furnishes a highly important and useful lesson and example, both from an esoteric and exoteric stand-point, we give the more important particulars from the article referred to.

It must be observed that Cornaro was a man of weak constitution. Moreover, from the age of 18 to that of 35 he pursued courses that would have seriously taxed the strongest constitution. Life at 35 was a burden to him because of the disorders brought on by riotous living and indulgence in every kind of excess. The next five years were passed in almost unremitting suffering. He was told by his physicians, when 40 years old, that nothing could prolong his life for more than two or three years, but that such life as remained to him might be less painful than the years he had recently lived if he would adopt more temperate habits. If ever there was a case where inherited constitution and an intemperate life threatened an early death this was one. But, as events befell, it turned out that, if ever there was a case where the life-preserving influence of wise regimen and abstemious habits was demonstrated, Cornaro's must be cited as especially significant.

At the age of 40 Cornaro began gradually to reduce the quantity of food, both liquid and solid, which he took each day, till at length he only took what nature absolutely required. He tells us that at first he found this severe regimen very disagreeable, and confesses that "he relapsed from time to time to the flesh-pots of Egypt." But by resuming his efforts after each failure he succeeded in less than a year in adopting permanently a spare and moderate system. By this time he was already restored to perfect health. But thus far he had only followed the counsels of the physicians somewhat

more steadily than they expected, or than is usual in such cases, and therefore with unexpected good results. It was after he had recovered his health that he went on to those experiments by which he seemed to show how life may be extended far beyond the Psalmist's allowance.

From temperance he proceeded to abstemiousness. Undeterred by the doubts of his physicians as to the wisdom of such a course, he diminished his daily allowance of food until at last the yolk of an egg sufficed him for a meal! Throughout the time when he was thus reducing his allowance of food his health and spirits kept improving. Nay, he tells us that even his enjoyment in eating had increased; for he says he could now get more pleasure from a small meal of dry bread than he had ever obtained in the days of his excesses from the most exquisite dainties of the table. As regards regimen, Cornaro simply "avoided extremes of heat and cold, over-fatigue, late hours, sexual excesses and all violent passions of the mind;" he took moderate exercise in the open air, and his chief pleasures were those obtained from literary and artistic study, from the contemplation of fine scenery, noble buildings, beautiful combinations of color, and sweet music.

When Cornaro was within two years of fourscore his diet was regulated in quality and quantity as follows. In four meals he took each day 12 ounces in all of solid food, consisting of stale bread, light meat, yolk of egg, and soup; of liquid food other than pure water he took 14 ounces of light wine. Thus his solid food, equally divided among four meals, amounted only to 3 ounces per meal, while he took per meal about $3\frac{1}{2}$ ounces, or as nearly as possible $\frac{1}{2}$ of a tumblerful of claret or some other wine of the kind.

It must be noted, however, that this extreme abstemiousness, as well as the special nature of the food, solid and liquid, consumed by Cornaro, must not be regarded as absolutely essential parts of his experience, so far as

longevity is concerned. We may reasonably attribute his exceeding sensitiveness in regard to food to peculiarities of constitution. He tells us that his medical friends deeming his allowance too small, urged him to add two ounces daily to his solid, and as many to his liquid food, — a change which he adopted for a while but had presently to discontinue, because his vivacity was destroyed and he was becoming peevish and melancholy. But this, while it shows that Cornaro was exceptionally sensitive, and had probably a very weak constitution, only strengthens the evidence which his case supplies as to the advantage of temperance and even abstemiousness. If one so weak could live the life of a very strong and hearty man merely by reducing his food to what many would call "starvation point," what resources there must be in an abstemious life for those of strong constitution who shorten their lives by what most men call simply full and generous living!

At the age of 83 Cornaro wrote his treatise on "The Advantage of a Temperate Life," adding later three other discourses on the same subject. His fourth and last discourse, which appeared in a letter addressed to Barbaro, patriarch of Aquileja, was written at the age of 95. In this he says "he finds himself still in possession of health and vigor, and in perfect command of all his faculties." According to some accounts Cornaro lived to the age of 104. But comparing Cornaro's remarks in his discourses with the best information we have up to the time of his death, which appears to have occurred in 1566, it would seem that he was either in his ninety-ninth or one hundredth year when he died.

How much Cornaro's abstemious and ascetic ways must have had to do with his remarkable vitality may be inferred from the fact that having, when 70 years old, met with a terrible accident, by which his head and body were battered and a leg and an arm dislocated, he recovered — though the physicians had pronounced his injuries fatal — almost without medical treatment, and without any feverish symptom.

In passing I may mention the case of Thomas Wood, known as "the abstemious miller," who, though he did not attain to remarkable old age, yet illustrated the advantage of such a system as Cornaro's for persons whose vitality has been reduced by gross living. Wood had grown excessively corpulent, and was suffering from a number of ailments, including violent rheumatism and frequent attacks of gout, when he read Cornaro's treatise, "A Sure Way of Prolonging Life." Gradually adopting the system there recommended, he soon found "his health established, his spirits lively, his sleep no longer disturbed by frightful dreams, and his strength of muscles so far improved that he could carry a weight of a quarter of a ton at the age of 50, whereas at 30 he had not been able even to move so much." He lost about 150 pounds of his weight; but the exact amount is not known, as he was superstitiously unwilling to be weighed. Unfortunately he was not content to follow Cornaro's experience, but tried absurd extremes of abstinence, absolutely going without liquid food altogether during the last 16 years of his life.

His case, then, only shows what a burden is taken from the system when the quantity of food is reduced even far below what is commonly regarded as a moderate amount.

Underlying the old proverb, "Every man is a fool or a physician at 40," there is an important truth that it is in every man's power, if he is wise, to recognize early in life (like Cornaro) the requirements of his own constitution, and the means by which all such stores of vitality as it may possess may be utilized. An able physician said to me a short time ago: "In all my experience I have never known but one man who really died a natural death;" and he went on to explain that a man can only be said to die a natural death when he dies all at once, when the organs on which circulation, respiration, and nutrition all depend, all fail at about the same time; whereas, one man dies because circulation fails, another because the respiratory organs

give out, and yet another because stomach, liver, kidneys, or bowels become unequal to their work. In fine, the secret of longevity lies in the attainment of a natural life to be brought to an end by a natural death; and nearly every man, did he but give his

vital powers fair chances, would find that, like

“The wonderful one-hoss shay,
He was built in such a logical way
[As to run] a hundred years to a day,
And then of a sudden [to pass away.]”

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN AUGUST 22 AND
SEPTEMBER 23.¹

♍ (VIRGO).

THIS sign rules from August 22 to September 23. Persons born between these dates belong to the solar plexus of the grand body. The solar plexus is that function which controls the digestive forces and is the great chemist of the human organism. The minds of these persons are very fine and discriminating in all departments of their life. As children, they are apt to be peculiar about their diet, and often seem notional to those who do not understand this nature, as they instinctively discriminate, having likes and dislikes; they ought not to be restrained or opposed as to their peculiar choice in eating, save in the matter of quantity. Their appetites are naturally in harmony with the laws of hygiene, except as the partaking of high-seasoned food creates an abnormal desire.

They are natural students of the laws of health,—anatomy, chemistry, and physiology,—being true children of Nature, which they love in all its departments. They have great endurance and aptitude in the acquisition of

an education; their eyes are keen and discriminating, oftentimes taking in the contents of a whole page at a glance. As literary men and women, they have marked power; they make the most rapid proof-readers of any of the twelve signs, and wherever a keen, accurate, discriminating eye is needed, they excel. Their judgment and love of color are excellent, and they are fond of the artistic and beautiful. They act from the interior, or solar plexus, through the external and reasoning faculties, which gives them rather a materialistic tendency and desire to live in and enjoy the externalities of life; yet in this they combine the intuitions with the reasoning faculties. They are great lovers of music and harmonious combinations; any discord or inharmony affects them very much, even destroying their appetite; they cannot eat when there is disorder or inharmony about them. They want things tasty, nice, and elegant. The sense of feeling is also acute; they cannot bear the least pain or hurt; even their skin is fine and sensitive to the touch, and children will often from this cause cry out even from the combing of their hair.

These persons have an extremely strong love-nature, but have great power of self-control; yet a compliance with the spontaneous impulses of their being has much power over them in all departments of their life; therefore, those born in this sign are frequently misled by their love-nature. Their love, especially when females, is

¹It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act different, it will nevertheless be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character, it will be necessary to consult “Solar Biology.” But it will be found both interesting and instructive to follow this series of twelve manner of people, as they will give a large measure of insight regarding the nature of the people with whom you are brought in contact.

“Solar Biology” is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

so natural, pure, and devoted that it amounts almost to worship; and as a rule, there are no women so truly devoted as those born in this sign, which is a natural conservator of vital energy in its native purity; but because of their strong will they are disposed to control.

These persons are capable of making great attainments in whatever line they undertake. They are not apt to be originators, but, to such extent as these traits are manifested, it will always have some direct relation to pure nature, as physiology or chemistry, because they are natural chemists, and as such excel. They have great rallying power, and it is very hard to get or keep them in a low grade or condition of life; no matter how low down they may be forced, it will be quickly observed, by a discriminating mind, that they still retain much of their peculiar mental and physical power; being very like a piece of pure gold trodden in the mud, their purity will always shine through so long as any of their real nature remains.

These persons ought never to take a

strong dose of emetic or cathartic medicine, and should avoid all exciting scenes and conditions. The finely organized of this type impart a feeling of harmony and rest to those with whom they are associated. As to health, they need to take great care of their digestion: worry, anxiety, or in-harmony will disturb the digestive forces immediately. In such cases little if any medicine is needed — only quiet, harmony, and rest. Pure love to these persons is a great necessity and potent medicine. They are sometimes in danger of getting too fleshy, and thereby bringing on different forms of gout. They have a strong tendency toward selfishness, and a disposition to control others is a characteristic running through this nature.

Children of this sign are the product of a mutual love and appreciation of each other on the part of the parents, which is due to a large measure of physical and soul harmony.

The nature of people whose birthday occurs between Sept. 23 and Oct. 23 will be given in the October number.

Who knows but that beyond the cosmic
sphere,
Beyond celestial heavens themselves,
beyond
Time and its ages, space and all its
worlds,
And all the spirit-spheres that grow
from space,
And all the minds that fill those spheres,
expand
Unknown thought-splendors of the In-
finite
Systems diverse from suns and stars
and heavens,
Powers diverse from angels and from
men?

All theories are thought-forms that the
mind
Creates from its own knowledge or its
guess.
God never yet revealed himself in full,
And never will. No intellectual form

Is able to receive the Deity
Save as a crystal draws the solar light.
This is my faith, that God reveals him-
self
To every man according to his state,
Higher to highest minds, so lessening
down
To the dim verge of reason. I believe
That there are faculties in man that are
Mind-organs for the Infinite to fill,
And that these may unfold without an
end,
And multiply without an end, and all,
Inter-pervaded by one common life,
Inform the soul forever. This I know,
Or, knowing not, believe in as in God;
But still my thought is circumscribed;
my faith
Being the sum of all my added thoughts,
And these the measure of the active
mind.

— *Lyric of the Golden Age.*

THE STARRY DIAMONDS OF NIGHT.

Written for THE ESOTERIC.

ANCIENT censers, ages burning
 Incense lights of God to man,
 Circling through the blue etherian
 Outposts of a wondrous plan.

Tell us why upon thy journey
 Ever self-same is thy way?
 Why the spheres are onward moving;
 Whose the will to keep and sway?

Through vast cycles down the ages,
 Deep'ning night and dawning day
 Mark the ever onward progress
 Of the might ye all obey.

Power Omnipotent e'er holding
 In his hand the guiding rein,
 Lighting onward, leading upward,
 Till the goal we all attain.

Circling onward, circling ever,
 Incense pure thy course attend,
 Through the countless ages burning
 Fainting mortals to befriend.

Lending rays to souls arising
 From the darkness of earth's night,
 Chanting amens to their soaring
 To the realm where God is light.

“IN HIM WAS LIFE, AND THE LIFE WAS THE LIGHT
 OF MAN.”

A Lecture delivered before the Society for Esoteric Culture, of Boston, by **HIRAM E. BUTLER.**

THE subject announced for this afternoon is one of greater interest to the world than all other subjects. In the first chapter of John's gospel we have these words: “In him was life, and the life was the light of man.” The peculiar characteristics of John's teachings, and the history that we have, are such that they have led all the philosophers of modern times to unite in saying that John, the beloved disciple, was a great mystic, and many have allied him to the cabalistic school of philosophers. Let this be as it may, one thing is certain, that the subject of “Life” has been the corner-stone of all religious beliefs and teachings. One of the leading principles in the Buddhistic doctrines is, “All life is precious.” We have all of us recognized that all life emanated from the one great central source. That central source has been brought before the different nations under different names, every name expressing the idea of the nation that worshipped before that unknown principle—Life. In the further teachings of John in his gospel we find “God is Love,” love being the phenomenon of pure life on the feminine side.

Of all the teachers in the New Testament no one has so fully as he chosen the theme of Love; that seemed to be the centre round which all his thought gathered. We recognize in the studies of Life and its phenomena that Love is the leading characteristic, the main feature or leading phenomenon of Life. It is that principle that preserves, that sustains, that cares for and nourishes all its objects. Life is the primate and the gatherer of the material essences and elements that form bodies, of whatever nature or kind. The kind of Life, and the quality of that Life, always determines the kind of material and quality of the material that is gathered to form for itself a body, to be allied to the uses of this physical world.

John's declaration, referring to Jesus of Nazareth, “In him was Life, and the Life was the light of man,” only voiced the central thought in our Bible from Genesis down to Revelation. We begin our biblical history with the account of the first man and the first woman capable of receiving this higher Life,—not the first in the world, for immediately on tracing this history we

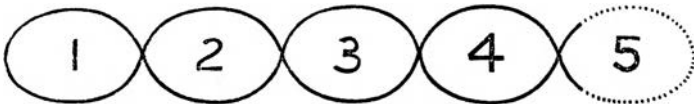
find that the first offspring of that man and woman went out from them and married and raised children from other peoples, and soon after we find a denunciation made in that history against those children of Adam, who were called the "Sons of God" that married the "daughters of men."

There seems to have arisen at that time the ideal of a higher and purer order of Life than was in the world before. It is a law in Nature that nothing can act or think above its nature. Persons cannot attract or inspire thought that is not in harmony with the highest principles of their organism. There is not a principle in the world that has not had its expression in some living form. Everything that lives gathers to itself the elements from the sunlight, from the atmosphere, and from the earth, according to its need for the occasion, let it be what it will. So in the progress of unfoldment of human life, as fast as men unfolded in their experiences to a point where there was something in them that reached out and produced a desire for a condition above that which they at the time possessed, the desire in itself was the first principle that led to revelation. For aspiration, which reaches out, gathers in the desired thought, which then acts upon the life forces, and the life forces react upon the brain, then the imagining power of the brain puts it in its form, and thus, from being taken cognizance of by the perceptions, it becomes a revelation to the intellect.

We find that Life has been ensphered by men in direct accordance with planetary conditions, and that the positions of the several planets have always expressed the nature and stage of unfold-

ment of the inhabitants upon our earth. Therefore in the history of the past in every cycle there has come to the world some representative of new thought and light, being a revelation of new and grander religious views than those of preceding ages; yet some cycles have apparently been of a descending nature.

We have but little of the real history of Adam, neither is it necessary that we should have more; but there is a history of him as a man in direct communication with the Spirit of God; and we find that he began to impress his life and experience upon the world, and through his posterity his nature was multiplied. The history in Genesis bears evidence of recedence from the Divine Nature. We observe him in the light and communion of the heavenly kingdom, but polarized in the senses, bent on experiment and personal experience, which culminates in the deluge or Noachian Cycle, which was the counterpart or complement of the Adamic Cycle. There is a threefold law that controls the evolution of the faculties of the mind and the cycles of race unfoldment. The first and second are counterparts, or express the law of duality. The third is an interregnum or transition. The three together constitute a grand unit or cycle. The fourth begins a new cycle, and has for its base the three preceding. The mathematical plan of the human brain is that of an ellipse (an elongated circle), with two focal points or centres, one for the back brain, the other for the intellectual hemisphere. The same law governs the evolution of historic cycles. The accompanying diagram represents the cycles from Adam to the present time:—



No. 1 represents the ellipse of Adam; No. 2 expresses that of Noah, and is the complement of the previous; No. 3 is the Abramic or Mosaic, and is an interregnum or transition to a new grand cycle, which culminated in

the Christian dispensation, which is represented by No. 4. This ellipse was completed about the year 1881. We are now in the commencement of the fifth or Messianic ellipse, which is the complement or fruit of the previous;

and, as the fourth marked a departure on the ascending scale, its duality brings light, peace, order, and spiritual triumph, which will be manifest with the expansion and ultimatum of the present or fifth ellipse.

The law of the faculties of the brain, their evolution, magnetic current, and relation to the cycles of human unfoldment, cannot well be dwelt on here, but will be set forth at a subsequent time.

Thus we find the first historic period commenced with Adam and spread out through his descendants until the first ellipse was completed, which was simply the elaboration of the thought and polarity that was active in his mind. We know, and have proof beyond question, and I believe it is largely accepted, that children are always the incarnation of the active thought of the parents' minds prior to conception. So true is this in our experience in delineating character that, knowing the dates of birth of a family of children, we can tell the parents what general mental conditions controlled them during those periods; so that if the parents remained in one general routine of life it will be manifest in the marked similarity between all the children, whilst if the life is one of diversity the children will have diverse characters.

The leading characteristic or the leading thought of the people is the thought that grows and expands. Most of the revelations that were made to Adam in Eden were simply an inspiration of the thoughts of God, the Creator. Having developed up to the point where man was able to inspire and take cognizance of the thoughts of the Creator, he lived to a certain degree in harmony with them, and enjoyed the benefits of the law of the Infinite; and though he fell, his posterity ever kept before them the active idea of what they might have been.

Thus that thought, which was the seed planted in their nature, became the active principle in them, creating its kind in their posterity, and it was ever before them as the ultimate towards which they aspired. But always in the history of the world, as nations

and peoples increase in number their interests become multifarious, and through their struggles, combats, anxieties, and worriments their minds are diverted from the central thought and life-giving principle on which they first started, and through which they first obtained their prestige above other people. Yet that condition obtained, and the few continued to reach out for and incorporate this principle of divine revelation or spiritual knowledge which was repelled and thrown off by the others. As Jesus said, "To him that hath shall be given and he shall have more abundant; but from him that hath not shall be taken even that which he hath." And thus the seed was kept alive, and it began to focalize again towards the centre, the same as it had spread out in the circumference, thus giving us the first ellipse of the world's history.

At the end of this ellipse we come to the time of Noah, and see the desolation and destruction which came upon those who had departed from the light. The symbolical figure of this period is that of a great flood. Then followed the ellipse of Abraham and Moses, — a transition period, when the world was being prepared for new and greater light, which ultimated itself in the Christian dispensation, thus commencing the first ellipse of a new triune cycle.

At the time of Christ's advent he found the world in a state lower, darker, than it had been before or has been since. The priests were thoroughly selfish, had left the law of God, had ignored revelation, were seeking only their own selfish ends. In the midst of that total darkness there was no man with spiritual unfoldment; as the Prophet said, "When I spoke, there was no man to say, Here am I."

At this point we have the manifestation of John the Baptist. Perhaps it needs a little explanation here. In the beginning everything originated in thought; *that* thought was the Life primate and the Life ultimate as the actor, but it was the Life primate in spirit form, the Life ultimate as the physical form. Therefore, when we

speak of Life, we speak of thought in its active agency, in organic form. Now at this period John came under the law, or as a concentration of all that had been generated of the true principles of divine thought wrought out in man's nature during the former ellipse. Next came Jesus the Nazarene. (See Numbers, Chap. VI.) And, mark you, this Christ could not begin his mission until he came to John and was baptized; and when he was baptized, then we read that the "Holy Ghost, or the spirit in the form of a dove, rested upon him and abode with him." From that time John said, "I must decrease, but he must increase." Because that true divine thought that had been generated in the world, and whose vocal centre he had become, was transferred from him (John), as a representative and end of the old cycle, to Jesus, the representative and beginning of the new. Thus he became the Adam, as Paul said, of the Christian dispensation.

There are many people to-day who question if such a person as Jesus ever lived. We may, on some future occasion, take up a line of thought in which we shall prove, beyond question, that whether such a historic personage as Jesus, the Nazarene, lived or not, one thing is certain, — there was some one who did live, and embody in his own person the principles that we have held out to us to-day as the expression of the Christ. Otherwise they could not exist, for mankind cannot have a thought that never had form and expression. Remember that, for it is worth your while to think about it.

Now, at that point of time there was the end of an age; the conditions existing in the astral world that made it possible, yes, made it necessary, by the law of systems, that there should come into the world a representative of a new and grander thought than had preceded it. The wise men, the astronomers and astrologers of the East, saw this in the stars, and went and bowed before that new representative of the era that was to come. To-day we find that the Christian religion has been branching out in every direction.

It is spreading out grander and greater than any religion before it, extending its branches in every direction until the world is now nearly filled with the idea of Christianity. But what is that idea? It is as yet only the vague and uncertain realization of that life that was, so to speak, planted in humanity at that time. But in Jesus it had full expression, and was the true light come into the world. Now, what is light? If you had no eyes to see you would have no idea of light, no idea of form, save what you would realize through the other senses. If you should come into this hall when it was totally dark, you would not know whether any one was in the room or not, at least so far as the sight of the eyes was concerned. Open the windows and the light would stream in and reveal the faces of the persons present. This is the effect of light; it enables us to see and know.

Now, in him was life, and true life is light as well, for the kind of life determines its form of manifestation. Therefore he said: "Believe me, and if you do not believe me, believe the works that I do, for they are they that testify of me." Again, he said: "The words I speak unto you are Spirit and are Life." Thus his teachings showed us the way to obtain the power and dominion, that his works demonstrated could be ours by following his example; for life, light, or truth are something real, and consequently we are told that if we know the truth "it will make us free."

I have been many times surprised, and again was this morning, as I listened to one of the eminent ministers of our city, while he referred to truth as if it were some abstract object that was away off somewhere beyond the bounds of time or space. Truth is the fact of the things that are; that is all; in contradistinction to the things that we may imagine. If I say to you there is no person in this hall, that is false. If I say there *are* persons here, that is truth. There are two principles in truth, the facts of things that are and that which recognizes them, *i.e.*, the spirit. The physical sense is often deceived; but "that which transcends the physical sense is the spiritual, which

is never deceived." Jesus had developed that sense which always knows and discriminates between fact and mere seeming. "In him was Life, and the Life was the light of the world." To get light is to come to the knowledge of the laws, principles, and methods of the world in their workings, and the relation we bear to them, so that we, as intellectual and willing powers incarnate, made by the processes and powers that we have active within ourselves, having come to the understanding of these laws, will lay hold upon them, appropriate, and cause them to serve us, in place of our serving them. For the true light is that which pertains to the knowledge of facts and causes.

What do scientists know of causes? There are men that will point the telescope to the planets and to the stars, and tell us how many miles they are from us, their orbit, etc.; men, also, that will take a plant, and tell us all its chemical properties; but, after all that has been done, what do they know about cause?

In the spring of the year the trees put forth their leaves, the grass comes forth, and all nature springs into life. By what law? None of the natural philosophers can answer. In them is life, and that life has power to gather to itself the elements of nature and form for itself a body; that it may gather through that body the essences from the sun-ray, the atmosphere, and the earth, and materialize them to form and bring it forth for the use of the work of creation in nature. Here is life, but life is not yet light, but dependent on light for existence. That life is only a material phenomenon. The life that we are laboring to obtain is that life that enables man through aspiration to reach out into the realms of thought, beyond the common uses of the physical body and its necessities of food and clothing, and gather those thoughts that will illuminate the mind, will give it power to control the forces of nature that now control us, that we may no longer be subject to the law of sin and death.

The Bible thought from beginning to

end is that man should be "saved." The saving from the law of sin and death is done by virtue of knowledge and practice of the truth. That truth, then, relates to the laws of life and its relations to nature and to matter in all its forms and phases. The Nazarene came as an expression of that, and so was Light embodied. The diseased of every character, those possessed of demons, and the insane, were cured by his word. Again, by his word the winds and the waves of the sea were calmed, and a fish caused to bring the tribute-money.

Here, indeed, was a new Adam, a true man, causing the winds and waves to obey him, and even the fish of the sea to pay tribute. The wild and unchained forces of nature had found a lord and master in whom there was a life and light that gave knowledge and power over nature and man. The same thing, to an extent, has been claimed for all the mystics. We read that Elisha called fire from the heavens; that he commanded the clouds not to rain upon the earth, and they obeyed; and again he commanded the clouds to rain, and the rain came and watered the soil. The same thing is accredited to the Hindoo masters to-day. There has not been a time in the history of the world, with the exception of a few dark periods, when there were not representative characters who possessed a measure of such power.

When Jesus came into the world he found it in a most benighted state, and restored the departed spiritual light and power. The apostles for a time had this power to heal the sick, to raise the dead, and do the wonders that he did by virtue of having "learned of him;" but as they went on they began to neglect these principles, and seek control. We will illustrate the idea as a ball, upon the apex of which the highest order of mind exists; as we go out from this, branching out in all directions are the lines of life in their evolutionary process. In the outermost lines we have merely the animal life, whose material essences are subservient to those of the higher order in the innermost; so that at this point, and by

the action of these higher minds reaching out and inspiring from the divine, they bring down this higher thought, clothe it with their own magnetic life, and it goes on and on down the line, until it gets where it finds no expression save in negation. The Christian church of that day received the divine thought of the Master in its purity. Each branch has had some sacred truth that it has nourished and cherished. Some have claimed that this divine life that was in Jesus and made him the Christ, pertained by inheritance, and was transmitted from the father and mother to their children, and therefore there was a right of inheritance to the church. This was true, for they had the true principle of life active in their intelligence at that time. But they have gathered round that truth a multiplicity of errors that made that truth suitable to their conditions. Just as the farmer plants the seed in the ground, which germinates and grows from the decomposing and corrupt matter with which it is surrounded, just so these divine principles were planted by the Nazarene in the nature of earth's children, which was his material church, covered by all the errors and filth of their animal natures; yet these germs have grown. Now, in the churches we find that multitudes of people are talking about the love of Christ; but just picture in your own mind the Nazarene, that man of sorrows, one acquainted with grief; that meek, humble personage, that was not admitted only as he went in by a dominant will into the temple where the people worshipped; that despised man who gathered around him fishermen for his disciples, — imagine that man to-day coming here and going into one of our fashionable churches. How many there would say, "Hail, Master"? How many there would not say, "Here is a tramp; let us put him out, we do not want him here;" and especially if he attempted to teach those divine laws of magic. If he were to come to them and teach them those higher and grander truths to bring them back to the true principles, how long would they tolerate him? Not very long, I fear.

There are people in the world that have these divine truths in their hearts and in their lives, and can develop up to this life that was in the Nazarene. The life that is to be the light of the world is the life that we want to see gathered together; and we want to see men unite their thoughts and their efforts, and get an understanding of its laws, and their relation to the planet earth, to all the planets of the system, and to the creative forces that are acting upon our lives. And, as we come to understand these, the next important step is for them to get control of their bodies, so that they may stand out in that mystic name, — that name that was hidden by the priests in the time of Jesus, and put into the ark where no man could see it; and the priests themselves had a saying, that any one who pronounced that name in its proper letters his name should be taken out of the Book of Life. Why? Because that was the key-note in the Book of Life, namely, that name given in mystic language, Yahveh.

Some years ago I was in Springfield, and there met a Jew, a very learned man, who said, "There is one thing I do not understand. In my own language we have always been taught to call this word יהוה, answering to YHWH , Adonai and Elohim; but it does not spell that." There are few Jews to-day that do understand it, because they have been taught by their priests not to pronounce it, because its meaning expressed more than they wished to assert; for to express that name is to say, "I WILL BE WHAT I WILL TO BE." For a man to express that name, and mean what he says, is to "take the name of God;" and to step out and say to the laws of Generation, "Though I have been subject to you all this time, by you I came into existence, by you I am, now I know you, now I am your master; therefore you shall no longer drag me down, destroy my humanity, for 'I WILL BE WHAT I WILL TO BE.'" Who dares to take that position? Who dares to step out into this rushing tide of waters of generative life, that is rushing down toward the great ocean of forgetfulness, — step out in the midst

of that rushing cataract, and say, "I will go no further; I will no longer be driven down into the great ocean of nonentity, but I will be the master of these forces"!

In thus doing we come into the control of the forces of dominion. Now, if there is any one object for which Jesus came into the world, it was to teach men that in them was this divine power, this divine right, like that One Moses said "the Lord thy God would raise up," that should go before his people as their leader; as the One referred to that had "the name of God in him," that could stand in the power of that name and say, "I will be what I will to be." That divine right is also ours.

John writes, "In the beginning God said, Let us make man in our image and like us, and let them have dominion over the fish of the sea, the fowls of the air, and over all the earth." We are now under the dominion of those laws and forces that are and have been carrying us down from generation to generation, from father to son, and from mother to daughter. Death has been in the world, and we have been subject to it. But I know this is a large subject. Death is in the world to-day; but will it always be? I think not. Jesus says, "If you follow my teachings, do as I bid you; you shall not die." The Jews at that time did not believe it any more than people do at this day. But it is just as true in the natural sense as it is in any other, and I state here, by the right of Divine Sonship, by virtue of that power that exists in you and me, and by the light that is in you, in connection with the knowledge now accessible, of the law and forces that act upon and control your own physical bodies and mental conditions,—that by ruling them you may produce in yourselves that perfection of Life, that no matter what comes, though this body might be crushed into atoms instantly, there would not be one instant of unconsciousness. You can, without difficulty, get to that point by standing out in your humanity and saying, "I will be what I will to be."

It is for this that we are talking to the people, and have organized here that you may learn and understand those methods, and apply them, to enable you with others to stand in your right as the sons of God and be **WHATEVER YOU WILL TO BE.**

The following questions were asked, and answered at the close of the lecture:—

Q. I would like to inquire if you think there is power enough in every individual to be what he wills to be?

A. There is not power enough in the individual in the ordinary sphere of life; but, if he knows how to get the power, that power is in his reach so that he can be whatever he wills to be. That power is attainable. Those of you who have read our first lecture on the idea of God know that we are among those that see God everywhere; that in my hand there is enough of God, the Infinite, to create a world, even within the limits of my fingers, give it time enough; and when we have taken of the substance of the world and by the processes that operate in our own bodies transmute and etherealize the essences until they have become a vessel to gather and hold the divine essence that passes through us now as though we were but a shadow, then we will begin to have that dominion and power that will not only rule this body, but the forces of nature, so that you can by those processes be whatever you will to be.

Q. Do circumstances alter or change the effect?

A. We can, if we will, have dominion over circumstances. But here is just the point. If you have the *will*,—there is where it all hinges. To have the will to apply the law, to proceed in the methods and accomplish the results, to have enough of that divine principle and to lay hold on it and let go everything else, and pursue that one thing until it is accomplished. The man or woman who has enough of that tenacious holding quality in him or her can accomplish it.

Q. Are we not like the fruit tree, requiring a certain condition for the

growth of the spirit and divine life in us to have those attributes, and divine light to perceive and use them, in order to be what we will to be?

A. Yes, but there are a few scattered over the world who have developed up to that state.

Q. Does it require a certain fulness of time?

A. We are just what we are, and have had just what time we have had, and those among us who have come to that point where we see these things see that the power is in our hands.

Q. Is not the requisite a perfect trust in God?

A. It is a perfect confidence arising from knowledge. I think I should rather call it faith, from the definition of faith by Paul, who said, "Faith is the substance of things hoped for and the evidence of things not seen." By a properly cultured life we obtain certain evidences, and from results which follow we derive unbounded confidence from within, which is faith; so, then, if

we proceed further, certain other results will be accomplished, which are further evidences; thus faith will grow and strengthen with every attainment. Now, we may, by the proper appliance of the laws that we have been teaching here from time to time, get the substance that will give us the faith that will enable us to lay hold upon that unbounded will, and incorporate within ourselves the power of that name, "I will be what I will to be."

Q. Have we got to obtain this substance, or is it already within our reach?

A. The powers are already within us to reach that substance, by application of the energies that we have. The only thing is this: We have now certain faculties; they are limited by virtue of the limitations of our knowledge; in beginning, with what knowledge we have to study these laws, we must begin at the very beginning, as the child begins with his A B C's.

SELF-KNOWLEDGE AND ABNEGATION,

To the Editor of the Esoteric:—

I received a copy of your magazine, and am gratified to see in it an awakening to the fact that self-culture as a science should and has become a living necessity. Of course, the outside world denominates all branches of science, all modes of teaching, everything instructive, as conducive to self-culture; but it acknowledges, as yet, no science specifically devoted to the study of self-spiritually considered. "Know thyself" has been adopted as an anatomical or physiological precept; has been materialized, as it were, while it could be devoted to a far higher purpose in esoteric culture.

All causes are spiritual, including diseases of the body. Had man not

perverted his interior nature, there never would have been such a thing as physical disease in existence. Of course, misuse affects the physical organs, but it takes an intelligent impetus to adduce it. The animal never goes beyond the bounds of nature, and this because the necessary inventive powers are lacking. Man possesses this intelligent or so-called spiritual qualification, and therein lies the power and cause for this effect. But this is not all. He implants a seed, which bears its fruits. Disease is inheritable, and for every specific human disorder that exists in the world some brother mortal is responsible, and if labelled right it should be named after the one who implanted the seed of the same.

Now, had physical purity or morality governed mankind in the past the foundation for these many ailments would not have been laid, and we would have remained ignorant of their possible existence and penalties. But, as it is, there is a necessity of this new science, in order to keep us in ignorance of others that may be yet in embryo, and also to eradicate those which already exist.

The fact is, that worldliness, love for pleasure, late hours, and other indulgences only possible to an inventive mind or spirit, produce enervation, nervousness, headaches, and all effects which have a detrimental influence on the liver. As this organ is the magnetic generation of the human system — producing the vital fluid necessary to give stability and action to the material appendage of God's highest creation — its operations are interfered with, and often greatly obstructed for a period of time, in consequence of the derangement of the channel through which the body is supplied with magnetic impetus. An enervated nervous system is as hurtful to the human body as a clogging of the blood in the arteries, both blockading the passage-way through which the necessities of material life have to flow. Nervousness produces headache, because we are most sensitively conscious to existence in that function of the material body. We suffer almost the same pain in other portions, but, being so diverse in its effects, we only feel languid, — pain being usually a result of extreme exhaustion in those parts where the same is experienced, although inflammation is accredited as the real cause. But inflammation itself is an effect, and must therefore have a prior cause.

Debility always accompanies pain, and in proportion to the activity of the same. Pain denotes motion, and as no

motion can exist without a life principle in connection with it, or which constitutes the motion, pain cannot exist disconnected from an inherent motive-power, which can be no other than life itself, — intelligence, so called. Without intelligence, — the motive power and soul-nature of our being, — we would not be conscious of any sensations, whether of a pleasing or disagreeable nature; for it is the intelligent life principle within acting in concert with the sensation that causes it to vibrate for a specific effect, — sensuousness being but a compromise condition of life between absolute intelligence as it exists in divine nature and the soul of man, and absolute inanition as it exists in matter; and the body of man is the sensorium or medium for this compromise condition of life to manifest itself through.

After the death of the body the spirit, or spirit-body, so called, takes the place of the latter, and becomes the sensorium, and accounts for the reason why undeveloped spirits still feel all their mortal tendencies craving for indulgence. It is only through a superior soul-condition that the same can be tempered or allayed entirely, and which, when accomplished, constitutes so-called soul-perfection. But how to reach this superior condition of soul is a subject for esoteric science to deal with.

Controlling the animal desires or physical cravings not in accord with life's mission requires a resolute will, and what else is the exercise of will power but a purely soul action, which by practice must increase its activity, its motion, its force or potency as a mortal power; and when superior in force to that of the sensuous nature must produce dormancy in the same, *i.e.*, cause a natural surrender of the animal to the intellectual portion of the being, — a surrender of the material or sensuous

to the divine or intelligent soul-condition? Under these circumstances man may reach a purely intellectual state of being, and not only enjoy perfect health through his natural moderation, but contentment in consequence of having no further cravings or sensual appetites beyond the nourishment which the system requires to maintain its structure, and which diminishes in quantity and grossness as he approaches this condition, — grain and fruit becoming the principle of all diets, and only to be interchanged by vegetables of the very finest and lightest order. Meat becomes so weighty finally that the stomach rejects it altogether, and even soups have this effect when any-way rich with the substance of the latter. Some may say this is due to habit, but we say it is not; it comes naturally so, and, besides personal experience to that effect, we can cite many cases in our immediate circle of attraction. Whether this is due to our good fortune of having been ushered into existence with the advent of the new

spiritual era, or in the month of May following, and thus enveloped by a good influence, or whether due to observation, experience, and suffering, is indifferent. At all events, we have succeeded in freeing ourself from ailments and pains which were obstinately incurable through any material agency, and have gained a degree of contentment which we never before possessed; and only through the exercise of soul or will-power in not gratifying our physical tastes, habits, or desires. Abnegation is not only the best curative agent that man may resort to, but the only preventive of disease; and the sooner science finds universal application, the sooner mankind will be blessed with universal health, strength, and contentment. Hoping I have not wearied you with my communication, although enabled to make this an inexhaustible subject, I remain respectfully, yours for truth and esoteric culture,

A. F. MELCHERS.

CHARLESTON, S.C., Aug. 28, 1887.

All thought begins with the acknowledgement of the Supreme Absolute.

Nature exists because of divinity, and will never be perfected till divinity shall be evolved.

It is not amiss to suppose that matter is incessantly moving onward in a circle, emanating all the time from spiritual essence and reverting thither again.

Creation has by no means proceeded upon the ground of naked omnipotence, or resulted from a simple *fiat* of the Almighty speaking entity out of non-entity, but from the very central source of existence. God has created the universe, not out of nothing, but out of himself. The Word or Divine Light, became flesh — the creative

energy — and tabernacled in us.

We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so by analogy of reasoning, matter is the product of solidified forces, as in the parable of the *Genesis*, woman was produced from the Adam. If we can conceive of spirit or mind as *positive energy*, and that it can in some arcane way become objective and reactive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the objectifying of force and expansion into the infinite dimensions of the universe.

—*American Akademie.*

Over the land from pole to pole,
 Bid the sweet chimes of Christmas roll,
 Speeding with light around the earth,
 Proclaiming heavenly babe had birth.

While many a star doth gem the night,
 And circle in their orbits bright;
 That which shone o'er Bethlehem's plain.
 Will ever have a magic claim.

Joy for the babe ; joy for the star —
 Revealing heavenly gates ajar ;
 That even stellar orbs might bring
 Their tribute to a true-born King.

For unto one of lowly birth
 'Twas given to be the sun of earth ;
 Then, onward, let the joy-bells roll
 To bear His love from soul to soul.

And as swift, speeding years shall bring
 Still other birthdays of our King ;—
 Winged love inspire as rolls the hour
 That all with Him may rise to power.

Though light in magic power shall glow
 Imparting love to all below ;
 Yet there shall never cease to chime
 That sweet old joy of Christmas time.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

No. 3.

In the effort to make attainments perfect health is the next to be considered, and must be obtained in order to secure a perfect working of the mind. The diet, then, should necessarily be carefully studied, avoiding stimulating and highly seasoned articles of food ; a plain and simple diet will aid the spirit to take complete control of the appetite. All the condiments in food tend toward distorting the normal working of the system, causing more to be taken into the stomach than can be properly digested. It is admitted by all of our most thorough physiologists that partaking of too much food is the cause of a very large proportion of the diseases with which people are afflicted. The appetite is an animal instinct that should be controlled ; a perfect normal appetite would be a true guide as to the kind of food required, but not as to quantity. The farmer understands this law, and consequently controls the quality and amount given to each of his domestic animals ; he is well aware that if he allowed his cows to be turned into a cornfield they would be liable to eat enough to kill themselves. It should be observed that uncultivated nature rarely produces more than ani-

mals in the same condition can utilize healthfully.

We, as a people, are in the habit of cultivating and preparing rich, concentrated food, in every conceivable form, to tempt the appetite to take more than the body requires, until there is scarcely a healthy normal appetite to be found, and without this a perfectly healthy body is not to be expected ; and it is found equally impossible to maintain a normal condition of the mind. Some may question how the digestion can affect the mind. We have only to observe the effects of dyspepsia and of the influence manifested in various ways during our sleep, and especially in the nature of our dreams, to prove that derangement of the stomach does affect the mind. The gases rush to the brain, and produce an effect similar to fermenting liquors and like decomposing elements.

Man has two brain centres, — that of the cranium, whose use is mainly to relate him to his physical surroundings, and that deals with analogous effects, that is, the ordinary reasoning and intellectual processes ; the other is located beside the spinal column in the rear of the stomach. This latter brain matter is related to the discrimination

of the chemical qualities of the food, and to the primary and more subtle elements of nature; it is the organ that takes cognizance of the astral influences, that is, the natural intuitions; or, in other words, it relates directly to qualities and causes allying man to the finer forces of nature and the astral world. It is through this function that bird and beast, as well as man, have learned what to eat and how to live. When this organ is disordered both mind and body are in disorder. By virtue of this function we foresee events, and have perceptions regarding the results of our actions. We cannot better illustrate our meaning than to quote from "Solar Biology" the following extract:—

"The animal world has in these functions only two active principles, viz., physical strength and instinct; the latter leads them to act as a delicate electro-vital instrument or machine that is responsive to the creative forces acting through it.

"Man has the third principle developed into what we call intuition, which faculty instructs the brain or intelligent principle of his mind, and not only impels him to act in harmony with nature, but brings into activity the spirit of wisdom, and frequently enables him to understand why he thus acts. Wisdom is the point of unity between the reasoning faculty, in the cranium, and the intuitive, in the solar plexus; and the more perfect harmony we find between those two principles the more perfect will be the unfoldment of the person, and the more certain their success in whatever pursuit their intuition leads them to embrace."

Then it is necessary that we keep this function in a healthy condition, in order to have a clear mind, using care not to have it preoccupied or overworked, for this function has all the

care of the operations of the body, viz., in rebuilding and carrying off waste matter, repelling and throwing off poisons from the system, etc.

It will be readily observed by all who get complete control over the sex nature, and stop all waste in that direction, that at least seven-eighths of all the food consumed by the body previously was wasted by that function, from the fact that not more than one-eighth as much will be needed to fully supply all needs of the organism; thus it becomes obvious that, in order to get that control, and not overwork and burden it with more material than it actually demands, we should govern the amount of food taken by the weight of the body,—if increasing, less; if decreasing, more,—so as to keep the house in which we live, or the animal, so to speak, which we are to keep in proper order. Many persons in the ordinary walks of life have overstimulated that function by eating too much, and caused a diseased condition, so that it is difficult to supply the body with its actual vital requirements regardless of the usual quantity, or even an added amount of nourishment.

Now, in consideration of these facts, we recognize the necessity of beginning with the food supply, to bring body and mind into healthy condition and harmonious coöperation with each other. The mental condition during the time of eating and digesting the food governs the quality of the elements received into the body, for the chemistry in nature and thought-producing principle are one, viz., certain chemicals will always produce certain thoughts when in a proper relation to the blood, and certain thoughts will attract like chemicals into the body. For illustration: in France a criminal was sentenced to death, but not informed how, physicians having secured

the privilege of making an experiment, which was that the condemned should die by poisoning, on a set day and hour. When the time arrived, the doctors entered and informed him that they had come to administer the poison, but instead gave him colored water. The man believed he had taken poison, therefore the digestive function, through mental impression, appropriated poison enough from the food that was already in the body to cause his death. There is always enough poison in our food to destroy the body if the mind is in a condition to admit of it. This is one among many like evidences that go to substantiate this fact as a law of our nature; therefore we need to consider and make conditions at the time of eating, as well as to look to the kind and quantity of food taken. Never allow business cares and home worriments to disturb you, or any thought that tends to divert the mind from the spiritual aims towards which you are aspiring, at the time of eating. Bright, cheerful conversation, and aspiration towards the attainments in view at meal-time, will quicken the action of that function to work out the kind of essence that will be like unto your highest ideals. That was the scientific principle that Jesus inculcated, — aspiration toward the spiritual to incorporate within one's self that life-giving spiritual aura, that has since been continued as a form of asking a blessing at the table.

Our flesh, and all flesh, is the element

of thought crystallized. Then, when we eat the flesh of animals we partake of their nature; therefore animal flesh is benumbing and stupefying to the mind; but it is useful to those who are engaged in physical labor, and have not an active desire to think outside of their general sphere of duties; but to those who wish to make intellectual attainments we would recommend abstinence from meat, unless in cases of persons who are by nature so much in the mental that they have not a proper development of the body. The body being weak, there is not a perfect equilibrium between it and the mind. It will be found that root vegetables supply mainly the body, while top or seed vegetables and grains more directly feed the brain; yet every person must judge for himself as to what is best for him, studying cause and effect, keeping the mind well poised to interior and logical reasoning, learning lessons from nature's laws, carefully observing the cause of every sensation, and watching the results which aid and tend towards that desired ultimate. Keep the one thought in view, and make everything bend to that which will enable you to become superior to all environments, and live in the real thought realm. Then the interior and real man, and ultimately the physical man, will have a realization of the higher life which flows from the source of true knowledge and power.

HIRAM E. BUTLER.

THE SUN never ceases to shine, though earth and clouds may hide its face.

GOD supplies the wind, but man sets up the sail and holds the rudder.

It is important to realize that an omniscient, luminous spirit rules the universe, — that individual mind is a ganglionic centre wherein its image is

reflected and its potencies made available in human life.

THE house in which you dwell, the hall or church in which you assemble, first had form in the mind of the architect. Thus the ideas you entertain, the thoughts you think, are the architects of your future bodily conditions.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN SEPT. 23 AND OCT. 22.¹

♎ (LIBRA.)

THESE persons belong to that part of the body called the reins, which is the head of the trinity of the reproductives; therefore it is a conservatory of the reproductive fluid, from which is evolved the psychic principle. In ancient mythology a serpent was employed as the symbol of this function, but this expresses only the most external powers of the soul, physiologically bearing relation to the spine.

The leading characteristic of all persons born between these dates is centred in their foresight. They are very positive and decisive in everything they do; they are not prone to reason except from the stand-point of intuition and observation. It is advisable that they carry out their first decisions in all matters they undertake, unless they are acting for, or under the control of, another. They are very susceptible to the psychological influence of other minds, who act mainly upon their principle of intelligence; they thus take on the mental conditions and nature of others, and feel and act like them. Many of this class are found among the spiritualists, because of their great susceptibility to the psychic control, and

their natural spiritual intuitions. As children they need a positive control by the parents; and in early life they should have a special drill in every department of their nature.

There are three different types born within this period: the first has large perceptives and a receding forehead, and usually large organs of conscientiousness (according to phrenology); such persons are best adapted for speculators. If they will cultivate a moral habit of life they need never be short of money; they should speculate in horses and cattle, or in any articles that can be bought and sold again quickly, and where there is not much stock kept on hand. These persons are guided very perfectly by their intuitions; for instance, in trading horses, if there is anything wrong in the horse, no matter what it may be, or how obscure, they can point it out instantly. So long as they follow their own intuitions they will rarely be deceived or cheated. They love excitement, which seems to be their natural sphere. These persons are apt, however, to be led into gambling instead of speculation, where they soon weaken their powers, and die a premature death, through drink, bad company, etc. This class is most liable to Bright's disease. They are not governed by reason; but act on the spur of the moment, from their intuitive perceptions.

In the second class the forehead is comparatively straight and narrow. These persons are best adapted for mercantile pursuits, buying and selling goods; they have a keen intuition as to what they can and cannot dispose of successfully. They are apt to choose, in marriage, persons who are born in

¹ It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve manner of people, as it will give a large measure of insight regarding the nature of the people with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

Pisces, whose nature is reason, and hence there is sure to be inharmony, from misunderstanding of each other's motives: for Pisces always *wants* a reason, and is capable of giving one. Libra can never give a reason for anything; they know they are right from intuition, but they cannot tell *how* they know; and nothing excites or annoys them more than to be required to give reasons for their decisions and actions. They are frequently quick and high-tempered, which tends greatly to deplete and impair their health.

In the third class the forehead is round, and broader through the temples. These persons are well fitted for book-keepers, and also possess great intuitional aptitude for the languages. They are enthusiastic lovers of scientific knowledge, always ready to take hold of and examine any new thing; are great students of books, and love to collect works relating to scientific and mystical subjects. They have finer *natural* mechanical abilities than any of the twelve signs. They are best adapted to the higher branches of mathematics. Frequently they are found as public speakers and writers. Many of them are also good actors.

All persons belonging to Libra have great imitateness; they are originators and inventors in mechanical matters, but imitators in other departments of life. They are naturally inclined to be religious, but have many sceptical and materialistic tendencies to overcome. They are affectionate and demonstrative in their love, active, industrious, and social, but must carefully guard themselves from licentious influences. It is seldom that any great height is attained by persons of this sign, except in the sphere of science and literature. Being students rather than originators, they frequently spend

a lifetime in study and research for knowledge, examining every new thing that comes up, carefully studying and weighing it in the balance of their intuitions; and, if they can adapt it to the fine interior nature which they possess, they are apt to accept it *verbatim et literatim*.

They have very fine sensibilities, and are just and honest in their dealings. They have in their innermost selves a fine ideal world of love, order, harmony, and equity; and, as they do not find this in the outer world, they are inclined to frequent periods of melancholy. They seldom like to push their way out in the combat of life, but rather seek a sphere of quiet, where they can act from their soul or intuitional nature. They are frequently writers and professional men, and their great imitateness gives them fine mechanical, and sometimes artistic, abilities.

Their liability to disease lies in their excessive activity in all the departments of life, and especially an excessive use of the perceptive faculties. They are apt to exhaust the vital forces from the reins, and therefore bring on pains across the small of the back and kidney difficulties. When the pain begins to be felt across the small of the back the sex nature should be restrained, and quiet and rest secured, with plenty of wholesome food as their fitting medicine.

The parental conditions which produce a child in this sign are a strong, devoted love on the part of the positive parent, but frequently the opposite, or aversion and deception, on the part of the negative one; so that persons thus born are like grand souls that have been confined in darkness, and are searching with the spiritual eyes for light; and therefore the frequent seasons of melancholy to which they are subject. The nature of those born between Oct. 23 and Nov. 22 will be given next month.

OH! heed ye all the still, small voice
That breathes within the soul;
That quickens with true purpose,
That points to higher goal.

Oh, slumber not in idleness,
Or seek mere worldly gain,
While error holdly mounts the throne
Where right alone should reign.

Proclaim the fatherhood of God,
The brotherhood of man;
Nor leave a leaf or stone unturned
To aid the heavenly plan.

For mountains weigh upon the soul,
While darkness shrouds the mind;
Let kindling fires then brightly burn,
That man true freedom find.

The inner zone is all aglow
With recreative flame;
And earth's true angel stands empow-
ered
To breathe each mystic name.

This astral flame hath life for all
Whose souls accept its thrill;
But yet the tares it must consume;
Therefore, O heart, "be still!"

Inspire this recreative life,
The higher will unfold,
And reproduce again on earth
The prophet life of old.

What they foresaw is now at hand, —
An "Angel from the Sun"
Hath filled our sphere with glory's light,
Till heaven and earth are one.

THE TRANSMUTATION OF MATTER.

MR. W. M. EVANS thinks that Mr. Butler, in his lecture "Man and his Capabilities," published in the August number, makes some statements regarding matter which are not in strict accordance with scientific facts. We might first inquire whether recognized science has attained that perfection which enables it to determine all the higher and finer problems and states of matter, or that would constitute it an umpire from which there could be no appeal. But then Mr. Butler does not say, as Mr. Evans infers, "that when matter is changed into gas it ceases as gas to be matter." He merely gives this as presumptive evidence that matter originally existed in gaseous form, and, as we know that all solid and liquid matter can be readily converted into gas, it is obvious that matter is not necessarily eternal in its present condensed form; yet condensation, of some kind, seems necessary as a base, in which not only the individual life, but the *All Life*, may find expression.

"Creation," says T. L. Harris, "sprang from God's necessity;" also that "dust is thought discreted from

the thinker's mind." All material existence would seem to be a phase of life under condensation. The idea is not new, of a *one substance*, a "cosmic ether," from which all worlds and systems were formed, and it would seem that creation was a series of condensations, "thought discretions." We know that physical life on the surface of our globe is adjusted to an atmospheric pressure of fifteen pounds to the square inch, which represents an enormous force when computed by the surface measure of the organism. Experience proves that in ascending a high mountain blood oozes from the eyes, nose, and mouth, — the normal pressure is removed; continue the ascent, and a total collapse of the vital powers is the result. We thus realize that earth existence is adjusted to a degree of pressure; we live in a state of condensation. We are also told that the powers of the mind exist under a corresponding pressure of a higher and distinctive mental atmosphere, and that a still inner, finer, and higher atmosphere compacts the forces of the spirit. So this threefold life of ours is

under threefold pressure and condensation. This, so to speak, is the earth covering under which the sons of God are undergoing gestation. These enveloping spheres are the all-protecting Mother, referred to in the seven creative principles, and wondrous powers and possibilities are thus germinally condensed.

We understand the expansive force of a drop of water; thus, correspondingly, each atom of our being contains latent power. The sun of the All-Father is penetrating, warming, and expanding these germs, that we may unfold and arise from this womb of Nature, returning in time, perchance, to the cosmic ether; but by this process the formless has become endowed with personality. Spirit is reinforced with the attributes of form, and thus comes into possession of the magic keys of its Father's Kingdom, — that which was but an image has become a likeness as well.

Returning to our first thought, we would ask, if solid matter can be converted into gas, may not gas also be transmuted into its original cosmic ether? There is a well-known tendency of things returning to their original source. The waters of the earth ascend into the heavens, returning again for redistribution and fruitfulness. The principle of the electric motor is said to be based on the tendency of the electric current to return to its point of departure. Truly all things in man and nature aspire towards some primal source. We find ourselves here by virtue of a process of creation or condensation; we are overcoming and escaping the limitations of matter by the expansive fires of life. We are finding the true philosopher's stone, and transmuting the basic substances into higher and golden forces; and this process must continue until we attain the crown of all being.

THE LAW OF PERSISTENT DESIRE, OR PRAYER.

A Philadelphia correspondent sends us the following clipping without being able to state its original source. It embodies so much true philosophy regarding "desire," presented withal in a novel and forcible manner, that we give it place, and should be pleased to make the author's acquaintance: —

The world generally will regard as absurd the assertion that anything desired of humanity can be had by persistently demanding it in mind, persistently insisting in mind on having it, and keeping always the mind fixed on such desire without wavering or indecision.

It matters not what the thing desired may be, whether clothes, money, houses, lands, things material or things spiritual, keeping the mind fixed on this demand for them draws them to you and you to them.

This, in substance, is prayer. Prayer is desire, or demand. The principle involved in any of these terms is the same. In that principle is involved the fact that whatever human will fixes itself upon it draws to itself, and does so with but relatively little external effort.

Perhaps it is asked: "Do you mean that by simply desiring or demanding any temporal good that I shall bring or draw it toward me?"

That is precisely what is meant.

Mind, that we dwell with the utmost force on our words — "persistent desire." Not desire fixed on this object to-day, and whiffling over to that to-morrow; not desire strong, hopeful, enthusiastic, to-day, and discouraged, despondent, hopeless, to-morrow; but the desire, demand, prayer, ever impelled by the word "must."

Say, "I must have what I have set

my wish upon, and I will not (in mind) accept of anything inferior," and keep on ever saying it.

Before rejecting this as an impossibility, regard for a moment the lack of persistent determination, the weak will, the general "shiftlessness" of a large proportion of humanity. How many fix their minds on any single aim or object for a week at a time? How many have much thought or demand beyond the next meal? How many are the mere creatures of circumstance or condition, and whether in affluence or poverty, simply accepting with open mouths, like robins, whatever is dropped into them? If they work for a living, do not a large proportion stay just where they are dropped, or accept the first position they find, never keeping up within an unflagging resolve to better themselves; never keeping ever before their internal vision the words, "I *must* and *will*" do better than this?

Because "must" and "will" so used are not words merely, or sounds, but thoughts. Thoughts are things, powers, substances, and of these *must* and *will* are the greatest of such powers, and of efficacy to each individual in proportion to his power of persistence and determination.

Your persistent, secret demand in thought shapes your external act. Your persistent resolution to do some one specific thing will continually present to your mind new methods of working to that end, new plans, new avenues for approaching the thing desired. Your persistent resolution is also ever strengthening itself, no matter how often you fail, no matter how often you are unsuccessful in some move, still keeping in thought the resolution fixed, and you find, after a little, that your powers are refreshed, and that if you have seemingly fallen back it is only on a stronger position, and that something has been learned from the last defeat to prevent another.

If you vary and mix this thought-power of "must" with periods of "I can't," "I shall fail," "It is no use trying," "I'm born to ill-luck," you are putting out destructive thought;

you are by so much destroying the thought-structure which has commenced drawing to you the thing desired.

The thoughts of "I can't," "I shall fail," are just as much things and powers as are "will" and "must." They, too, are demands, desires, prayers.

Prayer may be unconsciously offered for evil to self as well as for good or supposed good. Prayer, desire, demand, is the working of a great law or force in Nature, and this force may be used with evil result as well as good.

Does this law apply to the getting of riches dishonestly, or to unjust usurpation of power? Can a man pray for a tyrant's place, and does this prayer help him to do it?

So we hold; for the laws of the universe do not vary, be the intent of using them for good or ill. In setting fire to a building the incendiary intelligently uses his knowledge of a certain law to produce combustion, with diabolical motive. A child may open a railway switch and cause a horrible catastrophe to an approaching train, yet in the mental and physical effort in opening that switch the child works under law, using that law for a childish gratification and in utter ignorance of the fearful consequences involved. Many are the woes inflicted by grown-up children on others, done in similar ignorance.

The hard, grasping miser never in mind lets go his desire for accumulation. He will not allow such desire to be weakened by any feeling of sympathy or benevolent impulse. He prays for money alone. Were such demand weakened in mind through a benevolent impulse, some external act lessening his horde would soon follow.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," said the Christ. Theology to this saying has given and enclosed an application within its own narrow limits. We hold that such application is general; that it can be applied, and with success, to every human want, and that it involves in every working the divine law emanating from the divine centre.

But to ask, demand, desire, pray, wisely, so that the thing brought by "must and will" prove not a curse instead of a blessing,—that is quite another affair. Nineteen-twentieths of humanity may need, first, to demand wisdom in order to know what to draw to them by the use of persistent will-power. The asking process will draw qualities of mind and character as well as material things. If you feel lacking in courage, confidence, patience, cheerfulness, decision, in ability to control temper or appetite, you may also draw to you more and more addition of these and other qualities by the same law of persistent demand.

Wisdom clearly sees that the only true wealth, greatest power, and greatest happiness lie in the possession of qualities. A million of dollars cannot give courage to a coward or decision to the wavering, or cure a hasty temper. A coward or a waverer, stripped of the wealth he never earned, left

him by others, will fall to beggary and never rise above it.

Qualities are a divine and an immortal possession. The richer stocked you are in these the greater your power over material things. The time is coming when, through knowledge of this law, the control of this world's money will be taken from the hands of the miserly and dishonest; when the best people will have, as their just due, the best things of this earth, not to enjoy selfishly, but as a means most essential to contribute to others' enjoyment.

"Seek ye first the Kingdom of God, and all these things shall be added unto you." The Kingdom of God implies the building up of the kingdom within, the possession of all desirable qualities, and the proper balance and adjustment of such qualities. To such a character all things desirable and needful will gravitate as naturally and lawfully as does the needle to the pole. Demand for yourself this kingdom, and it will come.

THE POWER OF CREATIVE THOUGHT.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

THIS afternoon I will take the second chapter of Genesis, 4th and 5th verses, as the basis of my discourse, wherein we find the second description of the order of creative energy. The words Day and Night have a broader significance than the revolutions of the earth upon its axis every twenty-four hours, and in the Hebrew, properly rendered, would imply "periods," not days, as we understand them. In this chapter you will observe there is a repetition of the account, with slight modifications. In the 5th verse we have these words concerning what the Lord God created: "And every plant of the field before it was in the earth and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." You notice in this text the declaration is made that the Lord God created the plant, the herb of the field

before it grew in the ground. Our friends in the church, as well as ourselves,—for we in the past were not an exception,—though we may not have been intimately associated with the church, having been thinking independently for years, we may, therefore, have grown so as to think a little more in harmony with the laws of nature than in our early lives; but at one time we thought that the Lord God was a great man, who, judging him after ourselves, had gone to work as we would have done, and made the plants out of some element, or had made elements from nothing, and thus formed the plant preparatory to setting it out in the ground, or caused it to be placed in the ground to grow there. You see, of course, this is the logical conclusion, judging the Infinite Mind by the processes and methods of our own daily avocations in life, and the habit of our daily thought;

but when we have attained a deeper and more comprehensive idea of God, have obtained knowledge of him like that which was possessed by the Cabalists or prophets of antiquity, by the authors of the Bible, who clearly taught throughout the entire book that God was everywhere present, — not beyond the limits of "time and space," as some have chosen to sing, more than here in our immediate presence.

Moses, in order that he might put up a barrier against the children of Israel making to themselves the image of a man to represent their idea of God, and limiting his nature, principles, and methods to that image of a man, by inspiration gave them this commandment: "Thou shalt not make unto thee any graven image or likeness of anything that is in heaven above or in the earth beneath or anything that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them." The habit of the past has been to make images of God like to ourselves, and we have thus interpreted that passage where it says, "And the Lord God created man in his own image; in the image of God created he them," etc.

We have laid hold of this statement with great pleasure, because it enabled us to form an image of God and place it before our mind's eye, that we might have the image of a man to bow down before. Great efforts have been made by philosophers to do away with image work, and to present to the human intelligence an idea of God as a spirit that pervades every particle of space, and that is as much in this room as in any other place in the universe, being that all-pervasive essence of life, from which, and out of which, all things came. I know this is a difficult thought for the ordinary mind to grasp, but any person who chooses, for a time, to live the life that is necessary, — that is, isolate himself from the business world, going away into the solitudes of nature to muse upon God, the Creator of all things; allowing the interior and psychometric faculty, if you please, to go from vegetation, from animation in its varied forms, to the contemplation of

God, — will find after a time that he will obtain a consciousness and power, a perception and sight that will enable him to realize clearly and distinctly this subtle essence of life, even as he does the objective things of this physical world.

When such a consciousness is obtained we will have quite a different realization of the idea of God. We will then perceive, as we move along through life, even as I move across this platform, that the divine essence of being from which I derive all my consciousness, all the attributes of my nature, all that I am and have, and all that there is in the world, is in this very element through which, as we would ordinarily say, I move backwards and forwards. But the consciousness obtains in this case that we do not move through this element any more than this element of life moves through us; and the only impingement or consciousness of this divine essence of being that we have, is that degree of spiritual essence or entity that we have obtained through the process of regeneration.

To whatever extent we have matured spiritually, to that extent we sense the touch of the divine essence of being, and are thereby conscious of the realities of the existence of God, the spirit and soul of the universe. Before obtaining this consciousness, — which no one can do save by set rules and methods through which life may be developed, spirit consciousness matured, interior consciousness refined, concentrated, and ultimated into a consciousness of God, — no man can intelligently and effectively pray to God.

Therefore, Christ taught by two distinct methods. One was the esoteric line of instruction which he gave to his disciples apart from the multitude, and the other was the line of exoteric teaching that he gave to the public. He, however, imparted much of the esoteric teaching in parables, that the common people could not understand. He said to his disciples, "To you it is given to know the mysteries of the Kingdom of Heaven and unto them it is not given."

Why? Because they were not willing or ready to receive and practise them. It was for this reason, and not from any idea of caste or exclusion. But to them that were ready to receive and practise the esoteric doctrines Christ gave those teachings, and with the teachings he gave the endowment of the powers that he himself possessed, and with which, after his time, they were enabled to heal the sick, raise the dead, cast out devils, and do the works that he himself did in life; but the multitude who were not capable of receiving the esoteric teaching could not do these works. The same is true of the teaching of pure Christianity. It must continue to have, as it certainly always has had from its earliest period, two lines: one to the general public, and one to the chosen few. Chosen by whom? Not by another. The chosen few are those who adopt a course of life that makes such teaching practical.

I wish to present a few thoughts in connection with what I have myself experienced regarding the laws that relate the soul of man to the soul of the universe, that we have heretofore called God. We are told by the teachers of antiquity that God is unchangeable, the same yesterday, to-day, and forever. If this be true, then no prayer, no anxious restless desire on the part of mortals, can cause him to deviate from the set rules and course of his own divine will. Yet all the wise men of ancient as well as of modern times have taught us the great necessity of prayer, remembering not only its usefulness, but the necessity of praying in the words of the Nazarene, "Our Father who art in heaven, Hallowed be thy name, thy Kingdom come, thy will be done in earth as it is in heaven."

"Pray" always, "without ceasing." Now this may seem vague, impossible. But what is prayer? Prayer is the sincere desire of the heart. What is meant by the heart? We have heard these words a great many times; but what do they mean? Who can answer that question? We find physiologically, through the new method of delineating character that we have

recently published, that the heart is the source of love, zeal, and emotion; of the essences of the spontaneous higher and purer nature that brings forth the earnest desires that we meet in our daily lives. Then prayer is that interior anxious desire that springs forth, by natural volition, from a realization of a need that must be supplied. There is no other way or method; only by reaching out toward our highest ideal of God, and gathering from that source the object or essence of our desire, or the power to obtain the thing desired. What takes place at such times? It does not change the Infinite. No; but if your eyes were opened, and you could stand at a distance and see what was taking place when a truly anxious prayerful soul was reaching out in earnest desire for certain results, you would be astonished at what transpired in that person's surroundings. They would appear like a great ocean of infinite life, and as he thus stood in this ocean of God-essence, the thought-forming power of his brain reaching out, you would see forming in that ether above him the thing he was desiring. Perchance it might be that a mother was thus praying for a wayward son. If that mother were in the true soul of devotion you would see a luminous form being shaped in the divine ether. You would also see emanating from that mother's innermost and highest essence of being a luminous element, a life-essence going out from her to the object that was forming, and clothing that object with her own life, endowing it with all the functions of the child of her prayerful desire, thus making it in thought an embodiment of a God-inspired ideal. She has formed this image and clothed it with her own love-life; for I presume there are few of you here but know that when the heart is opened and your love goes out with an overflowing feeling for any person or object, that there is actually an essence of your own life that goes out from you to the person of your thought, and that beloved one will feel the warming influence of the life-essence which is flowing from that devout soul.

Thus every emotion, every feeling, that emanates from man or woman partakes of their life-essence, goes out into this ocean of life, lays it under contribution, forms it into images of their deep desire, which are clothed from their life-substance, and endowed with the potency of their wills, as illustrated in the case of the mother to which your attention has been called, who, by her own magnetic life and will, created, as it were, an angel form to pervade and strengthen the soul of her son, wherever he might be; and whatever intensity there might be in that devout mother's breast would find expression and act upon that wayward child according to the intensity of her desire.

In every case in life wherever true soul-prayer is offered its powers obtain in the invisible world. So likewise with the very thoughts that pass through the human mind. It is well known that every thought we have partakes of the essence of our being; that in connection with all thought there is an electrical current which goes from the organ of will into the brain or into the body, and wherever that electric spark comes some part of the body is burned out, transmuted into a subtle element of energy or of thought that goes out as a part of our being, having been formed by the imaging power of our brain; for you know that we cannot realize a thought unless that thought has taken form. An unformed thought is not intelligible; not a thought can exist without form. Now, by this thought-forming process of our lives we are peopling this solar fluid, this solar ether, that we are passing through, or which is passing through us, as we move along in life; we are peopling it with thought-formations from our own lives.

We are told that God created the world and all that is in it by the word of his power. These words were thought-forms, and this thought-forming process precedes the physical form; and when these thoughts have taken form they go where the will directs them, let it be where it will. For instance, we have known or heard our fathers and

mothers tell strange stories about haunted places and houses, where the image of some one that had lived and departed this life could be seen, where some person had lived and grown, as it were, into the place; his whole thought had been made up of those surroundings, the will had bound him to that house or place, and he could not or would not go from it, even when he had departed this life. Let a person that is sensitive go there, and he will see that shadowy form apparently occupied in the same vocation, and clothed the same, as it was in life. If, perchance, there was any peculiarity in the dress, it would appear. Whatever there was in life, thus it would still be seen; because this shadow-form is made up of the thought-forms of the person while alive, who was bound in that place, as the will had not allowed it to go beyond that sphere. So our thoughts are controlled by our wills as to what they are, where they go, and what they do.

Every plant has in it first a thought-formation. The thought that forms the plant gathers to itself chemical essences from the air and earth, and builds for itself a body whose essence, when elaborated by growth and concentrated in the seed, is again an epitome of the thought that first formed the plant; so that not only did the Lord God create by forming thought-essences in the beginning of the plants, the beasts, and the birds, but of man himself. And what was the thought-formation of God concerning man? Read the 26th verse of the 1st chapter of Genesis, and we have the expression of the thought that was in the mind of God, that took form, that began creation, and that is now working in all spirit, in all matter in this divine realm of the Universe, and that finds expression in the united forces and thought-creating powers of the moving body of the solar system; for the movement of the sun in its orbit and of the planets around it are producing thought-forms in the earth. And God said, "Let us make man in our image, and let them"—that is, the dual man that He created—"have dominion over all the earth."

—be master. When the Nazarene came, he was master; he demonstrated this to the world, and said to the world, "If you do not believe me, believe the works that I do;" for the works demonstrated that he was here as the representative — as the man that was to be in the image and likeness of God.

In the solar ether we have the essences of all things that appear in the physical world. All that ever will be on this side of life is first formed in the ether "above." Our minds are wholly dependent for their existence on this ether, which is their native element, just as much as the fish is dependent for its life on the water in which it moves. Could we be taken out of this fountain of divine essence, we would die as quickly as the fish dies when taken out of its natural element. Now, here is a great subject, and how can I best treat it for your comprehension? When I look out upon the stars above, I see the homes of a grand people; for the planets of our system are actually creating thought-forms of gigantic character, as recognized by the ancients, whose interior consciousness was opened enough to see and comprehend these aggregate thought-formations of moving worlds and systems. Nations of the earth are swayed like great seas hither and thither as by a mighty wind from the solar world. We look out into the world today and we find men and women starting out in some peculiar custom, and we call it a fashion. Some little simple thing is invented, and they all take it up; they follow it; some peculiar line of thought at certain times sweeps over the land like a tidal wave. There is just as much a tidal wave of human thought as there are tidal waves of cold, of heat, and of waters of the ocean. These tidal waves are caused by certain conditions of the planetary world.

Now, man is the expression of a thought, and that thought is the expression of the Infinite Soul. Life on this earth is subject to the influences and changes of this solar and boundless essence. Is there anything that we can do that we may become masters, and not servants? Is it possible for man

to have dominion over the very elements and essences on which he is dependent for an existence? Yes, it is. But how, when we are as dependent as any creatures can be upon this divine breath, as we may call it, this divine ocean of life from which all the thoughts we think are gathered? Through that fountain we are caused to think along certain lines by virtue of the aggregate conditions of the thought-forms of the heavens, and by them we are controlled; we are but little atoms, as it were, floating in the great ocean of life. To take control of that ocean in which we are, that seems like an impossibility when we look at it casually. Yet this is our privilege, when we can come to an understanding of those seven creative principles that find expression in our life, and use the power that we possess to create and control thought. Power is the likeness and image of God; God created worlds by the thought-process, by taking of this life-essence, concentrating it, forming it, sending it out by the will, to be and do according to the will of the thinker. Every time you form a thought you gather the life-essence of the body into the brain, form it in the brain, and send it out by the will to be what you have willed that it should be. This was the process of creation. Here is the likeness that you and I bear to the Creator,—the ability to create thought-forms and send them to do our wills. By this creative process that you, and I, and every living thing possesses, we take hold, through our physical bodies, of the material essence of the world; through our intelligence, of the solar essence or fluidic ether; and through our spirit-nature we take hold of the spirit-essence, or infinitude. By the proper uniting of all these in the trinity of being we may create in our own individual selves any condition that we please, so that these bodies this mind and spirit animating them, can control, change, and concentrate power and become as gods individualized by partaking of this God-principle.

We can project, with this spiritual ether, an organism into being and na-

ture like to that of which we are the expression; we partake, concentrate, inspire, fill ourselves with it, bind it within the elements of our own magnetic spheres, confine it, subject it to our wills, and cause it to obey as we send it out into the ether to do our bidding, so that when we have regenerated ourselves by the presence of this God-principle, and have got control of the thought and generic process of our bodies, we will have control of the spiritual essence of our natures. We can then create out of the spirit-essence of God whatever forms we please, clothe them with our own life, as we do our children. It is a more sublimated life in this case; yet in this manner we become creators, and create thought-forms, and they are our children as literally and materially as the child that is generated of the flesh.

Thus we see that the processes of the mind are generative and creative processes, and that all things have their beginning in thought-formation. How do I know this? By giving me the date of the birth of your child I will tell you just the mental conditions that were guiding your minds as parents prior to conception, and from that I can tell you all about the thought that is incarnate; and will express itself under certain conditions in the mind of your child all through life. As a trinity of spirit, soul, and body have united as gods, and have concentrated a spark of spirit-essence, you have clothed that spark with thought, which is the soul; that thought in its proper position has gathered to itself and formed a material body, and thus come forth into life as your earthly child.

Now, when we look deeper, when we understand these interior and more potent laws of mind, we merely change the process thus: In place of creating physical, material children we conserve the potencies, transmute them to essences of thought, gather the divine essence of spirit, form and clothe it with our life-essence, make of it a spirit entity, and endow it with our will. What is our will? Our will is the God-will that we have inherited from

Infinity. Without the consent of that will we cannot move a muscle, no matter how small. It is will-power that moves every muscle. It is absolute monarch, and you cannot do the slightest thing without its consent. You derived that will from the great fountain of thought that wills to act out its own nature. You say I can do whatever I will to do. But what can you get the will to do? Now, the will is absolute monarch. That will is the ultimate of all that you are. It is a part of the infinite, and absolutely your master. But by virtue of unfoldment and regeneration any man or woman can elevate the will and be master of these things that now rule us, that we are now subject to, such as the vicissitudes of life, and can inspire from the higher and yet higher will until they reach the great centre or cause of all their environments and by it control them. You cannot will to do this unless by virtue of a quality that you have obtained by growth. Therefore it is safe to say, whoever has the will to be a master, can be. But who is willing? Are you? If you have the will that creates an active desire within, go to work. You can accomplish it. But if you have not the will and have no active desire, no amount of talking on my part would cause you to do it; because there is that absolute monarch, ruling every thought, every desire, every feeling, every emotion, and that absolute monarch is the Infinite Soul of the Universe, and that spark of will-power possessed by each is a part of that infinite Spirit by whose creative processes the earth and everything in it was formed and projected into being. Fish exist and swim in the sea by virtue of their nature and qualities. Birds fly in the air by virtue of their kind and quality. Man plods and labors upon the earth by virtue of his; and the same will is monarch of all. This, then, being so, what is the use of teaching? It is this: you can grow and unfold the divine will that is controlling the work of creation, and has bound you in this world of bodily habit, which habits may be controlled or changed by one that is able to

gather of the thought of the Infinite Mind and increase the will. He can turn their course by applying the law, and obtain more power, thus causing or increasing an active desire to lead a more perfect life, which desire or prayer leads to the end in view.

I am this moment creating thought-forms made of this divine essence, clothing them with my life, sending them out to you by the effort of my will. They, being made of immortal essence, are themselves immortal; and though you may repel them, they will live on and on in the ages until they will find somewhere a soul that is reciprocal with them, and will receive them, and they will become an active, life-giving principle in him.

Creative will is productive of thought-forms like unto angels that have not yet become men. They descend down through man, to the animal creation, and from that to the vegetable creation. There they have expression in plant life, so that we are placed upon the apex of a pyramid, as it were, standing for the Hebrew letter Yod which represents the right hand of divine power, the active principle or will, — by virtue of the law that all life aspires to that above itself, the highest order of creation reaching out and up to the Infinite Mind. The next lower order of creation reaches out towards them, and so all creation, from water and vegetation and all animal life, from the lowest states to the highest order of humanity, is reaching out in aspiration to that above it, until we come to the highest order, which is aspiring and reaching to the very God. Thus the ascending current is flowing from the lowest order of creation up through all higher into the world of spirit; and from that creative world the divine essences descend by virtue of man's desires, which call them down, ensphere and incarnate them when they flow out to others below, and so on down, until they reach the very lowest forms of life. And thus we see the current moving from centre to circumference; and this is the pattern of the planet Earth.

In the temple at Jerusalem there were

represented four cherubs standing in its innermost centre, spreading forth their wings to either wall, symbolizing the overshadowing of the earth. Then between them was the Shekinah, or presence of God, whence the priests received words of instruction to guide the people.

Thus the Shekinah stood at the very apex of life, on the topmost point of the globe, even within the veil, and thus symbolized the throne of life and power toward which all created things, even down to the lowest forms, were aspiring. We are now standing just without this veil, ready to enter. We are on the topmost round of physical life, having within us the divine and quickened will, having it in our power to reach out and gather the very essence and substance of God's life, calling it down and giving it embodiment and expression, thence handing it down to others, and they in turn to those below them, until it reaches the lowest stratifications of existence. Thus, when we take hold of the forces of our being and have dominion over the body in all its functions and powers, we shall stand where the Nazarene stood when he said, "I will take of the things of the Father and show them unto you;" and thus may we all become instruments of service for the elevation of mankind.

The following question was submitted and answered at the close of the lecture:—

Q. I would like to inquire whether you deem it absolutely necessary for a person to withdraw from the ordinary pursuits of the world in order to secure the cultured life that you have mentioned?

A. I do not deem it necessary that any person should permanently withdraw from the world in order to obtain that change I have referred to; but I do maintain and know that it is impossible for a man engaged in a business pursuit, where the mind is constantly occupied in his business, to obtain it without a period of rest. But one that wishes to possess these attainments can do so through taking control

of his body, by a constant effort in that direction, and by keeping the mind centred on the ultimate object toward which he is aspiring. He may then grow rapidly, and soon discover that he has a separate interior consciousness that is capable of an entirely distinct line of thought and activity upon the subject toward which he is laboring; and thus, whilst man is engaged in the things of the world, he may have his inner consciousness engaged in the things that appertain to the unfoldment of the spirit consciousness. But whilst he is continuously engaged in the external reasoning and business life,

though that interior desire is ever kept active, he cannot come into the consciousness of the higher intellect, and see and perceive from a true scientific standpoint until he has, perhaps, his summer's rest, when he, instead of going to some place of amusement, goes out into Nature's quiet. There, alone with his God, he will be surprised, if he has kept his interior desire active, to see how much he has gained; and thus he is encouraged, and goes back to his work, conscious of what he has obtained, and ready to go on growing from within; for we must grow as the flowers grow, — from within.

SEEING OURSELVES AS OTHERS SEE US.

VIEWS OF A NATIVE BUDDHIST.

To the Editor of the Esoteric:—

I AM much pleased with your new magazine. I was especially interested in the article containing extracts from the "Perfect Way, or the Finding of Christ." It is encouraging to note the growing spirit of toleration among different religious sects; and why not? It seems to me that all religions are identical in essence.

I have copied a few extracts from the private letters (written to Mrs. Dr. English) of a young man who resides in Ceylon, and who is a native Buddhist. "Truth," he writes, "is an eternal principle; Buddhists are, properly speaking, unsectarian. I am no sectarian, and always like to learn the truth from any *ism*. Christ, Buddha, Mohammed, and others have uttered many truths, and I certainly accept them; I do not care from what quarter the truth comes."

Replying to a question as to whether the "Adepts or Masters" exist, he says: "There are hidden powers in nature, and I personally desire to look into them. I am yet a student in 'Occultism,' and how can I arrive at a rash

conclusion and deny the existence of the 'Masters'? Yet I cannot answer, conscientiously, *all* of their questions in the affirmative, viz:—

"(1st.) Am I a total abstainer from all spirituous liquors?"

"(2d.) Do I live a perfectly pure and chaste life?"

"(3d.) Am I perfectly truthful, just, and honest in all my words and deeds?"

"(4th.) Is my mind perfectly and permanently in a state of serenity, *i. e.*, have I banished from it all passion, pride, hate, malice, envy, anger, greed, and craving for worldly advantages? Is my heart, in fact, at peace with itself and with all the world?"

"(5th.) Have I learned to subordinate self to others; my own pleasure to the good of my fellows? Is my heart filled with loving-kindness to all living beings, and do I watch for opportunities of doing secret kindnesses to all within my reach?"

"(6th.) Do I thoroughly realize the empty and transitory character of all earthly things, and while zealously discharging all duties falling to my lot during my brief halt in this world, can

I truly say that all my desires centre on the unseen and imperishable, and on the attainment of that higher knowledge which leads to this? I cannot, certainly, answer all these questions in the affirmative.

“Perfect conformity to all these rules is not in man until he has made considerable progress in things spiritual. The spirit of these rules should pervade the mind and guide the conduct. Until we practise these principles, or the prescription given us, have we any right to denounce the ‘Masters’ or ‘Adepts’ as impostors? No; I think not. (The first two rules are essentially requisite to the student.) Apart from this, our ancient books treat of the existence of these beings, and without a thorough and patient investigation we should not jump into rash conclusions.

“The Buddhists formerly did not touch meat, but since the advent of Europeans some of our countrymen have degraded themselves to such a low state, to the great shame of their forefathers.

“The missionary, as you very properly say, has abused his trust. He brought the brandy bottle, that the poor native might be taught the *good quality* (?) of its contents. Then, of course, roast-beef was introduced, and some accepted Christianity, regardless of the religion, manners, and customs of their own country. The case would be pardonable had the native found the missionary’s habits and customs better than, and preferable to, his own.

“The religion of Buddha distinctly forbids the taking of life; but I am sorry to tell you that a great number of his followers eat meat. They do not kill, but purchase from the markets. Even thus it is wrong. If you refrain from buying meat, fewer animals will be slaughtered. I left off meat-eating

some time ago, simply obeying an instinct of my nature.

“Our forefathers must have had very good reasons for prohibiting the use of meat. It is suicidal to those, especially, who try to lead the higher life. We are naturally more or less in a state of intoxication through our passions, and when we take meat and spirits, additional intoxicants, the result, of course, is sad to think of. If our natural inclination is to anger, acts of violence will be committed.

“The European ideal of civilization amounts to this:—

“(1st.) Live beyond your means, and get into debt. (2d.) Use whiskey and tonics. (3d.) Go to church, whatever your *real* faith be. (4th.) Be a convert to Christianity, without inquiring into one’s own (native) religion. (5th.) Ape the mode of dress adopted by Europeans. (6th.) Go to balls and parties, and carry on scandalous flirtations, as much as possible. (7th.) Keep a carriage and cut a dash.

“Rest assured that the Orientals have been very much misrepresented by Christian clergymen, who have always painted us in false colors, hiding our true ones. There are images of our Lord Buddha in our temples, and people near by come morn and eve to worship and meditate. This is not done superstitiously; the love we bear towards him is so great that we cherish his memory, as you would that of a dear departed friend, by a photograph, a lock of hair, or any other memento.

“We shall be glad to render all possible aid to honest and unprejudiced people who may come East, that they may gain a correct knowledge of us and our views.

“I am glad to hear of your little society for ‘*Psychic Investigations*’; I

congratulate you, as its founder, and wish you success. I am afraid the time has not yet come in Ceylon to make her daughters stand, shoulder to shoulder, with her sons. Some day I sincerely hope the case may be so. The larger number of her inhabitants are Buddhists, and I can assure you, my dear madam, there is not a single girl's school for their daughters; and how sad it is to think that these girls grow up to be illiterate women.

"There is a field in Ceylon for any

lady to open an institution solely for Buddhist girls, and I am inclined to think such an institution would be a noble one, and in the long run would pay. It is considered, here, a breach of etiquette for a young man to speak to a young lady, unless they are closely related." — *From letters of RAJAH PARKE.*

Possibly I may hereafter send you extracts from several other letters touching upon Occultism.

W. A. ENGLISH, M.D.

VINELAND, N.J.

THE PERFECT DAY!

BY "HESPERUS."

I MOVE across the Silent Way,
 And there behold the Perfect Day!
 A day when God's unceasing light,
 O'er shines our earth's Autumnal night.
 Bright scenes of Joy and Virtue rise
 Across the Way, beyond the skies!
 Perfection's goal reigns there supreme,
 And human actions are not dreams.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN OCTOBER 23 AND
 NOVEMBER 22.¹

♏ (SCORPIO.)

THIS sign rules from October 23 to November 22. This class belong to

¹It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act differently, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve manner of people, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact. "Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

the department of the sex function, and therefore to the fires of life. They have a great deal of magnetism in their system, and, if proper conditions of health exist, will not suffer much from the cold; unless organically fine, will possess strong appetites and desires, and when angry, have a very high temper. They have jealousy in their nature, also a tendency to conservatism and conventionality. They have a natural pride of person and personal ability, and great tenacity to life. They are natural overseers and govern-

ment officers, and it is not in harmony with their nature to work with their own hands, especially at menial labor. They always want to act from authority, and will usually execute that authority faithfully over those under them. They have great tenacity to uphold the accepted order of things, and are conservators and executors of the popular idea and public opinion of their times; but set too much value on external appearances, and are some inclined to be extravagant and self-gratifying, and apt to think of self first. They are good friends, especially if it pays, but are also capable of being bitter enemies. They love, and even venerate, great book-knowledge, and look up to, and have great respect for, those in high positions of life.

It is the general aspiration on the part of men of this sign to seek government positions, also to be superintendents and overseers, for which they are well adapted. They are frequently found in the government employ, for which function they have great holding power, and are persistent and determined in carrying out the measures they are intrusted to execute. Their habit is usually silent and dignified, weighing well their words to be sure they are right before speaking; they thus often impress others as being superior to what they really are, and this is a strong point of influence with Scorpio; but, when wholly relying on themselves, they are easily influenced by strong reasonings.

Their nature may be said to be one of law, as they are remarkably inclined, when in positions so to do, to make laws, and insist that others shall live by them. As a rule, this nature is exacting, and especially so in seeing that their own laws are carried out.

As husbands and wives they expect to rule, and naturally demand obedi-

ence. They are influenced largely by their sex-nature, and, consequently, liable to violent and even dangerous jealousy: on this account those born in this sign ought to be very careful not to give way to this impulse, and, above all, should discipline their minds not to yield to the mere frenzy of suspicion. Again, in all departments of life they should be equitable and considerate.

Parents, in rearing the children born in this sign, should commence in early life to instil into their minds the importance of self-control, restraining their tendencies to govern and enforce their will by arbitrary measures; keep before them the idea of doing unto others as they would have others do to them. They should be restrained in their luxurious inclinations, and given the best possible education. They frequently make very good surgeons, and, when religiously inclined, they are successful speakers and effective clergymen. As a rule, they are best adapted to sedentary occupations. They love to be praised and looked up to as superiors. Having a strong will, it gives them great psychological power over others, and they are able to make themselves felt without a word. Through the magnetism of the hands they have, in connection with their great vitality, the ability to cure disease; this is especially the case where their bodily condition has been cared for, and preserved in health and strength, under which circumstances they are inclined to be fleshy. The only disease to which this nature is constitutionally liable is heart disease.

This nativity results from the minds of the parents being to a large extent under control of the sex passion, their minds being engrossed with the thought of making a good appearance in the world.

**PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL
OF HUMAN ATTAINMENT****No. 4.**

In our last paper we said that "Our flesh and all flesh is the element of thought crystallized." This needs some further consideration, on account of its importance.

It is a well-known fact that every thought we think and every move we make costs the body some of its component substance; that in every muscular movement there proceeds from the will an electric spark of fire which burns out a portion of the structure of the organ or muscle employed to produce the force that accomplishes the act, and it is also readily seen that this vital fire, being the pure element of Life, creates a special demand in that part of the brain and muscle that is called into play, so that the more an organ is used the larger and stronger it becomes. Now, the food is the source of renewal for all the used-up material of the body; so the digestion is necessarily governed by the mental and physical action as to the chemical elements the body needs; for every function partakes of, or is made out of, different chemical components, so that when transmuted by the indwelling fire it will produce thoughts in accord with its own special quality; for every plant is a chemical combination, and every chemical is the element of concreted thought. This idea accords with the Bible where it says, "By the Word of God the worlds were made." We find in our own experience that the idea of the Bible, and all the old sages and seers, alchemists and mystics, with one accord, have declared the same great truth.

Our thought (in the Bible-sense) is the creator of our body and discriminator

as to its qualities. Thus, like thought builds the materials into like flesh, and the quality of flesh again reproduces itself in thought. This is further evidenced in the fact that is demonstrated in our new science of Solar Biology, through which we not only can know the nature and tendency of a person, but can know the mental condition that was most active in the parents, from the fact that the thought most active in them will endow the germ with its predominating qualities, and these will control the quality of the body in its process of building until it begins to act for itself; then its nature is formed, and the will becomes the ultimate of all we are in our nature and quality; and as we can only will to act out that nature, therefore, to change our will, which is our master and ruler, we must change our qualities by slow processes, viz., striving to live fully up to our highest self, and gathering higher thoughts from higher minds, dwelling on them until they chemically change the quality of our nature, and thus enable us to live a higher life. But this process, however, is augmented to whatever extent we are able to centralize our will on higher thoughts and cause them to become a part of our every act.

The whole material of our body is changed in seven years; so that, if we can endow every thought with real spiritual truths, at the end of that time we can be truly spiritual men and women.

No one thing is more necessary than to keep the thought active: "I am Spirit." No matter what attainments you wish to make, if it is spiritual

unfoldment, it will produce spiritual consciousness, which in its fulness opens the door to all knowledge; if it is health, it will bring the consciousness that you, the spirit, made and formed the body, and still hold control over it, — for without spirit matter is dead. Spirit being immortal is never sick, and cannot suffer pain. The nerves of sensation are only the telegraph wires to inform us of any wrong in the body, which is an appeal to us to put it right. The consciousness that you are Spirit brings with it the knowledge that you have power to put all things in order without delay, and it will be done, for that consciousness is the “Faith” Jesus referred to as being all potent.

Is it wealth, honor, or position in this world that you desire, it is Spirit that instructs the intellect, illumines the intuitions, and foretells the result of every important act of our life. It is through a natural development in this the Spirit that leads and guides all who make marked attainments in any direction; for it is the Spirit that controls the world in every department, and the development of this fact in our consciousness brings us into harmonious relations with ourselves and all nature, and thus we have power with God; for “God is Spirit,” and so are we, for we are part of the infinite, more nearly and sympathetically so than the relation of a child to its parent. With it also we will have “Power with man and WILL prevail” in whatever we feel is right, for a consciousness of having right on our side is mighty, and more especially so from a spiritual standpoint.

In our first paper we called attention to the necessity of controlling and subduing the sex action in order to make the fullest possible attainments. There are many things about this that even

the most scientific have not understood. I therefore must be confined to mere statements and experience of the few of our age and country; not but what it was once well known, and is now by many in certain Oriental societies where spiritual and scientific knowledge are united, and where careful record has been kept of the private experiences of the great men of the past, which are preserved among the secrets of these societies, which facts are revealed and made demonstrable through the new science of Solar Biology; viz., it is a common doctrine drawn from the Bible that we have a triune existence, 1st, Spirit; 2d, Body; 3d, Soul. These three are derived from the thought-imaging process in Spirit Soul, and the thought-forming powers of our Solar System.

First, then, is the astral ether that belongs to the Zodiac of the Sun, the Sun being a planet revolving around a centre, carrying with it all the solar system, having twelve grand divisions called signs, answering to the twelve offices or functions of the Spiritual man.

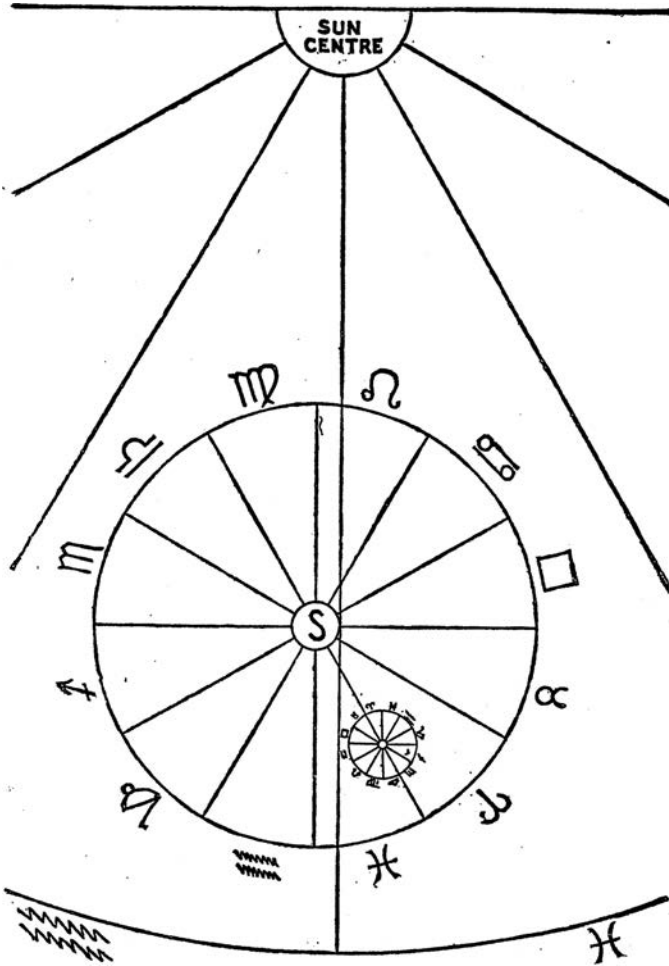
Second is the Solar Zodiac, which is the fluidic ether filling the whole sphere of our solar system. We will call it the Earth's Zodiac, because the earth passes through all the signs of this every year. This fluidic ether is thought-element, and controls the Human soul.

The third is the Lunar—or the Moon's—zodiac, another sphere of fluidic ether of yet more physical character, which surrounds the Earth, and through which the Moon passes during its circuit of about twenty-eight days. This latter controls the animal life, the blood, the sap in trees, the tides, etc., also the periods of generative life. These three zodiacs, as to function, are each an ether man with head and feet together, filling their allotted sphere,

and from these the individual man originates as to Spirit, Soul, and Body.

In the Bible, Rev. xxii., 2d verse, it says: "The tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (in the Greek, *month* is rendered *Moon*). Every man

Esoteric), ♃ represents the nature of the individual. Every time the Moon enters that sign of its zodiac there is a psychic germ matured in his or her system, and if the person is under control of the law of generation that germ will be thrown off, and no benefit



TRIUNE ZODIAC OF THE SUN, EARTH, AND MOON.

and woman is born in one of the twelve departments of the Earth's Zodiac, and is controlled mentally and physically by its and the Moon's movements unitedly; thus we will take a person born between Oct. 23 and Nov. 22 (that being the period of this present number of THE

derived from it, further than to carry on the work of reproducing his kind. But if any person, by his own will, controls that function and retains the germ until after the Moon leaves that sign, then that germ will be reabsorbed into the body, and be a regenerative

force, perfecting, first, the life of the body, second, vitalizing the mental, giving it superior power in any and all directions, and ultimately becoming a vessel to contain Spirit, and through it bring the individual into a consciousness of the Solar Angel that governs that twelfth part of the Solar and mental functions of the man born into that sign or function of the Solar man, which simply brings the individual into normal consciousness of his own real self.

If the person continues to hold control over these functions, when the Moon comes again into their sign — which takes place the 11th of the next December — another psychic germ is matured in the persons born between the above dates, and if retained they will be regenerated into the next sign ♆ (Sagittarius), which again ultimates in a spiritual consciousness of the angel of that sign; and so on from Moon to Moon the year around, until, in place of the persons being simply governed by the nature and quality of Scorpio, they will become conscious that, while it will always be their leading quality, yet they can sensate, act, speak, and think from all. And when this process has been kept up without any waste of the generative element for three consecutive years they will have been regenerated into the three Zodiacs, so that a triunal consciousness will be theirs, and also those Divine "Magic" powers that belong alone to such.

It was said that Jesus of Nazareth taught among the people only three years, and just at the close of that time he is reputed to have said, "All power is given into my hands in heaven and on earth," thus indicating the fact that when one is thus regenerated (for that was his favorite theme) into this triune zodiacal creative life, he will have all things at his or her command.

The Moon travels through its Zodiac,

and so do the earth and planets, from head to feet of the "ether man," or the "Grand-man of the heavens," as Swedenborg called it. So all the life forces drawn in and regenerated into material elements in the body are "polarized" downward, and wasted in generation. The Sun travels reverse through its zodiac, viz., from feet to head, therefore the spiritual mind and polarity is from below upwards; thus you see that all spiritual teachers have indicated that, by referring to the "carnal" and spiritual as to antipodes. For so they are, so far as all matter began in spirit, and generation is only the work of materializing the same, and bringing it into objective form, which is referred to in our nine lectures on the Seven Creative Principles, and also by many other metaphysicians, as the law of descending involution, where the creative currents descend from spirit into matter through man, through animal into vegetable, and from thence mineral and earth, from which begins the law of ascending "Evolution:" from earth, mineral, vegetable, animal, and man, then through man's triune nature to the solar, and from thence the spiritual, which is as far as we can trace it by experience.

Some interesting facts came under my observation, as follows: —

In 1881 I met a young man about twenty-five years old. He was a bright man, intent on enjoying the world; but finding in him a clear, logical, vigorous, daring mind, full of aspiration, and having the good fortune to be born into a "sign," or function of the grand Solar man, that gave him great power of self-control, I determined to make an experiment through him of what might be attained from this world's stand-point. So I talked to him of the attainments of Plato, Socrates, Demosthenes, and many others, through this

life of real chastity and self-regeneration. He grasped the idea at once, and with comparative little difficulty took control of that function and shut off all the waste.

About that time he made the acquaintance of several persons who were mutually experimenting in the phenomena of Spiritualism. Soon after the man had passed through the sign the Earth was in at the time of his birth he became conscious of being, as they thought, in spiritual, but really in mental (soul), conjunction with one of the ancient philosophers, who imparted great knowledge to the young man through mental impressions, confirmed by tippings of the table around which they sat; also giving his name. He sat for these experiences every week with those friends, and once, privately, with me. I did not explain to him anything of these laws or of the experiment I was making, thus enabling me to watch the progress of developments from the one stand-point, viz., conservation of the germ life. The following passage of the Moon through his sign brought another one of the ancient philosophers, who became also a guide and interior preceptor to him. So we watched from one Moon to another for the advent of

additional preceptors, who came as regularly as the Moon's cycles. After the third or fourth one had come he was informed by these philosophers that he was to have twelve guides, which was fulfilled in the same order. I also watched his movements, and could distinctly recognize the new-born nature expressing itself through him. During the first year his appetite diminished to an extent that greatly worried his mother. Some days he would take nothing but a glass of milk until night; then he would merely taste the supper prepared for him by his careful and worried mother. During much of the first year there was an apparent stupor in his mental and physical activities, save at times when duty required his activity (to which demands he was always faithful), then he would manifest a brilliancy that astonished himself and those who had known him. The first part of the second year he settled down into a deep, peaceful calm, that impressed all who saw him with his having great superiority of character, which commanded the respect and confidence of all who met him; the sequel of which will be given in our next.

MYSTERY.

REV. WM. TUCKER, D.D.

MYSTERY is not ignorance, but imperfect knowledge. A being or thing of which we have no knowledge, to our intelligence has no existence, and therefore cannot be mysterious. Mystery is the result of knowing only in part. We may know a thing as a fact without knowing it as a thought. A child can know a locomotive as a fact; but he does not know it as a thought,

because he does not comprehend the science of its mechanism.

It is at this point the mystery of the locomotive comes in. We may know a thing exists, without knowing the mode of its existence. We know that a seed germinates; but we do not understand the nature and comprehend the mode of germination. Here lies the mystery. We know that a plant grows; but we

do not know how it grows. The mystery is in the how. Mystery depends upon the grade of intelligence and culture in parts; for men comprehend that which is very mysterious to children, and the learned mind understands that which is mystery to the uninformed.

No amount of learning ever takes us beyond the mysterious; for mystery is the shadow that accompanies the light of all finite knowledge. There is mystery connected with everything we know; because there is an element of infinity in everything, and the finite human mind cannot perfectly comprehend the infinite. Matter, force, life, mind, thought, feeling, will, volition, action, are all mysterious; because they have their source and cause in the infinite. Nature is full of mystery; because nature is full of God.

To reject religion or the Bible because it is mysterious is to reject it because it is divine and true. The divine is infinite, and the infinite is mysterious. There is no religion without God, and all revelation is from God, and God is infinite and incomprehensible. We know him, but we cannot comprehend him; and the shadow as well as the light of this infinite truth comes into all religion, and constitutes its mystery. God is in Nature, the Bible, and the Human Soul, and therefore all are mysteries.

Mystery in the Christian religion is evidence of its divine origin. Everything that God has made is mysterious. Atoms, molecules, minerals, liquids, grasses, plants, animals, men, thought, emotion, will, and action are all mysteries. We know, but we do not perfectly comprehend and understand them. They are revelations of the divine Infinite.

If everything God does is infinite and mysterious, we should look for mystery

in a divinely revealed religion. Whatever man can make, man can understand just as far as it is rational and intelligent. What the human mind can originate, the human mind can understand, comprehend, and explain. The fact, therefore, that man cannot comprehend the whole of Christian revelation is conclusive evidence that it did not originate with man. Mystery is the autograph of divinity; so revelation is divine.

Mystery is necessary to religion. A God unknown does not exist to our rational intelligence. A God comprehended is no God to our religious faith and affections. Worship, as the feeling of gratitude, love, resignation, submission, veneration, reverence, and awe towards the infinite Creator, Father, and Saviour, has in it an element of mystery. There is in all genuine religious worship an emotion that responds to the revelation of mystery in Nature and God.

This fact is revealed in our spiritual consciousness and religious experience. It exists in religious poetry and music, and is made manifest in religious biography and history.

Mystery has an attraction for the human intellect. It always interests us. It arrests man's attention, awakens his interest, quickens his thought, and arouses him to action. It stimulates to effort and application in the study of philosophy, science, and religion. Travel, research, discovery, and invention have resulted from its influence on man. We are conscious of its influence on us, and witness its power over others all the time. From childhood to manhood, from infancy to old age, it attracts and fascinates men. This has always been so. All nations and races of men in every age of the world have been influenced and moved by it. It has a function in life, and a work in the world. Its influence has been followed by grand and sublime results in all the fields of human investigation.

SOUL-DEVELOPMENT.

BY A. F. MELCHERS.

WHAT external culture is to the body, internal culture is to the soul; a refinement or higher development of these respective life conditions. To cultivate the physical, man resorts to cleanliness or the art of dressing, — the latter being undoubtedly an outcome of the former; and as the latter can hardly be indulged in without the former, they may be regarded as one in their higher attained state. Secondly, to a development of the muscles through various means, as the age demands and suggests; and latterly, through the accession of grace, accompanied by politeness and amiability.

This all belongs to the external, but verges on the internal as it unfolds in the form of a science, and through amiability actually forms an alliance with the soul-nature of man,—amiability being an outward expression of sympathy, or a charitable impetus coming from the life-principle within, even if only conduced by virtue of drilled etiquette. But even as a schooled principle it lays the foundation for genuine sympathy or affection for every act of kindness or feeling of humanity arising from within, or acting in conjunction with the soul-nature of man, increases the activity of the latter, or

adds to its impetus as a life-condition. This is the beginning of soul-development, and as the physical is the agent which leads to it, it continues as such for all that is to follow.

Amiability is a centralization of humility or modesty and purity, for without the former the principle (or virtue), if once it has taken root and acts unwittingly, would be marred, which by impudence, arrogance, or false pride depends upon what form this lack of modesty takes in a being. In either event embarrassment or nervousness disturbs the harmony and betrays in what direction the link is broken, for arrogance in any form affects the brain and nervous system of the physical body, and is the cause of all troubles arising from the liver, arrogance breaking the harmonious vibration between the brain and the same; and while the magnetism which is generated by the liver cannot pass to the brain on account of the disturbed nervous condition, it not only leaves this in an enervated state, but deprives the whole body of the material energy needed for its support, and for which it depends entirely on the stability of the brain, or the consistency of its functional action. Without a steady supply of magnetism from the liver

— the magnetic generator of the human system — this is impossible, and thus a physical disorder; and as arrogance is not a physical disease, but a spiritual or mental one, its ailments, like the causes of all effects, is spiritual in nature.

This does not apply to the soul, for the original life-essence in man is a purely divine principle, and does not partake of anything impure, discordant, or animalistic, but to the spirit-body, which is the storehouse for all mental disorders, or evils, so called, as arrogance, selfishness, and sensuality, and which are created by man himself in permitting the animal passions and human weakness to control him as a living creature. On the other hand, by curbing his animal appetites or human proclivities, as self-love, vanity, conceit, etc., he adds force to the soul-nature itself, — every pure impulse coming from the soul; and where success is attained, it increases the growth or activity of the same. A superior motion of the divine principle over all the sensuous impulses of the material body and egotistical emotions of the spirit-body insures man the so-called positive condition, — the aim of life in connection with a physical body. To attain this, soul-development is necessary, and which is accomplished through the physical. The primitive step is cleanliness of body. This does not apply exclusively to the use of soap and water, but to the manner in which man contaminates the physical by licentious practices, intemperance, etc., both externally and internally, forgetting that impure physical indulgences create an impure spirit-body, and which impurities lay the foundation for future physical disorders, discordant spiritual forces neutralizing themselves through the agent which created them, only that this neutralization is painful in-

stead of enjoyable, — the sweets of physical indulgences reacting in concentrated form. By resisting these animal enjoyments, though, man develops will-power, or soul-force, one of the most important attributes of the divinity within.

Thus, physical purity is the stepping-stone to soul-culture or inner development, and, with humility or modesty as a principle or virtue, it leads to and leaves an unbroken chain to the so-called love-condition of the soul. Love, or *humanity*, so called, is that divine attribute which recognizes in every man a brother; but without *humility* this is impossible, for arrogance or false pride in man is that unfortunate evil which insists upon worldly or material distinction, and which is, therefore, nothing else than a form of self-love. Where the latter exists there can be no true love, no true humanity, no purely divine soul-impulse; and amiability, accompanied by the above, is but a shallow mockery, — a pretence.

Perfect soul-development is, therefore, based on purity, humility, and love. Purity constitutes a freedom from drowsiness, intemperance, and immorality; humility, a freedom from self-love in the form of vanity, self-righteousness, conceit, self-sufficiency, and arrogance generally; and love, a freedom from selfishness generally, or that which is known as jealousy, envy, hatred, malice, uncharitableness, and fault-finding with a brother mortal. The virtue in connection with these principles is manifested by temperance in all things; physical neatness, as far as circumstances will permit and within the bounds of reason, for unnecessary decoration is not only a defacement of beauty and harmony, but mars the human character as much as arrogance does, being a form of self-love which directs the mind to the

material instead of the spiritual or divine. Modesty is next in order, for even the greatest genius who lacks this qualification remains without recognition; man intuitively sensing a morbid craving for praise, and the nauseousness which this causes preventing him from doing justice where it is often well earned: being a form of vanity or self-love, it repels those who are sensitive, and in fact the only ones that can appreciate genius. Love crowns the whole, and constitutes a wreath of virtues in itself. The same are manifested by sympathy, affection, generosity, benevolence, kind-heartedness, liberality, forgiveness, and charity. The latter is the highest, for it overlooks human error, and its practice develops a force of soul which not only prevents it from narrowing down to earthly thoughts, but expands its vision and increases its power of penetrating into the unseen, — into causation.

Such is the ultimate of soul-development, and while man frees himself from his evils or adds of the above virtues to his being, he comes *en rapport* with the causes of things generally, and thereby is enabled to understand effects more fully, whether pertaining to matter or to man. Self-development leads to the latter, for, as he understands himself, he understands others, and as man is a microcosm of the universe, he may learn through the same much that pertains to the latter, — the two being as closely allied in material nature as man and God are allied in soul-nature. And as man progresses in soul-development, or learns the nature of his soul, he comprehends the nature of God, or first causes; for, emanating from this as a living spark,

he constitutes a part of the same, and by an increase of emotion or growth (which amounts to the same thing) the soul emerges from its surrounding material, and sees beyond that which is generally known as matter or material influences. And to have a realization of that which exists beyond the material is to sense or cognize the spiritual. To know the spiritual is to know causes, and to know this is to dwell in the light of the universe, or to exist within the influence of divine nature. The effect of this influence is peace, harmony, tranquillity of soul, and not only experienced as a beautiful quietude in one's immediate surroundings, but sensed by all who happen to be in the immediate vicinity of such a being. We have sensed this influence in the presence of those who were gifted with sufficient of the above qualifications to make their power known, although unwillingly and ignorant of the cause of their own inward peace, or soul-tranquillity, and which could be attributed to nothing else than either individual soul-culture or soul-development. By observation we found this to be due to all freedom from arrogance or false pride, etc., while those who were specially gifted with physical purity created an animating or bright effect on their surroundings, and those who had love developed caused everybody to feel buoyant or happy as they themselves were. Is this not their individual heaven? Echo answers yes, and proves that every human being is the founder of his own future happiness, and which experience teaches can only be gained by self-exertion or individual soul-development.

CHARLESTON, S. C., Oct., 1887.

GOD IS ONE IN ALL.

BY JOHN LATHAM.

Osiris, Yahveh, Zeus, Brahm—

It matters not what mystic name
Doth hold man's thought with holy charm,
In essence all—One and the Same.

To some God seems a formless Light,
To others, He of Virgin born;
We yet may learn that both are right
When perfect truth shall have its morn.

For nebula that shapeless seems,
As suns and worlds are found to burn,
As many a fancy of our dreams
In time to earthly substance turn.

For light is but a gem of earth
And earth a congealed globe of light;
The formless ever seeks for birth
E'en taking shape to mortal sight.

That which is high; that which is low,
Exchange in one eternal round:
Till earth itself in time will glow,
And prove indeed 'tis Spirit ground:—

With prayerful heed, then, tread its sod;
Ye little know the might that's there;
How greatly of the life of God
The humblest thing of earth doth share.

While God is far, he yet is near;
While he is light, he yet is form;
We meet him in the silent hour,
And even in the raging storm:

From centre to remote expanse,
From nebula to earth-born flower,—
In human form that doth enhance
And best reveal his endless power.

"THE MYSTERY OF SIN."

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

The mystery of sin? Yes; for it has been a mystery since the time man began to think reasonably and logically upon the idea that all things emanated from one common source, that source being one of all goodness, wisdom and power, and yet that we should find in our world this principle that we call "sin." How can we reconcile to our minds the mystery of its existence? We look out upon a world of disorder, of sorrow, of misery, of intrigue, of injustice, of falsity, of crime, all apparently emanating, at least permitted by, an infinite mind.

We have been told from the beginning that sin was the transgression of the law. What law? God's law; because there is no other. It is well to discriminate in our own minds between the statutes of men and the laws

of God for, if God is the Creator of all things, of all forces, of all principles, then all true law, of whatever nature or character, can but be the emanation of that divine mind. When we take a view of the world of creative energy, and form in all its variety, we think we see therein inharmony, chaos, and disorder. We see it thus because we judge of all things from our own personal consciousness, and from that point of view we condemn all things as evil,—as sin,—that are not in harmony with our own ideas and desires. Were we capable of rising to the sublime heights of the mind which rules the universe, which projected it into being, set all things in order and place, and had in its original thought use for everything that lived, we would then see and understand the great mystery Paul re-

ferred to when he said that "All things work together for good to them that are called of God, according to his purpose." From that expression we see readily that if all things work together for good to those who are living up to the infinite purpose of the Creator, then all things become good, and evil vanishes away and ceases to exist.

Good and evil are necessarily relative. We say, from our standpoint, such and such a thing is good. Why? Simply because it serves the uses that we wish to be served. We say that such and such things are evil because they oppose us in the accomplishment of our aims in life. Therefore, the terms adversary and adversity become virtually synonyms; also the words, evil and devil, become synonymous and both of these belong to the same family. Anything, whatever, that is in harmony with our purposes is considered good. Let us illustrate. We see a man become very angry with his neighbor. He forms a purpose in his own mind to injure him and he matures a plan by which to accomplish it. You, being a just man, and wishing to save the neighbor from the injury which is planned against him, step forward and endeavor to thwart the carrying out the evil design. You at once become to that man an adversary, and your efforts to thwart him seem to him evil and a sin against a law of right which he has set up in his own mind, and, in turn, your ideal of right, being superior to his, his efforts are of evil import to you.

Thus, the combination of circumstances, we may say, forms two evils, each adverse to the other; for both are evil, allowing each individual to speak from his own standpoint. If evil were absolute it would dethrone the Deity. There is such a thing as evil being vital but not absolute. That is to say, every man and every creature in the world is governed by the law of his own nature. As long

as that person or creature is so conditioned that he can act in perfect harmony with the law of his being, his body remains in perfect health, while the whole nature works together in harmony.

As soon as any nature outside of, and adverse to, that organism, is brought into the mind, and into opposition to the workings of the law of that nature, it creates therein discord; inharmonious and adverse action, which will produce disease and, if continued, will bring death. Diseased condition means, of course, just what the word implies, a dis-eased, or an uneasy condition. The one law that I have so frequently brought before you as being the prime factor in the world, and the motive of all others to keep before the mind, *i. e.*, *use determines all qualities, whether good or evil*, entering into every department of existence. It forms the base of discrimination in your own mind in relation to your body, and of the services that you are to render to the world. When that law is applied in harmony with your own nature, relative to such services, all will become harmonious to you. Now, if we are enabled to carry out to a final ultimate the law of use in our own nature, we will then find that it will so harmonize our mental faculties, so open our interior, intuitive perceptions that we shall be enabled thereby to go out into the soul of nature which is the thought-world of Deity, and from the soul of nature we will, to an extent, and to a very great extent, be enabled to comprehend the mind of God in so far as it relates to all created things.

When we have reached that high pinnacle of attainment,—for it is truly a high pinnacle;—we can then, as from a mountain peak, overlook all the valley beneath filled, as it is, with all manner of life, and discern in every organic form, animal and vegetable, yea, mineral, a use. Why

a use? Because when we have so far harmonized our minds with the mind of the infinite so as to be able to think the thoughts of God, we then see that in that mind there is use for everything and every condition that exists in the world.

Here is mystery to those whose minds are not capable of making the ascension to this condition; but to those who are capable of ascending this mountain of attainment, and of finding within themselves a harmony with the infinite mind, there is no longer mystery in what we call evil, but all becomes plain.

We thus see, as we look out into the world of animate life that every creature that lives has its use in the world, and that that use is like that of a man when he lays out a plan of a great building. When he engages in a work of this kind he first draws the picture in his imagination of what the building is to be when completed. Then he puts that image of the brain upon paper. After he has done that, he goes to work and makes his calculations as to where all the different kinds of material are coming from, out of which this building is to be made. After he has completed these calculations he at once employs all kinds of mechanics, from the workmen that go to the quarry, who dig down the mountain sides and blast the rocks, to the men that work with their chisels, smoothing up and squaring the stone, and those that do the finest and most delicate work in the finishing of the plans.

Now, if one inexperienced in the work of the building should come along and see all the varied workmen thus engaged, some blasting holes in the solid rock, and others polishing the stone and making it beautiful, he would look at the one with, perchance, disgust, saying, "He is tearing up and defacing the earth in thus blasting the rock." But the polishing of it up might strike him as very favor-

able; but this polishing could not be accomplished without the previous, rough, laborious work.

So, surveying the different work, he could see how adverse one kind would be to another; how the tools which one used would be destructive to the work another was doing. Thus, if he takes the man who is blasting and puts him to work with the man who is polishing the stone, what would be the result? Why, the work would be spoiled, and in place of assisting he would do the opposite. But when each mechanic keeps his place, works in his own department, and does his kind of work faithfully,—the one mind governing all and knowing what he wants accomplished,—then all work together to ultimate the one, grand purpose. Thus, we find, as we look out into nature, that every life is as busy as it can be, for life is necessarily activity; inertia is death.

Thus, we have here two principles which might be carried out so far as to say the one is evil; the other is good.

We go to the vegetable world and we there find that it is taking the elements from the earth, air, and sunlight, and carrying them up into vegetable life. Then, there are animate organisms that feed upon these vegetables. First, the insect that is the product of the decomposition of vegetable substance; then, again, there are other animals whose nature it is to feed upon those insects that are the quintessence of the plant life. Here, we see one creature eating up the other, and from the law of higher use it is very good that this insect life should perpetuate itself. So the work goes on, one creature feeding upon another, the higher feeding upon the lower, from the lowest grade of existence to the highest form of manhood. Every step of the way, judging from the law of the nature below,—that which is above acts as an adversary of evil, the higher laying hold

upon the life of the lesser and incorporating it into their own being. Thus the higher makes itself responsible in superior use for the life of the lower that it displaces.

Thus we see that a world of mind is being developed through a world of matter,—that in the processes of digestion we take food into the body to nourish the mind. If you see an intellectual man, the mind is busy every day, intent on intellectual pursuits. You find it necessary to feed the body in order to supply the waste, for the food which you take into the body supplies the mind.

Now, as we look down into nature we see there our father's workshop. All the little creatures that live are intent on gathering the chemical elements that otherwise would be wasted. They are busily engaged in gathering those elements, taking them into their organisms, preparing that chemical compound, or thought-essence, if you please, for the processes of life itself, and, in turn, we see the higher is gathering and transmuting it to something still higher, and so the line of evolutionary progress is going on from the lowest to the highest. We read that in the beginning God said, "Let us make man in our image, and let them have dominion over the fish of the sea and over the fowl of the air, and over all the earth." In this was expressed the plan of the mind of the great builder of the world, and by keeping this before us, and the question "What is the use of this and that?" we may by the development of the intuitive faculties come to know for ourselves.

If we believe in progress, we need only to cast our eyes back a few years to find unquestionable proof of the progress of the human mind. We find there is abundant evidence that those who live now have greater capacity than any that have preceded us, to find knowledge for themselves. There are two faculties in man; one

is that of reason,—the other, intuition. Reason is dependent upon what it sees, hears, tastes and smells. In short, upon the experiences, and sense-thoughts. The man who lives wholly in the material reasoning faculties, takes the plant, examines its form and goes to his books to find out what somebody else has thought, and usually accepts it as final. If he attempts to go further, he only carries out the truth or error, as the case may be, of his predecessor; these errors are perpetuated as scientific facts; but if we call into use the intuitive and soul faculties,—known as psychometrical power,—by silencing the action of the external brain, quieting the restless struggling of the physical energies and begin to think from the great universal mind, greater and higher results are achieved. Now, what is it that is going on in such a case? As you begin to inquire, keep in mind the law of use. Go then to the plant, to the mineral, or wherever you please; place your eye upon that plant or stone. You do not know what it is. Is there in you anything that bears a likeness to the mind that made it; you all answer with one accord, "Yes!"

Yes; you are a spirit. You have a body, and you have a mind. You are a spirit. Therefore, as spirit, you may, by the alliance of the intellectual faculties to your spirit-nature, know the mind of the infinite spirit. Then silence the external mind as to the nature of the being or thing you are inquiring into, for it is only thus that you can exclude the clamor of the outer world. Then as you place your mental eye upon the object, allow the imagination to have play, and inquire into the cause and use of the thing. Then recognize as a fact that everything emanated from one source,—that source being of the spirit which animates my body, and all bodies and things; for all things came from the same cause-world, and were made

from the same cosmic essence. Your own spirit comes into a consciousness of the spirit essence that animates and actuates that plant as you sit silently allowing the innermost to form its own conclusions, and to thus instruct the intellect by impressing itself on the senses.

By that process you become a reader of the mind of God so that everything around you,—every plant, every animal, every stone,—will be to you a word of God, will speak to you in the language of the infinite, and tell you all about the processes which your father is carrying on in the building of that mighty temple of humanity. When the angel came to John he showed him how it would be built out of living men and women, brought into conjunction with the infinite mind, and would stand as the king of the realms beneath. When we have reached this condition we will comprehend the uses of what we now call evil.

Some will say, "What! Is there no adversary which is to be striven against? Are these adverse conditions that meet me in every effort to do right, not evil?" Yes; they are evil, relative to your higher and better, or real self. The flesh that you possess,—the physical body,—the mind that belongs to the body,—are all adverse to the spiritual, and to your efforts to ascend into a perfect consciousness of the creator. But is it evil? Let us see. We find two laws acting in all things; one emanating from God, and descending into matter; the other ascending from matter and returning to God.

Here, then, are two forces; the one, the descending currents of involution, where spirit is taking form in matter and shaping it after its own will; the other is the ultimating process of that will which is the innermost and highest principle of nature. Then, we will call these two, the one the descending currents of involution, and

the other, the ascending currents of evolution, or the spirit ascending up and working out an ultimate Son of God. How is this done? Matter has its uses in its relation to matter. Spirit has its uses in relation to spirit. Now, the spirit within you, in its uses and its relation to spirit, is that which is coming up within you into a consciousness of its kind.

God is spirit, and so are you so far as spirit is unfolded within you. The outer mind has only a consciousness of its relations to matter, to earth, and the things of the descending currents of involution wherein spirit is bound within the limitations of material substance.

Now, as a necessity, the material mind struggles to maintain itself, to hold the charge which is committed to its care, and the animating principle that is carrying on the work of its existence. Spirit, in turn, is struggling upward to obtain consciousness of divine life. In these two processes we find antagonism which arises from the reaction of matter. How shall we reconcile these two so that there is no longer antagonism in our nature, for in antagonism alone do we have the knowledge of sin?

We inquire into the use of this body—into the use of and workings of the spirit, for the spirit alone can give that understanding. No man, by words alone, can do so. Though I had the wisdom of an angel, and could command the intelligence of an archangel from heaven,—could even speak to you the words of God, I could never impart to you an understanding of them, save as you come into an openness and exercise of your spiritual faculties through which alone can you realize the true nature and soul of things.

Every plant, every form of life is a perfect word of God. You must read and understand, and if you wish to understand the words of God you must make the effort. The spirit that

is like to the Creator must interpret the action of the forces which are working within. Then, in order to accomplish this ultimate and find the harmony between matter in its processes and spirit in its processes, we find that it is absolutely necessary to hold the one in abeyance, and give the ascendancy to spirit, for you cannot serve two masters. You will hold to the one and despise the other, or despise the one and hold to the other.

When you answer the question which you love the most, mind, knowledge, understanding, wisdom, which relates to God and the spirit world, or the sensuous pleasure of this body, then you are ready to decide which way you want to go. There is no standing half way between the two.

Therein is the mystery of sin; therein is the antagonism and inharmony. How then can we find harmony in the workings of nature? The Apostle Paul said: "to be carnally minded is death, but to be spiritually minded is life" or in other words minding the things of the spirit is life and minding the things of sense is death because all that makes you a conscious entity is the thought you have of them.

If I had the power to come up before you and with a stroke of the hand drive from you all your power to think you would be as one in a state of sleep.

When we have properly developed the spiritual consciousness the dream state will be changed to a real consciousness of a spirit life and going to sleep will only be passing from the physical world into the spirit world. This can be obtained here and now. Then the two states of consciousness are very apparent. The consciousness of flesh is one we are all very familiar with. The consciousness of spirit is the one we all know very little about. For my part I have chosen the consciousness of spirit because that is superior to all

and from my nature I can find no happiness, no pleasure, in any other sphere of thought than that which relates to the spirit.

Now, if you feel you are decided in your own minds that you would prefer the enlargement of the knowledge which comes from the spirit of God or, if you are a member of the church and want to go to heaven, you want to be where God is. If you wish to be where God is you must come to a consciousness of spirit. Consequently to talk about dying and going to heaven is a fallacious hope of real life. Therefore you must decide which it is that governs, a spiritual or a physical consciousness. If you choose the spirit consciousness you must conquer all the desires for the gratification of the senses.

You must subjugate all the senses of the physical body, cultivating all those which arise in the spiritual consciousness and you will discern what senses there are in the body which are harmonious and what antagonistic to your ascension into a spiritual consciousness, and as fast as you come to the knowledge of what is inharmonious, you must sacrifice it. And as you crush them out in this direction they will awaken to a consciousness in a spiritual direction superior to that which you before had.

Thus it is true in every sense of the word what the Nazarene said: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

In coming into that spiritual consciousness you will find that every sense which you suppress will immediately come into harmony with your ultimate work and become, as I see, a hundredfold greater and grander and more useful to your higher ideal.

Thus, by going to your inner consciousness, trying constantly to be

come acquainted with your real self, you will find that that real self is the true man, and that the natural man is held in abeyance, for death came by sin. Life comes by the spirit, and the evolutionary process. It is said by the students of occult science that there are men living in the world to-day who are several hundred years old. I have no reason to doubt it. I believe there are evidences beyond question that the power of immortality is in your own hands.

God is not an arbitrary monarch but God is the spirit which dwells in your own soul and is ever ready to serve your own will. There is no death, no sickness, no sorrow, no pain, nothing of the kind in the spirit.

When you have brought this body into perfect harmony with that one

eternal consciousness, then matter becomes as subservient to your will as it was in the beginning to your father and my father, to your God and my God. Then you will become the conscious Son of God. We are now the sons of God, but we have not awakened to a consciousness of what we are.

Now, then, the whole question depends upon yourself. The carnal sense leads to the involvement in matter and the decomposition of the same, and when the intelligence unites with the soul from within, constantly praying, "Oh! for divine wisdom, and comprehension of the mind of God!" then will you begin to realize your own inherent divinity, "A Son of God, and heir of all things."

GOD RULES.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

WE often say God rules. Probably each person that uses those words has behind them a different meaning. So diverse are the meanings and thoughts which give rise to this expression, that, could we have them all, it would take volumes to contain them. Yet one central thought is sufficient to give us the one truth in such an expression. Whilst truth is many-sided, yet truth is the same everywhere. The one truth has been held out to us since the history of the Christian religion, that God created the worlds by the word of his power; or that by the word of God worlds were made. The same truth was in existence long before our Christian Bible. Away back in the dim records of the past we find the same thought had been expressed; but with every

age and every person there is almost as great a diversity of thought as to God as there are persons.

When I say God rules, that encompasses my idea of God. For the benefit of strangers that have not heard my frequent expressions in that direction, it will be necessary to give a repetition of my thoughts. I am among those who believe that God is spirit,—the all-pervading and ever-present spirit of the universe, the life-giver of all things that have life, the animator of all things that are animated. And I believe that God is not a man in the ordinary sense,—that is, not limited to the confines of human form, but pervades all things. Every particle of space is filled with that Divine presence, yet that Divine presence has in it all that human in-

telligence can conceive of power, or thought, as to diversity of principle feeling, or emotion, and all these attributes of human existence; or, in other words, that human existence is only at the best, a faint glimmer of the Divine. Human life in its divinest ultimate can only be on earth like a dew-drop to the Sun. Like the little dew-drop that reflects the glistening light from that great luminous centre, we may also in future time so inspire a concentrated divinity within ourselves that we may likewise shine from that Divine light. We may also be reflectors of that Divine life, Divine power, and Divine wisdom, — of all the attributes of the Divine nature, that we have ever yet imagined, and many-fold more than the human brain has ever conceived.

That God created the worlds by the word of his power, comes to us from sages and seers of every class and every grade. It is a one universal truth that has illumined all minds that have received Spiritual inspiration. Then, let us consider for a moment; if God, the soul of the universe, created this little ball of ours by a word, then, all these natural laws, all these principles that produce plant life in all its diversity of forms, all the laws that unite in producing and making life in its diversified expression, yea, and the ultimate expression of human life, all these are emanations from the one mind, the one source, and the one great central, universal spirit. This being so, we find that that universal Spirit is creating intelligences that are to be Spirit-like itself, having power in themselves to think, to act and to do.

According to the Hebrew Bible God said, "Let us make man in our image, and like us, and let them have dominion over the fish of the sea and the fowl of the air, and over all the earth." To create man in the image, and like the author, creator, so that

they may have dominion, power, and control of all things created, involves a process in natural unfoldment so diversified, so multifarious in its cause and effect, in its operations throughout the entire realm of nature, that the human brain, in the ordinary sphere of life, is incapable of comprehending it. That human life has been evolved from a lower to a higher state of being is self-evident. In other words, there are now too many wise and powerful minds teaching the great truth of evolution from the lowest state of being up to the fulnesses of the present manhood for me this afternoon to touch that subject. It is becoming a recognized fact in the world and it is one of the stepping-stones to a more perfect comprehension of the workings of God in nature.

When we say God rules, we have diversified ideas concerning the methods by which this is done. We may, perchance, have some methods in our minds by which we purpose to accomplish a certain result and when we fail in the accomplishment of that result we are very apt, if we have been taught the spirit of devotion, to say: "Oh, well! God rules!" and pass it from our minds. That may be good, and it may be evil. If we recognize the fact that God rules in all the affairs of human existence, we must recognize that fact in its relation to the OBJECT in the mind of the Divine creator, as well as the method that he has at work to accomplish certain results.

Let us look for a moment into the world and see if we have reason to believe that God does rule all the affairs of life. Swedenborg well said that God could but create from himself all that there was; therefore, he must have created from himself, from the fountains of his own substance, all things, that are; so that everything that is, it but the substance of the Divinity in its varied forms and conditions. This, I know, is in opposition to what is claimed to be the Hermetic philosophy.

that there were two eternal principles, matter and mind, or spirit. But if God is spirit, and God created all things from himself, then there can be nothing but spirit. Even the solids that we tread upon, the marble, the iron, the steel, and everything we know in nature must be but a condition of spirit, a condensation of that Divine substance.

All things, then, are substance; but the relation of one substance to another may be so conditioned that two substances may be so positive and negative to each other that they may both occupy the same space at the same time without the displacement of each other. We may fill a goblet full of water; we may then fill it with a positive current of electricity; we may then fill it just as full with the negative portion of electricity, and all these will occupy the same space at the same time. Myriads of other elements, or conditions of elements, may occupy the same space at the same time by virtue of diverse conditions so that the universal soul may be manifest in all the varied forms of substance, and yet be the substance of spirit, and be to us the substance of matter. All things in earth are changing; nothing stands still. Even the rock is all the time changing; the substance is being changed from one state into another. It may move slowly but the processes of nature are certain.

We look into a world where a God-spirit began the work of creation, beginning with the formation of the globe of water through generating life in the water; water animals coming forth, solidifying, and becoming ashes until the earth was formed. The earth then began to unfold its material substances and vegetation; from these came animation, and so the work of creation goes on. The life forces that are descending from the sun's rays, from the atmosphere above, and from the higher and purer essences, are all the time distilling upon our earth.

All life is living from that great substance of being, and we are inspiring from that great substance and through the living organism we create material things. Thus, true it was when God said: "Let us make man," because God works through instrumentalities.

Worlds and systems existed long prior to our planet. In fact, it is believed, and we believe, that worlds and systems are as eternal as God, and that the creation of worlds and of systems is only the changing processes of the Divinity's mind, through which planets are evolved, born, grow, unfold, mature, until they are fully ripened and their state etherealized until finally in the time to come this world of ours may be so refined, and so spiritualized that a world in the same plane of existence with ours will no longer be able to take cognizance of its existence. We might safely say that our planet is being carried right through the very body of immense worlds which have no consciousness of its presence. Thus, all space is filled and re-filled by orderly systems and structures that are constantly emanating from the formative Spirit, and being involved in the confines of orderly structures, and subjected to the laws of that structure for service.

Now, all this teeming life on earth is God's life, and everything that is, has life in it. When the warm sun comes in the spring, life comes forth into activity, and wherever we look we see little insects, and plant-life working out their mission on the earth. Everything seems to be teeming with life and energy; everything moves on with vigor. Yes, all this life is a part of God, the soul of the universe. Now, if I may be able to take you into the work and methods of this creation for a few moments, and make it clear to your minds I shall be pleased; but in order to know the laws and methods of Divinity, we must seek them through the laws of our mind.

When we have given a comprehensive idea of the One Life, the One Mind, the Universal Soul that is working in and through all things, then we come to know ourselves in our own individual life, as but one form and method of the expression of the mind of Divinity in its objects and uses in the world whatever our course may have been. Whatever obstruction there may be in our pathway, we may safely say that God rules, and rules for right, by the law of His own nature. He so organizes each one of us that by virtue of our nature, and organic qualities, and peculiar construction, our mind is a photo of all we are, and when focalized, is the will. Our will, in other words, is a quintessence of all that we are. Now, let us look at that; the will is the quintessence of all that we are. We hear people say: "I can do, whatever I will to do." Yes, you can. There will be little difficulty in doing whatever the will decides you can do.

Another class has been saying for years, "God has predestined all things, and rules in all things, and therefore I can only do that which God wills me to do." That is the ultimate of the Calvinistic doctrine. These, both, are true. In this way you had no say as to what your organic qualities should be; you are what you are by virtue of universal law without any counsel of your own will. You came into the world; you find yourself here; you find yourself possessed of certain organic qualities and of a certain will that rules you. Who made it? It is the product and expression of the universal Mind. That Mind has formed you as a word in his great vocabulary. In the language of the universe, you are a word in the great expression of his mind; and because of that you must act out your nature. Then, some will say: "We are just what we are and we cannot help our-

selves. Let us see. There is something else. Why is it, if this be so, that you have sensations? that you are driven by circumstances to flee from one course of life to another lest you meet with accident, failure or suffering; hoping by that change you may avoid suffering? Again, you are led to conclude by the surroundings to resist and combat circumstances, and force yourself through certain lines where others are forced to give in. Perhaps you are successful, and, perhaps, you are unfortunate, and, they are successful.

We know that there is a use in educating our children. We know that there is a use in developing muscle. We know that the same mind that made you, instilled life into everything, and gave the little kitten, lamb and birds, the desire to play and sport. What is the play of these little things? It is nature's gymnastics by which they develop muscles and power. The strongest and most active creatures are the most playful when young. Why? In order to be strong, they must be active. The Divine father and mother have endowed them with a knowledge that is superior to that of many fathers and mothers. That child who is destined to be a very energetic man or woman is active in play. What is it active for? The divine mind rules it, and causes it to go to work and develop muscle, and provide the body with proper sinews for action. Here, again, is another of God's laws: By virtue of use there is growth. That is a wonderful law when we think of it. Creation goes on by virtue of use.

Go to the surgeon and ask him, "Did you ever meet a person, who, by accident, had some great artery in the system cut off, and you tied it up so that the patient would not bleed to death, or the blood longer circulate therein? If so, what does nature do?" He will tell you, "It goes right to work and builds another canal so,

that the blood goes right on." God is working not only in your body by virtue of need and use, but God is also creating mind, will, thought, intelligence, spiritual conception and spiritual unfoldment by virtue of the use of your own quality. Use is the law that determines all qualities.

Now, then, God rules in this work of the development of mind. He rules by virtue of the organic qualities that he has projected into being, that is, as our Bible has set it forth, "That we are all members of one body," and that each of us, as members of that body, are working under the one mind, the one will, subject to the one law and the one eternal spirit. That one eternal Spirit is the animating Spirit that is controlling all our lives.

We find as we look out into the world that need and use are counterparts, and wherever there has been a need in the world there has always been a supply. "But," says one, "we find widows and orphans suffering for hunger, dying and passing away." Has the misery and suffering in the world no effect upon your mind? Is it not an instrument to develop you in sympathy and philanthropy? Does it not lay hold upon the vitals of your being and call into activity your better nature? If not, you are losing a grand opportunity. It is all working together to bring humanity up to an understanding of God's law, that we are members of one body, that no one member can suffer without all members of the body suffering, and that no part can be cut off without producing pain and suffering to others. In order to rectify the evil we are learning this very lesson.

What is the use of experience if God rules all things? There is great use; for we read in the sayings of the prophet, "Now are we the sons of God, but it is not known what we shall be." He might as well have said, we are now only children, and it is not apparent

what we shall develop to be. We will in time be the expression of God incarnate. The work of a life-time is the work of creating knowledge, and Experience is the process that will teach us to inspire the mind potencies of the Universe; in other words, to call into existence the capacity to think about, watch for, and comprehend the works of that Infinite Soul in the world. Now, as we develop capacity, we are developing a conscious soul-life; we are individualizing our existence.

We are a part of God himself. But supposing, then, that God has all knowledge, all wisdom; we, as individual parts of the Infinite, must be individualized to an extent that we can know, and think, and be like that God; like the drop of water that glistens and reflects the sunlight. But if we do not improve these opportunities, we will be like the drop of water that goes back into the ocean, and is as if it had not been. The object of creation is to individualize you and me, so that we may stand out as the thoughts or mind-organs of the Infinite. You and I are mind-organs of the God of the universe, and the mind of the Infinite is creating organs through which He-She, the Father-Mother of all being, may express itself in the perfect harmonies of its own nature.

Now, as we look out into the world, we see two great bodies arrayed one against the other, — capital and labor. This struggle has always existed to a certain extent, and as man unfolds to a state of maturity, he is enabled to think more extensively and discriminatingly. This is beginning to take form in a fellow-feeling. It moves, and begins to unite those on the same plane of life which causes united action in both parties. The struggle is from desire, on the one part, to get the means to live, and an effort on the other side, to subjugate the interests of the masses, and make them serve the uses of the strong.

In other words, the great cause of the struggle is the primal law of nature, by which the strongest always subsist on the weaker, and the weaker are feeling the pressure. As the masses begin to see more comprehensively the oneness of the body, they begin to rebel against that law; and the time is coming when that law must cease to dominate intelligent men. The world, up to the present, has been actuated by this common law; but we are learning, from the multifarious experiences that we have had in the past, that one part of the body cannot suffer, without all the body suffering with it. This makes the mind more universal and sympathetic, and like qualities are attracted to like qualities. Thus we are brought face to face with antagonistic interests. Shall intelligence come to the front? Shall the spiritual nature be opened, and the blind eyes see, or must they go forward in their blindness to blood and crime, chaos and mutual destruction? It is neither desirable nor necessary that they should go to that point.

If we awaken to the fact that God is spirit, that we are all members of one body, and that each is a member in particular, and that one cannot suffer without all suffer; then we will begin to recognize that we are all interested in one common result. Then, instead of the stronger subsisting on the weaker, the strongest will begin to use their powers to lift up the weaker. The strongest men are the wealthiest men; for it is through strength they obtained the wealth; for business is a combat in which the strongest prevails. This law marks a fact in nature: that the working-man is the weakest in this business combat.

What is it that is of value that God is working through man to ultimate? What is most valuable in man? The mind that is strongest, the mind that is best adapted to that Divine expres-

sion. That is the man who is most fully unfolded, and is truly rich. The great wisdom of Divinity is manifested in such a variety of ways that we, when we once comprehend it, can reach that point of knowledge, that God rules, and we need be anxious for nothing.

By looking out into the world, and analyzing carefully the mental phenomena that governs the man, that accumulates wealth and keeps it, you will find that he invariably, in his private life and methods of reasoning, can be called a very superstitious man. That man is governed by his dreams, or by his peculiar feelings, or impulses, or by the first thought that comes to his mind, or by some law or sign that he has adopted, and he lets that be the law that governs him; and as that comes from the superior power, by virtue of its being accepted as his law, he is made a steward of the Divine mind to control the wealth of the world. The men that are ruling, and the holders of the wealth of the world, have a consciousness that they are but the stewards of the Almighty.

There are but few men on this planet to-day but what, if some demand should be made on them, that was in perfect accord with their law, for half they possess, would give it. Now we find that this law that rules the world is a just law; and that if every one of us can be satisfied to move forward, watching carefully all the indications from the soul,—for, mark you, I repeat that the men who make the money and keep it, are the men that are governed by the moving of the soul,—and are faithful to that law, we shall be made such stewards according to our desires.

You have a use in the world. What that use is you can never know by any other method than by first finding what the law of your being is. Your attention has been called to the fact that we must find out the domi-

nant principle of our nature. The dominant principle, or key-note, of our nature is what determines the law of right to us. The man that is most intuitive is the successful man. He has been made most conscious of that key-note, and has been faithful in following and obeying its laws.

There are two minds. One is the solar; the other, the astral. The animals are led by the solar mind; the instincts of the birds, beasts, and all things, are governed by that mind. As soon as they are born, they know what kind of food is their natural prey; each knows just where and how to protect itself. There is another mind referred to, which we call the astral, or spiritual mind,—the mind of the spiritual man; it is contrary to the mind of the animal man. In looking into the "solar man" of the zodiac, we find that our earth passes through the solar forces from head to foot. All the animals and men in pursuit of physical wealth are controlled by that mind, and are working together to carry forward the work of creation in the world; to carry on, make and keep conditions suitable to gratify that mind. The spirit of God in creation may descend into matter, and find expression in physical structure. That is the work of the planetary force of our system. The other is the work of evolution drawing the mind from the intellectual up to the spiritual, and through that to the consciousness of God.

The sun is but another world revolving round another sun, and the sun is revolving in the reverse direction to the planets of our system, from the feet towards the head. Thus, in the higher realm of life there is a direct antagonism between the two orders; also between the two processes of mind. The minds that follow the animal instincts, and have strong physical bodies, succeed through the strength of the body and mind. But the man who is more allied to the

spiritual and intellectual does not succeed in the business world, because his mind, sympathies, and powers are divided. He is trying to live in two worlds, but is not fully adapted to either. To be a successful man he must give all his powers to one or the other.

God rules and is the Supreme Good. He rules in creation, and in the world of matter, and the man that values the intuitions and the law that he has made is successful. This is the law of regeneration. The man who follows the spirit is the man that is apt to be left in want for a time. But when, through regeneration, he begins to be consciously one with the Father, then the universal will that rules his organism, and all the affairs of the earth is one; and he, by means of the same ruling *will* that was the dominater over these men, causes that which is now antagonistic, in this lower sphere, to work together not only for his good but for the good of all those who are coming up out of this animal into the spiritual condition.

The time has come, when, in my opinion, there must be a reconstruction in the governing power of men and women, that their spiritual consciousness becomes one with God's consciousness, who now looks down upon the workings of the world with charity and love. So will man and woman, when they have come to a spiritual consciousness, overlook everything in the world, and by that interior mind, the "still, small voice," they will rule the affairs of the earth. Then and not till then will this take place.

When there are a number of such human instruments that have ultimated these higher attainments so that God's mind can find perfect expression through their organism, then God's will, that rules all things, will also find perfect expression through them; and they, having come into order and harmony with the Divine law, God will, through them, bring order out of

disorder and harmony out of chaos. Let it be one, two, three, four, or a hundred and forty-four thousand—the number given to John at Patmos, that “would be the first ripe fruit of the earth.”—Ripe fruit implies growth, development, unfoldment and maturity.

God rules your mind according to the ultimates of your being. All these things are working together to make you the expresser of God's law which may be briefly stated thus: we are individual members of one grand

body and, as individuals, we must perfect our individuality. In doing this we come to a consciousness of our oneness with God as the animating Spirit of all, and we shall then see the necessity of the body being together as one body, and all separateness will cease. There will be one God, one soul, one body, one purpose, one power ruling and overruling all; then the “kingdoms of this world will become the kingdom of God and of his Christ,” *i. e.*, his anointed body. Peace be with you.

EXTRACTS FROM A BUDDHIST'S NOTE-BOOK.

To the Editor of the Esoteric:—

Our young Buddhist friend in Ceylon occasionally sends us an extract from his “occult note-book.” Here is one:—

“It is said the adept must GROW; he cannot be MANUFACTURED.

“The science of life does not consist in the learning of magical formulas, and in the observance of certain ceremonies.

“To become wise, it is not necessary to become a misanthrope, and retire into a jungle, to feed on the products of one's own morbid imagination. To renounce the world (or its vanities) does not mean to look with contempt upon the achievements of science, remain ignorant of mathematics and logic, and take no interest in human progress, avoid the duties of life, or neglect one's own family.

“Such a proceeding would accomplish the very reverse of what is intended; it would increase the love of self, which must be conquered; it would concentrate the energies of the neophyte on the material plane out of which he is expected to grow and expand.

“To renounce self, means to kill the love of self. The first angel of

evil is, according to Edwin Arnold:—

‘The Sin of Self, who in the universe
As in a mirror sees her fond face shown,
And crying “I,” would have the world
say “I,”
And all things perish, so if she endure.’

“The renunciation of selfishness is necessarily accompanied by spiritual growth. One of the FIRST DUTIES, therefore, which the student of occultism has to perform, is to divest his mind of the idea of *personality*. Try to attach less importance to personalities, personal things, and personal feelings.

“He must forget *himself*. He must not look upon his existence as being a permanent, unchanging, and unchangeable entity, standing isolated among other isolated entities, and being separated from them by an impenetrable shell; but he should consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits; into which body continually flow, and from which are incessantly radiating the rays of the infinite Sphere of *Light*, whose circumference is endless, and whose center is everywhere.”

He writes, in commenting on the above extract, as follows:—

“My dear friend, take up the hint thrown to the student, in the above extract. I would ask each student to divert his, or her mind, of the idea of personality. This should be the first step. Earnestness of purpose and

strength of will, are also necessary qualifications to begin with.”

This young man, is one of those who have been classed as heathen. Verily, *truth* is a mighty leveller.

W. A. ENGLISH, M. D.

VINELAND, N. J.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN DECEMBER 21
AND JANUARY 20.*

♄ (CAPRICORN).

THIS sign rules from December 21 to January 20. These persons are fitly symbolized by the goat, as they make their dependence on the head, and throw their whole powers into the execution of their mental plans.

Capricorn is the head of the trinity of service, or of the uses of the body and business world. Their main function, or action, is with the head; they are thinkers, reasoners, and philosophers in business schemes; they are the natural heads of corporations and large enterprises. It is well expressed by saying that they are natural heads of the general business of life. They usually feel as if they were, or should be, wealthy, and it is often unfortunate if they are born

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult “Solar Biology.” But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

“Solar Biology” is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

poor, as it is difficult for them to economize in small things. In their great aspirations they must be above the common level, and failing in opportunity, they sink low, not being inspired to effort by results that might seem adequate to others. They are proud, independent, high-minded, and indisposed to labor with their own hands, save in the furtherance of some plan which promises better things.

These persons are positive, executive, determined in their tendencies, and are very apt to want to be recognized as the head of whatever they are in, or else they soon lose interest in it. Frequently, after having met with misfortune, they positively refuse to live within their means until their resources are wholly exhausted, and being disposed to look down upon those in their own reduced sphere, they thus lose friends and sink into beggary because of such folly.

Persons of this sign live mainly in the externals of the world; yet being born at the time the sun enters what the mystics called “the house of the gods,” they have a deep, fine interior nature, an extremely high ideal of love, harmony, beauty, and social excellence. They have much of the prophetic in their nature, and a deep spiritual ideal that can only be fully

expressed by the godlike things of another world. While Capricorn, which is in the knees of the Grand Man, is, in the main, an external sign, yet extremes in the human body, as elsewhere, often meet, and in a significant sense, the knees are the feet of prayer, and thus these natures may become conjoined to lofty interior or spiritual forces, and have corresponding possibilities of life and usefulness. We, therefore, find them possessed of a sympathy, philanthropy, and love of doing good beyond what would be expected of this sign; and their determined nature tries to carry into externals, and force into existence, an ideal something surpassing even their own comprehension.

They are lovers of literature, art, and education, and are inclined to contribute freely to maintain educational and art interests, and especially all things of a utilitarian character. They frequently have a broad, elaborate brain, and in such cases make good public speakers. Their talk is practical, plain, being very pleasing to the public, and easily understood, also tinged with ideality. Being natural organizers, they adhere closely to the maintenance and support of the societarian conditions of life. As between the two principles of love and sex passion, the latter, as a rule, dominates in them. Women of this sign, owing to the extreme activity of their nature, are not

apt to make very domestic wives, and are not well adapted to the care of the house, unless they have thousands at their command; and even then, in many instances, they would find it inadequate, and soon be restless for more.

Parents should take great care in the education of children of this sign, especially in impressing them with the sacredness of the uses, and the horrors of the abuses, of the sex nature; and also guard them against excessive pride. They should be impressed with the oneness of humanity, and that the only true superiority is in superior ability to serve. Shoddy aristocracy is pretty sure to work the destruction of these children, if they are not sufficiently careful to impress them correctly regarding the facts and realities of life; therefore, however great the amount of money left them, millions of dollars would seem to them as so many cents do to others.

These children should have a good business education, and a practical experience in self-maintenance, which would be worth more to them than millions imperfectly appreciated, and which they would, therefore, venture perhaps all too rashly.

The parental conditions producing these children are expectations and plans looking to large speculations and elaborate business enterprises, which become the incarnate nature of the offspring.

THOUGHTS ARE THINGS.

Emerson said:—"There is no trade, prosperity, art, city, or great national wealth of any kind but, if you trace it home, you will find it rooted in a thought of some individual man." If this great philosopher has said a truth in the lines above quoted, "thoughts," as George Eliot says, always work out "into something more tangible," and are nothing

short of spiritual pictures in the astral light, it also follows that everything now seen by the sense-perceptions, once existed as a thought—unseen and spiritual.

If you send out malignant or envious thoughts, they go the round of the circle and come home to you.

Physiologists tell us that thought is molecular motion, and when it is

produced in the brain, its molecules are made to vibrate in manner and condition according to the thought produced. Science admits that there is an invisible, imponderable ether which pervades all substances; and as the motions in the brain are made into mental pictures of molecules in motion, they impart their vibrations to the surrounding ether; and the waves of motion go on and on, carrying the spiritual picture of Thought into eternity. If the above reasoning is sound, thought is scientifically a mode of motion, made up of small particles of matter sent off in invisible pictures of thought, like visible wads from a gun.

The greater the will, the more clearly can the thoughts be outlined,

and the more powerfully can they be sent out, and the more effective they become.

In studying mental processes we discover that it is the quiet, subdued thinking which makes the impression. Or, in other words, if thought is a mode of motion, it follows the law of motion. An engine that is jerky and uneven in stroke is quite worthless. It is the smooth, even, quiet stroke of the machine that does the work. How true is this of thought.

Govern yourself that you may be able to give out pure, quiet, unemotional thoughts, and you will see your surroundings drop into line with you, in a surprising manner.

G. W. HUNTER.

INDIANAPOLIS, IND.

SOCIAL DISCONTENT.

It is obvious that there is a great amount of social discontent abroad in the world,—an intuitive feeling that, somehow, the conditions and opportunities of the masses are not as good as they ought to be. And there is a steadily increasing determination and effort to improve them. The very rashness, we may say insanity of the methods of redress entertained by certain factions but tends to emphasize the protest against existing conditions and institutions. Even admitting that Church and State are as bad as often represented, are not some of the remedies proposed even worse and more confusing in their probable consequences?

It is asserted by many that universal suffrage, for which the masses have so long striven, is a failure. If so, then what shall we substitute in its place? We have, it seems to us, but two alternatives:—the divine right of kings, or the divine right of the people. If we cannot trust the people, then we must return to the Old World forms. Now, the factions

that propose short cuts profess to be inveterate haters of all systems of despotism of whatever name or nature. How, then, can they justify secret, arbitrary and threatening measures? Have not the majority the right to decide how and by whom they shall be governed? Is not any other course pure despotism? Clearly, all needed reforms can and should, — in America, at least,—be effected through constitutional methods, for the opportunity and provision exists.

As the recent efforts to revolutionize our institutions have been almost entirely of German origin, would it not be well for these disaffected parties to heed the advice of the great leaders of the socialistic movement in Germany, such as Ferdinand Lassalle and Karl Marx, who maintained that the right of all men to the franchise was the only offensive weapon they required, and that they were willing to rest their cause on their ultimate ability to secure the needed majority? Has truth, then, ceased to be a power, that other methods should be

sought? Would it not be well for them to heed the words of Becker to his associate, Wietling, when the latter advocated forcible measures, "That children should not play with sharp tools, for those who draw the sword are likely to perish by the sword."

The parallel of the anti-slavery movement, so much employed of late, does not hold good in that the slaves

did not have any constitutional means of ameliorating their condition. Let all who are dissatisfied seek deliverance through righteous means, through the power of Truth; for Truth is still "mighty," and will prevail. We need have no fear to trust Her. The Arm of flesh alone, is impotent, and cannot deliver us; but the Arm and Might of Spirit *can and will*.

ESOTERIC GLEANINGS.

MAN is the first dialogue that Nature held with God. — *Goethe*.

IN the little bud, I see the epitome of law which constitutes the universe. — *Pythagoras*.

MAN is the true ark of Noah in which all the lower natures are housed. — *E. M. W.*

EVERYTHING would bow down and tremble before us, if we left free access in our being to the Divine Substance. — *Claude de Saint Martin*.

YOU are fit to apprehend that you are not distinct from me. That which I am thou art. Men contemplate distinctions because they are stupefied by ignorance. — *Krishna*.

CREATION expresses the same thought from the earliest ages, onward, to the coming of man; whose advent is already foretold in the first appearance of the earliest fishes. — *Agassiz*.

THE man who does me wrong, I will give him the protection of my ungrudging love. The more evil goes from him, the more good shall go from me. — *Buddha*.

THE principle which makes God and man to be one power is faith. When man has faith in God, his nature so opens itself to be filled with God, that God and he make a new unity, and by that new unit, the new being, the evil is conquered. Man, with his life thus opened by faith, and filled with God, is able to say, *I and my Father are one*. Faith

has power to *command* the thing it needs. — *Phillips Brooks*.

UNDER the theory of advanced science, it is no longer spirit which seems vague, illusive, unreal, but matter slipping away into modes of motion, dissolving into mere activity, and so shading off toward some great reality, full of life and energy, — not matter, and therefore spirit. Science has led up to the point where matter, and not God, becomes the unknowable. A little further struggle through this tangle of matter, and we may stand on a "peak of Darien," in wild surmise before the "ocean of spirit." — *Rev. T. T. Munger*.

THE Divine forces were forming man in the gaseous chaos of the beginning, ere matter had rounded itself into light-giving orbs, or whirled off its rotating and balanced suns. Each particle of oxygen, each atom of lime waited for him, ready to obey his thought. The earth, the water, and the air worked for him. The frost and the glacier were his plows. The gases massed themselves into huge mountain chains to serve his turn, and when, in the great day of creation, the hour of humanity struck at last upon this crust of soil which the ages, and seasons, and forces had refined, Man, the Microcosm, is placed to govern matter as the vehicle of power higher than its own, and as the organ of the Reason that made the world. — *Emerson*.

PRACTICAL INSTRUCTIONS FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

No. 5.

ON account of lack of space our last article terminated somewhat abruptly leaving the sequel of the experiences of the young man cited to be given in this month's *ESOTERIC*. We accordingly pick up the thread where it was then cut off.

From that time he began to take hold of business, in earnest. He made inventions, and soon bought the property in which his store was located and he was wont to say, "I foresee the result of everything that I do and, of course, every move I make is a success." His health was perfect, (he could not, consistent with his feelings, eat meat); his cheeks were tinged with red, his face clear and bright, and though his eyes were full of fire; yet, he was tender, kind and considerate.

Many similar cases have come under my observation, and I have a list of the names of the personified philosophers that came to a gentleman who pursued the same course and who thought he was a spiritualist.

My attention was called a few days since, to the case of a boy, who after coming to puberty, began to have a consciousness of peculiar powers, such as, seeing the conditions of the life forces of the diseased; knowing whether the medicine given was going to kill or cure, and seeing the conditions of sick people as soon as he heard of their being ill. He also possessed great power to heal, and was conscious of a high and holy spirit presence with him, guiding and illuminating his mind.

As he advanced in years he grew in power and wisdom until in time he married. Then the consciousness of one after another of these wise and good ones left him and he was let down to the ordinary plane of life. He looks back to what he was, and to

what he feels he might have been with regrets as for something lost, but he does not know what, for he was an untutored country boy and knew nothing about any of the Divine laws or even about Spiritualism.

THE SEQUEL.

Now, the sequel of this is difficult to make plain to any but those who have had considerable experience and thought of this character. But those who are familiar with my published works will understand my meaning; at least those who are familiar with the nine lectures entitled "The Seven Creative Principles."

The Heavens are divided into twelve distinct parts—see diagram in the November number of the *ESOTERIC*—; the twelve parts may properly be called mental oceans where all thought-elements in man originate and whither they return when man dies. In the language of the Hermetic Philosophy it is "banked in the spiritual heavens," a man lives, thinks, creates thought-forms and they are all in the Solar Sphere to meet him when he leaves this earthly body. He then becomes identified with all the thoughts and deeds of this life; they become his heaven or hell.

Now, we take a man born in the sign under consideration in our last. We will say he is a just or praying man, an independent thinker and student. All his thoughts will be drawn from and characterized by the sign in which he was born and all the forgotten thoughts, as well as the ultimate of all that he is, would return to that ocean or twelfth part of the zodiac. Such would be the result of all persons' experiences during this age, and this would be called by Swedenborg, "the Heavens to which they belonged." The results of a life aggregates in the

soul of the thinker and in the soul or Solar fluid of the heavens, in the form and character of the person through whom it was outwrought.

Now, inspiration is the natural result of growth. The plant inspires its qualities by virtue of its need, from earth, air, and sunlight, and grows by virtue of the elements thus drawn in. So does man according to the quality of his life and its needs to serve his uses in the world, so will be his desires and consequent inspirations. Now, as one goes on perfecting the quantity of his life by the above law of regeneration and the quality by thinking high and ennobling thoughts, he will increase the *vividness of all his senses and mental perceptions* and the needed higher element of life and thought will be inspired. From the fact that all knowledge is the result of the experience of some personality who has passed through and personified those experiences with his own life, therefore all knowledge is personified in the Solar circle and most highly ultimated in the more perfect ones who have lived on this or other planets. The principal of order, being the one most highly developed in the human organism and in the imagining power of the brain, is the phenomenon of that principle or law. Therefore, as soon as one begins thus to unfold into higher consciousness, he begins to take cognizance of the form of the one who produced the thought. This is found in psychometry; by taking an article from another person and concentrating the mind on it, the image of the person will present itself to the mind and, if persisted in, there will be a consciousness of the personal presence, and communication can thus be established between the persons though thousands of miles apart. Thus persons may and do, through the process of clearing and strengthening the higher senses and consciousness, come into direct communion with the

most mature souls of past ages, and the peculiarities of the person's nature and sympathies will cause him to select varied personalities. For illustration, if the person were interested through reading Plato's works, Plato would be among the personalities that would begin to manifest, or, if the person were ignorant of all the ancients, the natural tendencies of his life and sympathies would attract his kind and quality on a higher plane, that is, if his aspirations are strong. So among mediums the plane of their sympathies and desires determines the character of the intelligences that communicate through them. Therefore it is obviously very important that the aspirations should be kept on the highest ideal. By so doing you will come into conscious relation with the angels of the Solar circle. The Apostle John, in his visions given in the New Testament, (book of Revelation,) saw the twelve angels which are the twelve heads of the Solar circle, and there is nothing but our own conditions to hinder us from coming into the same consciousness.

All these things will seem vague imaginings to those who have no spiritual intuitions and will be thrown aside as the work of an unhealthy brain bordering on insanity.

Thus, the truth of the Prophecy of Isaiah is made manifest, viz.: "He that departeth from iniquity is accounted mad." For it certainly does take the appearance of insanity for a person to develop into a consciousness of realities that are all unknown to others. It is well to note the mental workings of the successful business mind, and see to what extent they are led from the standpoint of the fine senses by an interior and intangible mental process. Many are guided almost entirely in all important business schemes by dreams; others by mental perceptions which they can give no reason for. The

most of them keep it to themselves and, if asked about it, will emphatically declare they are governed by their own reason; not that they are dishonest in the matter but that they have never defined in their own minds the difference between reason and intuition. If they are guided by dreams they do not want to be called weak and they think over their dreams and their reason guides them in the methods of carrying them out. So they will say the reason governs, and so it does, but they reason, not from what they know, but from what they received through their dream or intuition as to what the ultimate will be. Now this course of chastity or regeneration will perfect all these interior powers of perceiving ultimates, for the spirit rules the world, guides capitalists, decides destinies, according to the faithfulness of every person to the spirit's guidance in his sphere of *use* in the world. Therefore, we repeat here what we stated in the previous articles, viz: no matter what the aspirations are, the way to reach high results is first to control the generative forces and regenerate self; thus we can create additional power in every department of our nature.

Look at a father and mother; beside them stands their son, a man superior in body and mind to either of them. Where did that manly development come from? From the reproductive power of those parents. Had that germ been retained in those parents the youthful vigor and power would have been retained in their bodies. The food supplies the material that is transmuted by the fire of sex; if retained in the body, it is carried up into all the functions of the body and mind, and from thence into spirit.

We referred to the regenerative power of the Moon's and Earth's zodiac in our last, showing that its regenerative processes run from head

to feet; but if any one wishes high spiritual unfoldment and centralizes his mind on the name of God, viz.: "Yahveh," which is translated in our Bible only three times *Jehovah* and over *six thousand four hundred times* LORD and GOD which was the mystic name in the Caballa and was called too sacred for man to utter. Thereby its true pronunciation and meaning was nearly lost, because the taking of that name by man at once meant the overcoming of the creative power of the earth and moon in the work generation.

The meaning of this Almighty name, Yahveh, is, "I will be what I will to be." Thus you see it expresses rebellion against the order of earthly habits, viz.: "Labor in sorrow and death" through wasting the generative elements. The leading thought in this name is the WILL power; not the will of energy that moves the muscles of the animal body but the will of stillness that controls the animal body to *be still*, to stop doing, to refuse to be carried down by generation and be again involved in matter. The Ten Commandments given to Moses on Mount Sinai, to whom, also, was revealed this great name, were negative. "Thou shalt not;" not one of them was to do but all were thou shalt not do.

The power of man to be what he wills to be lies in his ability to control the senses, appetites and passions and not to be controlled by them; to stop the work of creation which is physical generation or the currents of descending involution, before referred to. Thus man enters God's Sabbath and rests from the work of creation according to the commandment. For the Sabbath day is not one out of seven revolutions of the earth on its axis, but the day (time of light) when man will be developed up high enough to be able to control the passions of his own physical nature. Jesus intimated this very strongly where he

said — when reproved by the seventh-day-keeping Jews, — “My father, — God — worketh hitherto (*i. e.*, up to now), and I work.” The sequel of these words must be that my father has been working up to the present and if the Sabbath had not been up to that time we have no reason to suppose it has yet, but there is every evidence that creation is still going on and will while the waves of the sea roll, for that is a part of the creative work.

Now, all this work is under the control of the solar and lunar influences, but that divine name means rebellion against their dominion over us. The will of energy, the will to do, is creative and belongs to the solar and lunar influences but that will of “not to do” holding still, belongs to the sun’s zodiac that moves from the feet up towards the head — see diagram in November number of the ESOTERIC of the sun’s sun or centre — which is really the source of the “astral fluid.” Now among the hidden mysteries of the Theosophist and other Occultists is the saying, “Man must begin to develop from feet to head.” It is from that course of development through the influence of the astral zodiac that we create the astral body referred to in their cult.

Now, as I said before, if any one wishes to make high spiritual attainments let him centralize his mind on

the name “Yahveh” keeping clearly defined in his mind its meaning, and ever praying to be entirely under its control; desiring to be “Psychologized” by it so that your will, and all your thought and action, will be entirely controlled by the infinite mind.

Then, the regenerative process will be changed; the moonly changes will begin to go the reverse way around the zodiac. Ladies will observe that the time of their moonly weakness will come one sign earlier or about two and a half days earlier each time, thus travelling from feet toward the head of the Solar and of the Grand Astral Man. The same is true of man, but it is not as demonstrable to the physical senses. This course will bring any one in time into conscious conjunction with the “Solar” masters referred to in my lecture in the July number of the ESOTERIC, and when one has come into conscious rapport with them they will have entered the Temple of Light where all knowledge and wisdom abounds, and “there is no darkness at all.”

No man can teach such an one; then will be fully justified the words of the Prophet and Master, Isaiah: “They shall no longer teach every man, his neighbor, saying, ‘know ye the Lord for all’; these shall know him, from the least to the greatest of them.”

HIRAM E. BUTLER.

TWELVE ANGELS.

To recreate mankind, to re-unite
 Man with his fellow and all men to God,
 To kindle up the dark material clod
 Of man’s external, to remove dull night,
 Is thine, O Immortality! Thy reign
 Is not alone in that supernal Fane,
 The Temple of the Skies. To earth below
 Thou comest. Wheresoe’er thy angels go
 Man’s body is renewed. To harmonize

Man’s form material, with swift ministries
 Of Love and Wisdom, thy perpetual toil;
 Man from his grief and bondage to as-soil
 They labor. It is theirs to purify
 Man’s inward shrine, to clear the mind’s blue sky
 From earth-born shadows, to remove the veil

That hides the Spirit-world. Where
they prevail
Body and mind alike are born anew,
As flowers that drink new life from
morning dew.

"It moves, it moves!" The sun rolls on
in Heaven,
The stars move on, and ye, too, move, ye
spheres!
Earth rises, Death departs, and unfor-
given,
Dread wrong, plunged down, forever
disappears.
As a red bombshell bursts, and then ex-
pires,
So wrong in her third age, convulsively
Shakes Earth and vanishes. Thy light
inspires
All nations now, O Immortality.

Twelve Angels rule the planetary scheme;
Each hath an orb; one Deity supreme

Is their indwelling life; they bow the
knee
To one God-man who rules immensity.
Twelve Angel nymphs in air, earth, sea
and fire
Dwell with a viewless and unnumbered
choir,
Ruling the elements; twelve oceans roll
Their light waves from the one Creative
Soul;
Twelve archetypal spheres rule time and
space;
Twelve primal splendors shine from God's
own face;
Twelve empires on the Earth are yet to
be—
America, the first is given to thee.
Twelve ages wait mankind to glorify;
Earth, at their end, shall change but
never die.
A spiritual star, O Earth, thou'lt rise
And bear the name of Christ through
all eternities.

—*Lyric of the Golden Age.*

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN NOVEMBER 22
AND DECEMBER 21.*

‡ (SAGITTARIUS.)

THIS sign rules from November 22
to December 21. These persons be-

* It must not be supposed that all persons born
in a given sign or period of the year will be alike
in all respects. They will be characterized by
the general nature of their sign, but may dif-
fer widely in polarity (as derived from the posi-
tion of the moon), and also in mental character-
istics, due to different planetary positions. But,
while they will appear and act different, it will,
nevertheless, be found that there is an underlying
kindred nature, determined by the sign in which
they were born.

For fuller details and modifying causes of char-
acter it will be necessary to consult "Solar Bi-
ology." But it will be found both interesting and
instructive to follow this series of twelve manner
of people, as it will give a large measure of in-
sight regarding the nature of the persons with
whom you are brought in contact.

"Solar Biology" is based upon astronomical
and natural laws, and has nothing whatever to do
with astrology.

long to that part of the body represen-
ted by the thighs, which relates to the
muscular and motor nerve-systems.
Their leading characteristic is the ex-
ecutive. Those belonging to Sagitta-
rius are bold, determined, fearless, and
combative. In every thing that they
do and say they are very decisive, and
are apt to be too quick to decide, speak
and act. They are persons of one
thought and one idea at a time; and,
in order to execute that thought, they
throw into it their entire energy, with-
out properly weighing and balancing
the consequence and difficulties in the
line of their action. Their mind is
constantly running ahead, going be-
yond the present; they have a constant

tendency to peer into the future and foresee events: this extends even to small things, as announcing who is coming, when the door-bell rings, or footsteps are heard, etc. They are not, however, always correct in their prophecies yet they do not often like to give in when they are wrong. In conversation they are apt to answer before the proposition is fully stated, or the thought expressed, even while the person is yet speaking. They are consequently liable to be mistaken through the over-activity of their mind; for instance, in the case of hearing a story told, their thought runs ahead, and forms a conclusion before the end is reached; and when they come to repeat the story to another, they are almost certain to tell it from their own conclusions, whether right or wrong, and to feel very sure that they are right. Herein children, and even grown persons, born in this sign, are apt to get the name of fabricating, when such is not the intention. They are pretty apt to express the first thing that comes into their minds, and just as it strikes them, no matter what the consequences are; from this cause they are often led into combat, and make enemies, and speak harshly to friends. They hate anything hidden or secret,—even secret organizations.

No sign is intentionally more honest than this one, and none so liable to get the name of being dishonest from those who do not understand them. They are apt to go to extremes in whatever they undertake.

Being over-zealous and sanguine, as friends, they are such with all their being, and as enemies they also go to extremes; their kind heart and loving, sympathetic nature restrains them, however, from acts of violence and evil deeds. They are very quick and consequently high tempered, and from sudden impulse often do that which they are sorry for.

They have great control over their sex nature, and have a natural incli-

nation to chastity, and from this, as a prime cause, they have much physical power. It is frequently the case that men of this sign have more nervous energy, when they act under excitement than the sinews of the body are capable of sustaining. These are physically the strongest persons of the whole twelve signs. They are lovers of science, hygiene, and self-culture, but are not apt to give marked attention to such subjects unless they follow scientific pursuits as a profession. They do not incline to licentiousness or extreme indulgence. They are faithful and devoted to whatever cause they espouse, but require to be kept active, or they lose their interest, and turn to something else, where they can find active and useful employment.

The diseases to which they are most liable are sciatica, rheumatic pains, and weakness of the chest and lungs, with a tendency to consumption; to prevent which, they should avoid damp localities as much as possible. Their business, as a rule, is that of executors, where their physical energies come into play. They are frequently very finely organized and intuitive, having a great deal of the true prophetic nature, foreseeing social and national catastrophies that are pending; also, frequently, in the early morning, having visions of things that are going to occur to themselves and family, but their foresight pertains mostly to events of a national and general character. They are not what would be regarded as superstitious in their religious nature, but are largely inclined to its practical observance.

Some of the finest musicians come from this sign, as their active, energetic nature renders their music brilliant and acceptable. They are characterized by great fidelity in their love relations, and if they fail to secure the object of their choice, their entire future in life is usually embittered. They are very domestic

in their tendencies, kind, sympathetic, devoted, and loving; and desire similar expression from their companion; and failing to find this, their own demonstrative nature leads them to say harsh things to those they love. They do not take opposition kindly; but if a good reason can be given, they are easily convinced and reconciled, and banish all hard feel-

ings. This nature comes from extremely active bodily habits, with a great deal of devotion on the part of the parents to home, family, and religious interests.

If those born in this sign retire from business and cease their efforts, they become morbid, exacting, unsocial, discontented, and disposed to find fault without good cause.

ANIMA DIVINA.

BY C. H. JACKSON.

"Or the constituent elements of the body, the medical profession says that there are many, and names them. But we may question their conclusions. Why? Because they may analyze a dead man, but not a live one. The moment a man dies he is in another condition. The elements change and continue to change till there is nothing left of them: and this analysis amounts to nothing." —
Rosy Cross.

We may say, however, without fear of contradiction, that the human body is an instrument for the manifestation of life, and if the spirit leaves the body, the latter begins to disintegrate, and a person in whom the spiritual principle has become entirely inactive is morally dead. To preserve the Spirit, you must become an aspirant to spiritual power; you must prepare the body, the blood must be filtered, but drugs will not do this. The body must be reached through the mind. The essentially vital organs are the heart and the lungs, and these have an immediate correspondence with the mind: the heart to the love and emotional nature, and the lungs to the intellect. Thought and feeling make the mind; or, the man.

Subjugation of all feeling, and the purification of the mind of all worldly anxieties, with bodily abstinence, will not only free you from all kinds of vice, but your body will conform to the development of Spiritual powers and faculties, — which will lead to that fulness of being, a state in which the Divine and Celestial in man comes to dominion and rule.

Thus the Augean stables of the body must be cleansed for the preservation of the Divine Spirit, and each one who undertakes the labor will find it an Herculean task indeed. Remember that for success the thoughts must be of a different character, and you must free yourself from the control of the passions, habits, and desires of the body, the subdual of which will render unto you the "Second birth."

Do you desire the "Second birth?" If so, cherish it! It is what Jesus of Nazareth told Nicodemus must take place before he could see the Kingdom of God. This is the New birth. The birth of the Spirit. The part of you which will live forever. Cherish it; for upon its justification depends your future existence. All men are born once unto the physical. *Not all are born again into the Spiritual.* Many buds and blossoms are born upon the tree. Not all are fertilized and become fruit. Strive, then, for such a grand and glorious object; be "pure and good;" do good to all creatures on the earth with whom you come in contact.

Be not discouraged in the attempt; many with great anxiety pursue "the inevitable" and are afraid lest the inevitable will not come to pass. Be not *anxious* as to the *future*, no matter however black it looks, but *take hold of the present* with a willing hand, — trusting the future to the Father, in whose eyes the sparrows

cannot fall to the ground without his notice.

If unwelcome thoughts obtrude themselves into your mind, it is perfectly in line with the theory of sowing and reaping. A field, wherein a crop of weeds has gone to seed, must require much more to keep clean than a field wherein no such weeds have been allowed to develop. When God, by the hand of Moses, led the Israelites up out of Egypt, He found that the *old* people who had *grown up* to the ways of Egypt did not take very readily to the new order of things, in fact, he found that all the people who had grown up in Egypt, until they were over twenty years old, were unfit to enter the promised land. The whole nation, as a result, had to wander in the wilderness until those over twenty had died, and *new* ones had taken their place. Thus you perceive that the ideas and thoughts born of the past will live their allotted time, and cause much care in grubbing, and cutting them

back. But patience, for they will soon die; but you must be careful to put better thoughts in the place of the dying ones.

But what is obtained by this abjuration of all the pleasures of life, this surrender of all self interest, and reaching out to that which seems unattainable? for there is no promise of a future heavenly home of natural pleasure or the acquirement of any unusual powers, all at once. But as you progress in spirituality, then does the promise of increased pleasure entail its opposite, the increased sensibility to pain. There is no halt in the march of progression,—onward always onward, until, having acquired the knowledge of the "Two Truths," solving the secret of Life and Death, man becomes the highest,—a Perfected Soul. Then let not your life be like a house "built upon the sands," a nature formed only of evil and weakness, having no more connection with the future than logic with the frivolous side of life.

THE SOUL'S RE-BIRTH.

BY JOHN LATHAM.

THE soul, how like a germ deep buried in earth mould,
'Neath frost-chilled moss, and loom all heavy wet and cold!

But yet with deathless yearning doth the soul aspire,
And reach to find the sunbeam, feel its quick'ning fire;

To know and breathe again that life of upper air—
Wherein the soul germ ripened under sunny care.

Yet, it was then but as a seed upon life's tree—
That needed earth-unfolding, ere its fullness be.

Oh, wondrous force! that bears us on and lifts us up,
Until one's very self becomes a living cup;

And turns its empty chalice to the central sun,
E'en till it sees and finds therein the Living One.

In silent, watchful calmness, let us live and wait—
To enter when the Shining One shall ope the gate.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER ONE.

IN our last we led up to where attainments were made so that man's instructions were of no further value to the student, he having fully reached the higher light. But, in order to prevent confusion, I have taken up only one line; though there are many branches to this line, yet the one central thought must never be lost sight of, for there are many dangers in the road of those who seek to reach so high a goal, and many labors and trials to be met in the path. In all the Occult literature, much is said about the dangers that those who have reached some of the heights have already met, and which they have called the "Elementaries," and described as of monstrous proportions as to size, strength, and subtle power. We hear of the "Monster of the Threshold," who guards the entrance to these sublime heights of attainment, and are told that none can pass until they are well equipped for the struggle that must inevitably take place before any can enter, etc., etc. The same idea runs all through the Christian Bible; a tempting devil to be met and overcome; also a flaming sword that guards the way of the tree of LIFE—the entrance to Eden.

While there are mystic meanings to the above, yet there are real and very

important ones which no one can, if they would, make fully known. We can only give direction in the true path, and sound the warning that there are adversaries to meet, and each will meet them in his own way, and that will be the way most trying to him, instead of the one most easy. The words attributed to Job where he said, "The things I feared have come upon me" is only the expression of all who undertake to fully conquer this age and order of life, and enter the spiritual Eden of rest.

"Fear," said the apostle Paul, "hath torment." That is true. Again, in Paul's letter to the Hebrews, ii, 15, he said: "Who through fear of death were all their life-time subject to bondage." Truly none can have a consciousness of freedom until fear is conquered. Fear is also a consciousness of weakness; it subjects us to thousands of trivial things which cause great suffering. Another reason for the above remarks is that whatever any one fears they think about, and the thought brings around them the conditions to produce the things that are feared. Fear also magnifies everything; it will magnify the weight of a fly to that of a crushing, unbearable load.

No spirit or mortal can have any

power over us through any other method; the fearless one is always safe in whatever pursuit he may follow. But no one can be entirely without fear unless he be in pursuit of right, having first crushed out all intuitive impulse; for that impulse is wise, and in its efforts to protect and care for the person, fear arises from it in every wrong pursuit.

To conquer fear absolutely necessitates one to conquer all love of the physical life. This can only be done by dwelling on the thought, "I am Spirit," constantly trying to realize it; also by meditating on the superiority of a spirit-life over this physical condition; then coming into a conscious relation with the masters of the Solar Circle. Their power and wisdom will enable us to enter into covenant relations with them, to be an instrument to co-work with them for the uses of humanity, which, when done from the soul, will give us complete confidence that the knowledge, wisdom and power of God is all sufficient to guide and protect from all danger and harm; also a consciousness that if it were the will that we go out of the body it would be better, as Paul said: "For me to live is Christ, but to die is gain," then resist fear in every way by going contrary to its impulses in everything, *i. e.*, if there is anything you fear that is the thing to do; for illustration:—

If, when in a dark room or cellar, you feel like hastening out, stop, stand still, and think of your divine relatedness and of the ridiculousness of your fears. By a determined persistence in that direction you will be surprised how soon fear is conquered; but it must be carried further than the ordinary timidity so common to ladies and persons born between January 21 and February 19; it must be carried into the idea of everything, even the result of every act of your life. Be careful to act under the guidance of the inner monitor, always

keeping active the desire to know the will of the Master. Always stop and passively wait a moment, to see whether you get word from within or not; and after you have matured your course of action in anything, after you have used your own reason and concluded on the wisest course, then submit it to the Master, who always answers through your own interior; then, if you get the word or even an impulse not to do, stop at once; and if some other method comes to your mind, go at once and sit down alone, and ask wisdom to guide you. But if you get no word, then watch the interior feelings, and see if the heart is free to act; and if so, then you have done the best you know how, and if you go wrong it is not your fault. If it proves altogether disastrous, then you should with boldness look to the Master in childlike simplicity, and ask where was the wrong, saying, "I did the best I knew how, why is this?" and you will be shown the cause. This has been known as a law of heaven from remote time. Isaiah, ch. xxx., 21st verse, said: "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." These spiritual directions come to different persons in different ways.

But any person can soon determine in what manner their guidance will come to them, by carefully observing their intuition, in all matters of uncertainty. But we must bear in mind that "The Spirit of God," or those Great and Grand masters of the Solar Circle who rule all the affairs of earth directly or indirectly will not take us in charge, and watch over and guide all our affairs, unless we first enter into the following covenant, not only in word, but in all the feelings of the soul life.

First, find a quiet place where you can concentrate your mind in loving devotion on your OWN highest ideal

of God; then from the interior feelings and emotions say: "I want to be an instrument in Thy hands to do Thy will in everything; I want to do Thy will upon earth, as perfect as it is done by the holy ones in the heavens. Wilt Thou take control of my life, and use me in whatever way I can be most useful in the world, for I know not the way, earth is dark; I am blind to these great uses for which we are here. Now, dear Father! if you will guide me in every act of my life, I **WILL BE OBEDIENT** in everything, **NO MATTER** where it leads me, nor what it takes from me. I only ask to know Thy will in all things concerning me, and I **WILL DO IT.**" Then throw off all anxiety about everything; only to be very carefully obedient, and to keep the body pure and clean, a fit temple for the high, and pure spirit of the All-Wise and all Good to dwell in.

When this is done, then ever watch for the "Still small voice" of the Spirit, that speaks to your spirit, and comes to your consciousness through the soul, *i.e.*, the thoughts that spring up within you, as if they were your own. Especially true, will this be to persons born between June 21, and September 23, of any year. But though this guidance may seem vague and uncertain, yet follow carefully, and do the **BEST** you can, and if you err it is not your fault, but you will not; for guidances will grow more and more certain according to your faithfulness, until all doubt will cease.

There will be observed by most persons that when they make this covenant, and try to feel, and realize it, that there will arise in themselves doubts and fears as to where it might lead, and what it might require of them. So much so is this the case that sometimes when you say, I will obey the thought, and feeling within, yourself will say, "No, I wont." In

such cases it is necessary to meditate constantly on the wisdom and goodness of God, spend much time in soul consecration to God, and constant resistance of that adversary within, ever trying to bring your soul into that covenant; persist and you will ultimately accomplish it, — and enter into rest. If you have taken control of the sex-nature and are trying to live the life of regeneration, and are in covenant relation with heaven itself, then you are in heaven. But many will experience great difficulty in getting that control of sex that will enable them to stop all the waste in that direction; but though you fail a thousand times still keep trying; sooner or later the victory will come. This covenant relation will help you; yet you must do the work yourself. Many times it is only accomplished by a constant watchfulness, day and night, for years, until the dreaming consciousness carries on the watchfulness while you sleep, which will come, if an unwavering mind is persisted in.

When a person reaches this point in the conquest, — when they can begin to realize the words "I am spirit," then **LET YOUR WORDS BE FEW AND WELL CHOSEN.** "Silence is power;" in silence you become conscious of the power you are by the above methods storing up within your own body.

Again, words are composed of the subtle elements of the stored energy, and if you form it into words and send it out, you are deprived of it. Undue openness of the mouth is a leak in the soul!!! We want to close all the avenues of *waste* for the life essences, the old maxim "All life is precious" is true, and I may add, there is nothing so precious as life, — life united to the active *will* gives form by the "Conceptive intellect" — which is brought about by the marriage of Love and Wisdom, which always takes place in persons who

live this life — Thoughts become our children, but if we conceive children by Folly we commit adultery. This is the harlotry so constantly referred to in the Bible. "God is love," Love is Life, and life is God; and so if you give your life to foolish talk and idle words you conceive thought forms from the evil paramour, Folly, and not from God, who said by the prophet Isaiah LIV, 5: "Thy maker is thy husband. Lord of hosts is his name; and thy redeemer is the Holy One of Israel; the God of the whole earth shall he be called." (Read the whole chapter.)

We all, or nearly all, unite in saying that all children conceived and born into flesh are immortal; that they partake of the trinity of the parental nature, viz: Body, Soul and Spirit. This method of self control is changing the course of "The River Euphrates," i. e., water of fruitfulness, — the generic life, from the conception of flesh children, to the brain, where spirit children are conceived and born, therefore it is true what Isaiah said in the chapter above quoted: "More are the children of the desolate than of the married wife." Such a course enables one to create thought-forms of purity, goodness and loving pity for the needy, and send them to be angels of mercy, possessed with God-wisdom to lead them into paths of wisdom, health and happiness.

Every thought of such an one is an image of power greater or less, according to the intensity given it at the time it was uttered. Evil and malignant thoughts are conceived and born by the same process. This has always been the centre of power, and in it are all the secrets of Ancient and Oriental Magic. We are forced to continue to present this thought in multifarious ways, because it is the central figure around which every thought concerning the origin of worlds or animal life revolves. This

thought is further illustrated and carried out in our first lecture on "The Narrow Way," now in pamphlet form.

In our attempt to voice the mind of the spirit, we fully realize that were it not for the spirit of truth that is active in all that read these pages, we should despair in being able to be of any use to humanity. One thing is necessary that each should recognize the great difference that exists between the word formations of the spirit and those of man in the flesh.

There is going on an interior preparation for a great change in the external world, and all who are prepared for that change will be conscious of an inner understanding in these instructions. Each must work from his own interior self, and profit by what is to him useful.

Be anxious for nothing only self-cleansing, and that according to your own judgment and intuitive guidance; read and accept only as the spirit of truth within reveals that it is good and useful to you. Remember that which is useful to you may not be so to me. Every man has a different sphere of use; and, therefore, though an angel from heaven should come with practical instruction, there would only be a portion of it good for you. We should remember that God and the Solar Masters know what is necessary for all those who are being fitted for the harvest of the "First ripe fruit of the earth." It is good to read and ponder such matter as will feed the inner soul life, but be careful not to force an understanding through the external brain, as that is not the source of true spiritual knowledge, as that comes from within. Therefore, I say, trust in the Spirit, *but use all the knowledge and wisdom you have, and earnestly desire more.*

Your fellow servant,

HIRAM E. BUTLER

A GLANCE AT THE MARVELLOUS RESULTS ACHIEVED BY THE EARLY ASTRONOMERS.

We give the following extract from a recent lecture by Prof. Josiah P. Cooke :

“The powerful imagination of man becomes like a divine inspiration if it approaches nature meekly to learn what she can teach. The discovery of the laws of gravitation was a great event in the history of science, and that law has been selected as a conspicuous example of scientific deduction, in order to gain a better knowledge of induction itself. To find what Newton accomplished we must put ourselves somewhat in his position. When at the age of 23 years, he received the degree of bachelor of arts at Cambridge. Though possessing a fund of knowledge, he was more or less hampered by the doctrines of the times. It is impossible to-day for any one to stand just where Newton did. We will but sketch the position roughly. The knowledge of astronomical facts was great in ancient times, owing much to the worship of celestial bodies which was prevalent. Hipparchus and Ptolemy both produced good works on astronomy, the first in the second century B. C., and Ptolemy under Hadrian about 76 B. C. When we remember that no artificial aids then existed, nor the rudest tools, their knowledge of the celestial movements appears wonderful. The fixity of the stars was determined and also their relative positions so accurately that the knowledge is of use now. The paths of the planets and course of the sun had

also been followed. Coming astronomical occurrences were foretold and the precision of the equinoxes determined. The globular form of the earth was established, and some idea of its size determined. It is not to our credit to-day that learned men of ancient times had a better knowledge of the starry dome of heaven than our learned men not specially engaged in this line.

“During the long night of the dark ages following the fall of the Roman empire, astronomical learning was kept at Bagdad, Cairo, and other seats of Moslem lore. Nicholas Copernicus graduated at Cracow, and afterward studied at Padua and at Rome, and at the age of 30 returned to Prussia to mature in his humble lodgings at Frauenbuburg his astronomical conceptions. The chief merit of the treatises existing at that time was their record of facts. The early astronomical tables were wonderful achievements, considering the conditions. However, the Ptolemaic theory, which was the chief astronomical theory of the time must have seemed impossible and absurd to the deep thinkers, and we can sympathize with the King of Castile, who is reported to have said that if God had consulted him on the creation of the universe it would have been constructed on a better and simpler plan. The tendency among the ancients was to materialize everything, but at the same time the most gifted minds rose above the

spirit of the times. Copernicus saw, in the complexity of the apparent, the simplicity of the real. He kept his system to himself until 40 years old, believing that the truth could wait. In the long record of men who have devoted themselves to science for the truth in it, there is almost no incident more touching than that at the death of Copernicus. He lay dying at the age of 70, when his book was to be published, if the opposition to it were not too powerful. At the last moment a messenger brings the long expected volume fresh from the press. The dying man was just able to show his gratitude and mutter a prayer before life

left him. Although his system was not at first accepted, in less than a century after the death of the author, in spite of opposition, it was accepted as true doctrine.

"Three great truths, called Kepler's laws were discovered by Kepler of Prague, who lived shortly after Copernicus. There was a wide difference between the men, but Kepler's laws, in spite of his personal traits, will make his name honored as long as astronomy is studied. There are three essential conditions for correct deduction. They are: First, a large knowledge of facts; second, a fertile imagination, and last, a conscious scientific spirit."

LIGHT UPON A MYSTIC SUBJECT.

In the beginning there was one Life and one substance. We do not refer to the first beginning, for there have been many of them, but to that creation or beginning spoken of in the Hebrew Bible wherein the formation of the Universe now extant, is depicted. It matters not whether this occurred millions upon millions of years back, or came to pass about six thousand years ago. In either case the principle remains the same: though seekers after cosmic truth incline greatly to favor the idea of this event being one of great antiquity—very far back in time.

The ripened fruit or perfected souls of a previous Day of Brahm, or Cycle of Cycles,—those who had made the attainment of Spirit, who had laid hold of the Supreme Consciousness, were all gathered in a grand consummation—a mighty Central Sun which in the order of Cosmic life became the Primal Splendor of the present universal order. This Sun was pure Spirit, the utilization of all prior life; we might analytically speak of it as many *lives*, but in an essential and real sense it was "One Life,"—the Supreme Good, the Grand Man of the Universe—that One being what is known and acknowledged more or less distinctly throughout all worlds

as God, and has been variously cognized and named by the different races and nationalities of this planet. By the Eastern branch of the Aryan Race it was known as Brahm; by the western branch it was called Zeus, Chronos, and by many other minor appellations. In the Egyptian Cult it figured as Osiris and Isis. To the Semitic Race it was Yahveh—Jehovah. To the Scandinavians and people of the North it was Thor, and Odin. It was the Great Spirit of the American Indians; the Neptune of the Atlanteans. While in many religious systems, the Sun itself was deemed its most expressive symbol of worship and adoration; but under whatever name or symbol it has been recognized, this One Primal Splendor has been the supreme source and inspirer, the Father and Lord over all life, the Parent, Unit, and Sum Total of Goodness, Wisdom, and Power. Beyond this "no man can know God and live."

Yet, every soul may know and realize this sublime Unity; yea, is fashioned to unfold into its own consciousness, partake of its splendrous Life, Wisdom, Power and Peace. Every soul possesses a spark or germ of this Sun of Being and it is this germ which is being specially quickened and re-enforced at the present time.

In psychometrically glancing back over the historic period of the race we discover many souls that have been specially quickened and illuminated, in accordance with a law of overshadowing which operates from specific centres. With some the result has been that of moral and intellectual exaltation of which Buddha is a conspicuous example; in others it has found legislative and judicial expression. Philosophy, art, music, and science have contributed their many illustrious names, but to the psychometric eye the crowning light and triumph has been in the illumination of the affections, and the transmutation of the basic force of the vital

or animal brain into the higher nature, and true or Divine Humanity, of which Christ is the central and towering personality; in Him the will and animal brain attained unity and conjunction with the Cosmic Sun, the Primal Splendor, the Father, God and Lord. Consequently no man has been able to say in the same sense that He did, "I and my Father are one," or that "All power in heaven and earth is given into my hands." In his person the human race began to enter into the nature of the Primal Spiritual Sun, and, therefore, in a special or central sense, did "Son of man" and "Son of God" apply to Him. HELIOS.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER TWO.

THERE are many in this day and age who are like those in the time of early Christianity, of whom Paul, in his letter to Timothy (chap. iii. 7th verse), says: "Ever learning, and never able to come to the knowledge of the truth."

The habit of our people is to read books, take lessons from teachers, and spend their time and money in finding out what some one else knows; but are never able to know anything themselves. You should remember that such is not knowledge to you; no man can give you knowledge; that can only be obtained through experience, and that experience must be your own.

We have seen many bright minds who began to teach the people great and good truth, and who would obtain a following from an intellectual peo-

ple who were thoroughly imbued with the teachings, but sooner or later something would happen and they would change their mind's concerning said teacher; then at once they would say "that they had been deceived and misled," and would become embittered not only against the teacher, but the teachings, and the truths that had been taught would be accounted errors.

This is a proof that such persons had no knowledge of the truth in themselves, for if we know a thing to be true, no one can take that from us, and no matter how bad the instrument through which that knowledge came, we would say, "I know it is true notwithstanding all that." All knowledge is experience; then no man can do more than give the results of his experience. But would

that be knowledge to you? No! Then if we cannot impart knowledge what is the use of writing and talking the things we know? To suggest thought that, if acted on in the way of experiment, will greatly facilitate experimental knowledge.

As an illustration of this fact we will take for an example, a person who has studied and thoroughly learned book-keeping at college. A business firm employs that man, he immediately finds that he really does not know how to keep books. He must learn it experimentally, ere he knows it; so, with everything; one who knows all about a thing can do no more than impart the *theory*.

There are many who are in search of Occult knowledge, they are reading books of every description, and some are applying the methods of drill to develop Psychical powers by a purely intellectual process. Some injure their health, others draw around them "Elementaries" (souls of men and women of low, sensual order), others the "Elementals" (the basic forces of nature.) In either case it results disastrously, in that it always leads to evil doing; here many will be mystified as to how to obtain knowledge and experience. I will therefore state the conditions necessary to True attainment in a few words, the same being a summary of the previous instructions.

First, there must be a love of pure and exalted Spirituality, an earnest desire to become pure and exalted above the ordinary physical existence; there must be at least, an ideal of a Spiritual State of the purest and most exalted nature, to which you aspire. Second, there must be a willingness to sacrifice — any or all things of the ordinary sphere of life, if necessary, to attain such a state.

That ideal then forms a base for action, it being the chief desire. Then, all that we read or hear is governed by its usefulness to aid us in

that attainment. When one is actuated by Love for some definite ultimate, then there will be no undue respect to persons; for the only thing you will then be looking for and desiring will be such knowledge as will aid you in that pursuit. If it is truly a pure aspiration of the higher Spiritual Self, then almost unconsciously every breath will be characterized by the soul's yearning and prayer, "Oh, for wisdom! Oh, for wisdom, that I may know the truth! Keep this ever active within you until it becomes the soul's constant desire; then, when you read books, do it as the miser performs his labor; he always has the Dollar uppermost in mind, and anything that does not bring it, he has no interest in. So should you read, and when you find the pure gold for which you ever labor, you immediately appropriate it to your own interior consciousness; for as soon as your mind takes the above attitude you will begin to recognize that within your self resides "the Spirit of truth," that is able to judge all things. Much time should be spent in contemplation, or, in other words, silent musings upon subjects relative to the object you wish to attain. It is well to have such literature at hand as you feel attracted to from an inner consciousness of its uses, and only when you feel free to do so, read, and ponder word by word. Sometimes to read a single sentence, and close the book and think it over, will prove most profitable; be led as far as reason will admit, — in view of the object in mind, by these inner impulses, in all such matters.

The questions, "What am I here for?" "What is the object of the creation of the world?" are also subjects that we should meditate on a great deal, and perhaps, after a time, you may come to the same conclusion that the writer, with many of the ancients, has come to, namely, to

make an individualized Man that will possess all the attributes in common with Deity itself. But what are the methods necessary to the accomplishment of this work? You will find suggestions for thought in that direction, in an article by "Tyrenus" in the January number of **THE ESOTERIC** (page 256.)

Remember the maxim, "USE DETERMINES ALL QUALITIES, WHETHER GOOD OR EVIL." Then, interrogate everything you meet in life, ask yourself what use is this, or that? Then muse on it silently to see if you can discover its relation to cause, and its use or object in the creative Mind; spend much time alone, and allow yourself to *float* as it were in the atmosphere of your inner mentality. There is perfect safety in that, if you keep active in the devotional faculties, and have determined to conquer the sex nature; but if you have not, then this course would be productive of many evils and subject you to many trials in ways of which you now have no idea. The "instructions" in **THE ESOTERIC** from August up to this time, should be kept in mind; for what we give here is on the presumption that you are practicing what has already been given.

One of the reasons for caution, regarding constant devotion, is the physiological effect of it. Devotion is the result of an active love. Love to God, the Supreme, is the method of drawing into us the Supreme qualities. The ancients tell us, "God is Love;" also, that "God is a consuming fire." Both are true. Now, it has been observed, that the most devotional church-man is the one most apt to become a prey to the sensual passions, and fall thereby.

In order to understand the reason for this, it is necessary to discern the methods of what we should call creation, through the workings of the laws of involution and evolution. Love is the normal phenomenon of life; love is

the magnet to draw, inspire; and that which is thus drawn in, is involved in matter and descends at once to the sex function through which it organizes for itself a body. That body is the child of the organism in which it is formed, the spirit of God descended and was involved in the service of an earthly existence; but the parents are not physically profited thereby; on the contrary, their life is lost from them and found in the offspring, and accordingly they must die; and the more active the love and desire, the more rapidly will that function act. Now what we must do to be profited by this law is, to inspire this Divine Substance and turn it back into the body for its use, and to the brain to illuminate it with the pure elements drawn from Divinity itself. God is the servant of all, and is obedient to our will, so far as our will is strong enough to control, but, if our will is not strong enough to turn it from the sex, then it will flow down through it into many lives below us. The prophet Jeremiah (chap. ii. 13th. verse) refers to this condition in these words. "For my people have committed two evils; they have forsaken me, the *fountain* of living waters, and have hewn them out cisterns, broken cisterns, *that can hold no water.*" Thus we must use it, or it will use us, and go on in its course until "The man that is my fellow; saith YAHVEH of hosts" (Zechariah chap. xiii. 7th verse), shall arise and unite his will with the Supreme will for a higher use than the creation of animal bodies; thus it becomes obvious that the one thing above all to be gained is Power sufficient to conquer the influence of the descending currents of life and control them; and as they are "Fire," — life is fire, therefore heat, — this is what gave rise to the words of Isaiah, — (the master) saying thus in chapter xxxiii. 14-15. "Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting

burnings? He that walketh righteously, &c." Righteousness is in view of law, — sin being the transgression of law, so righteousness is obedience to it; but there are two laws, one exactly the antithesis of the other; I have referred to the descending involution, the other is the ascending evolution, where the Spirit, having served its uses, and matured a Soul, — *i.e.* the experiences of a life, — struggles up to consciousness.

In doing this we rise up in rebellion against "the God of this world" and lay hold on the Infinite, (read third lecture of The Seven Creative Principles, where this thought is elaborated.) This struggle to take control of the "descending" life and cause it to serve the intellect and spiritualize our consciousness was again

symbolized in the wrestling of Jacob, with God or the Hebrew Elohim, the God of Generation — Creation, (Genesis xxxii. 24–30). When this is fully accomplished then we have "Power with God and Man" and have become "MASTER." But to obtain this ultimate we must conquer the three primary evils of human life, and adversaries to human happiness, *viz.*, SELFISHNESS, HATE and PASSION.

We will not carry this thought any further now, as we deem the above all that would be of present practical value, and much more than can be worked out in one month or even many months.

I am your fellow servant,

HIRAM E. BUTLER.

WILL POWER.

How can we learn to will? This is the first arcanum of magical initiation, and it was made the very innermost of this secret understood, that the ancient custodians of the sacerdotal art surrounded the approaches to the sanctuary with so many terrors and illusions. They believed in no will until it had stood its tests, and they were right. Power can only manifest itself by achievements. Idleness and forgetfulness are the enemies of will, and this is why all religions have multiplied observances and made their cultus difficult and full of minutia. Are not those children the favorites of their mothers who have cost them the most suffering and anxious care? So does the strength of religion consist exclusively in the inflexible will of those who follow it.

The peasant, who each morning rises at two or three o'clock and goes far from home to gather some sprig of the same herb before the sun rises

may perform innumerable prodigies by simply carrying this herb about him, for it will be the sign of his will; and thereby will become all that he he wants it to be in the interest his desires.

To accomplish anything we must believe in our ability to accomplish, and this faith must at once be translated into action. Faith has no tentative efforts; it begins in the certainty of finishing, and works calmly as though it had omnipotence at its disposal and eternity before it. Sixtus V., while tending his sheep, said: "I determine to be Pope."

What is the first requisite? To believe in one's ability, and thus to act. . . . The operator, in a word, must realize in his whole life what he seeks to realize in the exterior world; he must become a magnet to attract the desired thing, which, when he shall be sufficiently magnetic, will surely come of itself,

and without him thinking of it.

AXIOMS OF WILL.

Nothing can resist the will of man when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide. To will what is good with violence, is to will evil; for violence produces disorder and disorder produces evil.

To earn the right to possess permanently, we must will long and patiently.

To pass one's life in willing what it is impossible to retain for ever is to abdicate life, and accept the eternity of death.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

The will of the just man is the

will of God Himself, and is the law of Nature.

Light is an electric fire, which is placed at the disposition of the will; it illuminates those who know how to use it, and burns those who abuse it.

The empire of the Universe is the empire of Light.

An iron chain is less difficult to burst than a chain of flowers.

Succeed in not fearing the lion, and the lion will be afraid of you. Say to suffering—"I will that these shall become a pleasure," and it will prove such; and more even than a pleasure, for it will be a blessing.

Before deciding that a man is happy or otherwise, seek to ascertain the bent of his will. Tiberius died daily amid the pleasures of Caprea; while Jesus proved his immortality, and even his divinity, upon Calvary and the Cross.

MYSTERIES OF MAGIC.

THE COMPETITIVE SYSTEM.

The Competitive system represents a phase of human developments. It is the social environment that humanity has formed and expresses, using the words in a restricted sense, the purely natural side of life. It is organized selfishness, and naturally engenders conflicts and suffering. It is in human relations what the law of "survival of the fittest," is in the animal world. It is in fact the same law under a new mode of action, and yet the competitive system, that is the basis of our civilization, is only a state or condition of life through which the race has had to pass in order to attain to better things.

The law of struggle and conflict is but the expression of individual activity seeking its proper place in the social system; and we have had to look around us to-day to see that this law of struggle is operative as

never before. It is working in the minds of the people as against the power of the governing few.

When carried to its ultimate expression,—in the securing of individual rights to all,—it will act as a transforming power upon civilization, and a new social order will naturally result. The energy of the competitive system will be conserved and translated into new forms of action. The same law,—the same force that has worked in man since his advent upon the earth,—namely, love of self and desire of self preservation, will still be operative in the development of the race. The sufferings attendant upon the competitive system,—the system of opposing interests,—are forcing men to combine their forces and make the good of one the good of all. And in this process of combination on the part of the people to

revise and control the action of what is known as a "natural law." The initial steps are being taken toward the consolidation of the interests of all men, toward associate in place of competitive action; toward the introduction of a new industrial system. The love of self, that produced competition, is now alone to destroy it; and being in a new civilization of associated interests, the present form, under which love of self has manifested itself, will perish. The new social environment is yet to form.

We read, and study, and know that higher forms of life have been developed from lower ones, but we fail to make the application and relate biologic processes to social changes. Yet here in our midst, — before our eyes, — is this wondrous process of conservation of Energy and social transformation taking place.

Yet men, as a rule, do not see it. They see indications of a coming change, — they fear something, but know not what. The conservative elements of society wish to keep things as they are, utterly regardless of the fact that new forces are in the world demanding harmonious expression. Here and there an intuitive mind grasps the fact that the world is entering upon a creative epoch, and that this epoch is the "Second Coming of Christ." The laws attendant, however, upon this "Second Coming," are only dimly discerned.

These are some of the principles involved in the study of Sociology, that are not generally recognized; but before long the spiritual elements, as a force in developments, will be apprehended. When men see that,

out of innumerable social variations and divergencies, there is an absolutely new social order being evolved, they will naturally reason from Sociologic to Biologic laws and ask: "Are developments the result only of certain changes in matter apart from the causative force of mind, or are those changes brought about by the active energy of intelligence?" Is the introduction of a new social order based upon a new industrial system, the outcome of what is known as "natural law," or is there an all-pervading intelligence manifesting itself through the operations of nature? The Divine energy acts through natural agencies, and, in its highest manifestation, appears as an illuminating and creative power in man.

Conscious receptivity of Divine Life and Thought is taking the place of *unconscious* receptivity, as in the child consciousness is developed out of unconsciousness; and in this new relation of the Divine and Human, the two worlds of spirit and matter are related, and man is made a partaker of Divine life. The increased mental activity, resulting from the closer union of God and Man, is reacting upon the physical environment, gradually changing and bringing into adaptation the external form with the internal force.

And just as the spirit creates the body, so does man collectively create his social environment.

God is in the world, in the spirit and reason of man, and in the movements of society.

NEITH.

BROOKLYN, N. Y.

For the body, as I conceive, is not the instrument with which they cure the body; in that case we would not allow them ever to be sickly; but they cure the body with the mind, and the mind which is or has become sick can cure nothing. — *Plato*.

WE acknowledge but one motive, — to follow the truth as we know it, wherever it may lead us; but, in our heart of hearts, we are well assured that the truth which has made us free will in the end make us glad also.

PRINCIPLES AND ETHICS OF HYGIENE.

BY WILLIAM D. ENGLISH, M. D.

THE unfoldment and individualization of the *Soul-man* by experience, gained in connection with a physical body, is the apparent object of this primary stage of existence.

The necessity of a sound and properly developed body is sufficiently evident; for if this instrument is faulty in organization, and diseased and weakened by ignorance and bad habits, the true ends of life must fail of being accomplished.

As every thought and action leaves an indelible imprint upon our spiritual natures; it is equally evident that, for the preservation or restoration of health, the animal or physical appetites and passions of man should be in complete subjection to the spiritual nature or intuitions; otherwise, the body might at any time be wrecked by misconduct.

If it is our fixed purpose to govern ourselves in accordance with this principle, every chaotic action or passion, every useless or unregulated impulse, will be suppressed, because opposed to the laws of *use, order and harmony*, which ever tend to the perfection of the whole being, as well as of each individual member; for "if one member suffers, all the members suffer," (a truth which admits of universal application).

When we indulge ourselves in habits which we consider wrong, we condemn ourselves, and instinctively *fear* the consequences of our acts; and fear always tends to produce disease,

and has many times occasioned sudden death.

I knew a gentleman in Hartford, Conn., who, in a few hours, through fear, was laid upon a bed of sickness by the preconcerted action of several of his acquaintances, who accosted him, successively, at different points on the way to his store, each telling him that he looked very ill, asking what was the matter, and expressing great concern for him.

The gentleman, though in usual health at the start, soon returned home a really sick man.

Many similar instances might be cited. The tendency of fear, jealousy, selfishness, hatred, and the dark group of passions in general, is towards discord, disease and death; while faith, hope, cheerfulness, temperance, love, — all the virtues, — tend towards *harmony, health, and life*.

Under the depressing influence of anxiety, grief and fear the amount of air consumed in a given time is lessened from twenty-five to fifty per cent, while, on the contrary, the stimulating effects of *faith, hope, and love*, increase the respiration correspondingly.

When we sigh, we brood over some trouble till we almost cease to breathe for a while. Finally, the vital forces rally, and we take a full breath, and then empty our lungs, as if we never intended to fill them again.

The relation existing between the mental condition, and the circulation of the blood, is very intimate.

Who has not seen the cheeks of a person turn crimson under the influence of certain emotions; or at other times change to a marble whiteness, from feelings of a different nature; or, perhaps, the whole surface of the body will instantly break out in profuse perspiration.

We might search the entire universe in vain, for any drugs that would produce such instantaneous effects; yet deluded humanity continues to pin their faith on these drugs, rather than on the vital forces within us, and the grand reservoir of forces in the universe around us *in which we live, and from which we are supplied.*

Our medical colleges have a great deal to say about the bones, muscles and other organs of the body; but little indeed concerning the forces which mold, sustain, repair, and govern this structure which the spirit occupies, and uses.

How little do we realize the possibilities of this force, which has caused the growth and development of this wonderful mechanism.

It operates perpetually, causing the occult processes of respiration, circulation, digestion, nutrition, secretion, excretion, and reproduction.

It not only builds our bodies, but repairs our broken bones, and heals our wounded tissues.

Inorganic materials, or drugs, never impart any of this force to the human system. By their presence, they merely modify the direction and distribution of the vital force, or, cause its wasteful expenditure. This hidden power is ever working for health, and we have only to supply the conditions to insure the result. Our real needs, on the physical plane, are few and simple, but the entire planet might not satisfy the artificial desire of a single individual.

Pure air, pure water, wholesome food, plain clothing, and a comfortable shelter against the inclemency of

the elements, together with temperance in all things, cleanliness, and peaceful spirit, will keep the body supplied with power for all needful exercises which the spirit sanctions. Yet, probably mankind, on an average, *waste fully as much power as they employ in legitimate uses!*

We waste power in making *false motions in hurrying and in worrying.* Some people waste as much vital force in disposing of *surplus food* which can not be appropriated, as they use in all other directions. But the force that is wasted by misuse of the generative organs, is beyond computation. Let us treasure this force, as it is our friend and physician.

Instead of searching the world for new substances with which to enrich our *materia medica*, how much wiser it would be to direct our researches toward a better understanding of the hidden forces which reside in our own organisms, and with which every one is endowed.

By intelligent discipline, these powers can be brought under the control of the will and directed to any part of the body for remedial purposes.

Some people can, by use of the will, suspend sensation, either local or general, on themselves or others, for convenience in surgical operations.

The possibilities of the will, when consecrated to noblest uses, are almost illimitable.

The mad pursuit of *wealth, power and fame*, and the eager longing for something to stir the senses anew to pleasure, chiefly occupies the attention of mankind, in this nineteenth century, while misery, intemperance, crime, disease and premature death abound on every side. Is it God's will, or even the will of the better class of humanity, that this state of affairs shall always continue?

We read that the great teacher directed his efforts towards establishing

the kingdom of heaven on earth. His prayer was:—" *Thy kingdom come.*" If "the kingdom of heaven is within" us, as he said, we have only to establish the proper condition to unfold it, and we can have it here.

If all physicians would turn their main attention to the causes and prevention of disease, and all clergymen direct their chief effort towards the causes and prevention of sin, the true welfare of the race would be advanced as never before. The two professions would then find their occupation very similar, namely, the *education of the people*. *Physical and moral education must be increased, or the race will degenerate.*

No great and permanent progress toward the perfection of humanity can be attained till the people are instructed in, and learn to obey, prenatal laws; for omissions in this direction, from whatever cause, will continue to people the world with inharmonious beings.

We avail ourselves of our present knowledge of the laws of reproduction, in supplying suitable conditions for the improvement and perfection of various species in the vegetable and animal world, for pecuniary motives; but the mental and physical environments of mothers, previous to giving birth to human souls, in suitable bodies, are left to chance;— *must we say, for want of sufficient pecuniary consideration?*

Many a farmer provides far better conditions for his blooded stock than for the wife he has chosen to be the mother of his children!

The thoughts and emotions which are intensely active in the mother, leave their lasting impress upon the plastic nature of her child. Previous to the birth of the great Napoleon, his mother accompanied her husband in all the vicissitudes of army life. Her mind was wholly occupied in these experiences, and her child was an incarnation of battle-fields and military

glory, while his brother, Jerome, came to this country and became a peaceful resident of New Jersey, having no inclination toward warfare; for the surroundings of the mother, previous to *his* birth, were totally different.

A young couple in comfortable circumstances, having three children, suddenly lost their property; through no fault of their own, but by some unjust legal procedure, and became homeless and penniless. For many years they struggled hard to keep soul and body together, often suffering for lack of food, fuel and clothing. During this period of trial, three more children were added to the family; but alas! the embittered state of mind, the intense and unsatisfied cravings of the mother for the mere necessaries of life, stamped the character of these three later born offspring, for life, and *each one grew to be a thief*, having an uncontrollable desire to appropriate the property of others, even when not needed.

They were morally deformed, while the three elder children were of good character. Has society any right to expect of its members health of either body or soul, when they are born under such circumstances.

Tens of thousands of children are annually ushered into existence, in our cities, under the shadows of the church spires, who are literally steeped in poverty and vice; with disease and crime stamped upon body and soul. Those who do not die of starvation and ill-treatment, grow up to fill our asylums, our pauper-houses and our prisons.

Are you and I clear of all responsibility in this matter?

Have we no more manhood than to say, as did Cain, "Am I my brother's keeper?"

Ought we to expect sound manifestations of mind and morals, when the instrument of manifestation, the body, is totally unsound? Can we

expect the Christian graces to flourish in a person whose blood is continually being poisoned by unwholesome food and drink, impure air, tobacco and alcoholic liquors?

The present arrangement of society is based on pure selfishness, and fosters monopoly. The strong prey upon the weak. The rich grow richer, and the poor, poorer. There are, of course, societies who are of some benefit to those who can afford to belong to them; but they generally ignore the rest of mankind.

The corruption in some departments of our government, beggars description.

This monster, selfishness, is eating out the vitals of society.

Shall we always look in vain to the so-called Christian world, for some wise and *all-embracing* social organization, based on *permanent justice, fraternal love, and universal brotherhood*?

The great teacher gave one crucial test for recognizing his followers, when he said, "By this shall all men know that ye are my disciples if ye have love, one to another."

In a really vital and organic system of society, the need or suffering of ANY, would be the concern of *all*! There would be joint ownership of real estate and machinery, and employment guaranteed; also mutual co-operation for education, amusement, and everything of public utility.

Society thus organized would be a gigantic mutual insurance company; universal in its aims and benefactions, and its influence on the general health would be immense, for poverty and fear of want would be unknown, and hygiene would be a matter of public interest.

In the present order of society, it is really for the *pecuniary advantage* of the physician to KEEP THE PEOPLE IN IGNORANCE OF THE LAWS OF HEALTH.

In the "ANNALS OF HYGIENE," the

official organ of the state board of health, of Pa., is an article by Henry Hartshorn, M. D., L. L. D., of Phil., on "Physicians as leaders in Sanitary Progress." He says, selfishness argues for the doctor, thus: "it would be a *contradiction* for me to occupy myself with trying to *prevent just what gives all the occasion for my employment*."

The editor of the journal also has a long article entitled, "The ideal physician of the future," in which he supports the views advanced by the learned doctor, and says: "The relation which the physician bears to the public, is the most unnatural, and socially and humanly wrong, of any which exists between two classes of persons." Divested of all sentimental, philanthropic and public spirited covering, the naked truth remains, that in the view of the present relations it is to the material interest of the physician that the people should be sick." "Every sick man, woman or child, means just so much more pecuniary gain to the doctor." Again he says: "Would it not be much better, all around, if the doctor were regarded as a SANITARY COUNSELLOR, as one to whom the people resort in order that they may *preserve*, rather than that they may *mend* their health after it is, perhaps, irretrievably broken?" He recommends that heads of families employ physicians by the year, paying, on an average, five dollars for each person in the family.

The Chinese employ their physicians to keep them well, stopping their salary whenever they get sick, yet still commanding their services. If the pecuniary interest of the 83,000 physicians of the United States lay in the direction of keeping the people well, and was cut off whenever their patrons became sick, would it not soon begin to tell in the line of increasing health among the people? Of course these criticisms and suggestions are

not intended to be applied to surgery and obstetrics.

In this country, the masses, through ignorance, seem disinclined to pay for mere hygienic advice, though this advice outweighs, in value, tons of drugs and medicines, as every sensible physician knows.

The people suffer greatly from

ignorance of the simplest laws of hygiene, and our boards of health should devise some means of instructing the public in general hygiene, to supplement its study in our schools; for in matters relating to disease, the ounce of prevention is worth more than the pound of cure.

VINELAND, N. J., Jan. 6, 1888.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN JANUARY 20
AND FEBRUARY 19.*

♈ (AQUARIUS.)

THIS sign rules from January 20 to February 19. These persons belong mostly to the nerves of sensation and to the bones and framework of the system, and consequently to a corresponding department of service in the grand body. Their minds are wholly in the useful, and they belong mainly to the mercantile interests of life. They are intuitive, and remarkably good judges of character, especially so far as relates to matters of honor and dishonor. Their minds are frequently very active in the direction of the public good. They belong to the sphere of city life, where they can be among, and dealing with, the people, and are therefore, frequently found as politicians. They have a great deal of the psychic, or controlling power

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

of the eye, and have minds that are well adapted to pleasing the public in whatever department of service they may engage.

They are usually very clear reasoners on subjects of a materialistic character, and are capable of acquiring a very fine education. Some of our best national financiers come from this sign. They are apt to have too much pride of personal and general appearance, and also altogether too much deference for public opinion, being liable to extremes in that direction, setting too much value on the same, and thereby becoming time-servers. They are faithful to their duties in whatever sphere of service they are placed, being earnest and proficient therein.

Some of the most faithful and devoted wives are found in this sign, which always gives a fine, devoted love-nature, with inclination to purity in its uses. These persons are prominent patrons and supporters of the opera, theatre, public parades, shows, fairs, and places of popular resort. Should we go into the crowded streets and places of public assembly, and be given the date of birth of those we there meet, we would find the majority were either born in, or characterized by, this sign. They are seldom mechanics, though having mechanical ability, but their natural sphere of use is that of the trader.

They have an active nervous temperament, and are most liable to diseases of a nervous and rheumatic order, but mainly to that of the nervous system.

This nature springs from the condition of parents that are very active in a

trading or business direction, where the mind is kept employed in studying adaptability to the character and tastes of the parties with whom they have business dealings; in short, from great hopefulness and activity in business, society, or public matters.

HIRAM E. BUTLER ANSWERS SOME QUESTIONS.

A CORRESPONDENT writes us concerning an article which appeared in the *Boston Globe*, headed, "Phantoms of the Living," wherein an account was given of a man while drunk projecting his "astral" from Albany, N. Y., to Boston, for the benefit of the Society for Psychical Research. This correspondent expresses his doubts of its veracity as a fact, the man being of a convivial character, and asks our opinion.

A. Regarding the facts as stated, I know nothing; but as to the possibility, I have no doubt, the projecting of one's astral is no unusual thing. Many persons who are anxious about another, when asleep, will go in the astral to that person, but seldom retain consciousness of it. Sometimes, however, consciousness remains on waking as from a dream.

There are men and women who have very mature souls, and who consequently have come to be possessed of highly sensitive organisms, and naturally refined ideas; but experiencing how different things are regarded by their associates, and being subject to the constant slur and disdain of those on a lower plane, who are incapable of understanding their higher thoughts and feelings, they sometimes become reckless, and take to alcoholic drinks and low habits, to drown their own inner activity and higher self.

In such cases, drink benumbs the physical senses, and leaves the astral free to act through the body, or leave it and find more congenial conditions. Intoxication

only affects the physical body and animal soul, and if the human soul is sufficiently unfolded to take control, then the real self manifests itself. Often we find grand souls imprisoned in the roughest and hardest bodies, and they keep that rough, hard exterior active to protect a beautiful and sensitive interior. When such an one lacks ability to throw out porcupine-quills enough to protect himself, then he frequently resorts to stimulants, and sometimes descends to the lowest spheres of life. If there could be an entire revolution in every department of life, to a condition where the refined and best were most valued, where true merit always received its reward, we would all be surprised to see how many men and women, now in the lowest spheres of life, would spring to their feet and be the truly grand men and women of our age.

Again, these are working out a Karma. Their former lives were good, and they internally understand the necessity of a life of darkened experiences, in order to know and have charity for those in such conditions. For persons to project their astral by the will, and retain and bring back to the physical sense all that is seen and heard, is a matter requiring preparation of the physical body, and a subjugation of the same to the astral, while the astral is in it. While that is going on, it is very dangerous to leave the physical body if there is a combat going on between the two; for the sympathies

of the animal being with the Elementals and Elementaries, it would, as soon as the struggling astral left it, call in those forces and prevent its return. Jesus said, "He must first bind the strong man" (the animal man) "and then spoil his goods," *i. e.*, destroy all that the animal calls good, before he will be subject to the spiritual and become a reliable servant to keep the house—the body—safe until the master returns.

P. C., M. D. writes us the following letter:—

DEAR SIR: I was told to sit for mediumship about a year ago, and the following phenomena of which I wish an explanation were revealed. I was told to seat myself at a table and place my hands upon it, and my mind upon the departed ones, and wait with patience for the results. Following out the instructions, the phenomena were manifested as follows: a phosphorescent light, as it seemed, surrounded a pencil that lay near me. It would flash from one end to the other. Soon I observed some small lights about the size of a small pin-head. I could not exactly count them, their movement was so continuous. Then I began to perceive a purple or lilac color surrounding them like a bright light from above. The purple one, the color of which would deepen and cause it for the time to spread out, then drew up to a centre, and so it continued to operate. Where I sat, a brilliant orange color surrounded the purple. There seemed to be no further development; it remained in this condition for some time. At any time, I saw the small lights surrounded by the purple ones, unless the light was too strong.

Thinking, perhaps you might give me a scientific explanation of what it might be and its results, I place it before you, hoping you may be able to give me a satisfactory solution.

I remain yours,
P. C., M. D.

A. You have called around you the elementaries of the departed ones whom you placed your mind upon, although it does not necessarily follow that they are complete and conscious spirits; if you take the pencil and hold it, sitting passively, it is probable that your hand would be controlled to write, but such experiments endanger one to infestations and evil results. Probably, if continued, and you allowed yourself to be passive to those influences, you would be controlled and have remarkable manifestations. But these influences may be only what is known as the Animal Soul of the departed one, while all the real person is far away. Again, there is a class of influences, known as "Elementals" who will play all kinds of pranks if they can get control of a person, and while they have

access to your body, they will feed upon your life, and you will feel exhausted after such sittings, and out of the life drawn from you, they will gain strength to produce phenomena.

"Am I Spiritualist?"

A. This is another question often asked me. I answer, "God is Spirit and I believe in God (not in a Man-God, however). In believing this I may be said to be a spiritualist. I believe the essential man is Spirit, and as such may be so unfolded as to become conscious of his or her real self and of other spirits. But applied as a class-term, I answer: "No"! The essential difference as to the belief of a class that is known by that name is, that many of them consent to be passive instruments to spirits, known or unknown. I feel that we are responsible for all our acts, and that we are Spirit and have alone the right to control this body.

I believe our duty is to hold positive control over our own bodies, and to cultivate and develop all our powers to the highest possible state of usefulness in body, mind, and spirit; and when this is accomplished, I find it necessary to be sufficiently positive to be able, in place of being controlled by spirits of men earth-bound, to command and control them as Jesus did, and as we are told that all the masters have done.

Thus it will be seen by all who know the nature of the Spiritualistic movement, that the difference is a great one between us and a certain class of Spiritualists. We are positive, they are negative. We both agree that there are many deceiving spirits; therefore we want to "try the spirits" whether in or out of the body.

We have often been asked: "What is the difference between the Society Esoteric and the Theosophical?"

A. From the meaning of the term Theosophy, *i. e.*, *Theos* and *Sophia*, the God-Father and Mother, again God-Wisdom, we and all students of a higher and purer life are seeking to be Theosophists. When you ask, "What is the difference between the two societies?" that is something quite different and even difficult to answer. Nevertheless, as to the teachings of prominent members of the society known as Theosophical, the most important difference would appear to be that the

Theosophists accept and claim as their only teachers the Masters of India, who are said to live in the wilderness near the Himalaya Mountains. Some, I believe, claim that there are many other societies living in obscure and secret places that are one with the Brotherhood before mentioned. (For particulars see "Sinnett's Occult World.")

We differ in that we accept the Masters of "The Solar Circle" and the God of the Universe as our teachers, controllers and guides. Some of us have become, through continued devotion and faithful effort to subdue the physical and animal part of our nature, acquainted, through personal intercourse, with a body of Masters, who are the perfected souls of prior ages and of other planets. Those who have perfected their lives on the earth have entered into and become one with the Spirit of God, through which Spirit they govern all the affairs of this planet and all the planets of the solar system, which fact was the foundation of the Christian Church. See Paul's letter to the Hebrews.

xii., 22-24, part of which reads as follows: "But ye are come unto Mount Zion and unto the city of the Living God, and to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." And Paul gives wise counsel in verse 25 where he says, "See that ye refuse not him that speaketh, for if they escaped not that refused to hear him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven." These Grand Souls are now diligently working to prepare for a complete expression of their exalted life on earth through the prepared ones of earth. We believe these were the inspirers of the Bible and that Jesus is one among them, and that the highest truth that the earth has to-day is covered by mystic sayings in the old and new Testaments of the Bible.

We are not confined, however, to any book or system of teaching but are open to the highest and most useful truths.

A VIEW OF CREATION.

We publish the following peculiar line of thought, because of its suggestive value. Many in reading it, will get ideas that will be of great value to them in meditation, and in the formation of their own ideas. These statements are in harmony with nearly all ancient Occult literature.

As one coming to this wondrous world-mechanism of creative mind energy from outside of it, I am enabled to examine and give to you what I behold. But where to begin is a difficult matter to decide for I find no end any where; everything is as a wheel that has no end; for it is all the working of one mind with untold millions of microcosmic minds working in and by the one, and that one, we must for your understanding call God, therefore we will say, God is the ever present and all-pervading spirit filling all space with His own duality, male and female. From the operation of His and Her own generic life, a thought was generated, imaged, born into existence. This thought form of Deity was a form of USE, service, namely to create a world and people it with those elements that should be the reflectors of the thought of the God Angel that was imaged by the Infinite. This Angel was made dual, male and female, through which function the creative work should go forward in the world. We will call this original thought-

form of Deity the Solar Angel, being the direct Son of God and commissioned with the work of creating a world, he must necessarily have knowledge, and as that alone is the result of experience, therefore all the children of this one spirit must pass through all conceivable forms and natures, and experiment with the Elements of the Infinite, from which they came, and of which they were made; and every form must be the expression of two attributes in one, function and use; the one not being possible without the other.

And as this Angel was only a word of the Infinite's expression of a sentence in the unity of their great thought, therefore time-measure began, in the succession of events produced by the action of the other words in the same thought, so all the action of life under this Solar Angel, must keep pace with all the other angels, for in the (to us) slow speech of the Infinite, Æons elapse between the words, and each word produces its kind in worlds.

Each of these Solar Angels took up their abode in the vicinity of the solar centre, and each partook in their nature of some one of the twelve functions of the eternal Spirit, so that in their unity they formed the God-man of the Solar System. Thus united, the movements of each function of that grand body affected all and all each, and as each planet in process of knowledge

building, through experience, was carried on by the life action of this solar angel, each was also affected by all the others and even the knowledges of other planets would frequently be reflected into this, and that of this into all. And as the children of these Solar Angels grew and unfolded into the completion of the experiences of their planet, they united themselves with their Father-Mother, the Solar angel, so that the heavens were builded of the experience of earths.

Each of these Solar Angels has its own family, which, through the reciprocal action of all the other members of the same thought body, join in the work of generating their kind in earth. These children partook of the likeness of the God-man being each of a separate functional use, and members of the twelve departments. So that as fast as they matured and were taken from earth, they took form as one man, through knowledges, gained in their earth life and wisdom received through inbreathing and sensing the Infinite life. They were capable of acting as one, thus having Mighty power, but could also act separate, and appear to those yet in earth who were spiritually unfolded, as a man, and could thus commune with them without injury to them, for if they should come to an individual man in their united power it would consume him like a fire.

As fast as these mature souls come into their place in the body of the family (we will now call that family the planetary angel, for they are perfectly obedient to their Father-Mother—the Solar Angel, therefore their whole body is perfectly controlled by them so that the will of the Solar Angel is always their will) they become instructors to their brethren in the earth who have developed to a state that they have begun to unite their will with these angels, and covenanted to be perfectly obedient as far as they can know the truths of this primary law of generation, and the ultimate law of regeneration. Thus the way is provided for all who have completed the experimental life in earth, to be securely led to a higher realm of action, where all the experiences of others are fully recorded, that they may read them and know them.

But it becomes necessary that there should be many earth-bound spirits who have had no knowledge of the law of the heavens, whose business is to watch over their own lineal descendants on earth, and keep them active and faithful to the work they are best qualified for, and as these persons are selfish they know no law but that relating to the needs of their own senses, or sensual gratification. For, in this earthly experience good and evil are only determined by the senses as pain and pleasure, these being the cruder phenomena of life and the basic elements of thought through which alone experience can be obtained. Now the spirit of life in its pure element is the spirit of God, the all good, and if left to work in perfect keeping with the law of its own nature would be in harmony with all, and all with it; and consequently there would be no experiment but, as experience was the object of the earth life, and is the material out of which the body of the spirit was made and afterwards named soul, being made of thought essence like that which fills the expanse of the Solar System. But that in the

Solar System has but one form, viz., that of the solar angel. Therefore in order that there should be a useful individualization of comparative diminutive personalities, each having a separate consciousness, and in order for harmony in the great body, a united consciousness of all at the same time. Therefore the souls of insects and animals, and even men, who are under control of animal life, must return and take on other bodies of earth, many thousand times until they have experimented with all the elements of Divinity out of which the earth was made, until they know all about the use and misuse of them, and understand their true methods and working.

Being and doing good always produces happiness and pleasant sensations, while the opposite brings pain and misery. In view of this the solar angel commanded that those spirits that had been in the body of animals or men should be made dependent on their own lineal descendants for re-embodiment, and those whose natures were on a plane of life suited, to enable them to reincarnate through their genetal function, and begin their new experiences just where they left off in their previous earth life. That they were to have free access to such and especially to their reproductive instincts.

Therefore, these spirits are most diligent watchers over such, to keep them ever active in reproduction; but these spirits (or souls as they should be called) are selfish in their desire of self perpetuity, for unless they maintain close alliance to those in the body they would lose their own magnetic cohesive power and would begin to disintegrate, and lose their self-consciousness in the elements from which they came. But this is not a matter of knowledge with animal souls nor of human souls of a low order, but merely the impulse given them by the word of command of the solar angel who appears to them as a God-man pressing them on in that direction, but to the more developed souls it becomes a matter of knowledge, and they, feeling that they have a right to the bodies of their own kind, are ever watchful for the opportunity to reincarnate themselves through their life, for when these souls can get control of the passions of men and women they can then appropriate the finer essences of their life for the perpetuity of their own self-consciousness. And if they grow more sensual in their habits before they leave the body, they will lay hold on the young and weak-minded persons and cause them to commit the monstrous crime against themselves, and they thus take the essences of their life for self-maintenance. Thus they lead a species of ghoulish existence, feeding on the soul destroying and death promoting passions,—they become inflamed thereby but gain sufficient strength from it, that not satisfied with the vicinated to feed upon, they are ever watchful for the pure and good, and when they find one whose life is superabundant, or who is trying to make attainments by regeneration they will approach one of the opposite sex and stir up their love towards the object of their quest, having knowledge, that love is the most powerful principle in nature. They know too that love is the weak or vulnerable part of the nature. Wishing to overcome and possess the true one; they stir up

the passion of said opposite toward them, then when love is brought under the influence of passion the way of access is secured, and they can lay hold on the sex-nature of the pure, invading even their sleep, producing dreams that cause them to waste the stored life, unless the pure one has their mind well fortified and on the watch for such attacks, so, as to cause them to fail; then it becomes known to them, that such person is in REBELLION against all their ancestors and, that their hope of re-incarnation through them is like to slip away.

Then they go to work unitedly to prevent this man, we will say, (but it is the same whether man, or woman) from making the attainment of Immortality. But such an one, if he started wisely for those attainments, made covenant with the perfect souls who have entered the grand body of the planetary Angel, and he is then protected by the angel from death. When the attack is beyond his ability to resist, the Angel will help him; but no further for he cannot reverse the law of the superior, neither does he wish to, for he knows that no person is fit for immortality, until they have gained sufficient power in themselves to conquer all such attacks upon them; then when they fail in such directions they will call to their aid the planetary influence—for there are always those among them who understand the so-called Astral influences, and they, in that state, are more directly affected by the aggregate influence of planets and the moon than while in this life, so they are ever on the watch to prevent such as would rise into immortality. And if such can be persuaded by those who profess to understand the laws governing these things, to change their course, these souls will impel such, sometimes in the most unusual manner, to come and use their persuasive influence to change them and turn them back into the generative life, and where this does not succeed they will influence friends and relatives to rise up against them in the most unexpected way.

So one who undertakes to pass from this state into the immortal one, will be left alone to breast all the trials that can be thrown upon them by friend and foe. Then there are the lower elements out of which all the varied qualities of substance in the material world is derived, some of which are very powerful (for all chemical qualities are the elements of the Primal Thought) these are by natural affinity allied to the physical body, it having been composed out of such elements, and necessarily supported by them. So when one begins to be perfectly chaste in their habits, all these begin to be very vividly felt in all the functions of the body, and that affects the mind; and, were it not for those antagonistic souls laying hold on these elements, and bringing them into a kind of individual consciousness, through their being made partakers of the wasted life of men and women, causing them to serve their will, these elements would be a great source of power. And if one who is thus struggling for immortality keeps firm and unmoved, they will always obey the strongest will; so that by firmness these elements will, notwithstanding they have been brought to them by the evil design of their adversaries, become their servants, and aid them in conquering

their adversaries, if they are in the slightest degree fearful of them, even if they appear to them in the most hideous form, then they will unite with their adversaries to torment them. There are many now in insane asylums through this influence.

But the Solar master will not allow these to try them beyond what they are able to bear; i. e., if they do all they can; so that, notwithstanding there are so many apparent dangers, really there are none if the person moves forward, disregarding everything but their own duties. When the individual has conquered all these he knows them, and their experience is his. Therefore he has knowledge, and becomes one with the parent-angel; and because of this struggle he throws off all the lower conditions of body and mind, which are taken up by the lower elements; and they spring up, revitalized by the pure life from the sun ray, in vegetation; and as vegetation dies, the life takes form in animate creatures, and begins to feed on the similar kinds of vegetable; and as these develop, the carnivorous animals come up from the waters and feed on these insects, until greater animals appear, through constant amalgamation of qualities of food. There being two classes of animal existence,—one from the vegetable and the other from the waters,—there is constant warfare in all nature, the higher subsisting on the lower, and that condition is made to serve a double purpose; one, through struggle for self-protection the strength and power of animal life is developed, and the other is, the earth and all on it is protected from being overrun and destroyed by one kind of creature. All these are made dependent on their own line of food for their subsistence; therefore, they are kept diligently at work. The little bird hops from limb to limb of the trees, to gather up the worms and insects that would injure the tree. Another class is diligently inspecting the bark, to take off all injurious insects; others are provided by habit and need, with long, hard beaks, so when a tree dies, and the life of it takes form as grubs, they bore holes in the decaying substance and incorporate its life in their own body, make eggs out of that life, and hatch out young birds. Other birds and beasts catch them and appropriate their substance into higher forms; so that all the lower order of creatures are the most diligent servants of the will of the one Father-Mother through which the descending life is all gathered up and started on the round of experimental unfoldment, and all evil is made to serve its use, and thereby it is good.

TYRENIUS.

Accepting the above as a probable fact in its essential particulars, some may say: "Well, if that is the law of the superior world, we should not struggle against it." We should, however, bear in mind that, being the law of a lower condition, is sufficient reason why we should struggle against it. Had we nothing to overcome, we should have less incentive for effort and no power of extending our dominion over the lower forces of nature. We come with a higher consciousness as we conquer these adversaries of progress and immortality, which are the involved forces, or descending currents of involution referred to in "The Seven Creative Principles."

"I KNOW I KNOW!"

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

WE have often heard the words which usually are brought out in controversy, "I know I know that such is the case! I know I know it!" Now there is a question here. The question seems to be; "From what standpoint do we know?" We see, and from the sense of sight we know. We hear, feel, taste, or we touch, and from that we decide we know. May you not as well say, "I know that in my dream last night such and such a thing occurred?" was not that dream as real as some experiences that you have had in a normal state of the physical body?

I presume we have all had dreams that were impressed as deeply and strongly upon our consciousness as any experiences in our life, all the senses participating in the dream. Now the question arises, was it real, or was it an hallucination? The question has been discussed in the theosophical ranks and among the students of occult sciences in all their branches, as to what this consciousness is that in the dream-state appears to us like knowledge. Again, there is another point to be discussed in this question, as to "what are the sources from which to obtain real knowledge."

This latter subject is one that seems to be most directly related to our every day life. We are engaged in the different pursuits of life, and we are gaining experiences thereby, and those experiences form the base and, to a large extent, the scope, of the knowledge of the nineteenth century. Should we not ask the question, "what reality is there in all these physical experiences?" This question might be answered only by the aged.

You ask the aged man that has seen sixty, seventy or eighty years in the same neighborhood: "What were the conditions and surroundings of this

place in your boyhood days?" After he has given you a complete analysis or picture of the surroundings in his youth, you look around you and find scarcely any of those conditions now. All seem to have passed away, and been replaced by new ones. Those experiences in their time were real, but they were transient. They were real to the physical senses, but they were soon to pass away.

We have, all of us that have in any way looked into spiritual subjects, thought about the world to come. We have thought that at some time, when we had finished the experiences of this life, we should enter an eternal world, an existence that would continue throughout the endless ages. But all that arises from the state of our personality, individuality, or personal consciousness, and that consciousness is made up of the experiences of this life, that is our education. If we should forget all that we have ever learned there would be no difference between us—intellectually—and a child just born. After forgetting all that was past, all that related us to a personal consciousness would be lost, leaving us only the life and physical body which would enable us to go on and experiment in the affairs of life and obtain knowledge concerning things that are here, but that knowledge would be like the things from which it was derived.

Now, that being so, where is the immortality of the soul whose existence is wholly made up of the experiences of a transient life?

But supposing we ask the man who lived fifty years ago upon the site where Chicago now stands, "What was there then?" Very little. Ask him to go there to-day and is there anything that he recognizes? No. All the experiences that he then had only

remain in memory, the real has passed away.

Again, let us suppose the possibility of the man who lived fifty years ago in Chicago, lying down and going to sleep. He slept soundly during these fifty years at the end of which time he awakens and looks round to find his home. All is changed. Had he forgotten the experience prior to that sleep he would then be like a child just born, having to learn all about the things of the world. But what would be the nature of the memory of such a one? would it not be identical with that of a dream? Certainly it would; for there would be nothing to link the consciousness of the present with the memories of the past, therefore it would seem unreal. There are many in the world now who have such memories of a prior existence in the earth, but if they were never able to link the two states together, it would never become a conscious reality. The soul being made by the spirit out of the substance and life of the body, when the soul has neither spirit nor body, it has nothing out of which to build new experiences and the old would pass away by the changefulness of everything earthly. And as the vitality, with which it was endowed by the body, would gradually fade away like the memory of an aged man who forgets everything—even his own children—as the vitality of the body departs, so his consciousness dies before the body and, in some cases, afterwards.

We are so peculiarly constructed in our organic life, that the senses form to us a continual consciousness; for it is only the senses that perpetuate our consciousness, and as the senses primarily belong to the physical body, the question now arises, "Is it possible for the senses to pass away?"

We have often heard men say, "I will not believe anything that I cannot comprehend, that does not come

within the scope of my five senses." This position is quite prevalent; the teachings of the last two hundred years have predominated in this line of thought. But when we lay off this body it returns to its earth, and this class of minds must die with the body, or soon after. It is the thinking principle of intelligence, at such times, that is active during the night, when the body is in a dead sleep, which constitutes all that remains of the man's consciousness and acts.

If you stop, and carefully analyze it, and experiment on its phenomena, you will find that, if you lie down and get into a perfectly passive state in which the mind leaves the realm of the senses, your mind is intently musing on some occurrence of life or something that you have idealized as a subject or thing that you wish to bring into existence. You pass into that subjective state, or into that thought world, so that your whole mind is lost in the musings upon that subject. You will observe, as you pass out of the physical consciousness, that you pass into a realistic condition concerning the subject you were thinking about, and the more fully developed the soul life is, the more real will those ideas and images stand out that you had formed in your mind whilst musing upon such subjects. If, perchance, you have had in mind that in some future time, perhaps years hence, you would go to some locality where there was a prospect that a city would be reared, and if you had contemplated going there to lay the foundation and begin the mechanical work necessary to establish that city, even though you had placed the event far hence to enable you to collect means by which to accomplish it, yet in this attitude you would think how the progress of that city would take place, about the form of the buildings that would be reared, the streets, and the relation that one would bear to the other. You thus go on, as you pass into that subjective

state, imagining the thing that is not yet in existence. You would observe then that that prospective city would become to you a real city. You might, as you pass into dream-states, your mind being all absorbed upon that subject, find yourself in the streets of that city, enjoying subjectively the benefits of your labors of the years yet to come. By what consciousness would all this become real to you? By this subjective process of mind. Now right here you get a little idea of what the soul's consciousness is, independent of the physical body. If, while your mind was absorbed in this direction, and during the time of your thought's intensity in imagining such a subject, you should sit down and write a letter to a friend, and that friend, being very sensitive, had developed the powers now known as psychometry; as soon as he took that letter and held it passively in the hand, or on the forehead, he, or she, perchance, might see your image, and in connection with it the images that you had created in your mind concerning the said city would stand forth in the imagery of his or her mind. These imaginings would be perceived as if they really existed, and there are those who might go to such minutiae as to tell all about it and where such an ideal city was, or was to be. "What does this argue?" The writer held that letter in his hand, and an animal magnetism, the subtle energies of his life, has entered into the paper, and the senses of the psychometrist have discovered what the emanations of his life were, and with what thoughts the letter is impregnated. Now from that we can go a little further back.

If the emanations of the physical body will so impregnate a piece of paper with such imaginings, feelings, and emotions, then certainly all these imaginings, feelings and emotions have formed a part of the structure of the physical body. They have given quality to the physical body.

Then, if they have given it quality, you can readily see that they will give color to all the senses, according to their quality. Now, there are persons who will partake of articles of food that to us are very repugnant; perhaps we could not digest them at all. Yet they eat such articles of food and delight in them. Why so? Because their senses are quite different from ours. Now all thought arises in sense, and you take a person and let him think about an article of food and you think about the same, and see what a wide diversity there will be in the thoughts concerning it, and in the sensations it will produce in the two.

Now just as wide a divergency as exists in the senses of the persons would be the breadth of divergency in the consciousness of individuals. So that if we take five, six, ten, twelve, or twenty persons, and let a musician sit down and run over the keys of a piano or organ, and let each one observe carefully which one of those sounds was most harmonious to him, we would find a great diversity of opinion as to which were the sweetest and most melodious. The same divergency exists in regard to amusements, or would exist, if persons going to the theatre were in the habit of thinking independently; but, unfortunately, we have been in the habit of taking what somebody else has said as to whether a thing was good or bad, and are governed by what the majority say. How many times we have gone to places of amusement, or heard music of some famed musicians, and because they were famed, the audience generally pronounced the performance grand, and they thought it grand; but let some unknown person play the same, even execute it in a far superior manner, and the same audience would say it did not amount to anything. This is from the habit that exists among people of being led by the majority; yet among the in-

dependent thinkers themselves, there would be a diversity of opinion corresponding to the difference in their natures, so that what you think you know, and what another thinks he knows, would be so different as to antagonize if not destroy each other.

Now we advise you, as the stepping stones to a self-consciousness and to an independent thought, and the building of your own soul's existence, to begin to watch those little things. In regard to this matter of music, you go there, and if among all the persons that are independent in their thought, and look to the play or music for the personal pleasure they find in it, one would choose certain parts that others would reject. This is only a further proof of the fact that, whilst you say "I know that such and such conditions exist from all my senses," another person, under the same circumstances, would say with the same emphasis, "I know that such and such conditions do not exist." Both are equally honest in their judgment and decision.

Now, here is where we are brought to consider, first, of all things in life, our own personal consciousness; and in the consideration of this thought you will find greater advantage in making the attainments, or in your efforts to climb the heights of knowledge, than in other directions. By this method only can you find out your own real nature. Your thoughts, senses, conclusions, etc., are being controlled by public opinion. When you say "you know," from what do you know? From these senses. The senses are just what your consciousness at the time has made them. For instance, were you sitting quietly with your hand down by your side, and it was very cold weather and some one would touch your hand suddenly with a very hot piece of iron; if it did not remain there long, you would decide that it was a piece of ice, especially if your mind happened

to be on the experiences of the cold; on the other hand, you might be touched with a piece of ice and be confident that it was a heated iron. Such is the disposition of our senses. What, and where is the real?

We are living here in a business world, where the whole mind of each one is being concentrated on one line of thought and action in order to succeed. Circumstances are such in this combat,—this battle-field of existence in which we live,—that they force every man and every woman, who has not treasure laid up sufficient for independent living, to concentrate all their powers of thought, which is their consciousness, into the efforts of self-preservation. Since this is so, what can we know about Eternity. What can we know about the causes when our whole mind throughout a life-time is absorbed in the physical senses of a business world, having developed nothing but a consciousness of the animal senses and powers? We return to earth as babes, such as we were when we first came, so far as any unfoldment is concerned. Could we as babes enjoy the world as fully as a more mature man? We think not. Why? Because the capacity for enjoyment is the measure of the capacity of your intellect, of your thought, of your consciousness. There are persons that are incapable of suffering one half as much as other persons under the same circumstances, because they are not so finely organized; they are not so intelligent, and there is not as much life in the body, neither is the life as fine and sensitive.

Some of you have observed when you started out for a carriage ride, and with a fresh, spirited horse, that, when you first started out, you dared not raise the whip. You drove on and on, and as night approached the horse began to lose his energy, and you would begin to urge him. At first he would start up briskly when

the whip was applied, but the next time less so. When the life had been thrown off with which the body was filled at the time of starting out, then you might strike him with the whip, and he would not flinch. Why is this? That horse having thrown off the life-essences does not feel the same as he did. With the life went his capacity to feel suffering.

In my own experiences while I was in the army, marching day and night, so exhausted was my vitality that I was incapable of suffering. My body merely moved as a machine; there was no sensation left; that had passed away from me. I then went through that which, under other circumstances, would have caused intense suffering. What does this tell us? That I had exhausted the life essences and so lessened my conscious perception. The life is the cause by which we move, and as we waste it the body loses its energy, and as it ebbs away the mind loses its consciousness.

Those persons who have the highest and most intense refinement of life in their organisms are the persons who suffer the most intensely. This is no new thought. Take any proficient student of human nature, a phrenologist if you please, whose business it is to judge of the intellectual abilities of men and women, and it will be found they all understand this if they really understand their business. They will say to this one "you suffer intensely and enjoy intensely;" to another, "you can go through a great deal and not flinch." The latter feels flattered, but he is on a lower plane of life; he is more in the animal body; he has less power of feeling in his nature; he cannot appreciate the things that the other appreciates, neither can he think the thoughts the other one thinks, because the qualities are not there.

Therefore, before any of us can enjoy our ideal heaven, we have got to make conditions, in order that it may

be a heaven for us, as our future existence will be just what we have made ourselves.

We return a moment to the imagination of the man that built the ideal city. That ideal city was just as real to him as if it had already been built. This consciousness that was active in his dreams is the consciousness that is active in the man or woman after the body has returned to dust. Then, these things being so, it is obvious that the imaginings of your mind are the creative factors on the cause-side of life. This agrees exactly with the Hebrew Bible, and, in fact, with all the ancient religions where they unite in saying, "By the word of God the worlds were made." All things were created by the word of God. What is a word? You, through this process of thinking, formed an ideal in your mind. After you have the ideal formed, you speak the word; you give out that ideal; it is gone from you. You may forget it; forgetting it is merely the loss of ability to call it back again. That word has cost some of your life-energy. You have taken the sublimated essences of your life which you get through the processes of your physical body, by taking nourishment, sunlight, and electric currents from the earth, all of which have united in feeding the body. We know that a man that is thinking intensely has to feed the body accordingly. The action of thinking is the act of taking the sublimated essences that are generated through the processes of the body, forming them into thoughts, and giving them out. These same processes of taking the life-essences of our own body, forming images and sending them out, were the processes by which the God of the universe created worlds. This is the united conclusion of all the masters down to the present time. All philosophers agree in this.

This imaging process that you possess, is the likeness that you bear

to the divine creator, and every thought that you image in your mind, is as real as any substance, and in fact, thoughts are the only real things remaining when we lay off this physical body. They are the only things there are, no others are real after that time. You try an experiment. You go to a trance medium, and he, or she, goes into that trance state in which the body is entirely unconscious; they have passed into the dream state. The soul is conscious, it perceives; it sees beside you such and such a person, perhaps describing them minutely, and you may recognize them. What does it see? It does not see the physical body at all; it sees with those eyes that look at the soul of things. The medium may describe the dress of the friend that is seen beside you, which was a dress worn many years ago by that person. You may go into a house or room, where some person has lived for years, whose mind scarcely ever went beyond the sphere of his home. He lived and grew into the house. You, if you have developed the soul-sight, may see him after the body dies and is laid away; you would see the form of the person the same as in life; you would see the returned soul of the person, but it can only be seen in this subjective state, and, when in this state, the person appears just as real, just as tangible, as he was in life. Thus, when you pass into the subjective state you see that which is in the subjective. You see your own soul and other souls that may be the joint possessors of your body with yourself. It is no new idea that the body is occupied by more than one soul. We read that the Nazarene cast a legion out of a single body. Out of Mary Magdalene he cast seven demons, before she could become a fit disciple. If we should pass into that state, and survey this temple of the body, we might, all of us, find that we were possessed of more than one demon.

That is the spirit world, known to spirit mediums; it is the subjective world, which is the border-land between the real world, from which the physical world came, and this physical world is the outgrowth of the subjective one, of which we speak.

Now let us inquire, "What do we really know?" that is, those of us who are engaged wholly with this physical and external world. We perceive readily that we can know nothing but this shadow-world which is rapidly passing away. We cannot even know the essential elements and essences and causes, that actuate our own physical body. We are living, like the brute creation in the physical senses, and know nothing beyond them; we are like a thing that is acted upon by a superior, and that superior one we know nothing about. As we have shown, we think conclusively, that the physical senses are extremely deceptive: therefore, what you know in the physical senses is not knowledge at all.

Out of an idea you may become a creator, and give the idea tendencies towards coming into the objective. For instance, if you should spend your life, or a portion of it, in the conception of some mechanical device which was going to be of great value to the world, and kept it secret in your own mind, treasured it closely, and dwelt upon it constantly, but never attempted to put it into form, the first thing you would know, some one else would catch the idea, and give it a physical form, even though you had never told any one about it. Their sensitive mind called it in, went to work, and worked it out. Thus we are constantly creators, being made in the image and likeness of God.

All the senses that belong to the physical body unite, as the hands, to carry out the image work of the more perfect man, to bring it into physical form. You, who are living wholly in the phenomena of the five senses, know

nothing of this factor, this Creator behind the physical senses. You only know the thing produced. An animal may become conscious of the presence of a thing, as well as we, but it cannot become conscious of the Mind that has the capacity to create. It takes the higher minds for that. Therefore, the first step should be to develop these inner powers by experimenting upon the effects of thoughts that arise in your mind, and the feelings that course through your body; for these ideals that flit through the mind, may be the creation of another mind. Therefore, when we begin to study self, to understand the laws and methods of this body, and begin to try to go beyond the physical senses, we are then just beginning to get where we can say "I know I know!" and not before. When we come to where we can, of a truth, say, "I know

that I have a consciousness of something that is beyond, that is superior to, and therefore controls, the physical organism and the physical world,"—that is the beginning of knowledge, but it is only the first step in the ladder. There are yet many steps beyond this. There is a cause beyond every effect, and we are now in a world of effects. We are here to begin the trial of becoming like the Creator, to begin with the world of effects, which are related to the physical senses, going interior, and tracing the effect from cause to cause, and so back towards the prime mover of all things. Thus we have an endless road to travel, and the further we go on that road, the broader, the grander, the more perfect, will be the consciousness and the power within, to say "I know I know!"

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER THREE.

OUR last paper brought us to the consideration of the three adverse principles to human well-being, viz: Selfishness, Hate, and Passion.

Selfishness has many and diversified methods of manifesting itself. It has its root in a perfectly correct foundation *i. e.* self-preservation. In the physical, it is necessary to take care of the body, and in our contact with those who find it a difficult matter to obtain the necessities of life, we struggle with each other; not being conscious of a real and adequate spiritual source, we see no other way of help, but the one invested in our own physical powers; and even with us who have begun to be conscious of the power and wisdom of the Spirit to cause conditions to come about suitable for our maintenance, we find it difficult to draw the line between selfishness and proper self-pro-

tection. We find that those with whom we have to deal are frequently even devoid of all honor, and are, like wolves, watching their opportunity to rob us of all that we have; therefore, we are necessitated to watch every move to keep ourselves from being eaten up by them.

We find the beautiful teachings of Jesus in his great sermon on the Mount (Matthew, chapters 5, 6, 7,) are entirely unpracticable to our present conditions; and we get puzzled, and know not what to do, and frequently we are led to the extreme of concentrating our whole mind on laying up an abundance for the future. That is a wise precaution, but that precaution will soon grow into fear of loss and become a scourge to torment us.

We know there is a natural provision made under the control of the

governing mind of the Creator, so that there will always be provision made for the actual need without our being anxious; anxiety always confuses the intuitive leadings, and brings trouble where it would not otherwise come, and in the confusion comes struggle and combat, which excites to hate. There is nothing selfish about the energetic, economical effort to earn and save money, but the selfish part comes in where we carry it to the extent of oppressing or over-reaching another for the sake of gain.

Equity is unselfish; that is, justice holds the scales, and weighs not only the causes between persons, but the conditions of the persons themselves. Even our zeal for unselfish and generous acts often injures the individual, in the act of removing the hand of Justice from those who are reaping the reward of their own deeds; it becomes an evil in that it prevents the persons from obtaining the needed experience to round out their life. While we are among those whose law is based on the evolutionary processes, we must abide by the law, otherwise we are sinners, for "The voice of God is the voice of the people" always. But we are aware that another form of government is now struggling for birth in which another law will be the "voice of God," where the pure and obedient will live for each other, and **IGNORANCE** will no longer curse our race. Then the teachings of Jesus will become the law of that higher nature and state of **USE**. The selfish principle must be eradicated from the feelings, before the people will be ready for this new form of law.

The point we have in view is where the selfish principle comes in. Let us illustrate. Two men are in the same occupation; both are economical and industrious, but one wants means for the gratification of the senses, such as pride, luxuriant liv-

ing, and also acquire enough so as to have by and by ease and pleasure. The other is anxious to gain means so that he can be a benefactor to his fellows. He is willing to work if he can accomplish good results thereby. Now, the first is altogether selfish, the other unselfish.

We feel that our efforts are entirely unselfish, for we see that the time has arrived and that the people are crying out for a higher form of social and governmental order; and we are laboring to obtain the means to accomplish that end. But some over-zealous ones will say that it is selfish to want to leave these old conditions and people in their confusion and discord. If we had, as the object of our move, ease and comfort, then it would be selfish; or, if that was all that could be accomplished by such a move, it would be the same. But we know that it is the only way we can help our people out of their difficulty, for they are so burdened that they have not the time to think, neither have they the ability to discriminate regarding all kinds of good words they hear in every direction. Words are so abundant and deceptive that it is useless to talk to any, save the few who are most mature, and who have been illuminated from within. So, in order to help the masses, we must first help ourselves, and show the world the pattern of what really can be attained. (See Ezekiel's Prophecy chap. 43 v. 10.) There is still more even than this: the power that would be obtained by a right life would make men and women capable of helping the world. The evil of selfishness arises in **DE-SIRE**. "Is it for myself, or for the greatest use in general?" is the question. Love in some of its phases of expression is the most selfish principle in the world; it is again the exact opposite. Parental love that wishes its children to be more than the children of others, is evil, in that it brings

strife; but parental love that feels the weight of the duty to give the world a noble and useful man or woman, is good. All forms of pride that arise from the comparison of one's self with that of others is evil. The recognition of true worth is good, but as soon as that is applied to another in the way of comparison, it brings weakness. The only real superiority in the world is superior ability to serve. God, the Spirit, is the absolute servant of all; let us strive to be like Him by counselling with Him in all things; for God dwells in you as well as in the whole universe.

This selfish principle is most dominant, and even most cruel, in the love between man and woman. To touch this subject is one of great danger in many ways as it is the controlling principle in the world. In it is "that old serpent, called the Devil and Satan, which deceiveth the whole world" (Rev. 12, 9). And, truly, all are more or less deceived by this mystic power. There are two loves which are active in this relation; one is spiritual, the other is a mere appetite. In the spiritual there is a consciousness, independent of the intellect, of a natural oneness and interdependence on each other for the consciousness of spiritual existence, for it is like the Divine Father-Mother. Of the other we say, "appetite," because it arises in the needs of the life. Men and women take food to nourish the body; that is to replace the life exhausted through the mind, physical activity, and in other ways. The food thus taken, after passing through the chemical changes in the body, pertaining to the normal workings of digestion, transmutation, etc., becomes in man a rushing, straining cyclone of energy. In woman it becomes a magnetic compression that suffocates, and sometimes burns and destroys, certain vital factors in the body, the same as an electric battery

will be destroyed by turning the currents back upon itself.

The Solar plexus or brain-matter that controls digestion and the building of the body, and, in fact, which has the care of the body, and gives appetite for food, has a knowledge independent of intellect, of the fact that the elements thus drawn from food are not life and, therefore, cannot supply the whole needs of the body; therefore a desire is created for the opposite element; if man, for woman; and if woman, for man; for no life is born into the body without the interblending of these two forces which we call,—for lack of knowledge,—magnetism. Through the interblending of these two forces life is created and equilibrium established in the body. A mistake and deception exists in not spiritualizing this function, economizing and exalting the vital principle. Its material waste defeats the higher ends of life which are best secured by the exchange of the subtle and, to us, immaterial essences of the body, which is largely accomplished without physical contact, through that wonderful factor in creation, DESIRE. Love is a desire of the life, not of the mind; it forms a magnetic cord that binds two persons together. It arises wholly in the animal instinct, and affects the intellect only secondarily; but having its origin in the originator of the brain, and in the source of brain-supply, it lies at the root of existence and of all we are; therefore, its power is in the love of life; and it is as selfish in its operation as the tiger which tears the lamb and drinks its blood because it feeds him.

In the same way there are multitudes of pairs living together, both good, honest, and devoted to right, and all that is commendable; yet they are ruled by this deceiver, and the one actually destroys the other, being stronger, and needing more to supply to the life-hunger. Thus they

go on until the weaker one dies; then the other mourns the loss. In other cases this animal hunger reaches out to one, and because there is no reciprocation, persons will go to many extremes, sometimes trying to ruin all their future prospects; in others even proceeding to murder. This arch-destroyer and deceiver always seeks to own, wants to bind and hold, like the tiger with its claws, no matter how much it hurts. It makes laws to bind and enslave all who make mistakes in their contract, and, no matter how much suffering, the expression is, "You are mine" with all the ferocity of the tiger's growl; whereas, if this love was controlled by some human feeling, it would want the object of its love to be happy, and would be willing to suffer a little deprivation for the sake of its happiness.

This kind of selfishness brings more misery to our planet than any other, in fact, it is the evil germ out of which all other sources of misery grow. Volumes could be written on this subject, but this will suffice here, for all who wish to conquer this enemy will see at a glance that any form of coercion or restraint that we use over another only aggravates the evil. Remember, always, that even under the present law of evolution, where it is the business of our life to gain experience and the consequent knowledge, that the Spirit of God leaves the intellect free to choose its own course; and we must do the same or we make ourselves sinners in the eyes of our own law. There is no justice in any one binding another without giving the equivalent, and if it is done by any, they will find the words of Jesus true "With what measure you mete it SHALL be measured to you again." I have never read or heard as good a definition of love as that given by the Apostle Paul, (1st Cor. 13 chap. vs. 4-7-8): "Love suffereth long and is kind;

love envieth not; love vaunteth not itself; is not puffed up; beareth all things; believeth all things; hopeth all things; endureth all things. Love never faileth." Then he follows this with a wise discourse showing that all spiritual powers fail without this kind of love.

HATE.

This evil has its root in the law of discrimination (See "Seven Creative Principles" page 43). It is necessary for us to learn the fact that all things are good in their place, and that all things have a place of use in the economy of nature, and that such use is a use to us indirectly, we being only a part of all that is. To learn to discriminate and hold at a distance all things not directly useful to us in the line of our efforts to make attainments, is a work of time and careful thought. Jesus is reported to have said, "Unless you hate father, mother, wife and children, yea and your own life also, ye cannot be my disciple." It is understood that He did not mean by the word "hate" what we understand by it now, but simply, that principle of discrimination which loves, *i. e.* attracts certain principles and repels others, and at the same time regards persons only so far as they are representatives of principles. Here again a narrow line is to be drawn to love and hate no person as such, but yet to love the good and hate the evil,—not the person, and not to hate with a desire to injure or destroy, recognizing that even that which is very evil to us, is good in its place, *viz*: where it is serving a use; but such use not relating directly to us, it is to be repelled, without desire to destroy. But the evil disposed are often intrusive, and try to coerce us, and we are forced thereby to combat them, and we sometimes feel "angry." Now, what is anger? We are told "God is angry with the wicked every day;" again

"Be angry, but sin not, let not the sun go down on your wrath." Anger is the excitement of the WILL to do, or not to do; this is right and necessary when controlled by a well guarded and guided intellect. The wrath of the wise man is the undeviating will to do right, the wrath of the foolish

is destructive and does evil and, therefore, is evil.

We advise our friends to muse much on this thought: to love NO PERSON, to hate NO PERSON, to love and hate principle, without malice or regard to its relation to ourselves; and to realize its proper sphere of use.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN FEBRUARY 19 AND MARCH 21.*

⋈ (PISCES).

THIS sign belongs to the feet of the grand body (metaphysically speaking, to the understanding.) These persons are very careful, anxious, restless, and thoughtful. They have a love of acquiring scientific and philosophical knowledge, and, as students, are fond of history, research, travels, etc., and acquisitive of knowledge from every available quarter. Frequently we find men of this sign who are walking encyclopædias of knowledge.

They are very anxious about money matters and provision for the future, and fear lest they shall come to want, as they cannot bear to be dependent on others. They like to know and feel that they have earned what they possess, and are consequently entitled to its enjoyment. They are usually

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

upright, honorable, and just in their dealings; also sensible, affable, and kind.

There is with this class, however, a lack of self-confidence: and frequently, after extensive research and preparation, they hesitate, and shrink from coming before the world as professionals, needing some more self-confident person to push them forward, even though not themselves wholly lacking in self-appreciation and esteem; this is due to innate modesty and conscientiousness, as, being just, honorable, and upright in their feelings, they desire to give a full equivalent, and are fearful that they may fall short in what is due to the situation; and also from an innate feeling that people and fate are against them.

As a rule they have fine mechanical minds, and succeed in life because of a feeling that *they* have obstacles to overcome; hence their persistency and fidelity to the trusts confided to them, making themselves appreciated and necessary to the service in which they are engaged, for which reason it becomes the interest of others to push them forward, thus compensating for their own deficiency in this respect.

There is a good degree of philanthropy in this nature, and they have much sympathy for the suffering of the needy, yet they are quite close and careful in the use of their money.

They make accurate and careful accountants and clerks in every department of business, and are usually found in positions of responsibility and trust. As we depend on our feet to keep us upright, so may we rely on those born to this sign or nature; but if the love of money becomes the controlling principle with them, then would their sense of honor become subordinated, and a disposition to trickiness and dishonesty be manifested.

While the people of this sign are occasionally lifted very high in public favor and position, yet these instances are rather the exception than the rule. We, however, have an illustration in Washington, who was born on the 22d of February, and consequently of this sign; also other of our presidents.

It is due to the children born during this period that they have the best possible educational advantages, and especially in matters pertaining to their future vocation. A wrong start in life is far more serious to them than to most others, for when once embarked they are apt to stick for life; therefore, in entering a calling, consideration should be had as to the chances of their promotion, and especially should care be exercised in putting them to a trade of limited opportunities, as it will usually anchor them for life to a sphere of drudgery and servitude. Their chances are more favorable in some thrifty mercantile pursuit.

They are apt to be law-abiding, and

somewhat exacting, and consequently rather severe in family discipline. This, however, is only in cases where the head is long from front to back, and the organs phrenologically denominated "conscientiousness," large. In such cases, they are sure to be bound down to the mechanical sphere, and to be very tenacious and exacting in every-thing that they themselves believe to be correct, requiring things to be done according to the strict law of logic, not giving much consideration to the intuitions, but inclining rather to antagonize the same. They are, in the natural sphere of thought, materialistic in tendency and views, and it is difficult for them to form accurate conceptions of religious or spiritual subjects.

In matters of sex they are usually quite moderate and chaste. While not ardent in their love nature, their quality inclines to a faithful adherence to the marriage vow.

The diseases to which those born in this sign are liable are varied, but most noticeable are pains in the feet and head, — in the latter case, the brain being somewhat affected like those born in Aries, but only to a smaller degree. They are also subject to despondency and self-censure, and women to uterine displacements.

This nature results from a life of struggling, and usually antagonistic conditions on the part of the parents; and hence their anxious struggling habit and nature.

THE coming era in the Divine Evolution of the race is the ascension and transformation of the type, by the shedding of the animal and the assumption of the arch-natural.

MOTHER Earth awaits her new and better humanity, as she once waited for her first-born rose! They will neither sin, sicken, nor die, but, at the term of

their earthly days, rise by translation, as was written of the adept Elijah, and realized by the Son of Man.

Each little child, like the Holy Babe of Bethlehem, intercedes for every person born; for God without and God within are one, the Son of Man is evolution, and the babe in the manger is the Lord from the skies!

PHILOSOPHY OF ASTRAL SPECTRES.

WE have been requested to give a scientific analysis of the above subject. In order to do so, we will first give an analysis of the creative forces, with evidences of the law governing them, for in dealing with laws and principles, we have to confine ourselves first, to their physical and intellectual expression, second, to reasoning from analogy, and the latter method is as correct as mathematics when drawn from established facts. But even if time permitted, the available space in these columns would not be adequate to give anything like an exhaustive treatment of the subject, but we trust to the superior ability of our readers to supplement the deficiency by the exercise of their own reason and intuition.

All the great masters have been united in the recognition that there are seven creative principles in nature. The revelation made to John, as given in the Christian Bible, makes the number seven more prominent than any other number, because, as there employed, it is wholly related to the ultimatum of the work of creation. In the February number of THE ESOTERIC there is an article by I. A. Osler, page 284, setting forth the seven-fold nature of man; but as man comes into existence by the same law as the earth and everything upon it, so this seven-fold nature is derived from the principles active in all Creation, and we know that Nature's laws are absolute and brook no deviation in their methods.

We are able to demonstrate, by the aid of the Science of Solar Biology, that the planets of our solar system are the instruments through which these seven factors are operating, and that from the diversity of their movements comes the diversity of

organized life upon the earth. In all this diversity there is always some one dominant principle that controls, causing the others to be subservient; and it is well known to the mental philosopher, that if any one of the inherent principles of human life becomes inharmonious or, so to say, disobedient to the dominant one, then disorder and disease arise, and this holds true in every department of nature. When our government was a united body, the body was normally healthy, but when secession came, then came disease and struggle. The law of existence is the law of orderly submission to the higher powers, higher laws; and in the life workings it is the higher principles which promote progress.

The relation between law and principle is as quality is to power, or as mental tendencies are to the organic qualities that produce them; principles underlie laws; laws are the modes of principles in expressing themselves. Principles and qualities differ in that principles may and do operate in diverse qualities, but qualities act from the innate principle, and the innate principle determines the law of its being. Being implies principles organized under a controlling head; its attractions and repulsions are the laws of being, to deny their expression, would be death, or destruction of being.

We give below a table showing the principles that are the cause of being, organic structure, and the planets from which they are derived, and their relation to the seven-fold nature of man, and from that we trust to be able to make plain to your minds the actual state of our unfoldment on the ladder of development, and in what sphere or state of conscious-

No.	Planets.	Principles.	Phenomenal Expression.	Seven-Fold Man.
7	Uranus.	Sensation.	Consciousness, Life,	Spirit.
6	Saturn.	Transmutation.	That which changes Matter into a Spiritual or Sensating State, . . .	Spiritual Soul.
5	Jupiter.	Fermentation.	That which struggles for a Higher Order of Life.	Human Soul.
4	Mars.	Cohesion.	Mother Love,	Animal Soul.
3	Earth and Moon.	Order.	That which makes the Image, . . .	Form.
2	Venus.	Discrimination.	Love and Hate,	Animal Life.
1	Mercury.	Force.	The Undifferentiated Quality of Matter,	Molecular Body,

ness we would find ourselves if we should pass out of the physical form. For what attraction and repulsion is to inanimate matter, love and hate are to mind. (See "Nine Lectures on the Seven Creative Principles," by your humble servant.)

The above table presents to the eye the Seven Principles, and in accordance with the nature of the controlling one, so will be the attraction, and consequently the sphere of our loves, and God is not an arbitrary monarch to force us, while in or out of the body, into any condition that is contrary to our real nature and needs.

God, as Creator, is the servant of all. God is spirit and life, yet we cannot accede to the idea of his creating something from nothing, but must reasonably accept Swedenborg's position that "God created from himself;" therefore all that is, is spirit; even the grossest matter is so by virtue of condition, and creation means simply a method by which God individualises himself, through knowledges gained and made personal, by experiences, in the uses of life's work. Therefore what we are is determined by the amount of knowledge gained relative to the facts of things that are—that is of truth, which expresses the methods of principles, and which arises in them and manifests according to quality.

Creation in its beginnings is the same as education in its beginnings, therefore the first rudiment is Force which controls all the other qualities and binds them, in a mass, which is active and yet passive to the higher principles, therefore it has been called the molecular body; this includes all bodies from the planet down, man's body inclusive.

The second is Discrimination which gives polarity to all inanimate matter, and is the classifier of animate life, serving to keep the species pure and distinct. In man it appears as love and hate, which is its phenomenal manifestation in animal life.

The third, Order, is that wonderful workman that is so wise and minute in all his work, so that all the qualities and principles are expressed in the most perfect detail. By his accuracy we recognize each other and each thing by its own peculiar form, and even the intricate minutiae of expression in every part.

We are told in the Bible that "The Lord God made every plant before it grew." It was first formed in the astral ether, and it remains there long after conditions extinguish its material expression. We are told by science that this ether is far more dense than steel, or than any solid substance we are familiar with. This ether is the most subtle substance we know and it belongs to the great grand zodiac of the sun's center, through a single sign of which it takes 2150 years for our sun to pass. Therefore, whatever makes an impression upon this ether, must be more lasting than anything else we know of. Every object makes its impression in this ether as literally as a foot-print in the snow, but this plastic substance, being the first or highest, is the original from which all things come; it interpenetrates the earth, and is the basic substance out of which everything material is formed into the image and quality of its prototype in the astral ether. As all that pertains to matter moves so much more rapid than does the astral ether; therefore, after the earth form disappears, the spectre will remain for many years. We have, all probably, heard of, or ourselves experienced what used to be called "Second Sight," but which is now known as "Clairvoyance." Persons who have this power can see the image of a tree years after the tree has been taken away, also that of houses, animals, and of persons. These images are called Spectres, and account for the frequent and varied appearance of the "mirage" in desert places, where the absence of the atoms of moisture in the atmosphere, renders the astral spectre, — the reality of a former time — apparent to the external sight.

Here we approach a realm that because of ignorance (ignore-ance) is labelled "Superstition and Folly," but we have some of us come into a conscious ability to explore it and find therein realities more substantial than the material world. We have daily evidences that all form has a functional power, that the principle which caused the form always adheres to it, and by virtue of that a potential energy follows. For illustration: It is observed that the spirit of the author is felt in his works, so much so that there are sensitives who can psychometrize cor

rectly from a book delineating his mental states, even though the author may never have seen the copy in question. Again when we read the writings of an author we always get a sensation from the word formations characteristic of the person who wrote the work. Thus it is evident to any one who wishes to observe these things, that if so vague an image as the word formation will attract and hold the qualities of the author that produced it, this must be much more true of the astral image.

Every substance has what we call its chemical composition, and produces, when brought in contact with the organism of man, its own peculiar effect upon the mind and senses. The ancient idea of magical words, spoken or written, had in it a phase of truth, derived from this law; the same also applies to magical amulets on which certain image work is wrought. If the image is in harmony with these seven creative factors, they become a magnet for the attraction of such qualities and forces as they actually express according to the law of form in nature. So that when one knows the language or forming power of creation, he can make an image that is potential.

As every seed brings forth a form according to the principles and qualities inherent, so every form gathers like principles and holds them as long as the form remains. Form is the body of the principle that controlled in its formation, but as the astral ether changes, the astral form dissolves, analogous to the dissolution of the physical form from the changes in matter, only far less rapid. The form of a person was made according to the character of the controlling thought of the parents in whose body the germ grew, and that controlling thought had its own natural loves and hates, which classified and characterized the persons in their own normal sphere in the world, therefore, the old maxim, "Birds of a feather flock together." God and his laws never change, because the law of nature is the law of God's being, therefore, the change called death does not change any of these laws.

But some will infer that if the form is the body of the principle that formed it, it must be a conscious entity; not so however, as form exists before even the

animal soul (No. 4) and to the clairvoyant there are abundant evidences of the contrary. They often see persons who are living in the body who are at the time, actively engaged miles away. This form travels with the thought, and many times without the thought, but as it is the form of the person it is always connected with the thought and especially the feelings; therefore, persons of a strong concentrative mind can call that image to them without the consciousness of the other and work on that image to affect the mental conditions of the person, and through that the physical body; for if you affect the psychic form, you affect the body and through the senses the mind. This form has in itself no consciousness, yet being in the form of intelligence it acts as though it were the conscious entity, because it attracts the thoughts that the principle produced, and it also has power by virtue of form and consequent function to attract the elements like itself and act from their power and thus have a kind of semi-consciousness, which is from the thought-creating process of the planetary movements; therefore, by knowing the planetary influences it can be known what power these so-called astral spectres will have, which is one phase of astrology.

When the development is controlled by the fourth principle "Cohesion" or the "Animal Soul," then the self love, *i.e.* love of life, is dominant, and these spectres and visions in all their work are in the form of selfishness, so much so, that a physiognomist could immediately see it in their form. Such minds, when in the body, have no higher thought than the care of self and offspring; they are of Mars, the ancient "God of war." So long as they have a body they are ever attracting to them that quality, and their form when they leave the body acts under the control of the same. These are they who cause dreams of passion, wasting and appropriating the life to vitalize their own forms and thus prevent their dissolution. [See "A View of Creation," by Tyrenus, in January Esoteric, page 256.] This is done through their close alliance to the influence of the moon, and persons who are of similar nature attract such around them in great numbers and vitalize them from their own life and thought

until they become another part of themselves, acting, speaking, and living from their life, and serving their will. These are the spectres that serve the evil, selfish, designing magician, and are the active ones with many mediums.

But when this form is dominated by the fifth principle, Fermentation, or the Human Soul, then there is a restless struggle for higher conditions; it is then so near Divinity, or so near the Son of God, i.e. the Spiritual Soul, it constantly feels its influence, which causes great struggling; but not having yet become imbued with the spiritual quality, it does not know for what it struggles. So, there are combats one with the other and their ideal of greatness and grandeur is wholly related to earthly conditions, either for wealth, education, or power over their fellows. And when such pass out of the body, they, like those previously treated, are immediately separated from the spirit; for no connection having been established between the lower creative forces and the cause realm, they belong to the elements only, and into them they will return, to be governed by their law. These bear the same relation to the solar and lunar ether as the others, therefore are subject to the call and service of some medium or person that has a morbid love of occult phenomena. Their "Karma," as the orientals call it, is what they have developed in their form and function of use in creation; and by their being detained under the ruling will of some one in the flesh, their real or spiritual form that would otherwise be re-created or re-incarnated through the generative principle, serves under the medium's self-love and is hindered in its upward progress; whereas, if left to nature's volitions they would soon return and finish their work, by creating the sixth, the spiritual soul that would unite them with the universal Life; for as soon as the thought and the universal Life or Spirit are united, there is perpetual consciousness, which is "the at-one-ment" referred to in the Bible; but all life and spirit being one, the form, being made a proper instrument to express the controlling principle, is bound by that principle; therefore as soon as the universal life returns to itself, this form is liberated, and, coming within the

organic life of the medium which gives it consciousness, it is held by this attraction and speaks and acts from his or her consciousness. But during the time a medium is "under control," as they call it, of one of these spectres, and while, perchance, it may be arguing against a particular line of thought;—if one of a sufficiently strong will places his mind on the spectre, and imparts his life, by sending his feelings with the thought,—the medium will change about and begin to reason from the mind that has, by superior force, taken control of the spectre, causing it to contradict its previous statements.

We should bear in mind, that thought as well as mind has form, but not necessarily a conscious life. United to individual life it has consciousness, but apart from individualized life there is no conscious volition. Now, in conclusion, there can be no harmony or oneness with any principle without a conscious active love. Look then at the diagram and determine. "Do you love No. 1, the physical body, most of anything?" then to it you will cling, and when you lose your own body you will conjoin yourself to another and be subordinated by its will.

"Do you love No. 2, Animal Life and its sensations, more than anything else?" then into those currents will you be drawn, becoming a force for passion and licentiousness in the persons and bodies you infest. "Do you love No. 3, the world of physical form and its uses?" then you will be found in that realm, without a conscious ego unless united to one in the body.

"Do you love No. 4, home, family, children, and the earthly existence, more than anything else?" then to that realm you will go as shown above. "Do you love No. 5, the active struggle of a business and reasoning plane of existence?" then to that sphere will you go and apparently continue the struggle as if you were a conscious sensating being, yet with individual consciousness, only if you become allied to some one who has such. Your volition will be of a semi-conscious state, acting from the solar and lunar ether, and in part from the person to whom you are or may be allied.

"Do you love No. 6, Spiritual knowledge and God-wisdom most of all?"

then you are in a condition to begin at once to read such subjects as those in **THE ESOTERIC** and the Bible, and begin to understand them, and through understanding come into a consciousness that you are a spiritual soul and, as such, the Son of God. Such a consciousness will be ultimately through your having the **WILL** to conquer the five lower principles and thus be enabled to utilize the sixth, **Transmutation**, changing the grosser material of sex

life, into "the water of life, as clear as crystal," through which potential element you, the spiritual soul, become one with God. "And as the father hath life in himself, so hath he given to the **SON** to have life in *himself*."

Submitted by your humble servant,
H. E. BUTLER.

For explanation of the astral fluid, solar fluid, and lunar fluid, see page 165, November number of **THE ESOTERIC**.

WHAT DO MIRACLES PROVE?

"WHEN thy senses affirm that which thy reason denies, reject the testimony of thy senses, and listen only to thy reason." **MAIMONIDES.**

THE following story from the Talmud furnishes a pointed illustration of the relation which reason and conscience sustain to sense phenomena, in the matter of determining the law and doctrine of life.

"On a certain day, Rabbi Eliezer ben Orcanaz replied to the questions proposed to him concerning his teaching; but his arguments being found to be inferior to his pretensions, the doctors present refused to admit his conclusions. Then Rabbi Eliezer said, 'My doctrine is true, and this karoub-tree which is near us shall demonstrate the infallibility of my teaching.' Immediately the karoub-tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off. But the Rabbis shook their heads and answered, 'The karoub-tree proves nothing.' 'What,' cried Eliezer, 'you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine.' Immediately the rivulet, obeying the command of Eliezer, flowed backwards towards its source. But again the Rabbis shook their heads and said, 'The rivulet proves nothing. We must understand before we can believe.' 'Will you believe,' said Rabbi Eliezer, 'if the walls of this house wherein we sit should fall

down?' And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed, 'By what right do the walls interfere in our debates?' Then the walls stopped in their fall out of respect to Rabbi Joshua, but remained leaning out of respect for Rabbi Eliezer. and remain leaning until this day. But Eliezer, mad with rage, cried out: 'Then in order to confound you, and since you compel me to it, let a voice from heaven be heard!' And immediately the Bath-Kol, or Voice from heaven, was heard at a great height in the air, and it said, 'What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken, his opinion ought to prevail.' Hereupon Rabbi Joshua rose and said, 'It is written, "The law is not in heaven; it is in your mouth and in your heart." It is in your reason; for again it is written, "I have left you free to choose between life and death and good and evil." And it is in your conscience; for "if ye love the Lord and obey His voice within you, you will find happiness and truth." Wherefore then does Rabbi Eliezer bring in a karoub-tree, a rivulet, a wall, and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain

cases a tree can unroot itself, a rivulet flow backwards, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teachings of Rabbi Eliezer? No doubt these miracles were very extraordinary, and they have filled us with astonishment; but to amaze is not to argue, and it is argument, not phenomena, that we require. When,

therefore, Rabbi Eliezer shall have proved to us that karoub-trees, rivulets, walls, and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies and estimate them as Eliezer requires.'"

THE MIND OF WISDOM.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

WHERE should we go to find the mind of wisdom? Should we go far away from our planet? Should we soar into the spheres? Should we go to some far-off world to find the manifestation of wisdom? or can we but awaken, look around us on every side into the wondrous workings of mother Nature, and find there the mind of wisdom? I say could we but awaken! For it is true, and more fully so than many of us are aware, that we, with the whole world of animate life, are sleeping, and have been so for ages. Here and there one is awaking a little from his slumber, like one that is disturbed in the sleep of the night, and vaguely asking himself, "What is it? Where am I?" And as we thus awake to a more complete consciousness of existence and look around us and inquire, "What is life? What am I here for? What are the uses I am supposed to serve in this physical existence? What relatedness do I bear to all the rest of the universe? and how shall I best utilize my time? Again, what relatedness is there between my conscious self and the Infinite Mind?" These are questions that will open the door to the fountain of knowledge and true wisdom. We need not go into the sphere of worlds beyond us, or the labyrinth of space, to find expression of wisdom. We need turn our attention only to this planet of ours.

In the spring-time we see our planet bring forth life of every form and character. The whole planet is teeming with life, from the smallest microscopic insect to the highest order of manhood, all partaking of the one animating principle; all born from the one mother, from the same life-emanations, governed by the same unknown mind that is acting in and through us, and which find expression the same as in the vegetables below us, causing manifestations of life through our own physical bodies of which our intellect has no knowledge nor power of control. We are as a vegetable, growing in a world where there is a power that propels us forward. We move on and say: "This is the law of necessity, the law of life," recognizing, in a word, that there is a law, yet not cognizant of its methods, a law that has order, method, formula. All that pertains to the law of intellectuality we find expressed in the physical universe, in everything that lives, and wherever we turn our attention, we can but conclude that the mind thus working in all existence has a definite object in view, an ultimate toward which all this busy, active energy of life is laboring. Is there not a well-defined object in this Superior Mind that has brought us into being, and brought all nature into existence, that controls and environs us by circumstances that we cannot resist,

and impels us forward? For what object? This is a question for the mind to answer. The mind alone that has wisdom can penetrate to this realm, the only realm of thought that relates in any way to the important uses, not alone of the present but of the time to come. If there is any question worthy of a religious consideration, it is this subject and these laws, and the object in the mind of this creative power that is pushing us forward. May we not know what that object is?

There are multitudes of beliefs in the world concerning the law of God, and many judge of God as of an earthly monarch, whose laws are mere edicts; but to my mind it seems that the whole subject resolves itself down to a very simple problem. There are but few in our world to-day but what accept as a fact that there is a superior intelligence that has projected into being all things that are. (With the few who do not accept this, and claim that all the potencies of creative mind are in matter, we, perchance, were it not for lack of time to explain, could likewise agree, and also with those who believe in a superior and infinite intelligence, and show that we all believe the same thing). But to believe in a mind that governs the universe, is to believe that all that is in the world is there because of that mind. If there is a creator of all things, all things having been created from that one fountain, then we cannot avoid the conclusion that all things are by and because of this Will. As the Nazarene so well said: "You cannot by taking thought make one hair white or black." That is, you cannot by mere thought change any of the conditions of your life. We are what we are. We found ourselves here; we find ourselves in the present environments. Now all that is left for us is to look around, and find out where we are and what there is for us to do; and what we are as well. And after we have answered the question, "What am I?" then we can go further, and look out into the universe, and find this I, this ego, this self, magnified millions of times. As we turn our attention to Nature we find that everything that is in this world is in our bodies, and everything that is in the body is in

the world. And in answer to this question, "What am I?" we say, "I am the universe epitomized."

The majority of humanity have never thought beyond the five senses. We have lived in the five senses until it is a common expression, and more common thought, that "I am this body, and this physical body is myself," simply because through this body, through the senses of the physical comes all our consciousness; therefore, we have been in the habit of thinking of ourselves as merely of earth. But let us consider death?

Think what a change comes over the person who at one moment was full of life and animation, but through some accident the life has departed,—the body is dead! Why this change that transpires in the organism? What is the cause of it? The lips are pale; the eyes lose their expression, and everything is changed radically. The man is not there; he no more senses, no longer thinks; no longer has the power of action. The essential, the real, the thinking, the intellectual, conscious ego is not there. The body alone is there. Then, I am not a mere material, physical body. I am something that is more subtle than the matter that we handle, taste, and see. The natural eye does not see mind. The I that thinks, the I that feels, the I that has consciousness, the I that has volition, is not the physical, but the ethereal or spiritual.

Again, we see the corn and the grass grow. Can we see the potential energy that causes it? We may watch week after week the growing corn, or grass, or vegetable. We see that they do grow; but we do not see the life-energy which causes it. Growth is the process of materializing the ideas of universal mind, for we cannot comprehend or believe the idea of something having expression out of nothing. We may force the brain to accept it, but can we, in our innermost self, believe it? No; it is contrary to the highest intelligence of our nature. We may force ourselves to believe, but, down deep, there is something that says, "No; it cannot be. No; this something that I am, enables me to think for myself and control in certain lines of thought, it is governed by certain laws, it is limited by certain desires, and that some-

thing must be, yes, is derived, from this one great Mind, whose workings find expression in all forms of life. For they all spring into existence by the same law, are nourished by the same life-emanations, and are, necessarily, all members of one body.

But are we here merely to be dragged along without mind or volition through this checkered life, and then lie down and be as if we had not been? "No," says one, "we are here to do the best we can through this life, and then die and go to heaven, somewhere beyond the bounds of time and space, where we will be happy forever." To a heaven? Has God a storehouse somewhere, where all his creatures of the untold millions of worlds, are gathered in one place? What *use* would there be in that? We find, as we look abroad in nature, everywhere, that the law of being is the law of use; do we not find that in every-day life, in our own experiences, that *use* determines all qualities whether good or evil? It certainly does. You cannot determine what is good or evil by any other principle. If you should see a man going along the street searing a heavy burden upon his shoulders, and you knew that burden, perchance, was a lot of old papers that had long since ceased to be of any value, and yet he was lugging them around all the time, you would say: "What is the use in that man bearing that burden? what a fool he is! he must be insane." Why? Because it is of no use to him. The law of use is the law of being. Then the question comes home to you: What is the use of your present existence, of your advent here upon this earth? You were born for true manhood and womanhood. You now see the world opening before you. What is it for? Is it merely to struggle to get a livelihood for three score years, and then after that pass away and enter into a heaven, a paradise that you have not earned, where you cease to be of any use but merely to have enjoyment? Would there be enjoyment in it? I think not; such a condition would be that of misery instead of enjoyment. No man or woman can find pleasure in anything but usefulness: it is contrary to the law of life to be useless, and the man or woman that ceases to be useful ceases to be happy. We might

as well think of being happy in the theological hell, as to expect to be happy in leading a useless life. Then, if this law of use is the dominant law of being, — which we see very readily it is, — then what is the use of this world teeming with life in every form? What is the use of such diligence being manifested in every form of existence?

See the Insects, how busy they are! They spring forth into existence, they at once begin to labor. We see them as busy as they can be from the early morning until the night sets in; and sometimes it seems as if they would labor night and day, gathering food for the body. What is the use of this? Through the processes of that body they transmute and transform their food into germs of new existences through which multitudes of other lives spring forth. And their whole labor is to gather the fallen elements and incorporate them in their own structure; and then yet higher creatures are equally active, gathering up those same insects, incorporating them in turn, organising this insect-life into higher structures. Every creature has its "natural adversary," another animal to whom it is a natural prey. The lower is the natural prey and food of that above it. Thus in the life that springs into existence in the early spring, from the earth, yes, in the waters of the ocean; there is a regular line of one creature feeding upon another, from the lowest conceivable form, all the way up to man; for man, like other animals, is feeding on, and incorporating the life of the animals below him. So, there is an unbroken chain, in the ascending currents of life, from the very lowest to the highest. What for? What is the use of all this? Can there be an expression found that will answer better than the one in Genesis, chap. i, verse 26th. "And God said: Let us make man in our image and like us, and let them dominate over the fish of the sea, the fowl of the air, and every living thing upon the earth." The Hebrew form of expression where it says: "Let us make man in our own image" is identical with the expression that occurs after, where we are told that Eve bore a son in her own image; the word *image*, and the word *son*, in that place are synonymous. You will see the same

idea is correctly shown in John's Gospel where he said: "In the beginning was the word, and the word was with God, and the word was God."

We will repeat for the benefit of those not present when we gave our explanation, a short time since, of what constitutes a "word." We take food into the body to nourish it. It passes through all the chemical changes until it finally becomes a sublimated essence, and is called up to the brain, where it is formulated into thought and sent out into the world by the will, and with that thought as it is formed in us and sent out, goes a part of our life. The man or woman who is busy in thinking is necessitated to feed the body in proportion as much as the man or woman that labors hard with the muscles. The sensitive can go into a room where words have been spoken, collect their essence in his brain, and give them out again, which proves that thoughts are things. In the beginning was the word that went forth into nature, and that word, John said, was God, i.e., "Power," for the word "God" means "Power," and the word had power in itself to create. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the light was the life of men;" and then he refers to the manifestation of the Son of God, Jesus, who was the most perfect man that ever walked our planet earth, being the expression of the Word of creative energy, and the image of the ultimate towards which all creation labors. Yet Jesus indicated that his work was not the perfect and final ultimate, for he said: "Greater things than these shall ye do." But as we have not done them, we must conclude that they are yet to be worked out. The central thought in the beginning that formed our life, and of which this teeming world of life is the emanation, from whose energy all animate life is laboring so diligently, and toward which we are working is, to bring into manifest existence a spiritual manhood and womanhood which shall be in all their feelings and emotions like the thought from which the world originally came.

What is our life? Some two or three times every day we have to feed this body. We have, again, to get material to clothe

it and keep it warm. How busy we are! We are made to labor because of this onward tide. Onward to what? O! is it not time for us to consider the question? Toward what are we going? For what are we here? Ask nature. We need not ascend into heaven to ask a God, nor descend into hell to ask a Devil. No! As the apostle Paul has well said: "The word is nigh thee *in thy heart*," that infinite word, the word of wisdom, the word of knowledge, the word of understanding, the power to comprehend the universe within you; and it is your RIGHT to come into a consciousness of God and His work, for you are the Son of God; you are a creator. How do we know? Physiology tells us that these bodies of ours that we have to-day, will, within the limits of seven years at least, be gone, and a new one built. Can you do such a work as that? Could you, in seven years time, take a body all to pieces and build anew, keeping the same vital energies active in it? Is there a scientist in the world that has the mind of wisdom to do it? So all that there is for us to do is to know ourselves and the mind that is within us. Think of the ability of that wonderful chemist to take that mass of material that you are putting into your stomach, and from it to make a chemical analysis, taking out the necessary qualities for the body, and throwing off all the rest; taking out that which is good and rejecting the unfit, for the purpose of rebuilding this body. This wonder of wonders, this wise chemist, is in you, and it is within your power to cultivate that mind, to bring it into the intellect, that you may know, that you may comprehend it with all its power, all its methods; that all its keen, discriminative ability may be known and understood fully by your intellectual self!

In consideration of this fact, are we not asleep?

What knowledge are we acquiring? Simply what somebody else has taught us about what some one else has known; nothing of our own interior consciousness! And what do our physiologists know of our real nature? They know the form of the brain, muscles, etc., but of causes they know nothing. But, O! that mind of wisdom that you are! If you can

only come to this one consciousness, "I am not the flesh; I am superior to flesh, and what I have learned through these physical senses is only the mechanical structure, — the phenomena of an inner workman, of whom we know nothing," and yet: that workman is ourself. All that work which appears is only a shadow, here to-day and gone to-morrow; of the mighty intelligence that built the structure, we have no knowledge.

Where is the mind that has wisdom? Look within your own soul; counsel the Muse, the Guide! Examine the thoughts that frequently spring up within yourself, that inform you of things which your reason has no capacity of knowing! We find they tell us grand truths, and often save our life when danger is unforeseen to the intellect. It is the voice of God that we as men and women have closed our ears to during the centuries past, and therefore know nothing of it. The time was, in the golden age of the world, when men were governed from within, by that mind, and were in God's Eden.

We have, through a long period of experiment, acquired great brain power, and are a humanity highly developed in the intellect, and greatly degenerated in the animal faculties, but endowed with a brain-structure that is capable through mechanical device to harness the elements and make them our servants. Now, when we consider what the human intellect has been able to achieve from its reasoning abilities: what power, what knowledge, what understanding, what wisdom would this brain be capable of if united with the God that animates this body! This Mind should be our guide in everything we do, for It has wisdom.

The Bible deals with man as a trinity, whilst the Orientals teach a seven-fold combination of man. The trinity is easier to grasp, and comes more direct to our comprehension. We are then, body, soul, and spirit. The spirit is the cause, the

soul is the reasoning, intellectual entity, whilst the body is animated animal existence. God is spirit, who is from eternity, and His word is in you, and says to you now the same as in the beginning, "Let us make man in our own image, and like us, and let them (spirit, soul and body,) "have dominion over all the earth." By the contact of spirit with the physical body (matter), and through the experimental life which we live, we have organized a soul. This soul, the reasoning intellect, is counseled by the Spirit of God, as if it were a king, and whatever decision is made by this soul, the intellect, which is the Son of God: the God within serves obediently to carry it out. It will not guide you in that which is contrary to your real nature, but it will give you power to act, experience, and reap the full reward of your own deeds.

Surely, the spirit of wisdom is active within you. Should your intellect decide that you are ready to give your life to co-work with God, it will teach you all things and reveal things to come, for it knows the future as the present, and has access to all power in heaven and on earth. This interior is your father, your creator, and the real self. It is eternal. Everything not of it must be dissolved and pass away. Therefore, to have eternal life, we must have a soul (intelligence) in unity with it, or it will leave us at the death of the body, and then we must dissolve, or re-incarnate and finish that which was neglected, the "at-onement."

Now, we have come to a time when we are able, some of us at least, to grasp God, the Mighty Soul of the Universe, and if we will turn our attention to be a co-worker with Him, He will co-work with us. "All that the Father knows," as Jesus said, "He will show it unto us," and we shall know the Mind of God, as we now know our own mind, and therein possess the mind of Wisdom.

Hearing my words, and not with care obeying them, this is not the fault of him who speaks.

Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after sorrow.

Whoever neglects right consideration about his present life, and because he hopes to escape in the end, therefore disregards all precautions (in the present,) on this man comes the inevitable doom of death.

BUDDHA.

PRAYER.

"Allah! Allah!" cried the sick man, racked with pain the long night through,
 Till with prayer his heart grew tender, till his lips like honey grew,
 But at morning came the tempter; said, "Call louder, child of pain,
 See if Allah ever hears, or answers, 'Here am I,' again."
 Like a stab the cruel cord through his brain and pulses went;
 To his heart an icy coldness, to his brain a darkness sent.
 Then before him stands Elias: says, "My child, why thus dismayed?
 Dost repent thy former fervor? Is thy soul of prayer afraid?"
 "Ah!" he cries, "I've called so often; never heard the 'Here am I;'
 And I thought God will not pity; will not turn on me his eye."
 Then the grave Elias answered, "God said, 'Rise, Elias, go
 Speak to him, the sorely tempted; lift him from his gulf of woe.
 Tell him that his very longing is itself an answering cry;
 That his prayer, 'COME, GRACIOUS ALLAH!' is my answer 'HERE AM I!'
 Every inmost aspiration is God's angel undefiled;
 And in every 'O, my Father!' slumbers deep a 'Here, my child!'"

ISLAM.

THE prayer of a spiritually enlightened man availeth much in its working. The desire, the will, and wish to live the life of earthly pleasure, becomes an attraction of the soul in that direction. That which we desire gravitates towards us, and we toward it. Inordinate desire for life in the world, with all its selfish passions, draws the disembodied soul into the sphere of the earth even after death. And in accordance with this law, a desire for the life of the spirit becomes an inward impulse in that direction.

The desire to be "good" or "pure" to be efficacious must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear or dread of consequence in a future life.

That state of mind denominated repentance is a form of thought in which the mind is recoiling from sin, which prepares the way for the exercise of faith, or that higher form

of thought and knowledge, by which we are made whole.

But can the results of a crime be obliterated by repentance or prayer, even though the crime itself should be pardoned? The effects of a cause are not limited to the boundaries of the cause, nor can the results of evil be confined to the offender and his victim.

The prayer for forgiveness for evil committed, means to put away or remove transgression against the law spiritual. You may remove them from thought and belief, but it is necessary that man should realize this truth, "That which ye sow ye reap." In some sphere of action the harvest will be gathered.

Real prayer is not the repetition of words, however beautiful, for words of thanksgiving are of no avail. It should be a loving receptive state of faith, and we should be, in a certain sense, subjectively that which we would become objectively in the order of attainment. Hence Jesus says: "What things soever ye desire, when ye pray, believe that ye receive, and ye shall have."

Thus man becoming inspired with the spiritual emotions, is brought into sympathy with the Father, and, as *identity of condition implies sympathetic union*, he becomes actually inspired by the grand spiritual presence which flows into all who are willing to receive it.

The most effectual prayer is wordless — the turning of a soul conscious of its emptiness towards the boundless life of the heavens. In the spiritual state, man lays aside the noisy volubility of the Pharisees, and prayer resolves itself into a tranquil and silent life of trust. Neither the ear nor hand of God is ever closed against such an appeal. Human life is a prayer, wrought out in throbbing pulses, or carved in controlled de-

sires and aspirations. Strive then to forget self and warm your heart by generous acts and kind thoughts, that life may be sweeter, and death hap-

pier — that the sunset of our lives may be glorious, an ornament to this life, and an honor to the Father.

C. H. JACKSON.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN MARCH 21
AND APRIL 19.*

♈ (ARIES)

ALL persons born between these dates belong to that function of the grand body of humanity, — “the head.” The use of the head in the natural world is to think, to reason; therefore these persons are natural reasoners and thinkers: their brain, always busy, is the most active function of their body. They are natural lovers of educational pursuits, scientific thought, argument, and philosophy. They have their own ideas of right and wrong, and as their independent minds can be controlled only through their reason, they often appear to be stubborn.

These persons, if required to do work in the same manner as some one else, are always thrown into confusion. They must do everything in their own way; that is, they must first have an understanding of what they are doing, and what the thing is to be when accomplished, and then

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult “Solar Biology.” But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

“Solar Biology” is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

left to accomplish it according to their own methods; otherwise they get confused. They are not apt to be mechanics. Again, the function of the head is to keep the whole body in harmony, and for that reason harmony is the dominant feature of their nature. They love order, beauty, and elegance, and, as a rule, like large, spacious rooms, with plenty of light and air. They are great lovers of music and of dancing. Very commonly, as soon as music is heard, the life forces start within them, and it is hard for them to keep still. They have a good deal of the electrical fire nature in them, and their atmosphere is full of motion, and active, heat-producing elements.

As the brain is the leading function of their being, as a consequence they are using up the forces through the brain constantly, thus everything that affects their body, affects their head, and every disease that attacks them always goes to their head. They are liable, therefore, to disease and inflammation of the brain, more than any other persons. Children in teething, that are born in this sign, should have great care to keep their brain cool.

Excitement and worry with them nearly always produce sick-headache and sometimes derangement of the digestive organs: quiet, rest, and sleep, are the best medicines. Harmony is absolutely necessary to the health of all persons born in this sign. Middle-aged persons that have an over-amount

of vitality are liable to paralysis. Females who are very stout are especially in danger when they pass the menopause of life.

These persons usually adapt themselves to the habits and customs of society, and love to excel in whatever they undertake, and be the head.

It is very difficult for them to serve in subordinate positions.

This nature is the result of a very harmonious mental and physical condition on the part of the parents, with minds very active in thought and study.

THE NEW AGE.

THE new age is now just crystalizing into form. All the elements necessary to its existence are rapidly being evolved. They must blend into a homogenous whole before we can truly say we have entered upon a "New Age."

At the present time it exists potentially as a spiritual force and power in the consciousness of individual men and women, but it is largely subjective. There is no corresponding social environment answering to the subjective condition. This environment is now in process of formation. And, as it has been with individuals in whom the new spiritual life has been made manifest, that struggle, conflict, and almost death itself, were the means of its evolution, so will it be with society.

Forces now being developed in the social system will not blend and shape themselves into the beauty of an orderly social life, save through a similar process of conflict. Crystallization is dependent upon agitation. The work of life is the adjusting of external relations to internal forces. Socially, we are beginning to enter upon the birth throes of a new order of life. These throes will continue until the adaptation between internal forces, and social relations is complete. This will constitute the New Age.

The civilization of the future will not be simply an improvement upon

that of the present,—it will be of *another kind*. Just as the animal was a distinct advance upon the vegetable,—the human upon the animal,—cause of the introduction of *new elements*, so will the new age be an advance upon the age in which we are now living. New forces will have been evolved; and just as every new form of life begins germinally and gradually unfolds, so will it be with the civilization of the future.

Its full beauty cannot now be discerned. It is faintly shadowed forth in the Scriptures, where it is described as the New Jerusalem, perfect in all its parts, the "Bride descending out of Heaven;" showing that the forces now at work for the final redemption of humanity are of Divine origin.

Closely connected with the new age is its religious or spiritual expression. If we concede the fact that the material universe had its origin in the immaterial or spiritual universe, and, that it first existed potentially as a Divine thought, and gradually through successive stages of development was externalized into form, then it necessarily follows that progress, whatever form it may assume, whether it be a new social order, or its religious equivalent, moves in accordance with the same primordial law.

The life of God, existing potentially as a divine thought within the soul

of man will be the religion of the future. And as the life or spirit of God can in no wise differ from the Spirit of Christianity, it also follows that a spritualized Christianity will result from the closer union of God and man, and that this will be the "Second Coming of Christianity" upon the earth, in newness of spirit and newness of form.

In the New Age the animatory principle of social life will be co-

operative, Man helping Man. The animating principle of social life to-day is competition, man opposing man.

"Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual." "The first man was from the Earth—Earthy, the second man—is the Lord from Heaven."

NETH.

Brooklyn, N. Y.

A BLESSING IN DISGUISE.

JUST at this critical time, when the foot ball champions are so noisy and turbulent in the assertion that the future intellectual, moral and religious hope of the country lies in fellows like themselves, who can spin one another up into the air fifteen feet and come down on the tops of their heads without perceptibly affecting the quality of their brains, it is a blessed god-send to have a champion of the invalids, like the great Darwin, step into the field and offer a little humble testimony on the other side. Here was a man who, in a grand rush straight through the ranks of nine-tenths of the naturalists of the world, put home the ball of the "origin of species." And yet, after his early youth, he never saw a well day. True, he had an extraordinary brain, but so will the foot ball men have need of a similar article, to help their legs out, if they are to achieve anything remarkable in days to come. What, however, strikes so forcibly the reader of the newly issued biography of Darwin is the marvellous system of economy in the use of his forces that was forced on the man by the feeble condition of his health. He could afford no waste of the precious liquor of his genius. The difference between the results of ten minutes of study and of fifteen became a perceptible quantity in his calculations. He ate to live, instead of living to eat. Whereas Webster would spend a whole day hunting or fishing, to get up appetite and digestion enough for a stupendous dinner, Dar-

win kept his modicum of force quietly flowing through the channels of brain circulation, till his mental vision grew ever keener and wider-ranging. Had Webster only been a lifelong invalid, like Alexander H. Stevens of Georgia, what an intellectual prodigy America would have seen. Dowered with only digestion enough to keep half alive on, and only lungs and muscle enough for moderate, contemplative walks, the Massachusetts deity would then have been driven for refuge to the habitual exercise of his vast intellectual and imaginative powers, and so have produced some noble work that would have enriched the world. Now, given two brains of equal original endowment, and it is impossible to estimate the superiority of the results that will be got out of the one economized like Darwin's over the other prodigally wasted like Webster's. By nature, all men hate economy. It must be forced upon them by stern necessity. And just this makes it certain that to many of the world's foremost men protracted ill-health has proved a blessing in disguise. What a striking commentary on this is the indisputable fact that almost all of the great abstract thinkers of the world—like Descartes, Pascal, Kant, and Berkeley—have been confirmed invalids. Surely, here is a fact which, duly pondered and digested, ought to make the foot ball men graciously acknowledge that there is some chance in the world for others as well as themselves.

A LETTER TO OUR PEOPLE.

THE clock in the steeple of time has struck the hour for a great struggle in all the civilized world. Capital and labor have declared war. The mental world is being convulsed from centre to circumference. The question arises in the minds of all: "What position shall I occupy in this matter?" for none can wholly escape its influence. There is a psychological whirlwind that lays hold on all, and what does it mean? It means simply this: we have for over six thousand years been passing through ages of experiment. Knowledge has been increased and brain power expanded so that the ordinary mind to-day is capable of more than the great leaders of a few hundred years ago. Our race has come up under the dominion of the common law of all animal life, viz.: the strongest subsisting upon the weakest. Laws have been made to transfer the struggle from the physical to the mental, and to protect the right of ownership, — by mutual consent to force a code of honorable dealing, — but the mental unfolding of our day is such that there is no law that fully controls the people.

No lock can stop the burglar; no prison can hold the criminal, and no law control the dishonest politician. This fact is well-known, therefore certain factions of people have united to make their own laws and govern their own interests.

There are, necessarily, two parties to all disputes; and the wrong is rarely wholly on one side. Both of these factions have committed outrages either against the law of the land, or the law of human equity. Both are blamable. That fact is destined to unite and embitter each of the two contending parties. A house divided against itself cannot stand; national trouble is inevitable.

The most mature, highly refined, and spiritualized are crying out for a divine order to take the place of "brute force." These are the "Ten righteous" that must save "Sodom," but in this mature age of the world we have every reason to believe that there are many thousand in place of "Ten." These in order to be the saviours of the world must concentrate their efforts under Divine guidance to bring

into existence the God-given law which alone can save this world, viz: "Love thy neighbor as thyself." This will reverse all the present disorder and establish the reign of righteousness on earth. This cannot be done by allowing ourselves to take side in this struggle with either of the two factions, for if we do we are thereby dragged down upon its plane of action and so bound by it that we will be unable to rise above the old conditions that must pass away.

It is said by the Masters who now live secretly in the world the same as they did in Bible times when they were called "prophets," that the earth has reached the end of its cycle of physical and intellectual development and that unless the people can now take a step higher into spiritual and Divine order the planet will disintegrate and return to the elements from which it came. Let this be as it may Wisdom teaches us that there is an important move to be made now, in order to save ourselves and others from great calamities and suffering that must inevitably come upon the world, on account of its selfish use of power; all intuitive persons realize this and are casting about to see what is to be done.

I am convinced that the hour has come, that was foreseen by the Hebrew prophets and set forth in symbolic language to John in the Revelation, that the old earth condition must pass away, and that a new must be established. I have spent many years in isolation from the world devoting my time in getting my body under control of the spirit that I might know the mind of the Master in this crisis, which I have for years seen coming; and I have been given a sign so that I might know when and what to expect. Now I see the time has come for us to begin to move and unless we do so now, the ability to do it will rapidly shrink out of our hands, and it will become more and more difficult.

There is a great people who have in word or in fact, dedicated their life to God and humanity by virtue of the maturity of their souls, — though they may be unconscious of it, — to such, in particular, do I address this letter.

All such, are more or less imbued with

the idea of a movement that might be called Colonization. (please read the July number of the *ESOTERICO* carefully). We believe the time has come for a move that will be wholly under the guidance and control of the Divine Master. I would like to correspond with any and all who are ready to dedicate all they have and are to such a move. Remember we are not among those fanatics who expect God to do everything for them, nor, on the other extreme, that believe that they are God or his vicegerent on earth. But simply one who knows that God has no respect to persons, and he that is faithful to the highest light he has, and honest with himself, will receive wisdom from God to guide him aright. Such a move must be conducted with a clear head, an honest heart, and an obedient spirit to the superior wisdom that has led the world all these years, until now the earth is ripe for a higher state of society. That same spirit has in the past, and certainly will now, in a more perfect way, guide every person who is child-like, honest and faithful, so that notwithstanding we are in the time when "the very elect" would be deceived "if possible," yet it would be impossible to deceive such, for the "spirit of truth" dwells in

every such soul, and that spirit knows all things and as you read these words, if it is for you, you will get the witness in your own soul — in your own interior consciousness.

I ask you to be careful and follow that inner monitor for that is the only guiding light of the world now. The Christ has come into his temple, your soul, and is leading the work forward through his body — many members — 144,000, "The first ripe fruit of the earth."

Remember that no narrow sectarianism must oppress this movement. Nothing but knowledge of truth, practical and useful, will pass for gold now. We must be as wise as we are told the Israelites were when they went out of Egypt and took all the jewels of gold and precious stones with them. Our mother church has many bright jewels that we cannot do without. Every branch of thinkers has the same. We must gather the good and true from all, and build out of it the temple of God, that will stand forever, and be the light of the world.

Address all communications on this subject to H. E. BUTLER

THE POWER OF THOUGHT.

GOD conceived the world and all things therein in thought, and from thought it grew into its present condition. To God the creation of the world was but a single effort of divine power. Man has lost, if he ever possessed, this power to create by a single, concentrated effort of will. His creations are the result of many, varied, and prolonged thoughts, subject to change, and constantly departing from the first conception, the primitive embryo.

In however small a degree man possess this creative power, it is with it alone that he makes or mars the chain of his destiny. To the divine creative thought he owes what he is, and what he may become. To it alone he is indebted for being and

for the assurance of life forever, but to himself is intrusted the power to decide, where and how that future life may be spent. It is difficult for the finite mind of man, circumscribed by limitations he himself has placed around it, to comprehend the stupendous truth in this statement, that thought is the creative power, and from it and to it are all things. When man has come into the light, and thrown aside his earth-forged shackles, he will rejoice in this knowledge, and will learn that he has creative power like unto that of his Maker.

Man has never fully realized or comprehended the majesty and sublimity of the purpose of his being in the flesh. He has powers that he does not understand, if he know that

he possesses them. When will he understand that death is not an absolute change, simply a relative one, and that behind the veil, invisible only to earth-dimmed eyes, we are, and have as much active interest, in the eternal life as we have on earth, and that by *thought* we are. Man cannot dispense with thought. He lives, is moved and controlled by it. "As a man thinketh, so is he," and this is but a fraction of the truth. As men think, so is the world, and so the beings around them. Thought is all potent, and its creative power seems limitless. We change the texture of our own minds by thought. We rise to the heights attained by those who lived on the eternal points of light, by thought. We sink into the abyss of eternal darkness by thought. We make the world better or worse by thought. Men have found themselves in possession of great thoughts whereby the world might be brought into light, and no sooner had they pondered upon them, than waves have rushed forth shaking and tossing the sands of human belief into new shapes. Such outpourings are not always of a reformatory nature, like the waves sent forth from the far-off India, land of the burning sun; nor like that mighty flood that swept forth from a humble hamlet in the land now called Holy. We had the literary wave that began in the fifteenth century, and moved onward with resistless force until it left its mark on the face of the civilized world. Luther, a man of ardent nature and strong purpose, protested against the abuse of the privileges entrusted to the priesthood, and from his pen-strokes the waves of thought leaped out and changed the tides of opinion and belief until he stood amazed at the work he had been instrumental in effecting. When a few are gathered together and united in singleness of purpose and purity of motive, and direct their combined and concentrated thoughts

upon some object or thing, the thought-waves go forth and accomplish it, and, behold, it is done. But to effect this, there must be earnestness of desire and purity of motive. Man does himself an injustice, and insults his creator, when he limits his power to certain things; and he pays the penalty of his own act. Believing that all things can be done, can be accomplished, if men *think* aright, will greatly facilitate the power to create.

Effort follows belief, and together are mountains made to disappear like ant hills before the plough. The laws of Nature are open to all who will read, and to those who cast from them their precious knowledge as worthless, do we turn with sorrowful eyes. Truly, the sins of our fathers are visited upon us. We must strive, by toil and patience to attain the heights upon which they once stood and saw the promised land, but would not enter in.

The mighty power of thought, man cannot limit, nor can he understand its potency until he has come into the light of the divine understanding. To come into this light, he must use the powers he has, and seek aid from the thought embodied in his perfected brothers.

The thought that is sent forth from a strong, vigorous mind has healing power, and can help mortals into light, physically and spiritually. That all the ills of the flesh can be cured by thought, we do not assert, but what may be developed in this direction, is marvelous. We feel that the tide of spiritual thought now spreading over our country is far-reaching in its results, and from it wonderful things will come. Let thought be unconfined, let it soar to the highest heaven and dwell at the feet of the Most High. Man can know if he *will*, and to him and for him were all things created.

J. C. CLARKE.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER FOUR.

WE closed our last paper with the consideration of the second of the three evils besetting human well-being, viz. HATE, and will now proceed to treat the third,

PASSION.

We must remember in the consideration of all that is evil that it has its legitimate root in God. Man is not a creator of something from nothing; he can, at most, act under the influence of principles already derived from God, the originator of all. Passion is a principle at the very foundation of existence, and, like all other vital principles, must not be destroyed but only subjugated to the will, — to be used by us, and not we used by it. Intellect is the out-growth and ultimate of all principles combined, and as such, in order to escape the buffeting of the senses, must be master, this being the dividing line between man and beast.

Every principle is good, because it may be used by us; and the most vital and important principles in nature, when allowed to rule the intelligence of man, become the greatest evil to him. We will quote some very suggestive thoughts found in R. E. Fryar's "Mental Magic," an experience of Col. Frazer, who, while in India, witnessed a mystic ceremony of marriage by a sect of Phallus, or-sex-worshippers. The old Sage who was in attendance, said to Colonel Frazer, in explanation of the strange performance: "Ardor begat the Universe! There is no power on earth either for good or ill, but passion underlies it; *that* alone is the spring of all human action, and the father and mother alike of all the good and evil on the Earth! It is the golden key of Mystery, the fountain of weakness and of

strength; and through its halo alone can man sense the ineffable essence of the Godhead! . . . for, O Sahib, it is only Lust and Hatred that keep closed the eyes of the Soul!"

Passion is really nothing more than fanning the flame of life to intensity; the effect upon the body is the determining test, as to whether good or evil. If it excites to low or vicious thoughts and acts, it is evil, but if high spiritual, or intellectual action results it is good. Yet it will not serve to elevate the thought and action of any, but the exact opposite, until they have fully subjugated the sex desire, and eradicated it from the tendencies of the involuntary consciousness, which is a work of years for nearly all who have ever lived the generative life,—that principle being a fiery one, in the true sense of the word. Persons of an intense nature will find that it unites with anger, making it uncontrollable; and also with all the other lower animal propensities, rendering them uncontrollably prominent. The waste of the life in that direction intensifies the passion and causes in the mind a consciousness of death, in the body a struggling for life. And as the intelligence does not recognize the root of the difficulty, it creates a combativeness in the nature, and a disposition to imagine evil designs in others, and thus becomes the worst adversary to social life.

But when the "Old Serpent's" head is bruised, his power to waste our life is broken and a correct understanding of ourselves and our fellows attained, then all cause of combat will be gone from us.

One who is truly clairvoyant, and can therefore look into the human body and see the exact condition of

the life, will see that the sex function is like a fire-place; and if the passion governs the person, the flame will be red and lurid like a smothered fire, with more of smoke than flame; beclouding the intellect, stupefying all the real consciousness, and creating in the mind uncertain vague imaginings. Such persons cannot think clearly on any subject, except perchance such as belong wholly to the physical senses; and all spiritual truth is inverted and mere nonsense to them.

But, in one who has conquered that passion and is conserving all the life generated, this fire will appear like a pure white flame; and, if he is well advanced, it will be seen as if a powerful electric light were illuminating the whole body,—as Jesus said, “the whole body will be full of light;” a light identical with the pure white light referred to by the Kabbalists who say there is a place in the universe where all is pure white light, and that light is God, or “The Crown, *En Soph*.” A life thus purified and intensified is like the God from which it came. But this condition demands more than mere continence. The mind must inspire that supreme light or fire by a soul devotion, or prayer of the spirit; as Paul said: “The spirit itself maketh intercession for us with groanings that can not be uttered.” True prayer arises from a conscious need, which produces an active desire; and that desire draws to the person the things or elements he needs. And the soul will appropriate the elements thus gathered, as food is assimilated for the use of the body.

Words in prayer should be sparingly used; yet it will be found useful to employ such as spring from the interior feelings without hesitancy. While words serve to unite the senses with the soul, yet they must always be accepted by the soul's impulse as its own vehicles, naturally adapted to create a physical condition like that

which the soul desires. I would positively assert that none can reach the highest goal of human attainment without praying a great deal, yes, constantly, and using words when the soul's impulse demands it.

We are told after Solomon had finished the Temple, he put the fuel and the sacrifice on the altar, but put no fire to it. He then spread forth his hands and prayed, and as he finished praying, the fire descended out of heaven and consumed the sacrifice. We are told by the same authority: “God is Love;” and also, “God is a consuming fire.” Both are true. No other fire but the one that comes from God can give life. All life originally came from God — or spirit (which-ever term you prefer); therefore there is a natural affinity between the individualized soul and spirit. All spirit is one, but differentiation comes of the soul, which is the conscious ego, developed through experience in matter and its uses.

The spirit that animates, and serves, is God, and is but ONE. All things exist in God, — past, present, and future; therefore a spiritual consciousness is the Spirit of Divinity and, at the same time, of Divination, or the Spirit of prophecy. We have always heard of prophecy, thought-reading, clairvoyance, etc. as belonging to all who make the attainment of Masters, — masters of the creative or generative principles of their own body. But the prayer of the man not master of the sex, calls down the fire of life, that will consume him. This passion must be conquered by yourself, the innate power of your own mind, then it is your own self that is Master and not another.

The angel said to John on Patmos, “He that overcometh, shall inherit all things, and I will be his God (i.e. Power,) and he shall be my son.”

The world is ripe for this work and many are becoming masters of self. One of the indications of this ripeness

is manifest in the avidity with which the people have received THE ESOTERIC, and its consequent marvelous success, when one considers the difficulties which usually attend all new, high, or advanced truths. The expressions and testimonials of our many correspondents convince us that the time has come when "the accuser of our brethren is to be cast out" and a oneness of the body as well as of the spirit established on the earth. For when those three evils we have been considering are conquered and made to serve their divine uses in us, all cause of inharmony and struggle will be forever destroyed, and when people have thus perfected their life and come to a consciousness of the Eternal One-Spirit, then all will be "mind readers," will know each the others thoughts, and thereby they will all be of one mind, though having different organisms and therefore serving different uses to the body. Yet every member will find, and intuitively be led into, their own normal sphere of usefulness, so that every function of mind and body will be free to act its real nature without restraint; for then no one can conceal his thoughts and motives from the other.

So it would be possible for such to be "All of one mind in one place" and, truly, a greater power would be manifest than on the day of Pentecost. For through the conservation of the fire of life in all, and none being present to eat them up, (as the prophet Isaiah said, "They eat up my people as they eat bread,") their person would become luminous, so that such a city would have no darkness at night, but would shine by the glory of spirit. This would be a miniature sun, being the Son of God.

This may seem like an ideal speculation, but let us look at it from the evidences we have around us. We know there are many mind-readers now, we also know that all those who make attainments in these things have

increased powers in every direction. Suppose there were ten or one hundred such persons who knew each other's mind and felt each other's feelings, then they could, if they would, all unite as one man for any purpose they wished. Suppose they were all united with the universal mind, the mind of God, having dedicated their life to God and the cause of humanity; what a power for good such a body would be! Compare that with a single mental healer's power; a person in Boston sits down and calls up the image of a sick person in St. Louis and treats the patient and often actually does cure him. How much more power for humanity's good then might such a body of men as described above, be?

John, while on Patmos, was shown one hundred and forty-four thousand such persons all together, and saw the wonderful power and glory of the assembly, and called it "The throne of God," and "the Lamb." He there beheld that body organized after the pattern of the heavens, as revealed in Solar Biology, and we have experimented on seating persons in the order given in Revelation, and found that the order of the Living Temple, as therein expressed, was actually demonstrated as a scientific truth. Imagine one hundred and forty four thousand persons filled with that inspired life, so that even their persons were luminous, all being filled with the spirit of divine wisdom and knowledge! But you will no doubt say this is an idea too grand to ever be realized here. But we are told the face of Moses shone so that the people could not look at him after being on the mountain, away from the people, forty days. And I have seen the faces of persons who were living this life, illuminated so that they could be distinctly seen in a very dark place.

But if this is too ideal, then the article in the February Number of the Esoteric, page 296, entitled, "An

Ideal to Ponder and Outwork," may suffice for the present. Many realize the need of a place where they can be away from the corroding cares of a business world, where they can prepare themselves for a more perfect sphere of usefulness in the world; and no one can be a competent teacher without a more thorough preparation than can be obtained under ordinary conditions. But all grand ideals must have a solid foundation, or they will never be realized.

Now the business side is this. We have an established paying business in THE ESOTERIC Trust Company which will pay a liberal dividend on the shares taken, through the publishing business alone. Second, the business of the Publishing Company can be carried on just as well in a new country as here. There are now at least a hundred persons who, having made considerable attainment, are ready for such a move. We purpose, as soon as shares enough are taken, to secure a tract of land large enough for our plans, and if the Publishing Company and a hundred other persons located on it, this immediately would raise the value of the land to more than twice its first cost, whereby the value of the shares would also be proportionately advanced. So the idea is practicable from a business standpoint.

"But," says one, "I want to be alone with nature and the God of nature." These people all want to live in the law of God which is our life. The prime law of God and of Good is use. Then all that go there should weigh that law well. What use is there in seven eights of the ordinary talk among people. If I meet you on the street, the question should arise, "what have I of use to say to

you?" If I have no useful words to you, or you to me, I pass by without a word. Suppose you weigh this thought, and try and never have anything to say that has no use in it, would not our words be few? would not such a people, though all living together, yet be as if alone in their musings. I have advised, and given reason for it, that your words should be few and well chosen. See ESOTERIC for January, page 217.

The less we talk and the more we think and meditate from the interior, the wiser and stronger we become. When we take the law of use and make it our staff and measuring rod for every act, word, and thought, then we will begin to be wise and the world will begin to assume a new garment for us, a garment of beauty! Remember, dear friends, as the only evil is the misuse of good, so, without use all things are evil to you. True to nature were the words of Jesus, Matthew, chap. xii, verse 36, "But I say unto you that every IDLE word that men shall speak, they shall give an account thereof in the day of judgment." Again, we are told that "some men's sins go before them to judgment and others come after." Again, Jesus said, "Out of your own mouth shall ye be judged, and out of your own mouth shall you be condemned!" Then, being your own judge, to justify or condemn, let your past sins of habit be brought to judgment by you, and let the God within you weigh and measure them by the *Divine law of use*. Thus they will go before you to judgment, and they will be condemned and set aside while you go on "in peace and sin no more."

Peace be unto you!

H. E. BUTLER.

DWELLING on the earth, and at the same time being an inhabitant of heaven, is what constitutes one a true son of God.

THE Divine Man is given the power to create, dissolve, and re-create externals by the force of his spiritual alchemy.

THE DAWNING DAY.

BY W. A. ENGLISH.

Arise, the world is waking!
There dawns a flood of light;
Gird on Truth's radiant armor:
Be ready for the fight.

See error's myriad legions;
In shadows dark they stand;
And superstition's forces
Ruled as with iron hand.

They fear to leave the olden,
They dread the dawning day.

Come rally 'round Truth's banner
Make ready for the fray.

Too long has error triumphed,
Too long the rule of might.
To-day, throughout earth's borders
We'll strike for Truth and Right.

Not with the sword or cannon
Will we prepare the way;
But *tongue and pen and heart-throb*
Shall speed the coming day.

THE IMPORTANCE OF HYGIENIC RESEARCH.

BY WM. A. ENGLISH, M.D.

HERBERT SPENCER says, "*That knowledge which treats of the preservation of health, yields in importance to no other whatever.*" Some might be opposed to this statement; but if we include moral and spiritual, as well as physical health, we shall find that this utterance of the English philosopher is beyond criticism. What possible information *could* be of greater value to us than to know the constitution and functions of the various organs of the body, and faculties of the mind, together with our normal relations to our fellow creatures, and to the material and spiritual universe around us.

At present we are taught the geography of distant lands that we never expect to visit; the size and weight of the sun, moon, and planets; the nature of the lower orders of animal and vegetable life; the habits of extinct races; the dead languages, &c., but how little are we taught that branch of *supreme importance, the knowledge of ourselves.*

Let me not be understood as objecting to any amount of knowledge; but if "Order is heaven's first law" would it not be far better to teach *first* that which is of *greatest, most immediate and most constant utility.* With-

out a comfortable degree of health, life is worthless and undesirable.

Jesus must have considered health as being an essential and fundamental element of salvation, hence he went about healing the sick, thus preparing them to receive his words of truth. He commissioned his disciples to do the same beneficent work, and prominent among the signs which he promised should follow his believers is this: "They shall lay hands on the sick and they shall recover."

Paul, the apostle, had very positive views on the subject of *personal hygiene*, as every reader of his epistles must have noticed. He exhorts his people that they "present their bodies, a living sacrifice, etc., and would have every physical act, — as he expressed it, "Whether ye eat or drink, or *whatever ye do,*" — conform to the spirit of earnest devotion to their highest ideal. Again he entreats them that they "glorify God in their bodies and spirits," and, "He that striveth for the mastery is temperate in all things," also "I keep my body in subjection, lest at any time I should be a castaway."

We also find in his writings some suggestive ideas bearing upon the cau-

ses of disease. He says: "Happy is he that condemneth not himself in the thing that he alloweth," also, "Whatsoever is not of faith, is sin."

He must have been an occultist of exalted attainments. What a mighty truth he expresses in these statements: "*Walk in the spirit and ye shall not fulfil the lusts of the flesh,*" and — "TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE."

When hygiene shall be studied from the standpoint of intuition, astounding possibilities will unfold to our astonished gaze. By a gradual etherealization of the atoms composing our physical bodies, — casting off the grosser and continually taking on the finer, at the same time constantly purifying our *thoughts, desires, and*

aspirations, correspondingly—we may arrive at a plane far beyond our present comprehension, and who shall say that even death itself may not be shorn of its abruptness, and transformed into a normal evolutionary process, wholly devoid of terror. "The last enemy that shall be destroyed, is death."

We should always keep before the mind a vivid picture of our highest ideal, and strive earnestly and constantly for its attainment.

The psychological power of such an idea is IMMENSE.

Jesus was, and is, an example of a character formed under the psychological law upon the mind of his mother, Mary, to whom the angel appeared.

VINELAND, N. J. Feb. 8, 1888.

PHYSIOLOGY OF IMPRESSION.

BY G. H. HUNTER.

STUDENTS of physiology are well acquainted with the fact that mental power is in ratio to size and convolutions of the brain; that, the deeper these outer foldings of the cerebrum, the greater the surface of nervous matter; that this matter of nervous tissue receives impressions because of the movement made in the molecules by something we call thought; and that the brain is only one of the centers of nervous matter. It is well, in this connection, to suggest that, although the skull contains the brain proper, smaller brains are quite numerous, especially in the spinal cord, and in the Sympathetic System which most directly presides over digestion, circulation, and respiration. But the nervous tissue, in one form or another, gives its branches to all parts of the

body; and we have abundant evidence to prove that it everywhere responds to irritation when caused to any of its most delicate or most distant parts. If some irritating substance touches the foot, the vibrations made in the atoms of nervous fiber, report the sensation to the nearest center—little brain—and instantly a response is given and the foot, perhaps, removed. Here is vibration,—intelligent action, in the foot. This has led some advanced thinkers to suggest that wherever there is nervous tissue there can be thought.

Education, then, consists in making these centres so harmonious with our surroundings, that we can think and act all over. This being true, we are able to understand how much advanced the student may be when he

can "think in his feet." How many of us can think with the spinal cord? When a snake's head is taken off, it can still make the body move by the force of the energy in the small brains ranged along its vertebræ.

Education in the common, worldly way, has been directed toward rendering a portion of this nervous tissue sufficiently sensitive to easily catch impressions and correctly register them. These impressions are derived largely from without. By and by, the mind, by this process, secures

what we call an education. But still there is a great store of nervous matter waiting for impressions which never come; waiting for work it never gets to do. However, it requires to be sensitized, before it is able to catch the delicate vibrations which the spirit is constantly making in the invisible ether. Like the plate for the camera, it must be cleaned; the dirt must be taken away, and the whole surrounding made pure. When this is done, in comes the light of heaven, and lo, the impressions!

REASON; A NATURAL AND SUPERNATURAL FORCE.

WE are part of nature, living, breathing, reasoning products of the natural world. The life that slumbers in rocky mountain ranges, that manifests itself in grass and tree and flower, in bird and animal, appears in man a self-directing power.

Nature comes to consciousness in man, and expresses herself as reason. The child redeems and glorifies the mother.

Everything that is ugly and evil, is to give way and disappear before the transforming power of reason. For this is the divine interior light that lighteth every one that cometh into the world. Burning fitfully here and there, and oft obscured, it is yet to irradiate the world with its light.

Reason is not foreign to nature, it is natural, and it is super-natural. It is God in us. It is sun and moon, snow and mountain ranges, and bud and flower, in us. It is God's thought expressed in the whole natural world,

in our thought. It is life within life. The soul, confronting nature's glories, claims them with unutterable feelings, as its own.

Conservation and transformation of energy, and its final expression in man, is the process of life. Then comes the work of the active agent man, reacting upon, and transforming his environment, and bringing it into adaptation with his wants and desires, until order takes the place of disorder, and the natural world becomes one with the super-natural and divine.

Through sunshine and storm, through gladness and sorrow, we are being moulded into shape, and toward the full disclosure of our powers. We are human worlds from the central orb of being, built up, sustained and developed by the accretions of universal life.

NEITH.

BROOKLYN, N. Y.

FAITH is the confidence of the human soul in a higher reason than its own reason. It therefore exalts the intelligence of man, instead of degrading it; but faith is superstition and madness if reason be not at its base. Any faith which does not

illuminate and extend reason, is a superstition. To believe is to acquiesce in what we do not now know, but which reason assures us beforehand we shall know, or at least, recognize, some day.

QUESTIONS AND ANSWERS.

WE are repeatedly being asked the meaning of the word **ESOTERIC**. According to the dictionaries the term comes from the Greek "esoterós" or inner, interior. It was applied in the ancient mysteries to those doctrines that were designed for the initiated, in contradiction to those that were imparted to the uninitiated and termed *exoteric*. The term **ESOTERIC** consequently stood for the mysteries and secrets of the Temple that could be known through preparation and timely initiations only. One expression of the motive for secrecy is found in the sayings of Jesus "That men do not cast their pearls before swine." At the present time this word is less employed as designating arbitrary and enforced secrets, than as applying to those inherent mysteries of life and nature which can only be understood by the cultured and illumined soul. **ESOTERIC** in the sense in which we employ it, does not imply any purposely concealed truth. All truth is esoteric until one is unfolded to comprehend it, and **THE ESOTERIC** will remain a mystery to all who have not expanded in some degree to an understanding of its phases of thought. But it is a law of mind that a truth but partly understood by the intellect is, nevertheless, comprehended by the aspiring soul, and thus becomes a seed for a conscious understanding in due time. Therefore the reading of esoteric thought will always be beneficial. We often experience in the second reading of an article of this kind, that the mind has ripened during the interval since its first perusal and that we are better prepared to grasp, enjoy, and profit by its **ESOTERIC** contents.

SOLAR BIOLOGY VS. MENTAL HEALING.

TWENTY or more have in one form or another asked the relation which Mental Healing in accordance with Solar Biology bears to Christian, Mental, or Metaphysical Healing as ordinarily taught.

Ans. Solar Biology is not in itself a distinctive system of healing, but rather a science that gives light to all systems of treatment by supplying the physician with a simple but certain key to the nature of each particular patient, his dominant mental state and consequent producing causes of disease.

For through this science we know what mental condition governs, or is governed by, each and every function of the human body; so that, when we find a function diseased, we know what mental condition produced it, and are thus enabled to find the antidote. It gives the ordinary physician an advantage such as has heretofore been available only to those few that were possessed of rare intuitive discernment. The time is not far distant when, by the extension of this same system, the chemistry of plant life will be reduced to a mental science; for we already know that every plant is an expression of the creative thought and bears a definite relation to the mind and nature of man, and we shall, sooner or later, be able to extract the essence of that thought and intelligently apply it to change and control the diseased conditions of mind and body.

ESOTERIC READING CIRCLES.

DR. G. F. W. writes, "THE **ESOTERIC** offers strange and startling items and gleamings of truth, opening to me a new world quite unexplored, and yet it presents a veritable and practical life." Of "The Esoteric Chautauqua" he says, "Well, that looks like business! What are the methods of securing an Esoteric Reading Circle?"

Ans. The plan is simple and, to some extent, resembles the method so extensively and successfully employed by the well known Chautauqua Society, which holds its annual reunion each summer at Lake Chautauqua, N. Y. From a small beginning with after school study the work has extended until one hundred thousand persons are now, through its system of prescribed readings, simultaneously securing a broader outlook on life and literature. The Society Esoteric is operating upon a similar plan, yet in a different line of study and research. Its method of monthly letters and examination blanks, serve to bring each member into direct relations with the Central Society: therefore isolated members are brought within the sphere of personal interest and companionship in research and purpose. Local societies are formed where number and interest warrant, but it is well to begin even if you have no local associates.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER FIVE.

In our last we endeavored to show you that those attainments for which the many are now intuitively striving, were the ascending steps leading to a new and higher order of civilization and government on the earth. The Universal Mind is causing many to realize that the time for a higher order of life on this planet has come, and the best people of the land are responding to it.

The methods referred to in former papers must be kept ever active in MIND and WILL, and those who have begun to rise above the controlling power of carnal generation are beginning to realize the benefits from such a course of life. Yet there are those who have been intimidated by a most pernicious fabrication that is given out even under the professional authority of M. D.s, that to stop ALL the waste of the sex fluids will produce varied kinds of disease. If so, why does it not affect the celibate animals in that way? No one thinks of teaching that woman is in any such danger from chastity of life. Physiologists who treat on that subject, do not claim to know it to be so, for they cite the fact that animals are not injured by reabsorption of the vital elements. In short, only those claim to know it who are in full sympathy with the sensual practice themselves.

There is no one false teaching doing so much to degrade and dwarf our race, not only physically, but mentally and morally, as this, because a very slight authority in favor of the indulgence in this passion, is sufficient to persons who have strong proclivities in that direction, to give them a pretext for full license. This passion is most deceptive; for while one is under its influence, it will give color to everything, so much so that he might read volumes full of scientific

facts against it, without feeling their weight; whereas a single sentence in its favor would find congenial soil wherefrom to develop confirming reason for full license; and one who is fully under the control of this passion, would misconstrue the words "pure continence" to mean freedom to the sensual desire. So deceptive is that principle, when it once has control of the person, that every vital truth is transformed into a lie.

I have received several letters from persons who occupy the position of teachers, criticising my words as not plain enough, and add "of course you do not mean entire continence of the reproductive fluids, in your article in the November number of THE ESOTERIC, page 165, last paragraph?" I wish to be understood that that is just what I mean, nothing short of it, and that NO person ever has made any attainments in the development of the divine powers, who has not, by an effort of his own will, restrained the waste, and reabsorbed the generated life into the body; for it is the ONLY method by which any one can increase life and all the capabilities of the mind and body. This was the teachings of Jesus. The Catholic Church also recognizes that law, and in the extent to which their priests live up to it, unselfishly with a spiritual, true soul of devotion, they have spiritual powers now.

Another pernicious doctrine is imported from India; namely, that persons must not, by an effort of the will, restrain and overcome any of the carnal desires, appetites or passions, but gratify them until they are exhausted. Then, when they have nothing to overcome, they can commence making attainments. This is the "Doctrine of the Nicolaitanes, which things I hate," said the angel to John, Rev

chap. ii., verse 15th. In fact, if one has nothing to conquer, how can he be a conqueror?

It does not follow that an appetite or passion is killed because it is conquered. There is nothing that is naturally evil; all that is natural is useful, and may be and should be used by us. Of course, anything that serves a desired purpose is of use relative to that purpose, therefore, the good and the evil are in the purpose. All the animal propensities are like a spirited young horse, that is hard to subdue, but when once brought under control of the intellectual driver, is very good and serviceable. When all the animal tendencies of man are under control of the intellect that has become one in purpose with God, then they all are of use, and without them man would be imperfect, and all that would remain would be an inverted animalized imagination, devoid of the warming influence of divine love and, therefore, wholly evil in its tendencies, and all the powers possessed by persons so mis-trained can only be evil magic.

We should cultivate love to God and the good in humanity, and at the same time try and discriminate between the person and the good that is in the person. Love no person! love the good that is in all! All that is good is God, Life, or Spirit. We should practise to control the love nature, so that we can send out our love with the thought, or restrain it, at will; see April Number of THE ESOTERIC, page 345, 2d. column. Read carefully the whole article. It is a great attainment, thus to be able to control every feeling and emotion by the will! And remember "God is love;" but love is power, and the more love we have, the greater the power, if wisely directed and not too freely used. For love is life in motion, and one can waste his life by leaving the door of sympathy open.

But before we can have control of

any of our powers, we must be able to still the intellect and "allow the man within to speak." Methods may be applied that will be very effectual if it is done with the spirit of childlike devotion. The ordinary man and woman engaged in business pursuits, are in such a whirlwind of hurry, that every nerve in the body and brain is in such excitement that it would be impossible for them to think orderly thoughts, much less to hear the voice of the spirit which always speaks to the spiritual man within. Therefore I suggest the following course to those who wish to become conscious of the REAL world which is beyond the reach of the five senses.

First, avoid all excitement and exciting scenes or readings. Second, move moderately by always avoiding hurry of movement or feelings, for orderly thought and universal attainment is by the operation of the law of "Order." By this law, plant life takes its own normal form in all its minutiae; the frost on the window pane of the house will form orderly structures, like the plant life of the early Silurian or Devonian ages, because that was the beginning of orderly formation from the earth; but the frost on the rail-road car-window, street car, or carriage that are in motion, forms only straight lines running to and fro from the course of the vehicle, because the law of Order is broken and Discrimination in the form of polarization is left to do its work in forming the crystals.*

The positive influence of the solar ether meets the negative of the earth and in their quiet harmonious blending, orderly thought formation takes place. This polarizing current is so strong that an iron rod of one eighth of an inch will polarize in three minutes by only standing perpendicular, so that the bottom will attract the south pole of the magnetic needle and the top of the north pole. This cur-

* See page 42 of Seven Creative Principles.

rent is the physical expression of the law of Order, and if we are rushing around, this law can not act in us any more than it can in gathering frost on the window-pane that is in motion. It was because of this law that the old sage in the Biblical record said, "Use moderation in all things!" and again, "Be still and know that I am God!" and again, "He that believeth will not make haste." The ancient Egyptians who are acknowledged by all occult students to have been the most scientific men in the world, understood this rule and conformed to its requirements in their methods for silencing the raging storm of activity in the body and mind.

The time in the day most fitting for this work is when the sun is just sinking out of sight and twilight's hour comes, and there is a retreating of all nature from activity to rest. Then retire where there will be no one expected to disturb your quiet concentration, seat yourself on a chair that will allow your limbs to be horizontal to the knees, and your legs from the knees down, perpendicular; your body erect so that the perpendicular currents will pass freely from the crown of the head down through the spine. Remember that thus you are conforming to natural law, so as to avoid all friction. (See Diagram.) Turn yourself so as to face the east, allowing your hands to rest on each limb as if ready to rise at any moment.

The reason for facing the east is that the left hand is negative like the North pole of the magnetic needle, and the right hand is positive, like the South pole of the needle; and the electric currents running from north to south, — which polarizes the iron rail of the rail-road, will pass through the body normally and without the friction upon the finer sensibilities.

The ancient masons understood this law, and many of their symbols are arranged in accordance. For in-

stance, the symbol of the serpent with his tail in his mouth is always found to run from left to right. The positive north current is attracted by the left hand and passes through and out at the right. This is called the psychic current. There is much more in this that can be revealed only to the truly initiated.

Now, having gotten into a position harmonious with all nature, having a knowledge of the law, skepticism



From an Egyptian Temple.

and the idea of the ludicrous should have no place in your mind: for as Paul said in Romans, chap. xiv., verse 23d. "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (The word "damned" should be rendered "condemned.") And if any one attempt these things, having no faith in him or her, they condemn themselves and thereby will plunge deeper into the darkness of materialism.

When you have taken this position you will observe that the body is made thereby very positive, which will protect your physical senses from being affected with any outside influence, and enable you to hold and maintain your own consciousness, and at the same time to direct the consciousness to any part of the body or brain. Then concentrate your mind on your own highest ideal of God, in a pure soul devotion, and try to come into the conscious consecration to God of all you are or wish to be; for it is one thing to consecrate in words, and another to realize it! Sit in this attitude at least thirty minutes, and at most an hour. The first five minutes or even ten, repeat silently the words WILL, STILL, and as you do so, send the thought and feelings with the word down in the body.

It may be necessary for many to think over the direction and effects of words as if in elocutionary drill; pronounce in your own mind pathetic words, loving words, and the opposite if necessary, in order to get an understanding of the method and effect of the different expressions (but do this part of the work when you are not seated for this drill). After you have gotten so that you can speak to your own senses and say STILL and feel it, then consider the word WILL. In the use of this word keep active the consciousness that there is no power in earth or heaven but will power; that it is the will of God that holds worlds, suns, and systems in their places. But remember there are two wills, one of energy and motion, and one of stillness, that is unmoved under all circumstances. "Though heaven and earth may pass away" this will is unmoved, this is the kind of will you need to keep in thought while you are sitting and repeating the words WILL, STILL. Let these two words answer to the breathing process, viz. the word *will* as you draw in the breath, and the word *still* as you expire; this

allows the consciousness of stillness to descend throughout the body and the consciousness of drawing in that will power at the same time.

Many who begin to practise this without having heeded carefully the former Practical Instructions given in THE ESOTERIC, in each number* from August to this one, will no doubt meet with experiences, to say the least, very inconvenient to them. Remember that this experiment should be entered into only by the truly devout soul whose one desire is to know the will of God that they may do it; not to see what will come and then to decide what they will do after; for there may something come under such mental conditions that you would wish had not come to you. You will observe, as soon as you begin to concentrate your mind on God, that it will produce a feeling of pressure on the upper part of the forehead in the organ denominated by the phrenologists as "human nature" which is the organ that, when brought under the control of the spiritual soul, becomes the *eye of the soul*.

Another hour of the day equally important is that of sunrise when all nature awakes to consciousness. To many this hour would be far more desirable. But to persons overburdened with the cares and labors of life who can not apply either without great sacrifice, I would say: sit at any time you can; and to all I would say the one desire should be "Let thy kingdom come and thy will be done in ME. Read carefully the article entitled Unity of Desire, Page 387, in this issue.

We wish that in these sittings you harmonize in your own mind the former ideas I have given you on the necessity of "taking the name of God, — and not in vain," but for divine uses, that is the name YAHVEH, signifying I WILL BE WHAT I WILL TO BE,

*Back numbers of THE ESOTERIC can be had at fifteen cents each.

which expresses positiveness in the extreme, but a positiveness of the mind over the senses of the body; and at the same time you *must* maintain extreme negative passivity, or a loving, desiring submission to the will and mind of God. Contemplate the LOVE of God with a desire to be imbued with it that it may pervade your entire being. Truly this is the road Jesus spoke of when he said, "Straight is the gate, and narrow is the way that leadeth to life, and few there be that find it."

Don't let any one think that these things can be reached and realized at once; to many it will take years, whilst there are others who are already prepared; but all who have the will to begin the work of regeneration and persistently follow the directions herein given, can find the path; for all the attributes of the Creator are in us, and we can create in ourselves any conditions we may desire.

UNITY OF DESIRE.

AN APPEAL TO THINKERS OF ALL BELIEFS FOR UNITED PRAYER OR SOUL-DEVOTION.

ALL can agree in this; that God, — or the Soul of the Universe and Author of all Being, is One; that all beneficent qualities flow from that One; and that the vital principle in all religions is harmony with, and submission to, the Will,—or "Laws" of that one Spirit.

Now, can we not all unite our prayers as one man on these words and the thoughts they express: "Our Father who art in heaven, hallowed be Thy name. Let Thy kingdom come. Let Thy will be done in earth, as it is in heaven"? —

Let us analyze these words and find what they really contain?

It is a habit of children to call their earthly parent "my father," recognizing him as their progenitor and source of being, but in this case we recognize "OUR FATHER," — the common source of all life and our own included.

"Who art in heaven." It matters not whether we have in mind a special locality, or the perfected state of spiritual existence, we can at least all agree that there is a *state* where all the inhabitants know and do the will of the highest perfectly. Let us call it "Heaven," "Nirvana," or "Spirit-world," we all agree that there is a state where souls have come to a knowledge of God's Laws or Mind,

or both, and live in perfect harmony with those laws and therefore enjoy great happiness. The Buddhists labor and greatly deprive themselves, to gain that state which they call nirvana; and Christians do the same to gain heaven.

"Let thy kingdom come." We know what a kingdom is; it implies a king to whom all are subject, one whose will is the law of the land, a general ruler. The will of all kings is not worthy to be supreme; but in this case we desire that

"Thy will be done," that *this* will be recognized as the one supreme law,

"In earth as it is in heaven," so that all may act, speak and think, in harmony with it, and transgression against that supreme law cease. But say some, "that cannot be: even our devout Christian friends say this, yet they pray, or use these words in the attitude of prayer, every Sunday, without really expecting what they ask." To these I add: "Your Bible expressly says, 'Without faith it is a sin;' and a man asking a man for that which he did not believe he either would or could give him, would be truly a hypocritical mockery."

Jesus, who is accepted as the Son of God by Christians, as a great master by Buddhists, and as a wise

teacher by all, recommended this prayer; the Rosicrucians of the seventeenth century found in it the key to their mystic powers.

Not only do we read in the Hebrew Bible that God never changes, but reason itself teaches us that the great first cause must be the same forever; and, being the cause, must be ever present in all effects. How wise then were the words of David, Psalms, 139, vii. verse, "Whither shall I go from thy Spirit? If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Yes, truly, God is Spirit, and everywhere present.

This prayer is not uttered with any hope, or desire, to change God, but with the purpose to change ourselves. Desire, as we have shown in previous articles, is the natural process of growth; and is the *hands of the soul*, by which it reaches out, and secures the food it needs. But need governs the desire, and use the supply; therefore, to unite in a prayer for anything we do not feel the need of, or believe in, would not be prayer, and to pray for anything we do not use, would be an act without reason.

Then the prayer

"Let Thy kingdom come, and Thy will be done in earth," implies a desire that we ourselves may be ABSOLUTELY under the control of the will of "our Father" — God; and that is a state of entire submission and obedience to His will, to do, and be, what ever the promptings of the spirit require, thus justifying the words, "As many as are led by the spirit of God, they are the sons of God." Jesus claimed no more; he said, "I can do nothing of myself, the Father that dwelleth in me, he doeth the works."

The Rosicrucians and oriental mystics claim that it is by coming into harmony with, and being

governed by the Spirit, that they possess their mystical power.

There are many to-day who are very desirous of becoming "masters," but there is only one true way for all, and that way is fully expressed in this prayer. True, there is what is called ritual or black magic, which is enacted by the carnal will and is destructive to the life and happiness of the practitioner; but this prayer, if dwelt upon day and night continually, will bring more changes for good than we can now realize.

Let us analyze it a little further. First, we are told in the Bible that God created man in his own likeness and image; and if God is our father, then we must possess the same nature and attributes that he has.

Considering the words, "Hallowed be thy name,"—"to hallow," Webster says, is "to make sacred, to set apart for religious USE." Then, what is this name?—Zachariah says, "The Lord of hosts is his name;" the original Hebrew says "Yahveh of hosts is his name." The best authorities all unite in that being the correct rendering and that its meaning is "THE WILL," or more literally expressed, "I WILL BE, WHAT I WILL TO BE." Thus this name of God is the universal WILL, that has in itself power to will and do, and nothing can alter, change or hinder its mandates. This is the cognomen of "Our Father," the originator of all things. So then there is not, nor can there be, any power in the universe but that Will. — If we wish the assistance of that Will, we first recognize the source of our being, and desire to be in harmony with its Will for proper use and service. See the service Jesus rendered to the people, in healing the sick, casting out devils, raising the dead etc.

When we consider the laws and workings of our own body and mind, being in the likeness and image of our father, we thereby get a good idea of God. First a man is what his will

makes him, — or he is what he wills to be. The Will is the absolute monarch of the body, we cannot move a muscle without its consent. God is the Will of the universe and must be correspondingly absolute. God is Spirit. We are here, confined in matter: do we want to be under the control of the WILL of our father? We cannot "flee" from it; we can simply disobey and suffer; for disobedience is the cause of all suffering, disease, and death. Therefore, to be in harmony with that Will is peace, happiness, health, and life.

Then, can we not all unite in this prayer from the soul, each making it a matter of personal effort. The nation is made up of individuals; and if each individual is in perfect harmony with God's will, then all the people will be.

So the work of ushering in the kingdom is a personal one; and no one ought to wait for another, for if all should do so, nothing would be accomplished; but if each, independent of the other, works as though he were the only one, who was hindering the coming of that divine harmony into this earth condition, the work would soon be done.

Now to our Christian friends we would say, "Faith without works is dead." Let us then all unite in faith and works, and pray, "Our Father who art in heaven, hallowed be Thy name, let Thy kingdom COME in ME, let Thy will be done in my earth body as perfectly as it prevails with the holy ones in heaven." Let it be the expression of every breath, — "O to be psychologized [if you please,] by the will of God!" "O, that it may control me in every thought, act, and desire!" And if that is the one real desire, we will all draw in, "inspire" the will of God until God will penetrate every attribute of our nature; then our Will and the universal Will will be one, all things will obey our will because all things obey

the Will of God. This would constitute you a true master, and would enable you to say as we are told Jesus said, "All power is given into my hands in Heaven and on Earth of my Father." Then your mind will be led into all truth, and by faithful obedience to its guidance, you would be led into a consciousness of the Spirit; that consciousness would enable you to see that God is in you, and around you on every side. Your Spirit eyes would see, your finer senses would feel the Divine Substance; and, lo! you would behold that God and Heaven are right here and you knew it not.

There are many efforts being made in different directions to bring about a unity of thought and action. But there is only one way to accomplish that oneness (unity means oneness.) God the Spirit is one; his Will is one; and all who are one with that Will, will be of the one body. Now we ask all persons who desire a higher condition on earth to unite with us every Wednesday evening commencing May 9th. 1888, from 8 to 8.30, in silent soul prayer that we may all become one with the will of God, and be led, guided, and controlled by Him in EVERYTHING, dedicating ourselves and all we are, or wish to be, to God's will.

Remember, God cannot be influenced by any selfish motive, therefore if you unite with us in this effort you cannot make conditions for God's will to submit to. It is for you to surrender ALL to God, and it matters not what your idea of God is; we ask you to unite in this prayer to your own highest ideal, and if it is too narrow, your ideal will be expanded until the true ideal will be realized.

Therefore earnestly follow the light you have: reaching up for conjunction with the will of God, that you may come into true unity with your fellow man, and thus promote the Divine Humanity on earth.

HIRAM E. BUTLER.

EXTRACTS FROM OUR BUDDHIST FRIEND'S NOTE BOOK.

The Mahatmas are not mystical personages, nor are they disembodied spirits. They are human beings, like others, but by a long and difficult course of study, training, and education, they have attained to the high rank of *Adeptship*. In all ages and in all creeds there have been true saints, whose lives have been in accord with certain rules, and who have been credited by their contemporaries with miraculous powers.

The principles which govern the Adepts are thus summarized :

1st. Perfect abstinence from spirituous liquors.

2d. Perfectly pure and chaste life.

3d. Truth, justice, and honesty in all words and deeds.

4th. Absence of *pride, hate, malice, envy, anger, greed,* and *craving for worldly advantages.*

5th. Subordination of self to others, one's own pleasure to the good of his fellows ; and loving kindness to all living beings.

6th. A thorough realization of the empty and transitory character of all earthly things and concentration of all one's desires on the unseen and imperishable, and on the attainment of that higher knowledge which leads to these.

By rigid performance of such rules the Mahatmas [Maha, great, and Atma, soul,] acquire control over various forces in nature, which ordinary science knows nothing about, and by means of which an Adept can hold conversation with any other Adept, at any distance, and independent of any supernatural agency.

From the established principle in mechanics, viz.: that all action and

reaction are equal, it follows that every impression which man makes by his word or movements upon the *ether, air, water, or earth,* will produce a series of changes on each of these elements, which will never end. Thus, the word that is going out of one's mouth causes pulsations or waves in the air, and these expand in every direction until they have passed around the whole globe.

In the same manner the waters must retain traces of every disturbance. The earth, too, is tenacious of every impression man makes upon it.

The path and traces of such pulsations and impressions are all definite, and subject to the laws of mathematics ; but it needs a very superior power of analysis to follow and discern such sounds, traces, and impressions.

Yet, as all this is due to physical laws, it is not too much to suppose that this must be within the reach of human beings. In the higher intellects there may certainly be perception adequate and accurate enough to discern and trace them through all their bearings. Why should we be so skeptical as regards our own power ?

Why should we suppose that the means of distinguishing the effects of physical forces possessed by the generality of mankind, are as perfect and complete as they can ever be during eternity ? There may certainly be the means of acquiring such knowledge, though it may not be known to *all*. Human beings, by a certain course of training, acquire the extraordinary powers of seeing the minutest and most distant and obstructed objects, hearing distant sounds, penetrating

through matter, moving about in the air, assuming the largest or smallest form, at will, and so forth. There is thus not the slightest justification for us to entertain a doubt as to the possession of such abnormal powers by the great Mahatmas, who have syste-

matically studied and mastered Psychology in all its various occult departments.

The above is from a recent letter of Rajah Pakse, of Ceylon.

W. A. ENGLISH, M. D.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN APRIL 19
AND MAY 21.*

♋ (TAURUS.)

THIS sign is the "neck," or cerebellum of the Grand Man, which controls the "waters of life," or the lymphatic system of the body. The strength of persons born during this portion of the year consists in the rapid generation and restoration of their vital forces. But the abundance of life thus produced is accompanied with a very active magnetic brain-aura, which makes those persons very sensitive to the mental conditions of their surroundings, and thus constitutes a source of weakness as well as strength, as will be more clearly understood from the further description of their nature.

They have much power of mental and physical endurance, and therefore a great ability to learn by committing to memory from books and authori-

ties; and as they are lovers of literary pursuits, they are thus apt to be hard students and make superior educational attainments, but they are imitators rather than originators of thought.

As mentioned above, they feel the mind of others with especial vividness, and thereby can, if they so desire, conform themselves readily to the demands of the people. This, united with their natural power of mind and capacity for mental attainment, makes them apt to become influential men and public leaders.

They have also fine intuitions in all that belongs to business. But, as they are so sensitive to psychic influences, it is difficult for them to distinguish between their own mind and the minds of those with whom they are associated. It is because of *this*, that persons born in the sign of Taurus should make their decisions when entirely alone, and never decide any important matter while in the midst of business excitement; for if they do, they are apt to act more from the influence of those around them, than from their own mind. The early morning when they awake is the best time for such persons to make their decisions and to lay their plans for the day.

They soon, however, begin to realize intuitively that they are susceptible to the mind-atmospheres of others,

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of *Twelve Manner of People*, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

and that it is necessary for them to be on their guard. And in the immature stages of such course of experience they are apt to be more stubborn than they otherwise would be.

From the same source also arises the liability, for both sexes, to jealousy.

Women born in this sign are in great danger of being misled by their feelings and passions. Persons who have gained their affection, hold control over them to a very great extent.

Young people of the sign Taurus, likewise are apt to be misled by their associates through their sympathies; and the more so, as they are governed by their sensations, feelings, and appetites. For abundant vitality implies strong sensual impulses.

Taurus-men are ardent and sanguine in every cause they espouse; frequently, for instance, they are very active church-members and preachers. They are zealous friends, or active enemies; but while liable to go to extremes they are easily turned aside and mollified.

It is quite evident that children born in Taurus are very largely dependent upon judicious education for their future happiness, as well as for their position and success in life.

Taurus, when directed in the right

way, is bound first to conquer himself; this struggle with his own nature makes him very strong and tenacious to carry out his designs, and he can no longer be blindly controlled. He is, then, very determined in whatever he undertakes, and even characterized by the common expression of "stiff-necked." He is unyielding, and a natural conqueror; the sphere of his influence depending upon his endowments, opportunities and surroundings.

Generally persons in Taurus readily adapt themselves to the customs of society, and are best adapted to a city life.

As to disease, they are liable to dropsy, from two reasons; first, from getting an over-amount of vitality through eating too much, and having what they eat too rich, thus getting too fat; second, through strong appetites and over-indulgence in the sex-passion. Remove the cause, and the cure is accomplished.

This nature comes from the parents being very potent in the sex-life, and quite satisfied with each other and their surroundings. Frequently, however, such satisfaction is wholly on the part of the father.

THE NEW AGE.

No. Two.

THE CONVERGENCE OF WORLDS.

It is a new age, a new order, a new dispensation, that is approaching, when a barrier will no longer separate between the divine and the human, between the visible and invisible. The complete unity of all things in nature is to be established. Man is to hold converse with the Deity,—not audibly, but in the intercommunion of mind with mind.

Nor will this communion of the visible with the invisible be confined

to the impact of the divine mind upon the human. The convergence of worlds is to take place, and spiritual and human beings are to become affiliated. For as man is a spiritual being, the only chasm that can possibly separate him from those of a more spiritual growth, is one of degree. And that chasm must inevitably lessen as man's spiritual nature becomes unfolded; and to that unfolding all the forces of Nature are pledged.

Man is at last beginning to understand the laws of his organization. He perceives that intellectual life, in its highest manifestation, is dependent upon a well-developed moral nature, and that these attributes of being have their nourishment in a perfected physical system. Out of the harmonious development of mind and body the spiritual elements of being manifest themselves, and bring humanity into conscious communication with the universal mind.

That which is true of individual life, is true also, in a more comprehensive sense, of the life of society. If it is impossible to develop in an inharmonious manner one part of our physical organism without weakening and eventually deteriorating the whole, it is also equally impossible to draw the life-forces from the great body of mankind and centralize them in only a fractional part, without weakening and invalidating the strength of the entire social system.

When the science of life is fairly understood, and men realize that in order to enjoy life, liberty, and happiness, they must aid others to the acquisition of the same,—that each must live for all and all for each;—when the top of society knows that it can only rest secure, and thrive and prosper as it acts in harmony with the masses of humanity;—when the law of unity, or the brotherhood of the race, is known and conformed to,—then will civilization enter upon a new life, of such power, richness, and prosperity, that it can only be designated as a new age, a new order, a new dispensation. Then all the nobler, higher tendencies which to a great extent have only manifested themselves in rare individual instances, will be generally diffused; while new forces, consequent upon man's growing spiritual nature, will be evolved.

NEITH.

Brooklyn, N. Y.

PRECIOUS STONES.

PRECIOUS stones have always been held sacred in religious services and ceremonies. When the people worshiped many Gods, or the varied manifestations of natural law as Gods, precious stones were held in high esteem.

It is a curious fact that precious stones are more numerous in countries where the sun has the most power and that even the same kind of stone is most brilliant when derived from the tropics. This would argue somewhat in favor of the ancient idea that each stone possessed a specific life quality, and consequently a mind quality. There are many instances cited, by different authors, of persons who

through some peculiar development of the soul's perceptions, have seen the atmospheric zone that is said to surround all such stones.

Alardus, a Dutchman, writing in the year 1539, gives a legend of the following wonderful import. "Among other stones of the most precious quality, and therefore beyond all price, and not to be valued at any equivalent of human riches, the gift of the most noble lady Hildegarde, formerly wife of Theodoric, Count of Holland, which she had caused to be set in a gold tablet of truly inestimable value dedicated by her to St. Adelbert, patron of the town of Egmund; among these gems,

I say, was a Crysolampis, commonly called an Osculan, which in the night-time so lighted up the entire chapel on all sides that it served instead of lamps for the reading of the hours late at night, and would have served the same purpose to the present day, had not the hope of gain caused it to be stolen by a run-away Benedictine monk, the most greedy creature that ever went on two legs. Afterwards, however, for the fear of being convicted of sacrilege, by having so notable a gem in his possession, he threw it away into the sea near Egmond."

Two centuries before Alardus, Sir John Mandeville, speaking as an eye-witness, reports: "This emperor (of Carthage) hath in his chamber, in on the pyleres of gold a Ruby and a Carbuncle of half a fote long, that in the nyghte semethe so grete clartee, and shynynge, that it is al-so light as day."

Epiphanius, under the name of "Carbuncle" says: "when worn it is impossible to conceal it; for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbuncle," — i.e. a glowing coal. And almost in the same words, M. Ben Mansur: "The Bidschade (Garnet) is a clear stone of a pure water, that often loses not its lustre even when under the clothes."

Whatever of truth there may be in these ancient statements, we cannot say, but we do not see such jewels now. They may have been gathered up by the Roman Catholic Church, as they have ever held them to be of occult value; and they at one time had control of all Europe, so that such might have been the case. Among the Egyptians, the various kinds of stones were believed to have a specific value and to possess certain potential relations to the body, mind, and spirit. Many stones of no value as jewels were held to be of immense value for their occult virtues.

We give below some further quotations from the most ancient authors. Camillus Leonardus gives in his "Speculum Lapidarium," or stone-mirror, the following relation of the virtues of stones: —

"*The Diamond* has the power of depriving the load-stone of its virtue, and is beneficial to sleep-walkers and the insane. The Arabian diamond is said to guide iron

towards the poles, and is therefore called magnetic by some.

"*The Agate* disposes the mind to solitude. The Indian is said to quench thirst by holding it in the mouth.

"*The Amethyst* banishes drunkenness and sharpens the wit.

"*The Red-Bezoar* is a preservative against poison. The Bole Armeniac against infectuous fevers of every kind.

"*The Garnet* preserves the health, produces a joyous heart, but discord between lovers.

"*The Sapphire* makes the melancholy cheerful, if suspended round the neck, and maintains the power of the body.

"*The Red Coral* stops bleeding and strengthens digestion, if worn about the person.

"*The Red Cornelian* stops hemorrhage and cures dysentery.

"*The Crystal* banishes bad dreams from the sleeper.

"*The Green Chrysoprase* is of great benefit to the weak-sighted.

"*The Chrysolite*, held in the hand, banishes fever.

"*The Jacinth* enlivens the heart and the body.

"*The Green Jasper* prevents fever and dropsy, and strengthens the brain.

"*The Onyx* shows terrible shapes to the sleeper, and increases saliva in boys; worn about the neck, it prevents epileptic fits.

"*The Opal* is a remedy for weak eyes.

"*The Green Smaragd* (Emerald) prevents epilepsy, unmasks the delusions of the devil, and sharpens the memory.

"*Amber* cures dysentery, and is a powerful remedy for all affections of the throat.

"*The Topaz* cures hemorrhoids and sleep-walking, relieves affections of the mind, and laid upon wounds stops the blood.

"*Serpentine* disperses dropsy, if persons so afflicted stand with it for three hours in the sun, for then they break out into a violent and unpleasant smelling sweat; it cures worms, and taken internally, is said to dissolve the stone in the bladder."

In the little Greek book of "the very wise and excellent Psellus" on the Virtues of the Stones we read: "I can hardly permit myself to speak of the causes of

the virtues inhering to them, and will not in this respect imitate the insolence and temerity of the dogmatists in order to talk much and with verbosity and copiosity of anything I please. But I will open to you those virtues of the stones known to us and which we most love, that you may use them in time, and obtain some benefit from them.

The Diamond extinguishes intermittent fevers when attached somewhere around the person.

The Amethyst stills headache, makes drunkards abstemious and sober; hence its name.

The Aematites or *Bloodstone* heals diseases of the eyes.

The Carbuncle is said to cure headache, if given to the sick in solution.

The Agate heals inflammation of the eye and headache; stops the courses of women; is also very good in dropsy, and has so much drying power that it can drink out all the water from a vessel.

The Galactite or *Milkstone* is a spring of occult milk, from which it has its name. It attracts the milk to women; produces forgetfulness of evils, but also evokes the memory of them; it is a protection against the wounds from the bite of wild beasts, if tied around the person.

Amber, tied round, stills the difficulties of urination, heals the fever, prevents inflammation of the stomach, gives keenness of sight to the eyes when washed with it.

The Jasper eases inflammation of the head, and prevents nightmares; is a preservative against pestilence and epilepsy.

The Crystal prevents fear, and, taken in the form of powder, removes nervous difficulties.

Of the *Loadstone* there is one that attracts iron, another that repels it; dissolved in milk it gives keenness to the eyesight and banishes melancholy.

The Onyx, dissolved, keeps off nightmares and phantasms, and when powdered is good for toothache.

The Sardonyx stills inflammation of the eyes, prevents the fall of the child in the womb, and is good for melancholy, when worn suspended.

The Smaragd (Emerald) laid on with a poultice, helps against leprosy, this also, if drunk in water, restrains the flow of the blood.

The Jacinth stops coughs; heals hernias, and is good against melancholy, if drunk with vinegar.

The Chrysolite is a preventive of eye-pains.

The Chrysochrase, when worn round the fore part of the hand-palm, gives keenness of sight, cures pains of the stomach and heart, and reduces inflammations and tumors.

The Chalcedony, worn round the person, heals the wounds from the scorpion's bite.

The Topaz, powdered and drunk, brings persons raving mad back to their state, if it is worn on the person it is also helpful in this case."

The above quotations sound mythical, but in order to form a just judgment upon them, we ought to remember that according to all the ancient lore, and also according to the Bible, all things were created by the mind, thought, or "word" of God. And if that is so, then all things are thought elements, and stones must be thought crystallizations, and those precious stones that appear to be produced by the action of the sun's rays, must be possessed of some potent elements of thought, and if there are stones as above stated that have such marvellous emanations of light as to show through a covering, and shine despite the obstructions, there must be a potent and most subtle emanation from them. We are among those who are superstitious enough to think that the Christian Bible is of sufficient moral worth to give it the credit of not having a thing in it that was not of moral and scientific worth, and there is no book extant of half the volume of the Bible that contains as many references to the value and use of precious stones. In the prophecy of Ezekiel, chap. xxviii., commencing with the 13th. verse, he enumerates many of the precious stones. I have no doubt that this prophecy was especially intended for the early Christian church now known as the Roman Catholic, for he says "Thou hast been in Eden, the garden of God, every precious stone was thy covering, the Ruby (or Sardius), Topaz, and the Diamond, the Beryl (or Cryolite,) the Onyx and the Jasper, the Sapphire, the Emerald (or Chrysochrase,) the Carbuncle and

Gold." Read the balance of the Chapter.

Revelations, chap. xxi., verses, 19th. and 20th., give the names of the twelve precious stones and their relation to the twelve foundations as follows: "The first foundation was Jasper, (or Bloodstone); the second, a Sapphire; the third, a Chalcedony, (Onyx or Agate); the fourth, an Emerald; the fifth, a Sardonyx, (a reddish yellow or nearly an orange colored stone, or Ruby); the sixth, a Sardius (or Cornelian); the seventh, a Crisolite; the eighth, Beryl (or Aquamarine); the ninth, a Topaz; the tenth, a Chrysoprasus (or Turquoise); the eleventh, a Jacinth, (Zircon or Hyacinth); the twelfth, an Amethyst.

These stones are allied to the twelve signs of the zodiac. In this 21st. chap. 12th. verse, he says, speaking of the Holy City, New Jerusalem: "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates."

Solar Biology is a commentary on the Bible, throughout which we can decipher all the now mysterious parts. It gives us the nature of all persons born in the twelve signs of the zodiac, through which the earth passes during the year. The Israelites began their new year with the sign ♎ (Libra). By reading the 29th. chapter of Genesis beginning with the 32d. verse, you will find that the order in which these twelve sons were born and the meaning of their names correspond most perfectly with the leading character of their signs.

The name of the first son of Jacob was Reuben, which means "vision of light;" belonging to the month of ♎ (Libra) from September 22d. to October 23d., and the stone allotted by the angel that gave the Revelation to John, was the Crisolite."

The second son was Simeon, ♏ (Scorpio), which is from October 23d. to November 22d., and the stone allotted by the same authority was the Beryl, *i.e.* Aquarius, and many authors ally the Opal to the same sign or period of birth.

The third son was Levi, ♐ (Sagittarius,) from November 22d. to December

21st., the angel allotted the Topaz to all in that sign.

The fourth was Judah, ♋ (Capricorn) from December 21st. to January 20th. The Chrysoprasus, probably the Turquoise.

The fifth was Dan, ♒ (Aquarius), from January 20th. to Feb. 19th., to which was allied the Jacinth, Zircon or Hyacinth, and some authors ally the garnet.

The sixth son was Naphthali, ♋ (Pisces) February 19th. to March 21st., to that period or tribe head was allied the Amethyst.

The seventh son was Gad, ♈ (Aries) from March 21st. to April 19th., to which is allied the Jasper, or Bloodstone.

The eighth son was Asher, ♉ (Taurus) April 19th. to May 20th.; to it is allied the Sapphire; and many authors give it also the Diamond.

The ninth son was Issachar, ♊ (Gemini), born between May 20th. and June 21st. Allied to it was the Chalcedony, Onyx or Agate.

The tenth son was Zebulun, ♋ (Cancer) from June 21st. to July 22d., to it was allied the Emerald.

The eleventh child was Dinah, or Diana, the only daughter, representing the interior or the soul; the "woman" in mystical language.

The next son must stand as the physical or external expression, so Joseph was placed in that sign which is ♌ (Leo) the heart, the time of which is from July 22d. to Aug. 22d.; to this sign is allied the Sardonyx (a reddish yellow or nearly an orange colored stone) and by most authorities the Ruby and Carbuncle.

We then have to turn to chap. xxxv. verses 22d. and 23d., where the account is given of the birth of Benjamin, ♍ (Virgo), between August 22d. and September 22d., to which sign is allied the Sardius or Carnelian.

It will be observed on comparing the statement of the order as given in Revelation, that it differs from that of Genesis in that the angel in this 21st. chapter began where the perfect state is reached, the time for ultimates, with ♈ (Aries) the head or intellectual function. And in the 7th. chapter, with Judah, ♋ (Capricorn), the business function. We may in the future take up and show why this was, and also concerning the comparison

of the names of the tribes which will be seen of vital interest to those making attainments and coming into divine order.

Many great and grand secrets lie hidden behind this most ancient science that we now just begin to know as Solar Biol-

ogy. It would take a large volume to contain a clear elucidation, and therefore we have only given a few fragments of thought on this great subject.

I am your Fellow Servant,

H. E. BUTLER.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER SIX.

In our last paper we presented the central object of desire, and a method for stilling the senses, so that the spirit's voice may be heard as it speaks in the soul. No doubt there are many among our people who are by this time beginning to be perplexed at the results of this practice; for the first thing that will be realized by this exercise is a consciousness of the mental conditions existing in the atmosphere with which we are surrounded, and after that, the conditions of humanity at large will open to the consciousness, unless a complete comprehension has been realized of the teachings we have been giving from the beginning, not only in our "Practical Instructions," but in all our teachings. That consciousness of the condition of the people is anything but desirable, on account of the misery, the vicious and diseased states, and the selfish, angry jostling of the masses, which would make this consciousness unendurable to most sensitive minds. Therefore I have led up to this point by the articles and lectures in the ten numbers of *THE ESOTERIC* prior to giving this drill. We have also presented to our readers the Nine Lectures on "The Seven Creative Principles," so that as far as possible their minds might be prepared for the first

effort toward real consciousness. But when those who have not discerned their import, and whose sympathies are still with the masses or with parties, sects or associations, begin to practice this, they will find themselves disagreeably surprised by a consciousness that is degrading and oppressing. Therefore I will give an epitome of all my teachings bearing directly on this preparation.

First, the recognition of God as the unchangeable, man as the changeable; God as the Creator of all things, man included. Man to come into harmony with God's natural laws, and not God to harmonize with our law. Again, God is everywhere present, filling all space, and is the life of all living, and, whether individualized or otherwise, embodies all intelligence wisdom and power. Man as well as all creation is being evolved from an animalized state toward a state of real or spiritual consciousness which in its ultimate will give to man of God's consciousness.

The present condition of mankind is but little more than that of struggling beasts devouring each other. Yet this struggle has a special use, namely to develop intelligence, and is an indication of an unripe or undeveloped state, and necessary to cause

growth. With this view we can look philosophically on, and see all that to us would be evil, realizing that it is really good because it is of use to those under its influence. We can look at this world of chaos, with the same composure as we would if we were building ourself a house. See every kind of mechanic cutting, hammering, and chiseling, and all kinds of crude unsightly material lying around on every side. We understand the necessity of all this apparent disorder and see in it our ideal hopes and expectations, the perfected palace all finished, furnished, and the loved ones in it. So should we look upon this world, and within its seeming confusion see this building of the perfected humanity that is to be. God makes the material and the mechanic one, viz. "makes the house build itself."

In order to be free from the consciousness of evil we should see all nature in this light, ever keep in view the perfect state, and refuse to recognize anything in other persons or in their affairs as evil; for all is good in view of the use they are serving. You who have begun to realize the SILENT VOICE WITHIN, should begin now to respect its words, not only during your sittings, but continually forming this into the involuntary habit of every breath: "O for wisdom that I may know the truth and do it!" Keep that ever active, as Jesus said, "Pray without ceasing!" Yes, continue it until all your consciousness is polarized toward the God of wisdom, and interrogate everything that you meet with, "of what use is this in God's purpose?" Then if your mind has been dwelling on that soul desire for wisdom, it will be present to answer every such question to your satisfaction. Thus by devoutly dwelling on the object and uses of creation, and earnestly desiring to be a co-laborer with "the Masters of the Solar Circle" (see February Number page

301), our mind comes into harmony with God; and as God is the animator of all nature, we will find ourselves in Heaven and heaven in us; for a realization of God's harmony is Heaven realized beyond the highest ideal of the most devout churchman.

Note too, the ideal of all the prophets a "New Heaven and a New Earth wherein dwells righteousness." Listen also to the prophecy of Jesus: "The kingdom of heaven is like a grain of mustard seed which is the least of all seeds, but when it is grown, it is the greatest among herbs and becomes a tree so that the fowls of the air lodge in its branches"; also the Revelation he gave to John; see also the train of thought all through Isaiah's prophecies and the seven minor prophets who all with one accord point to the time when Creation (Generation) will have accomplished the design of the Infinite Mind and a new world be built out of the mature souls of this, or "the ripe fruit of the earth is gathered in." The tares will be gathered in bundles (organized societies) to be burned.

Then, our mind should be fixed on the thing we are praying for, "Let thy kingdom come on earth." All advanced mystics now living are contemplating the building of a place where the neophytes can come, and be educated and developed, and where the headquarters of power may be established for the good of their cause and humanity. The Masters of the Heavens the prophets that lived for and dwelt upon this subject during their stay on earth, are all united for the accomplishment of this ultimate. It was for this the Nazarene taught his followers to pray; this is the ultimate toward which we are laboring in concert with all nature, from the restless tossing ocean to the tiny insect or growing plant, or the highest order of developed humanity. With this thought and desire uppermost, and a confiding reliance on God to whom we have dedicated our lives, we are safe in proceeding with

our efforts to come into our higher consciousness which will enable us to begin to realize the nature of the power we read of Jesus having when he spake to the wind and sea and said "Peace! be still!" and they obeyed him.

In our next issue, the first number of the second volume, we intend to take up the twelve manner of people and a careful description of the special inherent "GENIUS" that should be cultivated and developed to its higher state; also the weaknesses and dangers to which each of the twelve is especially liable, thereby determining the "dominant" of each. We feel safe in promising our people a volume superior to the present one. The ex-

perimental period being past, we now find ourselves settled on a solid base with a fine subscription list and a good book trade. During the last year several changes took place in the firm, and our managing editor was alone much of the time; in short, there have been many difficulties to overcome that none but those who have undertaken a similar work can realize. We intend to remain and give our entire time to THE ESOTERIC, as we feel assured that our usefulness will be greater here for the present, than elsewhere. Believe me, your fellow servant in the Harvest field of the earth,

H. E. BUTLER.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN MAY 20
AND JUNE 21.*

II (GEMINI.)

THE Persons born in this sign belong to the sphere of the body represented by the inferior cervical ganglion, which rules the arms and hands, — the *expressors* of the thought of the brain, and therefore belonging to the realm of mechanics, art and education.

Such persons are very active, restless, anxious, and never satisfied; there is always a restless want of some-

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

thing they know not what. They are the result of parents dissatisfied with their conditions. In cases of very coarse hair and dark complexion there is in them a combative feeling, a vague imagining of evil, and a distrust of associates and of those with whom they have to do. They are very active, and want to be doing something all the time. They are lovers of knowledge in all its departments; many successful speakers and lecturers come from this sign. Children born at this time should always have a superior education. They are apt to lack continuity. They are vivacious, but liable to be inconstant, and are in danger of extremes in everything they do, unless this is modified by planetary conditions. They are liable to nervous disturbances, and parents ought to restrain such children from all kinds of excitement and exciting scenes, and give them as associates such persons as are quiet, easy, and restful. They should cultivate in them the habit of self-control.

Little children are apt to have fits from teething. Should they have worms during that time, they ought to be kept very quiet.

Ladies are liable to hysteria.

It would be well for persons born in this sign to remember that their

dissatisfaction, restlessness, and anxiety arise more from prenatal conditions than from surrounding circumstances; therefore they should positively restrain them, always remembering that the *cause* is from within.

IMMORTALITY; CAN IT BE OBTAINED WITHOUT DEATH.

AN OPEN LETTER.

THE reported interview which appeared in the Boston Globe and New York Herald of Sunday, April, 8th under head of "Immortality, can it be obtained without death?" so materially differs from the statement we actually made, that we infer the reporter must have undertaken to supplement inadequate notes by memory and imagination, and as a number of letters have been sent us relative to the views expressed, we perceive that there must be a lively interest in the subject. We would accordingly present our real views, as on a question of such vital interest we do not like to be misunderstood. Our claims in brief are as follows:

All natural law is unchangeable; such being the case the same law that gave us our present existence, enabling us to develop from childhood to manhood, can be so applied as to enable us to go on developing this manhood into a higher and more perfect state of existence. We are of those who hold all life to be immortal; and that, as we possess in our bodies the power to create, or gather and give quality to life, we have also the power to hold and control it by our own will. Again we know that the mental and physical power is in accordance with the quality and quantity of life, and that the thought directs and controls the life and causes it to do service in any direction the will decrees. But as all will power is derived from God, who gave his "name" according to the Bible as Yahveh which means

will, and as that will is the energy of all life,—to embody it, the mind of man must first be harmonized with the God will, and thus made in harmony with all nature. Then all unnatural struggle and anxiety will have passed away. It is well known that anxiety and worryment causes premature age and infirmity. If an aged man can produce young life in an offspring, transmitting the capacity to develop vigor and manhood, then he must contain in himself the power to "regenerate" and renew his own youth and vigor.

It is, we believe, accepted by all scientific men that every particle of the material of the body is thrown off and replaced by new ones within seven years. If this is so, then the mental consciousness is the only permanent attribute of man. Physicians say to a depleted patient: "You lack vitality (*vita*, life); you need to feed up and get more strength,"—thus recognizing the fact that we gather life through feeding the body. And it is as well understood that all mental and physical actions exhaust the life; for if one stops eating, he cuts off the life supply, and the material of the body is consumed, so that flesh is reduced as well as strength. Thus it is manifest that the amount of life determines the amount of flesh supported by it; and it is true, as Dr. Hammond says, could we bring about equilibrium between the supply and the exhaust, life might be perpetual, providing the mind,—which is the only perpetual principle

—could avoid all thought that produces destructive conditions in the body. For if the mind is the only permanent principle, then it follows that it is the mind that governs the rebuilding of the body, and also controls in the quality of the chemical elements incorporated into the body to be perpetuated. Therefore youthful growing life may be created in us, but the mind must be in perfect harmony with God, before that state can be reached; for if God is the Creator of all things, then all law must be the product of the mind that created it,—the Mind of God; and all that there is in scientific knowledge is but a knowledge of Creation.

There is a quality of life that is inexhaustible which is often intact when persons are in the last moments of earth life; even when the body is emaciated, with not strength enough to move a muscle, the mind is often clear and lucid. This is from the quality of life that Jesus the Christ called regenerate *i.e.* that which is generat-

ed in and reabsorbed by the body, being like the original germ from which the body came. When this law is correctly understood and applied by the will, the power of life and death will be in our possession the same as it was with Jesus. He not only said but demonstrated in his death and resurrection, that "I have power to lay down my life, and have power to take it up again." This power, said Jesus, "I received of my father;"—and is not God our father too? The Bible tells us we are the sons of God; can we not then obtain the same power? or is God partial to some? We are trying through the columns of the Esoteric to lead the thoughts of the people into the knowledge of the divine laws, which must be both scientific and religious. The Bible is full of passages that can only be interpreted as teaching the possibility of immortality in the body.

A careful analysis of this subject will be given in our next month's issue.

H. E. BUTLER.

ESOTERIC GLEANINGS.

THE good is not the cause of all things, but of the good only, and not the cause of evil.—Plato.

To accomplish anything we must believe in our ability to accomplish, and this faith must at once be translated into action.

I LEAVE these things, earth, water, fire, and air, to rest secure where neither birth nor death can come. Eternally delivered there from grief, oh! tell me, why should I be sorrowful?—*Buddha.*

IMAGINATION determines the form of the child in its mother's womb; it gives wings to contagion, and points the weapons of warfare. Are you exposed in a battle? Believe yourself as invulnerable as Achilles, and you will be so.

It is impossible to be spiritually begotten of God without desiring to be like Him; that is, to be wise and good even as

He is, not from constraint or the promptings of expediency, but spontaneously, or from a serene inward delight in goodness and wisdom.—*Henry James.*

RELIGION, without being combined with understanding, unavoidably degenerates into superstition, and may become a frequent cause of insanity and suicide. Religion, too, as well as intellect, without morals, will do more harm than good to society at large, in nourishing party spirit, self esteem, and all sorts of selfish feelings.—*Spurzheim.*

THE human soul, being a superior spiritual substance, receives influx immediately from God; but the human mind, being an inferior spiritual substance, receives influx from God mediately by the spiritual world; and the body, being composed of the substances of nature which are called matter, receives influx from God mediately by the natural world.—*Swedenborg.*

REJOICE IN LOVE.

LET Earth rejoice! Fresh truths, from realms above,
 Proclaim forevermore, that GOD is LOVE:
 That in the spirit of each earth-born son
 There dwells some portion of the perfect One;
 And that this spark Divine, however small,
 Must be redeemed; and God be "all in all."

When Moses gave—in ages long ago—
 The stern commands:—"Thou shalt not"—thus and so;
 The spirit was not reached, but fear of ill
 Held men in check, or, urged them to fulfill;
 But, recognizing every man as brother,
 The "new commandment"—"Love ye one another"
 Touches our hearts, inspires our holiest awe;
 For Love is the fullfilling of the law.

W. A. ENGLISH.

THE DEVELOPMENT OF THE RACE.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

DEAR friends: I have thought this afternoon that perhaps it would be more profitable just to have a little quiet talk in regard to the uses and methods for obtaining a higher state of mental development. We are in a country where educational culture is held as pre-eminent, and every effort is being made to obtain knowledge from books, thereby making research into the knowledges that have been obtained in the past. All these things are good and useful, but, of course, limited. All that pertains to the knowledge of the past, belongs to retrospection and gathering the knowledge and experiences of those who lived in prior times. We know full well that we are in an age of progress. The human mind is unfolding, reaching out broader and deeper, penetrating the heretofore unknown, discovering the fields of usefulness as well as of understanding, and ev-

ery new discovery that comes to the world is not limited in its effects to that one department, but opens out many other lines of knowledge, because everything that is, is governed by one universal and divine law.

The most of us unite in the belief that God is the Creator of all things, and those of our friends who may not, will agree in this, that all things spring from one common source or cause. Thus, all laws, all that pertains to the methods of nature's workings must necessarily originate from one common source. Therefore all law must of necessity be the emanation of the one creative mind that projects all things into being. That being so, every invention, every new discovery, must of necessity open out new avenues by which we may be enabled, (if we utilize the opportunities which are placed before us,) to

obtain broader and more perfect comprehension of the methods and objects of creation.

In my recent studies, I find that all the ancients who have written, or have made high attainments in the world, have been centralized on one point, viz: the laws governing creation. They have discovered that all things, no matter what they are, emanate from the law of creation. Any mechanical instrumentality is only an appliance of certain laws in nature, to cause some force to serve our purposes. We stop for a moment and look out into the world and see all kinds of machinery and all the inventions of art to beautify the world. It all originates in the inventive mind in its efforts toward the laws of creation, by applying those laws that govern the universe. The watch that you carry in your pocket represents very perfectly the movements and workings of the great time-piece of eternity, the movement of worlds or planets in their orbits. Everything that belongs to art is only an imitation of nature. Look wherever an attempt has been made to beautify, and you see in it an effort of the human mind to imitate nature. We look upon the walls; the pictures, the flowers of the paper are only the effort of the human mind to imitate creation. Thus, if we sum up all that belongs to human invention, human projections, we see in it all only a faint effort towards imitating the God of creation.

So if we go still further back into nature, still further into the causes of things, we will then find out more perfectly the laws that govern all that there is in nature. We know that all the five senses viz: seeing, hearing, feeling, tasting, and smelling, relate to the perception of material objects. We do not see the cause which produces them, we only see the thing produced. We watch the growing corn for hours and can see no

growth; yet hour by hour, it grows from within. By what means? By an invisible and unknown power; something beyond the sensuous comprehension. There must be something in the mind of man that is capable of reaching beyond the physical sense before he can know the causes of the things that are. Therefore to even approximate to an understanding of realities, we must of necessity go beyond the external senses.

The education of our day has been wholly that of the senses, and not only so, but the education has been against all that belongs to the occult, because of the bad use that has been made of them in the dark centuries that we have been passing through. Our teachers have all united in teaching the children that all such matters are the results of ignorance and superstition, until we have a civilization the most materialistic that has ever existed upon this planet. There never was a time in the history of the world when the people were so wedded to the physical as at this very hour. At the time that the Nazarene came to ancient Israel they were not so benighted in this direction as we are today, while they were more ignorant in all other directions. At that time almost the only science that existed was occult science. Israel always had their prophets; and their counselors, and, whenever they wished to make any great move, would send for those prophets to guide them in that movement. But later, and until our times, there has been a constant struggle to crush out of existence all those spiritual powers in every direction, and to ignore the capacity of man to perceive and to be conscious of the creative mind.

This has had its use. I am not among those who are disposed to blame or censure. There has been a use. During this period of the world's darkness, you will find by examin-

ing of the brain formation of the people of to-day, and comparing it with the brain of the people four hundred years ago, that there has been more rapid development of brain power than in any period of the earth's history. The brain has been thrown forward, whilst prior to that time the greater portion lay back of the ear. During the time when the predominance of the brain was behind the ears, man ruled the world by brute force. We find in the majority of men to-day two-thirds of the brain in front of the ear. What does this teach us? The world has been growing in reason; and through its constant exercise have developed the reasoning powers. We have, as a people, developed into the intellectuals to that extent that the laborers and mechanics are incapable, as well as indisposed to perform the amount of hard labor that our grandsires did. Those only who have not this development, are the men who like to do this laborious work.

The reasoning faculty of the brain is good because it enables us to understand the laws of God. Everything is necessary, and everything will be made of use; it is a good thing to know how to use to the best advantage the capacities which we have developed. The power of the reasoning faculties is promoted by methods of experiment. Our whole life has been an experiment. A mechanic who makes an invention tries many times before he succeeds. In every man's life how many experiments are made before he succeeds! In every circumstance we find that we are so conditioned that almost everything we do is an experiment. All the powers of the man are called into being by a life of experiment.

The work of developing man from a lower to a higher state of being has been going on with tremendous rapidity during these years. But now we realize that the time of experiment is

a time of suffering, a time when the whole world is in a state of fermentation as the result.

What shall be done? is the question in the minds of thousands. One class of men is rising against another; the poor are blaming the power of capital for oppressing them, and on the other hand capital turns round and charges laboring men with indisposition to work. Both are right and both are wrong.

Experiment, which is the method by which knowledge comes into the world, has done its work. But now the time has come for solving the final problem of life, and the most highly developed class of minds in the world have seen the necessity of turning their attention towards the *causes* of these things. It is to that class of minds we must look for our salvation from a time of chaos and bloodshed, and through that class of minds alone we shall find it.

All men and women possess capabilities in themselves,—if they but know how to apply them, if they but make efforts to develop and bring them into service,—that will enable them not only to inspire new thoughts from the spheres above, but even to rise into the sphere of the mind of the Creator and Cause of all things, and foresee and foreknow how these things are working, what is necessary to be done; and through that power of mind they will be enabled to see and understand the laws and methods that should be applied to bring order, harmony and peace into the world.

Now this idea of being able to foresee and foreknow is in great disrepute. At once the world says that it is "fortune-telling," that it is all a myth and nothing in it, because we have had a long period wherein the world has been taught to look at things in that light. The most of the books that were intended to educate the mind of man in occult knowledge, have been collected and burned in the

old world, and thus the means that the world once had of obtaining the knowledge and development of these interior powers have been destroyed as far as it could possibly be done. Whilst occultism is often mixed with superstitious notions, yet no person can believe in and try to utilize these interior and spiritual powers that every man possesses without obtaining some truth, from the fact that God is spirit, and the spiritual life in man is a part of God, is divine. Now "divine" means the power to foresee or foretell events, and the divinity that is the life of every organism, and animates and actuates every human creature, only needs the opportunity to spring forth and lead man on in paths of peaceful harmony and success.

I have told you before and can repeat here, that there is no man or woman that has made great attainments even in a business line, but has done it through that divination called Intuition, through which they have foreseen and defined how the results of their acts would terminate. Some of them have received this through perception. Just as a psychometrist will take a letter or glove and, through perceiving the person who wrote the letter or wore the glove, tell all about him. Persons who have these powers fully developed, as soon as a business is mentioned to them, perceive just how the thing would turn out. If you ask them how they know they may say they have followed their reason; for they do not know what their power is. There are others who have had an intuition which seemed to spring up in their mind, and they have a clear idea of what a certain act will terminate in. You ask them about it and they say they know it will turn out thus and so. They may give you some reasons; but really it is the intuition only that has instructed them. There are many methods by which an individual may have been led, and hereby have succeeded.

Why is it that divination, the God principle in man, should have been so degraded as we see it in some persons that have taken the position of fortune-tellers. We find them very low in their character. Why is it? It is this: God the spirit is creating through his spirit descending into matter. God descends into matter through generation. The generative principle in man is the point where God materializes himself. Now if conditions are such that this principle is degraded to a low state, then the spirit that meets the man or woman on that plane of life will be the divine in its lowest element; for, as said above, divinity is all that there is in the universe, where it is manifested in different degrees, uses, and stages. Persons giving up their mind to low sensual practices, and at the same time trying to use those powers being active only on that plane of consciousness, become conscious of nothing but that which belong to that plane. In this way fortune-tellers have cursed the earth by causing people to class all manifestation of spiritual power with their low practices so that they are called outlaws who give up to these influences for gain's sake.

All that, however, only tells us that there are such laws and such powers, and that these powers may be developed and conducted in an exalted way, as it was by the prophets of old. We all accept the prophecies that have been made in Bible times, because the minds of the prophets were elevated. They elevated every attribute of their nature in order to come into a consciousness of the divine in themselves in its highest and holiest conditions. The churches for all these years have been devoid of this, for they failed to go down to the bottom of these matters. The word *holy spirit* means *the separate spirit*, that spirit which is not involved in matter, in your bodies, and bound to serve the uses of the physical; it is that

more exalted and perfected mind power of divinity by which the causes of all the phenomena that take place in the world, are known, and understood, and controlled. Therefore when we have united with, and come into a consciousness of that holy spirit, then we are in the consciousness of the mind which is the producing cause in this world, and then we shall be true prophets of God.

The animal world in a certain degree is wiser than we. They are more in harmony with the mind of the Creator than we; they know what we do not. If the farmer when he is working in the fields sees the wild geese flying south, he knows that there is a cold wave coming, because he knows that they are going away from it for self-protection. We are all familiar with a multitude of ways in which the animals know more than man. What is it in them that gives them this knowledge? It is the divinity whose voice has not been silenced, that has not been suppressed by experimental reasoning and is free to act itself. In other words, the animals being purely natural, and without reasoning power, which is the experimental, are obedient to the interior guidance of the spirit, — the same as Adam and Eve were in Eden before they found in them the desire to experiment; for this is the meaning of eating of the tree of knowledge of good and evil; upon the tree of experiment the fruits of knowledge grow. Now the animals are led by that pure mind of the universe. They have not set up their reason against those quiet leadings of the soul, but they follow it purely. Experiment has caused man to reject this, therefore man does not act as wisely as the brute creation. Man is the only creature upon our planet that really disobeys the laws of the universe, or that suffers as much. Man, as long as he follows reason, which belongs to the senses, as has been said, must be in

darkness, his life a life of experiment and the life of suffering; but as soon as he has subjected his reasoning to the interior intuitional, then he has found Eden again.

All this experiment was necessary that we should have knowledge; but it would not have been were it not for the hope of enjoyment and to escape suffering. It is a mystery to our minds to see persons spending their life-time in a sphere of action that to us would be suffering, and yet they seem to enjoy it; their will drives them into that sphere of life; they enjoy that which would make you suffer; simply because their innermost need is such that they cannot get the will to make any experiments in the line of your life, wherein you find pleasure and enjoyment which is to you much superior to theirs. Their enjoyment is on the plane that would bring to you suffering. All enjoyment and pleasure is relative.

The only absolute principle in nature is that which relates to cause. Provided we were unfolded in the spirit so that we had the capacity of turning our senses out of the natural or physical body, and could foretell and foresee all the events that would take place in an age to come, they would not even then approximate cause. Beyond there is another sphere of divinity, another sphere of cause as much superior to that as this would be beyond the sphere of our present capacity. To me it is a great consolation to know that I can go on with all the powers of my being, to know and understand the workings of creation, and by and by, when I have finished my work in the physical world, to step into the spiritual world where I shall be able to understand more perfectly. But then I will be only commencing in my real capabilities of knowing; though I should go on through all eternity in obtaining knowledge, yet I should never exhaust the fountain.

There are many who, as soon as they get one new idea, want to come before the public at once and begin to teach, when they really need to be taught. Those spiritual subjects are of grave import, and to teach them one should know all about them from personal experience; we need to do as the oriental sages, withdraw from the world and live quietly where the powers of comprehension and understanding can traverse freely the realms of knowledge and experience, bask in the sunlight of divinity. Then heaven would begin on earth, and a heaven surpassing that of ancient Eden might be enjoyed here. We know that if we can get the mind of the people to look into those laws that govern their own beings, and begin to develop their own powers; in a single seven years, many of these mature minds before me this afternoon might reach that state, where, if they should go out from the world and dwell in that spiritual thought, they would have obtained mental powers, so that such isolation would enable them to return to the people with all the abilities needed to lead others into that same divine harmony and heaven: whereas in remaining here among the people, subject to all their vicissitudes, they could never become conscious of the divine harmonies, enough to enable them to lead others also into them.

We intend to picture the path to light and life so plainly in the course of lectures on "The Narrow Way" that notwithstanding all the struggles and anxieties with which we are all surrounded we shall be able to walk in that path, and reach the goal. The length of time that it takes us to reach the goal will depend upon ourselves, on the amount of devotion that we are willing to give to the work, which means that, if we wish to make rapid strides in these attainments, we have got to promise obedience to the guidance of the spirit of God, ever de-

siring to know the truth that we may do it and be qualified to lead others into it. Where this devotion is most active, the most knowledge will be obtained. The vital principle of life is loving devotion. In order to obtain the consciousness of God, we have to promise implicit obedience to the guidance of the spirit, the spirit that speaks in the soul.

When we can understand the law of life, the laws which first gave us birth into existence, and apply them in harmony with the divine mind of wisdom, then suffering, crime and misery will all pass away; self-condemnation and combat will cease. The understanding will be unfolded and we will again begin to realize the divine inspiration of knowledge, wisdom and power. These will make a higher degree than we are now capable of even thinking.

Through the development of this inner consciousness will be fulfilled the word of Obadiah, verse 21st., "And SAVIOURS shall come," &c. For such have been the saviours of the nations in all the history of the past. Our present civilization is a mere mockery to the truly intellectual people of our age, and unless something comes to take the place of the present social and political condition, desolation is inevitable.

But we are not discouraged; there are many who are awake to these things and are desiring to know the way; and the world is not without its living lights to guide the people; and though all the records of the knowledge of the ancients were destroyed, it would still find living expounders.

Truth is indestructible and is ever waiting at the door of all who are ready to come in and be saved from anxiety, worryment, sickness, pain and death: for, as the Bible says of God, "Thy word is truth," that "word that liveth and abideth forever" is the only Saviour.

PROF. BUTLER ANSWERS SOME QUESTIONS ON ASTRAL SPECTRES.

L. M. G. writes :

HIRAM E. BUTLER, Esq.,

Dear Sir,—Your article in the April ESOTERIC, entitled "Philosophy of Astral Spectres," I have read with great interest; but, to my mind, it leaves unanswered several of my mental questions for which I have, without avail, sought for clear and explicit answers in the few works upon Occultism that I have read. I earnestly request the favor of answers from you, either through the next number of THE ESOTERIC, or otherwise.

You say, on page 378 of THE ESOTERIC, ". . . when this form is dominated by the fifth principle, and passes out of the body, it is . . . immediately separated from the spirit." Mark, you say it is "*immediately separated from the spirit.*" If so, what becomes of the spirit?

Ans. The spirit is God's and it returns to God from whence it came.

And if the principle was *existent* at the time of such immediate separation, what becomes of that?

Ans. It is attracted to that like itself i.e. the same principle in its earthly expression.

Does the sixth go with the seventh into Devachan or elsewhere, and finally become re-incarnated?

Ans. If the sixth is developed at all, then it will remain in Devachan until it has reached conditions of development sufficient to return into life as a high and enlightened personage.

How long, ordinarily, does the fifth or fourth principle, or both combined, remain in the akasa or ether?

Ans. That depends altogether on the dominant; if it is the first, ruled by mercury it returns soon on account of the rapid movements of that planet. None can answer that; for all depends on the solar conditions.

Do the sixth and seventh principles sometimes remain in the ether united with the fifth and fourth principles, even from five hundred to one thousand or more years, just as much entities as they were on earth, in some probationary condition

and undergoing some sort of progressive development? If so, can they not come back through mediums, and yet not be, necessarily, very wicked?

Ans. Yes! when there is enough development of the sixth principle to perpetuate the house for the spirit, then they do remain as you say until the power of the lower principles are loosed, and then re-incarnate as lofty souls.

If so, what finally becomes of their sixth and seventh principles, and when?

Ans. Then the sixth and seventh remain with the third and are incorporated as a conscious entity, and people say of such children "they are peculiar," &c.

You say, as above quoted, that the fifth principle "*immediately separated from the spirit*"; yet you say, lower down, on page 378 (the same page,) ". . . their real or spiritual form that would otherwise be re-created or re-incarnated . . . serves under the medium's self-love, and is hindered in its upward progress."

Ans. The spiritual form, or spectre, is of the 3d. principle and not essentially a part of it.

Now, how can it (if you mean the seventh principle, or even the sixth,) either thus "serve" or thus be "hindered," if, as I understand you to say above, it had been separated *immediately* from the fifth principle? And if the seventh principle thus separates *immediately* from the fifth, do you wish to be understood to mean (page 378) that the sixth principle had not then been created?

Ans. Yes!

And what principle is it, or what principles are they, that would soon return and finish their work by creating the sixth, the spiritual soul? What principle or principles are they that are re-incarnated?

Ans. All that has been developed,—unless they have debased themselves by drunkenness or other ways below the beast, when disintegration takes place, which is the sin of the soul—"the soul that sinneth it shall die!" There are many who must

descend to first principles and traverse the whole road over again. If there is progression, certainly there is retrogression—this answers also A. C. D. G.'s questions.

If it is the seventh principle (with or without the sixth), and if only the fifth and fourth (without the sixth and seventh) have been "astral spectres," in the ether, do such spectres disintegrate and decompose before such re-incarnation of the seventh (with or without the sixth) principle?

Ans. Very few of the astral spectres have any part of the 6th principle or spirit developed, and therefore are only semi-conscious, from the solar and lunar mind principles of creative life, or from the sensorium of those to whom they may be allied. The 3rd. principle, "form" frequently disintegrates, especially if there is not a germ of the 6th.; if they have, then they remain in Devachan until the 5th. and 6th. are freed from all the lower, except the love of the 3rd. which is what Swedenborg called the proprium, that is the serpent or sex principle which draws them back for incarnation.

Please also enlighten me by stating

whether your knowledge of these subjects is obtained through inspiration (or reciprocity of thought), or whether, through the development of inner powers and senses, you have not only become clairvoyant and clairaudient, so that you can see and hear "astral spectres"; but that, from the first, and second, and third of the lowest principles you can, at will, disconnect the fourth, and fifth, and sixth, and seventh principles, and with these go far and wide into the astral or ethereal spheres, and there not only actually see and trace "astral spectres" back, through observation, to their sources, but obtain actual knowledge, through observation, of their disintegration, together with actual knowledge of many other supramundane things of which you write?

Ans. Deus novit:—I do not wish to be accepted as absolute authority, those things that come from my pen should be only received as suggestive thought to be worked out and proved, and when you know them, then and not till then, is anything that I can say absolute truth.

UNITY OF DESIRE.

In the last issue we asked all persons to unite with us in soul prayer for perfection of self, that God's dominion might begin in us, first as individuals; then, when united to the one Mind and Will, all will be in unison. As we have seen in our May number that the thought in the Lord's prayer was the central one in the object of Creation, let us continue with one accord, that we may inspire from the Heavens the pure Spirit of Godlikeness, until the earth be "deluged," this time by Spirit, as it was in Noah's time by water.

Space, or separation in the body,

amounts to but little; there were many among those who sat with us the first Wednesday evening that, though their bodies were far away, realised that they were not alone. In order that we all sit at the same hour, we herewith give a table of time for the chief places, so that, if all take the time of the locality nearest to them, mentioned in the table they will be sitting, at the same time with us.

When it is 8 p. m. at Boston, Mass., it is at	
Augusta, Maine.	8.05 p. m.
Austin, Texas.	6.15 p. m.
Baltimore, Md.	7.40 p. m.
Buffalo, N. Y.	7.27 p. m.
Columbus, Ohio.	6.70 p. m.

Columbia, S. C.	7.20 p. m.	New Orleans, La.	6.43 p. m.
Chicago, Ill.	6.52 p. m.	Norfolk, Va.	7.37 p. m.
Detroit, Mich.	7.10 p. m.	Omaha, Neb.	6.10 p. m.
Dover, Delaware.	7.41 p. m.	Ottawa, Canada.	7.40 p. m.
Ft. Kearney, Neb.	6.05 p. m.	Philadelphia, Penn.	7.43 p. m.
Frankfort, Ky.	7.05 p. m.	Pittsburg, Penn.	7.23 p. m.
Harrisburg, Pa.	7.35 p. m.	Salem, Oregon.	4.32 p. m.
Indianapolis, Ind.	7.00 p. m.	Savannah, Ga.	7.20 p. m.
London, Eng.	12.48 a. m.	St. Louis, Mo.	6.43 p. m.
Little Rock, Ark.	6.35 p. m.	St. Paul, Minn.	6.30 p. m.
Memphis, Tenn.	6.43 p. m.	Salt Lake City, Utah.	5.15 p. m.
Milwaukee, Wis.	6.50 p. m.	Sioux Falls, Dakota.	6.20 p. m.
Mobile, Ala.	6.50 p. m.	San Francisco, Cal.	4.33 p. m.
Nashville, Tenn.	6.55 p. m.	Tallahassee, Fla.	7.05 p. m.
New Haven, Conn.	7.50 p. m.	Walla Walla, Wash. Ter.	3.50 p. m.
Newport, R. I.	8.00 p. m.	Washington, D. C.	7.33 p. m.
New York City.	7.47 p. m.	Wilmington, N. C.	7.31 p. m.

QUESTIONS AND ANSWERS.

TO THE EDITORS OF THE ESOTERIC.

DEAR SIRS:—

THE ESOTERIC seems to be governed, as many publications are, by the principle of giving room to different shades of opinion,—a method against which I have no objection. Only sometimes I, for one, would like to know your views in cases when those of your contributors do not seem to agree sufficiently with your own teachings. I read, for instance, in the May number, page 406:

“The regeneration of parenthood will make individual regeneration unnecessary.”

Can you accept that in the sense it is understood in the article in question? To me it seems that the most favorably generated, gestated, born, and educated person will still have to regenerate him or herself, if we understand the aim of regeneration to be *Perfection or At-onement*. (1)

This however, only as an example. For what I really wish you to tell me is this: What is your position as reformers?—What position do you take towards other humanitarian movements, such as Woman's Rights, Socialism, Temperance, Free Soil, etc.?—Do you hold it is not good for a person desirous of self-perfection, to sympathize with such movements? (2)

I think that by answering these questions, you would not only do an important favor to your readers, but also benefit your own work. For I feel that you are on the right track, but am not able to define your standpoint as clearly as I desire.

Yours Truly, C. W.

Ans. (1) We agree with you in the necessity of regeneration. When gold and brass are placed side by side, even the inexperienced can readily decide on their qualities.

(2) All those movements are serving a use, and are necessities of the age; but they are contending parties, struggling for the mastery (See Isaiah chap. xlv. verses 9th & 10th). If those who are laboring for those God-like attainments engage in such interests, they at once ally themselves with their body and imbibe their spirit, which will produce a restless irritability, hindering spiritual attainment.

Our motto is: *Reform men and women, then Society and Government will reform themselves.*

The new and Divine order is like a grain of mustard-seed growing from interior qualities, drawing from the sunlight of God's own harmonious nature; and will grow until it fills the whole earth.

NUMEROUS questions have been asked concerning the word *drill* for developing will power and psychic force, as given in the October number. Without specifying the different questioners we will say in brief that the words are to be vibrated, that is, thought silently and consecutively in the mind. The exercise is intended as a species of quiet mental gymnastics, as a means of acquiring the habit of concentration and controlling motion in different parts of the brain. The words serve the mind as an incentive to systematic drill, somewhat as dumb bells are employed by the hands. The subject of will and psychic development is also being considered under the head of “Practical Instruction.”

REVISED ESOTERIC

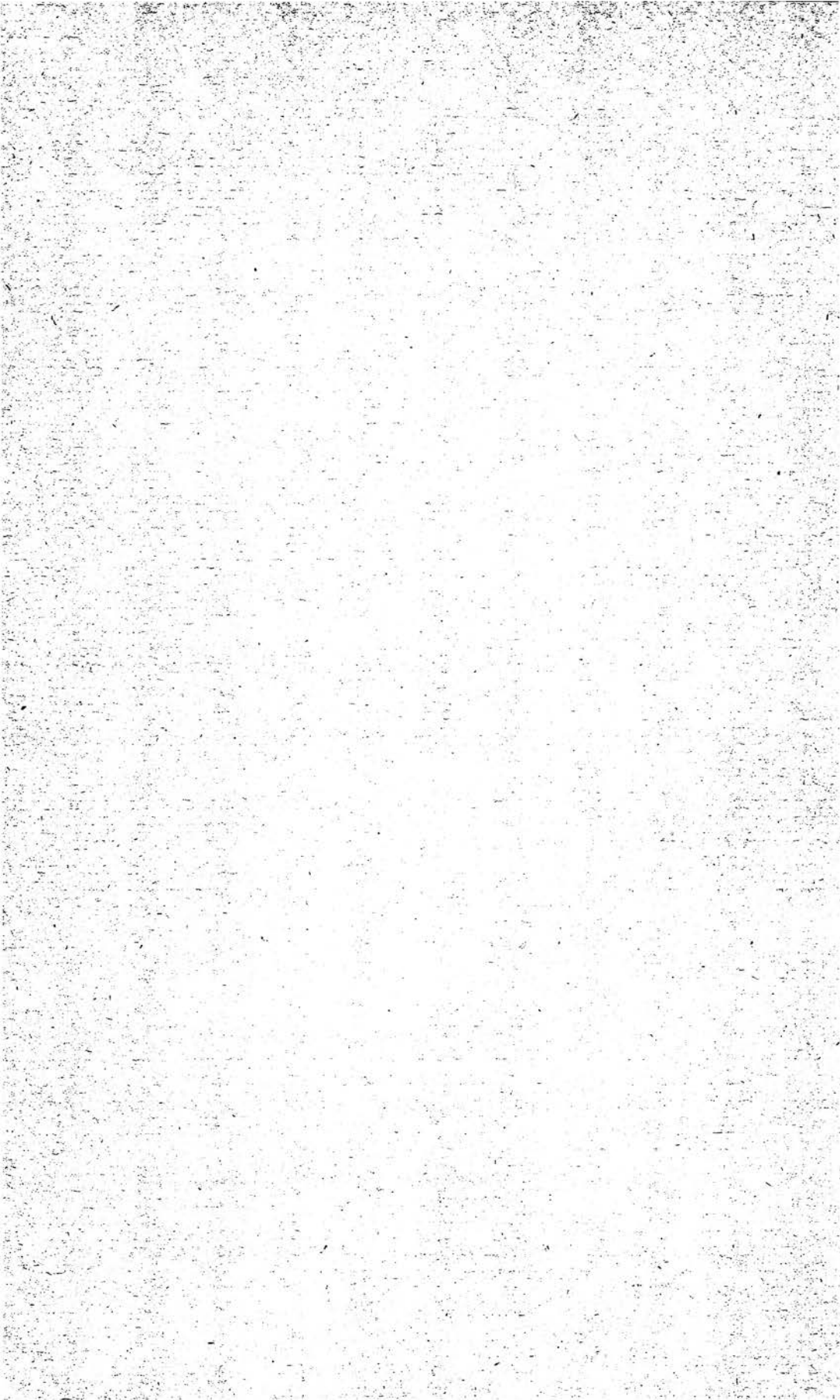
A MAGAZINE

. . . OF . . .

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOLUME TWO.

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REVISED ESOTERIC.

VOLUME TWO.

A Magazine of Advanced and Practical Esoteric Thought.

UNITY OF DESIRE—PRAYER.

In the April number of *THE ESOTERIC* we asked all classes of thinkers to unite with us in soul aspiration for a more perfect state of human existence on earth, and gave the Lord's prayer as expressive of a desire that all classes of thinkers could unite in, without violence to any creed, if they but take the words for what they really mean without any superstitious garbage around them. Thereby would be brought about a concentration of all truly honest and devout souls in the one direction.

Not that we expect to change God, or alter the purposes of the Infinite mind, but that we may apply the law and enjoy the benefits derived therefrom. While we are told that Jesus recommended this prayer, yet he united with all his predecessors in teaching that God is Spirit and unchangeable, and that all law, — *i, e,* natural — is His law. Therefore any edicts, statutes, or ecclesiastical traditions are worthless, unless they teach the methods of Divine law.

After Jesus had finished his work on the earth plane of his physical existence, he instructed his disciples to remain in Jerusalem, until they were endowed with power from on high to go into all the world and preach the gospel, or God's Spell, — the psychic power with which His Spirit endowed them to the extent that they could raise the dead, cast out demons, heal the sick, etc. They were all to remain together in constant prayer with desire for that endowment of spiritual power, which came, after forty days, in such a wonderful manner that it surpassed all their expectations.

The external reasoner has concluded that there must have been some Man God who was persuaded through their devotion to change his ordinary course, in order to accomplish some design through them, — which does not agree at all with the Bible teachings of an unchangeable God. Then others will say, "If God is unchangeable, then his natural laws certainly must be, therefore, what is the use in our making any effort? we cannot change anything!"

It is true that God and his laws are immutable, and it is among the many methods of those laws that the ground should bring forth grain and vegetables for man's use; but man must prepare the ground and sow the seed,

or he can not reap the harvest. Again the river runs down the decline to the great ocean and we cannot hinder it, but we can dam up and turn its course and cause the persistent waters to do our work for us. So we might cite hundreds of cases where God's unchangeable laws are made to serve man, and their service is efficient because of their unchangeableness; for if the water when dammed up would cease to flow, then it would be of no use; or if the water when heated in the boiler, would not force its way out by an irresistible power, it would be of no service to man. It is the unchangeableness of the natural laws that makes them serve the devices of man's intellect.

Jesus came to bring the knowledge of the methods of utilizing God's superior laws; those that find expression in the soul of man, through the operation of the spirit upon the body. Love is the activity of life, and desire is the product or effect upon the intelligence. Man loves the kind of food that the body needs, and the consciousness of that need produces a desire for it and an effort to obtain it; the life in the grass needs the nourishing elements of earth and air and these are drawn to it, and absorbed by it, and thus it grows through the effectual power of love; for "love is life in motion"; the cessation of motion is death. Jesus taught that the desire produced by love was the most potent to draw in,—inspire the qualities desired; for he said "If two of you shall agree on earth as touching ANYTHING that ye shall ask, it shall be done for them of my Father which is in heaven." Mathew chap. xviii., verse 19th. How is this reconcilable with the unchangeable God of law? It is this: His Father and ours is spirit from which all things originated; the pure elements of all things are in God, and as "God is the fullness of him that filleth all in all" (Eph. I. 23.), all space is filled with God, known to the ancients as the "Astral light." These qualities are all invisible to the physical senses, but they exist and are subject to natural law as much as is the silver that, dissolved and put into clear water cannot be seen; but apply the creative law of the positive and negative forces of all creative life, electricity, and it can all be collected out of the water and re-substantiated as solid silver again. A sympathetic piece of silver or copper placed on the negative pole of the battery, will gather every particle that is in the water to itself, no matter how small the piece may be that was used as an attractor; all that it wants is the active principle of love which is magnetic. All that there is in nature is held in equilibrium by a balance of the two forces positive and negative, the qualities of which are expressed as Love and Wisdom, "God is Love." Yes, all things in nature, being of God, are good, and to be in sympathy with these natural principles requires the person to be good, otherwise there would be repulsion in place of attraction.

What do we mean by being good? God is good, and to be good is to be like Him. He (and She, if you please) in great wisdom has so arranged all laws that everything works together for good, *i.e.* for the elevating of man, to be like Him in everything; any good thing misused or perverted, is evil.

There is no envy, strife, or hatred in God: there is nothing hidden, or deceptive, or false; then, before we can become a magnet for gathering and organizing these Divine qualities, we must be free from all those discordant elements, and when we are "pure in heart," thought and desire, then we become like the piece of copper that gathers to it the pure silver. But why are *two* required to agree? why does not the desire of *one* obtain? Because all persons are selfish in their un-enlightened condition; each acts individually from his nature and cannot really unite with another in anything, because all selfish desires are illusions, that cannot meet a true echo in another's heart. Therefore, if two really unite, it is because they are unselfish; and then their desire, vibrating in harmony with the reality of truth, will draw down the power of the Spirit, clothe it with the magnetic aura of their individuality and send it out on its mission. But where three, ten, or ten thousand are united in one thing, the power increases proportionally to the number, and the intensity of the desire, and also the purity of the hearts thus desiring. That desire reaches into the "Astral Light,"—into God's spiritual body whence we were taken, by the same law under different methods of application,—and calls down the especial qualities desired; and as that is only accomplished by the negative pole of the battery, so this is only accomplished by the interior spiritual soul, perfectly submissive to the Supreme Will. There cannot be a single reserve! If there is, it will close the door of perfect sympathy, and this effectual prayer is impossible. But when the soul is open and "The Father of Light" is invited in with an intense desire for some object, then, when the spirit desired comes, it possesses your soul and body.

The time has come that this planet might be, and will be, deluged by the "Holy Spirit," or the spirit that is superior to the present earth conditions, as the prophet Joel said, "And it shall come to pass, that I will pour out of my spirit upon ALL FLESH; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, chap. i., verse 28th. This prophecy is now being fulfilled in every direction, and who is ready to receive it and be profited thereby?

The church, so far as it has any virtue left, has *Devotion* which is the greatest virtue on the negative side; but she rejects her husband, Knowledge, therefore she is a spiritual "adulteress," as the prophet Hosea chap. iv., verse 6th, said "My people are destroyed for lack of knowledge: because thou hast REJECTED KNOWLEDGE, I WILL ALSO REJECT THEE, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." Because they have "forgotten the law of God;" yes, they have all known, and do know, that throughout the records of the manner of God's revealing his will to man it has always been through angel visitation and through dreams and visions; yet they wilfully reject God's law of spiritual teaching and guidance and repel his angel messengers, and will not listen to the spirit of prophecy, and say "that used to be so, but that is past." Why is it past? has God changed?

or is it your unwillingness to hear the word of God when he speaks? Are you not, through that, justifying the words of the prophet Isaiah chap. lxxv., verse 12th "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Thus they close up every avenue by which the spirit might approach them and instruct them.

Another class have not refused to hear the angel messengers; they have gladly listened to their words, but instead of obeying them, they thought it delightful to get word from the spirit, and imagined they were especial favorites of heaven and began to require those celestial "guides" to amuse and gratify curiosity, and to show their power for money. Then those heavenly visitants forsook them, and the low "elementals" and earth bound spirits came and played with them and deceived them, "and the last state is worse than the first." This is another way the 'people are destroyed for lack of knowledge.'

Still another class are destroyed for their one-sidedness; they are those who, with an inherent love for the spiritual, have no devotion, and are wholly in the intellect. These have read all the old books and searched the histories of Orient and Occident until their mind is stored with knowledge; yet they are soul-starved and spiritually frozen to death, in the darkness and cold of intellectuality.

Now all these things are good if wisely used. Can we not form a fourth class out of all the truly good of the others; a class that has all the true soul devotion of a most loving wife to her husband; and a love of knowledge that will cause them to accept the Truth, no matter from what source it comes; and that will receive the angels of God as his messengers whilst recognizing the fact of their own Divine son-ship. When these are united in the "Truth" — which is only a knowledge of that which is, in contradistinction to theories and doctrines handed down by men — and in the true soul desire for the Divine humanity to be manifested on earth, they will be able, by that constantly active soul desire, to draw down to earth such an army from the heavenly world, and with them so much of the spiritual atmosphere, that license, sensuality and crime would melt before it like the frost before the morning sun.

Then, let every true soul unite with us in prayer, to our highest conception of God, every Wednesday evening at the same hour, that we may have added power to draw to earth this superior quality of Spirit, to take control of our life and make of us a spring, a living fountain for the Divine Power, until there is prepared a clean place on earth for these pure souls to gather where they can "tarry until they are — fully — endowed with power from on high" to do the will of the Highest perfectly. This would constitute the "Ideal city," "the Temple of God," where "the angels of God would be seen ascending and descending upon the Son of

Man," a College, where heavenly teachers would preside. God and the angels are ready, a few of his people are ready, if they only knew how to prepare for it; for man must set up the ladder on earth, then the angels of heaven will use it.

Here is the need of the spirit of wisdom to guide each and every one. There are many who have made covenant with God, giving to him all they have and are, and since that time they have prospered in every way. To such I would say "Look within and to God, and see if this is not the time and work when all you have and are is called for to make the initial move toward preparing such a "Temple," or College. For the time is nearing when all property will be a source of trouble and will consume away as smoke; there is but one hope for any, and that is to be in God's kingdom and have it in you. Then, let the constant breathing of the soul's desire be to know and do the will of the Highest, and "the willing and obedient shall eat the good of the land."

I am your fellow-servant,

H. E. BUTLER.

A PHANTOM OF THE PAST.

A Fragment.

BY C. H. JACKSON.

In a dream, — the sun was sinking below the horizon, and a red border of light marked his track behind the mountains; the moon was rising on a blue ground; the sky was clear, the air calm and serene; the dying lamp of day still softened the approaching darkness, and the refreshing breeze of night tempered the sultry emanations from the heated earth, — in a dream I travelled through the valley of caves and sepulchres down through the hall of columns, and standing before two massive pillars I observed in deep cuttings this hieroglyph "The secret of Life's Love." All around, covered on all sides, there was nothing but prostrate pillars, broken capitals, stairs and cornices. Here once flourished opulent city and powerful empire, crowded habitations, cultivated fields; and numerous devotees assembled for sacred duties in holy temples. Now, we pass over desolate land; temples fallen, palaces overthrown, cities destroyed, and the earth stripped of its inhabitants. What a mournful skeleton remains of the once glorious past! Silence is substituted for bustle, poverty for wealth, and unclean reptiles inhabit the sanctuary of the Gods. Why has so much glory been eclipsed? why destroyed? and instead of abundant harvests and fertile fields there remains nothing but solitude and sterility? Thus in profound revery, my heart filled with pity and sorrow, a crowd of reflections pour into my mind. Man sows in anguish, and reaps only vexation and tears. While thus absorbed in silent meditation, a noise like footsteps on dry and rustling grass attracts my attention. Casting around a timid glance, by the light of the

moon I see a pale apparition, clothed in large and flowing robes, as spectres are represented rising from their tomb; and while hesitating whether to flee or not, a deep voice in solemn accents spake the words:— “O man, open your eyes to the light, and your heart to the inspirations of Truth! The Light and Truth awaits man everywhere; yet he neither sees nor hears it. Suspend the delusion, the fascination of your senses, and your heart will then comprehend the monitor of the inner temple. Read, ponder and meditate the lessons of the past and present; perverse and hypocritical as thou art, doest thou accuse, or refer to God as the cause of thy pain and sorrow? If your inner temple is desolate, who has caused its ruin? Is it not your hands which have overthrown its walls and mutilated its columns? Have you not carried the *sword and fire of self* to the consuming of the Spirit, and sinking under your impurity, ailments and pestilence, have swept man from this fair earth before his time. So the inner temple has become a desert through the rapacity and ravages of man’s inhumanity to man, who in his pride and passion causes anguish and misery, blind to the ever glowing Light and deaf to the wind of the Divine Spirit of the inner temple. Corruption thou art, and hand in hand with the demon Self—as an accomplice in crime—thou hast compelled the Divine Ray to accompany the body in thy path of self-delusion. Does the sun refuse to shine? does the sea no longer emit its vapors? and are the rains and dews no longer suspended in the air? Just so sure, O man, come calamities of thine own forging. Deluded man, author of thine own inconsistency, why criest thou to the God of the Universe? Knowest thou not, thou art a Ray from the Great Central Sun, the Infinite and Eternal Energy, the Absolute Power and Divine Spirit, from which all things proceed, the fountain of all Life? He who peoples the air with birds, the earth with animals, the waters with fishes, and diffuses life and motion throughout the wilds, think ye he is a God of ruins and tombs? Is desolation a demonstration of his magnificence and wisdom?”

Thus continued the Phantom until, like a sick man “racked with pain the long night through,” I sunk under the weight of the severity of its reasoning, and I said with a sigh, “Is a man born but for sorrow alone? if made blind and perverse by self until the whole world groans in agony, whence shall come the redemption?”—I ceased, and waited in submissive silence for the reply. “Peace and happiness,” said he, “attends on him who lives the Life; and since your heart searches after the Word with sincerity, your prayer shall not be in vain. I will unfold to you the life you would invoke, and teach you the Word of Wisdom you are in search of. If you would possess the wisdom of the ages and become a Disciple you must rise and retire into the desert and first “know thyself.” Thou art, a fragment of the world in which thou livest, governed by natural laws, regular in their course, consistent in their effects, immutable in their essence. Those laws, being inherent in all

things, dispense to each deed, thought and action, its reward or punishment. Comprehend thyself, thou art the artisan of thine own destiny in this and all the starry worlds of space; thou art a mixture of good and evil, purchased by your own deeds, and it is for thee to distinguish by the aid of the monitor within, the path which is to lead to the realization of thine ideal. As in your heart have sprung all the evils which afflict your life, there also are you to seek and to find man's redemption. As you mutually injure each other by your passions, so your hearts languish in inaction, and from the discouragement of the Soul proceeds the poverty of the Spirit. Such, O man, who seekest the knowledge of the Life, have been the causes of all man's misery; from the desolation of the heart to the fall of the columns of the Temple within, contemplatest thou the ruins of thyself, the overthrown palaces of ambition, thy worldly temples fallen and hideous reptiles of thine own base passions inhabit the sanctuary of thy God.

I am alone, the Phantom has vanished,
Soft music comes unto my ear
Like the tinklings of rills in the mountains wild.
Perfumes sweet from flowers rare
Waft incense through the mid-night air.

IMMORTALITY.

THIS subject has occupied the attention of man to a greater or less extent ever since he began to think, and not without making some advance in that line. The most pronounced advocate of immortality that ever lived was Jesus of Nazareth; but he left the world in doubt as to the exact meaning of his words regarding the subject. Although he taught it in every sermon, and demonstrated, at his death, by his resurrection that he had "power to lay down his life and had power to take it again," yet, forty days after, he ascended into the — to us — unknown, and the world saw him no more; therefore many doubt as to the real, actual continuance of his existence. The same old record, the Bible, tells us that Enoch, the seventh from Adam, "was not, for God took him," and that Elijah was taken away by a chariot and horses of fire. Josephus, the Jewish historian, tells us that Moses was taken away in a cloud. All the sacred books relate similar stories.

In what this immortality consists, is the subject of all kinds of speculative theory, arising from the ignorance of the answer to the most ancient question "What is life?" Not, what is it as to material? but perhaps more properly: "What constitutes a living entity?"

As we believe this to be an important question, implying so much useful knowledge, even in its partial answer, we will try to give herein a solution

of the problem, with the hope it may help some into a higher plane of usefulness to themselves and fellows. Our readers know from former articles that we accept the Biblical statements that "God is Spirit," and that "God created all things by the WORD of his powers." The laws and methods of creating from spirit what we call matter, are carefully set forth in brief in our nine lectures on the Seven Creative Principles now in book form; therefore we can commence with man where we find him, endeavoring to make the subject as clear as the greater brevity will permit.

Man, as to his physical, is a compound of small bodies, or molecules, each a living breathing entity; these entities are bound together by the law of sympathy, or the love of life, in the aggregate which was generated by the reproductive fires of parentage, the mother supplying the magnetic belt that bound them together. This life is perpetuated by receiving similar elements from the seeds of grain, or animal flesh, in its reciprocal action with the generative processes of the planet negative, and the ether positive, and is carrying on the work of generation in all nature, as well as in those molecular or small organisms. During childhood this generative process takes place in every molecule; and as the molecules generate their kind, the body grows. There are two principles which are the prime factors in creation, and have been expressed in the word "Theo-Sophia" the Universal Father and Mother. The mother receives the substance of the father, personalizes it by giving it form and function, and preserves it in its form. This maternal principle is manifested in the earth or matter. Creation is by the descent of spirit into matter, which has been denominated in the Seven Creative Principles as the descending current of involution. In the growing child the descending life essences carry on the work of multiplication in these molecules, therefore the growth of the body. But this body is made up of seven vital centres, one semi-vital, and four serving; each of these has a brain or mind centre, and rules in its sphere of use to the body, and may so fully control the body as to draw all the creative energy from the molecules so that the body will waste away.

The semi-vital function is the sex function. When that begins to be active it has more direct control of the stored energy of the body than any other function; for when it is allowed to control, it lays hold on its adjoining function, the reins, whose power is that of the psychic, therefore anciently and well symbolized as the Serpent. Then this semi-vital and semi-serving becomes the vital, and all the descending life elements are drawn into it and utilized, or wasted by it, to that extent that the body ceases to develop. There is a constant struggle carried on between this function and the others; and this function becoming the psychic, possesses all the magic powers that have ever been pictured by the "imaginative dreamer" or by the sage and seer of antiquity. It is therefore called by the angel who revealed the apocalyptic vision to John, "the Old Serpent, the Devil, and the Satan, that deceiveth the whole world;" for it deceives all the other brain centres, the reasoning brain included, so that they

all render implicit obedience to its mandates. But God-wisdom interposes and defeats it from immediately destroying the body, by throwing around all persons many *needs*, which are difficult of supply; so the other brain centres are compelled to unite their powers against its control, and to force the reasoning intellect to absorb the vital elements for its use, and all the other functions in proportion, in order that they may have a degree of health and strength to meet the inevitable demand upon them. So existence is made up of a constant warfare between this adversary and the other functions of the body, for the action of any one function immediately absorbs from the life essences of the molecules; and therefore sleep is necessary in order to silence the action of all the functions so that the molecules can renew their vitality without hinderance. In order to obtain more perfect harmony the mind must loosen its tension and indulge the body by "recreation" like the play of the child. In play the mind functions all unite with each other, and thus a harmony of all the molecular life is established, and the neglected functions of the body come into use and inharmonious development is obviated. Men get bowed and decrepit through constant attention in some one direction, as certain muscles thereby get an over-development, and others, by lack of use, shrink and thus draw the body out of shape.

Man becomes like that which he thinks about, because the thought of a person determines the quality of the life he receives into the body through food and all other means. An account is given of a criminal in France. When he was to be sentenced to die, scientific men got permission to try an experiment on him, and obtained a sentence of death by poison on a set day. On that day, they prepared some colored water and, entering the prison cell, informed him they had come to administer the fatal poison. He drank the water which he believed to be poison, and the system was correspondingly affected so that he died, and thus it was demonstrated that the thought governs the body's existence.

If a person wants youth and vigor, it is necessary to think youthful thoughts, use nature's gymnastics that you may keep a harmonious development of all the muscles and prevent their drawing the body out of shape, and above all, by the aid of the educated will, conquer the deception of the sex function, and stop its monopoly and waste of the life, at the same time taking proper care not to eat too much or too little, and especially avoiding extra stimulations in food, drinks, and narcotics.

This alone, if carefully carried out, would probably add to the ordinary length of man's life a few hundred years, according to the amount of mental and spiritual unfoldment of the person.

If the unfoldment was high and fine, the mind power would increase, so that it would take control of the physical and absorb it; for the longer we live the more we know, and the more we know the more active the mind. But the mind is the soul, it is an independent invisible entity, having a consciousness independent of the sense body, the senses of which are

only external instruments of the soul sense; and when one begins thus to control the action of the creative forces in one's own body, the mind soon obtains a consciousness separate from the bodily senses.

When this point is reached a consciousness of the soul's alliance to the soul of the universe will obtain, and with it an ability to go out into the unlimited expanse of nature, and know its laws and gather of its essences. Such thought would refine the material of the body so that year after year it would be getting finer, until it would be so etherialized that it would either leave the world, like Enoch, Moses, and Elijah, or be invisible to the carnal perception.

H. E. BUTLER.

THE UNITY OF LIFE.

MATTER in its spiritualized condition does not lose any of the qualities which are inherent in it, such as heat, force, motion, energy; but, on the contrary, they are developed to greater intensity. Being attributes of existence, they act with increasing power as life takes on higher forms of expression. The lower we descend in nature, the less motion, power, heat, force do we find, until we touch the inorganic, where life in its lowest material form meets us.

The time has come when we are to understand the laws of our nature and the relation that one part bears to another. We are to know that the highest intellectual and moral development is not only essentially dependent upon physical being, but is an outgrowth or development of the same. Not only has the animal preceded man in the order of creative life, but the animal nature in man is the foundation of all that is great and noble in humanity.

In the child a vigorous appetite is essential to bodily health and development in the next and higher stage of advancement, when the latent passions of the nature begin to unfold, and along with them the intellectual, and to a certain extent the moral qualities also. Then the character and future greatness of the individual is indicated by the extent and power of the emotional forces within. The life of the intellect is dependent upon the life of the passions and the judicious conservation of their forces, and while it often happens that persons with largely endowed animal natures are yet, owing to cerebral malformation and also to unfortunate circumstances, deficient in intellectual ability, — yet the converse of the statement is not equally true: intellectual ability of a creative order is not possible where life or development has been arrested in the second stage of unfoldment, namely, the passionate or physically creative.

The passions and the intellect are the two opposite poles of being that continually act and react upon each other.

Intellectual activity, when not carried to excess, tends to infuse greater life into every part of the system. For thought is force, and force is connected with heat. Likewise to the passions, when they are curbed and

only act responsive to reason, their vigorous life, — but not necessarily their expression, — is the mighty stimulus to intellectual and moral growth. For interdependence carries with it transmutation and conservation of energy. A force that is thrown away and wasted physically cannot be conserved and transmuted into the heat and force of intellectual and moral life. All development is through conservation of energy and its subsequent expression in new forms of action. Nature's laws are moral laws that tend to the upbuilding and perfecting of the race.

NEITH.

Brooklyn, N. Y.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

In our former teachings we have dwelt largely on the law of regeneration, and have shown its connection with generation. We have stated that regeneration is the foundation for all attainment, it being the process by which to increase the amount of life and to refine its qualities. These things must never be lost sight of for a moment, because of the fact that everything acts its nature. For, since the quantity of life is the limit of power, and the quality of life is the quality of all thought, action and desire, and also determines the nature and direction of the will,—regeneration is the means by which we can change our own real nature from a lower to a higher state and therefore must be regarded as our most essential duty. But as we progress in that direction, and sit in the attitude of aspiration, we shall observe that all the former difficulties of our life spring into activity and the body is apparently overwhelmed with unaccountable disturbances. This is why in a former issue we called attention to the necessity of cultivating STOICISM. I wish this time to carry your mind into the real method by which we may be protected against all these things as well as be forever proof against all kinds of diseases and even the influence of poisons. Jesus says, (Mark xvi. 17. 18) "These signs shall follow them that believe; * * * They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now if these things had followed the teachings of the apostles of Jesus it would have been by virtue of their knowledge of the law. If "God created the worlds by the WORD," then it follows that all we are is by the virtue of that word, that all is mind, or at least, mind must be the most potent of all things in the world.

Those who have followed our teachings from the first, and also those who through inherited tendencies or circumstances (for there are many of the latter class) have been pressed into the same practice, have begun to be conscious of a clearer thought-power, a thought entirely independent of the physical senses, a thought that acts of its own accord even while the body is asleep. This thought is peculiar in that it is like a consciousness of being in distant places and of the condition etc. of such places. Some would call it imagination, but it really is a travelling consciousness, which, when perfectly under our control, will enable us to travel to any locality and to know all about what is really there, to hold conversation with

persons in any part of the universe whither that consciousness may travel, and to bring back to the physical senses all that was said or had really transpired. These are called by Theosophists the travels of the Astral body. If a person to whom that "presence" of yours comes, is opened in that inner consciousness called by spiritualists clairvoyance, he would see your form, and that form would appear clothed in the same clothing you usually wore, every minutia appearing on the form. For your "Astral" is composed of the aggregate of all your thought, so that, whatever garment you wear, it is always in your unconscious thought; a ring on the finger, a watch chain, all enter into the thought and appear in this form which we prefer to call the SOUL, the individualized person, or what we must be when perfect and free from the limitations of the physical sense body.

To enable the soul to go out in this way, it is necessary first to increase its consciousness, refine and intensify its sensibility by regeneration and application of all the methods set forth in previous numbers of THE ESOTERIC. Those having been faithfully complied with and the point gained where all waste of the vital fluids is stopped, we are ready to seek methods to escape the IMPRISONMENT IN THE NARROW CONFINES OF THE PHYSICAL BODY. Then it will matter but little where the body is, for we shall be free to go where and when we please, and then we shall find that there are many others even in the physical form who have attained like freedom and with whom we may come into the most harmonious and loving sympathies. There are many living on this planet who have made not only this attainment but far greater ones, and live in the full effulgence of Divine light.

Now the methods by which such a state may be obtained.

This consciousness of the soul must be regarded as the essential self; that arising in the physical senses must be held in absolute subordination. We must constantly keep in mind the difference between the two states, soul and body. Remember, you are soul and you formed the body for your own use, and, that being so, you can re-form and control even the sensations of the body, which you must do vigorously, (with vigor of the mind not of the body); if there is pain arising in any part of the body, repel it by ignoring the idea that it can have any power over you whatever; REALIZE that you are superior to it, and can control it. If it hurts to make any special move, make that movement in defiance of the pain's power to continue; say within yourself "It must go! I am superior to it! it CANNOT AFFECT ME!" and move on as though there were nothing wrong.

Be careful and do not exhaust yourself by struggling with difficulties; the way to success is the opposite of struggle, it is a holding tenaciously to the consciousness of perfect health. The soul cannot be diseased by the body without its consent; therefore keep active the fact you are superior to the bodily conditions, and know that even if the body should be destroyed by outside conditions, you would not be affected in the least. This attitude destroys all fear, — which must be done before freedom can be gained from the imprisonment in the body. Oh, how little can any one realize what slaves we are, in what torturing servitude the body holds us, until we are free! We are like birds in the cage who, never having known freedom, are comparatively happy; but when once they know it, how they will batter their breasts against the bars for freedom again!

Narrow lines must be drawn in the mind between watching the senses and learning from them, and ignoring their influence or power to control or even affect you; to laugh at pain with scorn, as at the attempts of a child to conquer a man, is to be superior to it.

In the "Practical Instruction" in the last number we gave directions how to send the thought into the body. It is necessary in case of diseased conditions to send the thought of health into the part affected and to do this with a feeling of superiority. Try to realize the God-given authority to command conditions and be obeyed. The interior brain, the "Grey spot," or Solar Plexus governs the physical body and the vital elements in their work of rebuilding and renewing the body, under directions of the soul, who is the *master* workman. The soul being your real self, then, whatever you instruct that function to do it will do, provided the feeling of confidence goes with it. Sleep being the time when this function does its best work, the time when it has charge of all the body, then on laying down to sleep is the time to give that function its orders if there is some special work to be done, but the requisite in order to have implicit obedience is to think, believe, and realize whatever you say to it.

This exercise and, in fact, all such exercises are a work of time, not a something that the intellect can grasp and apply at once. Many, on reading this, will say "Yes, if that could only be done" But it can be and is done by many. So far as Mental Healing, Christian Science, Faith Cure &c. are effectual, it is done; and so far as they fail in "realization" they fail in healing. But none of the above methods are sciences yet, they have some scientific facts, but in order to make them sciences we must understand from practice the teachings here inculcated; then it will be found only a small part of the science of the Christ.

When we have the senses and the love of this physical life wholly subdued, so that pain cannot intimidate or obstruct the free action of the soul's consciousness, nor the love of pleasure bribe the soul, then there will be open, within, many avenues of usefulness, not now lawful to express, and many possibilities transcending the highest aspiration of man, and with that a realization of the truth in the words of Jesus, "shall receive manifold more in this present time, and in the world to come life everlasting". For then the soul's consciousness will be complete; but before this is reached, many hard struggles with the world of sense will be experienced, and the more the trials, disappointments and heart-aches, the sooner will the goal be reached. Herein is the wisdom of the saying in "Light on the Path" "Before the soul can stand in the presence of the master, its feet must be washed in the blood of the heart;" for every earthly love link must be broken before the soul can free itself from its present imprisonment. But don't let anyone misunderstand these words, and go to extremes by thinking that he must sever himself from all relations in the body. All that you can do is to hold yourself in readiness in thought and feeling to meet anything that comes, with composure, and be perfectly obedient to the guidance of the spirit in all things, and you will be brought to the test as fast as you are able to bear it. Remember the words of Jesus "It must needs be that offences come, but woe to him by whom they come;" therefore we must not bring them our-selves, else the 'woe' will be to us. The master to whom we have covenanted obedience will lead us just as fast as we are able to go in that direction, and the use in calling your attention to it, is that you may not resist those conditions and struggle against them when

Practical Instruction.

they do come. Remember the wise words of Jesus, "Resist not evil, but overcome evil with good." Those things that are great trials to others are good to us because they serve to sever the cords that bind us down in the physical sense life.

In the first part of this paper we called your attention to the fact that this course of regeneration would place the body beyond the reach or affect of poisons. This, some may say, is unreasonable and un-natural. But there have been experiments made in scientific investigation that prove it to be a fact. Persons have been put under the influence of ether so that a limb might be cut off, without their knowing anything about it, and it was found that the sex function remains unaffected by the drug. Why is that so? It is because God is Spirit and Life. God descends into that function and, through it, in the generation, materializes Himself in humanity; and that function holds its divine life, that is immortal, in its concentrate essence, but as the "Old Serpent," sex passion wastes it, the body never contains any more of that immortal essence than enough to carry on the ordinary work of the body; thus when any unusual adverse element enters, it has not power enough to overcome it; but when the body is filled with life drawn up from that function and the whole body is permeated with it, then no poison can affect any part of it, any more than ether could that function. Jesus said "A strong man armed keepeth his house, but when a stronger than he cometh he must first bind the strong man, then he will spoil his goods." The strong man is the real man, the soul's life, or the life that is made obedient to the thought and will of the individual. When that is armed with knowledge, and united to the will of God, none is stronger than he; nothing can spoil his goods.

But in order to be fully armed, it is necessary to practice a great deal in sending the consciousness into different parts of the body; the same directions as given to still the senses, will serve as a commencing point, and when you can say to any sensation, "be still", and have yourself obeyed, (remember your conscious thought must go with the word to the part addressed) then you will readily see how to become conscious in every part of the body. There is a brain center governing every part of the body. Solar Biology gives us the knowledge of what mental characteristic is supplied by every function, and we can get so that this superabundant life will be obedient to our will and we can send it, endowed with our thought, into any part, to do any service we deem best to be done; and when our life substance is thus wholly under control of the will, then no disease is possible to exist in us, and not only so, but we then can, like Jesus, touch the sick and say "be whole"! and the life within us will go into them, a healing virtue, and they will be healed. If we are in an attitude of pity for the suffering of humanity, they will constantly draw that life from us and leave us depleted to that extent that we can neither help our-selves nor anyone else; but if the mind is so fixed that our life is to be used **EXCLUSIVELY** for the education and preparation for the kingdom of God on earth, our sympathies being closed in every other direction, then the life will continue its obedience in doing service in that direction even though it go from us without our knowledge, as in the case of the woman who said in her heart "If I can but touch the hem of His garment I shall be healed," and was healed. Jesus said, "Who hath touched me?" The disciples said, "The crowd presses upon you, and why say you: 'Who hath touched me?'" But he said, "I per-

ceive virtue hath gone out of me." Why did not the virtue, or life, go into the crowd? Because his life was so fully endowed with the thought expressed by John: "In him was life, and that life was the light of man. His sympathy was wholly in that direction to be the light of man, the means of knowledge that would enable them to have the same powers he had, and not simply to heal the sick. This was only applied where "Satan had bound" some that would otherwise apply the knowledge and live the life. To those he gave of his own life to help them. Have we any right to squander our life in the mere gratification of the senses, when we might conserve it and use it for such important uses? Then to call ourselves Christians, would be, to say the least of it, absurd.

We know the many difficulties there are, on every side, to hinder the complete carrying out of even these instructions, to say nothing about the greater and grander ones that cannot be given to and used by the general public. But we have the assurance that in the near future there will be those having an abundance of means, who will see the wisdom of building a Temple or College, and of providing ample residences for all who wish to make these attainments, where they can come and have all the conditions needed. All the knowledge necessary for enabling the people to make the most exalted attainments that earth ever knew is now accessible, and, my dear friends! there is nothing for us to be anxious about, but to do our own duty faithfully, and there is wisdom and power behind this move sufficient to ultimate all that has been begun. For even now has the prophecy given John I. 51 begun to be fulfilled: "Hereafter ye shall see Heaven opened and the angels of God ascending and descending upon the Son of man." and blessed are the willing and obedient in this day, for they shall indeed eat of the good of the land. I am your fellow servant,

HIRAM E. BUTLER.

"Peace be unto you".

VIGOROUS VEGETARIANS.

The South American bark-gatherers who collect the bark of the cinchona-tree, from which quinine is made, live almost wholly upon bananas and other equally simple vegetable food, and yet are by no means the weak and feeble creatures which the majority of persons who imagine flesh to be a necessary element of human diet, would expect them to be. The daily task assigned these hardy mountaineers is to gather and bring to camp two hundred pounds of green bark, which they carry upon their backs, threading their way through dense and trackless forest, clambering over huge rocks, climbing steep mountain-sides, crossing deep ravines and dense jungles, and often being obliged to travel many miles in the accomplishment of their arduous task. How many English or American meat-eaters would undertake to carry upon their shoulders all day or for part of a day half as heavy a load as the South American bark-gatherer?

A friend of the writer, Mr E. M. Brigham, who has several years been travelling through South America, tells us that the natives of the eastern slope of the Andes often carry upon their back a load of two hundred pounds for a distance of thirty miles a day, and live for months at a time exclusively on bananas. The evidence derived from experience and the most extensive observation, show beyond any possibility of question that the notions which prevail in this country that persons who engage in arduous labor must eat largely of flesh meats, or so-called hearty food, which generally means a greasy, indigestible diet, is a gross and indefensible error.

Good Health.

CORRESPONDENCE.

Detroit, May 22, 1888.

ESOTERIC PUBLISHING CO.

Gentlemen,

I am simply charmed with your Magazine, and can hardly wait its appearance, month by month. I like it better than anything that has come into my hands for a long time. It is not merely calculated to gratify the curiosity-hunter or the seeker for novelty, but administers the most useful lessons to those who seek for truth. To any one who labors in religious or spiritual fields of effort it is simply invaluable.

Very Truly Yours,
REV. J. WM. ASHMAN.

THE DISENCHANTMENT OF LEANDER.

AN ALLEGORICAL DREAM; BY WALTER KELLY.

I was a shepherd boy herding a flock of sheep, which browsed upon the scanty herbage, yielded by a volcano's sulphurous flanks. I had no comrades but my dog and sheep. My grazing ground was bounded by a wide and rushing river, on whose farther bank stood a mansion of pure white marble, surrounded by numberless flowers and blossoms, and sentinelled, as it were, by a cordon of statues which gleamed starlike in the sunshine. Youths and maidens of the fairest aspect wandered and played among those fairy groves, and often above the rushing of the rapids I heard the sound of singing and merry laughter. Often as I gazed enrapt at that unattainable Paradise, some maiden would seem to beckon me across that gulf.

And my heart grew heavier day by day. For where I dwelt, I was prisoned twixt ice and fire. My naked feet were blistered on the burning marl, my head and breast were frozen with the cutting cold. Gladly would I have crossed, but certain death seemed to await that mad adventure. Wide and deep and furious was that parting stream; racked and tortured with the coils of giant eddies, with whirling rings and bursting globes of water; bearing swiftly in its grasp mighty trees, now buried, now darting into view, from mounds of froth and spray.

But what with loneliness and wild desire my heart was bursting. I addressed myself at last to the deadly task. I turned my flock back upon the hillside, threw my crook into the rapids, cast off my sheepskin mantle, kissed my dog good-bye, offered a prayer to those fair beings of the summer land, and cast myself into that wide, boiling, somber, whirling flood.

The struggle was long and sore. Once in that dizzy race of waters, I was as an insect wrestling with a giant. But favored by chance; the vortex seized me, whirled my body like a stone in a shepherd's sling, towards that wished for shore.

But here waited a fresh whirlpool of fearful strength and depth. Almost within arm's length of the shore, it swept me in its outer ring. And it seemed to me that if one of those fair youths and maidens would reach me out a hand, they still might save me. I cried to them and stretched out my arms, but they returned my imploring glance with a cold and haughty stare, and some answered me—"We know you not," or "What have we to do with thee?"—With a horrible sucking noise the liquid gullet swallowed me, buried me, vomited me forth, and swallowed

me again. Three times my spinning body whirled through the inky bowels of the eddy, three times I was cast out in the draught, and shot suddenly upward into the blinding sunlight. But in the third return to the light I wrestled with those all-smothering coils, tried every convulsion that despair teaches the limbs of the lost swimmer—broke through that foaming lip, and half swam, half was dashed among the rocks of the shallows.

Regaining my breath, I landed and entered those enchanted bowers, unseen by any eye. I wandered around that marble palace, hidden by the flowering shrub trying to learn its character. The scales fell from my eyes. I had been self-deceived. Heavenly fair to outward view, that mansion was within a sepulchre—a jail—a lazar-house,—a Gehenna filled with souls in torment. And those white-robed dwellers in that land of sunshine? I spied upon them from the flowery coverts. Alas, they were not fairies, as I had dreamed, not half divine, nay not half human! They were djins and satyrs who with foul orgies profaned that leafy Eden. And those white-gleaming flower-hung statues, before whose shrines I had seen those singing bands gather for prayer and sacrifice? Were they the images of Gods and heroes of being pure and noble, meetest for man to love and worship? Alas! alas! they were the shameful effigies of all unclean and hateful things!

I looked back to the land I had left, and lo, as if by enchantment, that seemed not rugged and horrible, but peaceful and well-favored. Upon its outermost cape sat the only being who had ever loved me with an undivided heart, my faithful dog who, when he saw me on the farther shore of that impassable gulf, uttered almost human cries of agony. Sadly and wearily I plunged again into that terrible flood. But my strength was spent, my hope was dead, and the blackness swallowed me.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN JUNE 21 AND
JULY 22.*

♋ (Cancer).

These persons are at the head of the department of domestic life, and embody the principles of the home and family. As they belong to the *maternal* functions, all the phenomena of the mother's breast, in its sensations and uses, are characteristic of persons born in this sign. They are great lovers of home and family. They are over-anxious about making money and laying up for the future. At the same time industrious and economical to the extreme, and sometimes miserly.

They are very kind, loving, and sympathetic. Their love nature is their weakness. They make very kind and loving husbands and wives, fathers

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in "polarity," as derived from the position of the moon, and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

and mothers. Their whole life is apt to be devoted to their children; so remarkable is this, that in case the father is born in this sign, the children will love him more than the mother, thus recognizing the great mother nature even on the positive side.

Persons born at this time are exceedingly sensitive to the physical and mental condition of others. They sometimes appear even eccentric and queer because of this sensitiveness. Children born at this time are often destroyed by nurses whose magnetic and mental conditions are exciting and annoying to their nerve-system; and it is very frequently the case that the life force is drawn out of them and they are depleted by others. Children of this date of birth ought never to be under the care of ladies or nurses who have passed the menopause. It is noticed that children will sometimes scream, and act as though they were hurt when taken into the arms of certain persons; this sensitiveness is nature's means of self-protection. Those born in this sign, whether young or old, ought never to associate with, or be under the care of, persons repulsive to them; disease, and frequently death, is caused by the failure to heed this law. It will often be noticed that those whose influence is very unpleasant to them will, nevertheless, persist in forcing themselves upon their society, and that it is very difficult to get rid of them: such feed upon and deplete the vitality of those born in this sign who should be protected against this vampirism, especially when children.

The children born in Cancer should also have a careful instruction about the uses and abuses of the sex nature.

In matters of education they are lovers of knowledge; but this, in their case, is largely qualified by planetary conditions. Their minds are very mechanical, and they usually belong to the manufacturing and trading sphere of life; but women of this sign incline largely to literature.

Notwithstanding their sensitiveness, persons born in this sign develop, under proper conditions, a strong will-power and self-reliance; they are persistent in maintaining their innate nature, in executing their plans and accomplishing their purposes. It is difficult for them to work under others: they want to be at the head in their own department of service, and have a great dislike to be subject to the direction or dictation of other persons.

Males are apt to be rather quiet and uncommunicative; but females are inclined to be talkative and even brilliant in conversation.

They ought to be careful in all matters pertaining to their digestive organs, as they are liable to inflammatory diseases, tumors, etc., of the abdominal region. Ladies should take special care of their breasts while nursing, for they are liable to have suppuration. Great care should also be exercised to avoid intimate association with inharmonious companions. Inharmony in the love relations has a great tendency to develop tumorous diseases. Little girls, especially, should be carefully guarded until they are able to protect themselves, for they are just like sensitive plants.

This nature is produced usually by a strong desire on the part of the parents for a child, and an active sense as to the pleasures of home, family, and the domestic relations.

I now will seek a noble law; unlike the worldly methods known to men. I will oppose disease, and age, and death, and strive against the mischief wrought by these on men.

Buddha.

THE INHERENT GENIUS.

WE realize the need of a series of articles describing the INHERENT GENIUS of each of THE TWELVE MANNER OF PEOPLE. This we will do, D. V., in the next number, setting forth many of the dangers that each is peculiarly liable to meet, and the real qualities that each will possess, when in harmony with the interior Genius or spiritual soul. As this issue contains the last of the "Twelve Manner of People" we give the quintessence of the twelve in brief, leaving the elaboration of each to take the place of the descriptive series concluded in this number. It must be remembered however, in this series as well as in the "Twelve Manner of People," that, while there are the above twelve general divisions, there are more than 400 million different special characteristics of each of the varied organic qualities, and the variety in characters is almost numberless. But as it will be found highly valuable to many of our readers to have the general dominating principle of their nature, we will sum up the general character of each sign in brief, beginning with the head of the Grand Man, ♈ (Aries).

March 21 to April 19 ♈ (Aries), Harmony. April 19 to May 20 ♉ (Taurus), Zeal. May 20 to June 21 ♊ (Gemini), Intellectual Uses. June 21 to July 22 ♋ (Cancer), Maternal Care. July 22 to August 23 ♌ (Leo), The Inner Temple of God. August 23 to September 23 ♍ (Virgo), Will-Power, Chemistry. September 23 to October 22 ♎ (Libra), Psychic Collector and Expressor of Knowledge. October 22 to November 22 ♏ (Scorpio), The Healer and Server of the Life of the Body. November 22 to December 21 ♐ (Sagittarius), Protector and Prophet. December 21 to January 20 ♑ (Capricorn), Generaliser of Methods of Service. January 20 to February 19 ♒ (Aquarius), Perception of Special Service. February 19 to March 21 ♓ (Pisces), Understanding, Basic Principles.

While the above are the leading characteristics of all persons born between the dates given, yet each person has in him all qualities answering to the twelve functional uses of his body, and in the "Regeneration" (see "Practical Instruction") persons should, as they are regenerated into the twelve departments, try to awaken these qualities in their own body into active life — by usefulness. But while each possesses all, yet they all are held subject, or contributory, to the one dominant, determined by the period of birth.

The mind that has wisdom will readily see herein the key to many mysteries and methods for wonderful attainments, when provision is made for their utilization to the best advantage, which the masters of "The Solar Circle" will bring about in its time.

H. E. BUTLER.

THE PHILOSOPHY OF EATING.

Growth and waste and repair go on in a nearly uniform way the whole year through, but the amount of food necessary for these operations is surprisingly small. The generation of bodily heat requires a more variable quantity of food. In winter, with the temperature of the external air at zero, the temperature of the blood in healthy persons is 98.3 deg., and when the heats of summer drive the mercury of the thermometer near to or above that mark, the blood still registers 98.3 deg. The marvelous mechanism by which this uniform blood temperature is maintained at all seasons, it is not necessary to consider, but it must be evident to everyone that the force needed to raise the temperature of the whole body to nearly 100 deg. in winter is no longer needed in summer. The total amount of food needed for repair, for growth and for heating, physiology teaches us, is much less than is generally imagined, and it impresses us with the truth of the great surgeon Abernethy's saying, that "one-fourth of what we eat keeps us; the other three-fourths we keep at the peril of our lives." In winter we burn up the surplus food with a limited amount of extra exertion. In summer we get rid of it literally at some extra risk to health and, of course, to life. We cannot burn it. Our vital furnaces are banked, and we worry the most important working organs with the exertion of removing what had better never have been taken into the stomach.

A MASTER TRUE.

There came to earth a Master true,
 No *love of self* had he!
 Most freely giving of his life
 That earth *true love* might see.

To casual sight but slight would seem
 The difference, these loves two;
 But vast indeed the gulf that yawns
 When we their contrasts view.

In serving self we stand alone,
 No angel by our side;
 But when we seek another's good,
 Heaven's gates then open wide.

Now if unselfish service thus
 Heaven's guiding hosts array, —
 When all shall seek each other's good
 Most bright will gleam earth's day.

J. LATHAM.

QUESTIONS AND ANSWERS.

DEAR ESOTERIC:—

We read in your different numbers, "Think *in the feet*," also, "Think *with the spinal cord*," also, "Think *from the head*," Think *from the Solar Plexus*."

(1) Now, *how* can we think *from, with* and *in* these various portions of our frame?

(2) Some do not understand what is meant by Solar Plexus. A Theosophist asked me if I understood what was meant by it.

(3) In sitting for Light and Understanding, if we use the form as given in May number 414—15, why is it we are seized with peculiar sensations in the temples with pressure on the top of the head, often a feeling of restlessness followed by drowsiness?

The palms of hands and soles of feet burn as if placed on heated plates and we are obliged to raise them to cool off. Is this as it should be?

This morning in conversation with a brother Theosophist, he very strangely told me of *his* sensations in the head which *agreed* with *mine*, hence I determined to ask of you some information regarding it.

Respectfully,

MRS. M. C. M.

PHILADELPHIA.

(1) The German mystic was wise in his method of teaching; for if he explained the law and all about it, the student would never attain the goal. The act of finding out the mystery of the brain powers in the several functions was and is the only way of attaining it. But the method of transferring the mental consciousness to any brain centre in the body, is given, though in its incipient stages, in the article page 412, May number of THE ESOTERIC. Solar Biology gives us the keys to this saying; it shows the mental quality of every part of the person, as well as of the "Grand Man of the heavens;" and it is well known in anatomy that there are nerve plexuses and grey matter identical with the brain in each of those organs mentioned by Kernning. The object is to get the student to think about these organs until the life will be concentrated in them sufficient to enable one to use the various brain organs at will. But when we are regenerated into all these

varied functions, then we can make them all perfect and put them in harmony with each other. It will also be found that when we can abstract our consciousness enough to leave the body and go out at will, it is easy also to leave the cranium and descend in our consciousness into any and all parts of the body.

(2) The same nerve centre as referred to in any authentic work on anatomy, where it is also called the epigastric plexus.

(3) Because there are powers within and without that would gladly hold you in continued darkness and bondage to the senses. And if persons practice that without having complied with the prescribed rules in previous articles, and also the article you refer to, they may awaken to the distressing fact that an "elemental" has possessed itself of their brain and will not leave. But if you have made the covenant of giving all to God, and are conquering generation in the flesh, then the Master's power is all sufficient to protect you from any inconvenience further than the physical sensations, and that but for a short time.

The heat in the palms of the hands and feet is all right, especially for one born between April 19 and May 20, in the Solar sign Taurus, or Oct. 23 to Nov. 23d in the sign Scorpio; that will cease when the fire flame appears before the eyes. It would be well to have all the clothes as loose and cool as possible, and the feet and hands bare, or as nearly so as circumstances will permit.

TRANSFORMATION OF MATTER.

Matter in its manifold mutations often disappears from our vision; but it reappears, or can be made to reappear, as palpable to our senses as before. If a piece of silver be put into nitric acid, a clear and colorless liquid, it is rapidly dissolved, "and we see it no more." The solution may be mixed with water and apparently no effect is produced. Thus, in a pail of water we may dissolve \$50 worth of silver, not a particle of which can be seen. Not even the chemist, unless he should apply certain tests to detect its presence, would by merely looking at the liquid, guess what hidden wealth it contained. Other metals, as we know can be treated in similar ways with the same result. When charcoal and other substances are burned they disappear as completely, no visible ashes, even, being left from the combustion. In fact, every material which is visible, can, by certain treatment, be rendered invisible. Matter which in one state or condition is perfectly opaque, and will not permit a ray of light to pass through it, will in another form become perfectly transparent. The cause of this wonderful change in matter is utterly inexplicable. Philosophers may say that it is due to some alteration in the position or arrangement of atoms or molecules; but atoms and molecules, however confident we may be concerning their existence and the laws that govern their mutual attractions and repulsions, are absolutely beyond the reach of our senses. We may see the substances they form, we may guess at changes they undergo; but we cannot see them or do anything more than guess what they really are. We do know, however, that matter is indestructible—or, at least, that we have no evidence that it can be destroyed. The substances dissolved in water or burned in the air are not annihilated or lost; by certain well known means they can be recovered and restored to sight; some in exactly the same state as before their invisibility, others in some other state or condition in which we none the less surely recognize them. On the brightest and sunniest day, millions of tons of black charcoal in an invisible condition are floating in the air. Millions of plants are at the same time restoring it to visible form by the chemical processes going on in the tiny laboratory of every leaf that expands in the sunshine. In the course of time the leaf, or the wood it elaborates by its delicate alchemy, may be burned; and this cycle of change may go on indefinitely, the matter becoming visible and invisible again and again.

Popular Science News.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

There are several methods for developing the soul's powers so that it can act independent of the physical senses. Perhaps the word *develop* is not the best one, for we know but one method of developing the soul to separate consciousness, namely, the way of *Re-generation*, consisting in constant devotion, close attention to the voice of the inner self, and spending much time in musing on the laws of nature, the mode and object of Creation and, most of all, on the Creator, with a constantly active desire for wisdom. There are methods of forcing open the soul; but that is dangerous work.

It must be remembered that the spirit of loving devotion is feminine in its character, and through that principle alone individualization comes. The feminine is magnetic and, by love, gathers the supreme masculine element of Deity, and limits, binds, and causes it to serve in individual form. The one object of an earth life is to mature an individuality,—not a personality, which relates only to form and function for use in the physical world, whilst individuality relates wholly to consciousness, ability to reason, think and decide as if independent of all others. It implies a consciousness of the object of our own personal existence and its normal sphere of use, and an ability to serve in that sphere without interference from outside influence. To mature this individuality requires that we first get control of our own mind; and this is what is meant in the Bible by "taking the name of God," which in the Hebrew is given over 6400 times as Yhvh, translated three times as Jehovah. That "name" is not merely the sound, but it is the meaning of the word, the "Unspeakable Name" of the Kabbala, the bi-unal name, the word of four letters, which are ך (Yud), ך (Hea), ן (Vau), ך (Hea.) The first letter, the one that is placed in the centre of the triangle, as a sign of the sixty-fourth degree of Masonry, (in some lodges), means, or represents, "the active principle or power of Creation," "the right hand of power," the WILL of execution, the supreme and irresistible will to do or not to do, the right hand index-finger pointing to "that within the veil." The second letter signifies the garden gate, the gate to Eden, the door, or entrance into life, and therefore an exclamation, "Ha! Ho! See! the Eden gate!" The third letter, Vau, "is a nail, as the prophet said "fastened as a nail" in a sure place." And the fourth, a repetition of the second, is a symbol of the second gate, or door into "the Holiest of all." Of these letters the first, Yud, is masculine, the second, Hea, feminine, the third, Vau, masculine, the fourth, Hea, feminine. The word also represents the bi-unal man and woman; man's exterior is male, interior, female; woman's exterior is female, interior, male. The bi-unal state, perfected according to Creative law in re-creation, or re-generation, gives the expression to the real meaning of The Great Unspeakable Name, or Word of God, and the ability to be what the word expresses, viz:— "I WILL BE WHAT I WILL TO BE."

Therefore the first step is to make the decision whether we want to be, under the control of Generation, or take the Name of God and will to live the life of Regeneration and conquer Generation; the next step is to take control of the mind, still the senses, and inspire the thoughts of God and make them our consciousness. To do this, the negative principle becomes the active to inspire from God that which we most need, that being the office of love. The mental condition produced by love is an earnest desire, a deep silent yearning for the supreme in which the Soul, almost without volition, cries out:—

“Oh for the Spirit's guidance! for the spirit of wisdom! that I may know the right way and walk in confidence in this dark and weary world, I will be obedient, only let me know the right! Thou O, God, art in the light, but I am bound to serve in darkness. Oh, for thy light to guide me in everything I do! come into me as the light, and possess, govern, and control every attribute of my nature! I make no reserve, I wish nothing but that thy great love may possess me and thy wisdom guide me in thine own way. I am sick of self, and want to be lost in thee, and thus awaken my consciousness that I may know for what I am created, and do the service I am here for perfectly.”

In this spirit the feminine becomes the conscious actor in man's nature, opening the door to that most sublime condition referred to by Isaiah LIV., 5th verse: “For thy Maker is thy husband; Yahveh of Hosts is his name; and the Holy one of Israel is thy redeemer; the God of the whole earth shall he be called.” This state of mind, if persisted in long enough, will bring you up out of the physical into the mystic condition, symbolized as “the marriage of the lamb,” or the initiation and covenant relation with the “Divine Sophia.” We must remember that this spirit of devotion is only for the truly “devout,” not in the sense of a sensational devotion, or exercise, which is frequently found in certain churches where people kneel down and pray “O Lord, let us have a blessing, a pentecostal time, make us happy etc.!” No, not that! But it is the kind of devotion one would have to a cause where everything in life depended on the proper care and attention, amount of knowledge and ability that was given to it; avoiding all desire for pleasure, and ignoring all fear of pain. We want to try and understand what is real and what is merely illusory, and keep ever active the desire for wisdom. Love is the controller of wisdom; it is the only principle that can touch it, in any way, it holds it and binds it to its counter-part, the spirit of knowledge and understanding. These three principles joined together in perfect harmony will produce a consciousness of the “Marriage” to God. For the attributes of God's nature which are most active in the creation and evolution of man are, first, love; second, wisdom; third, knowledge; fourth, understanding. The ordinary devotional condition of our church-people is wholly of the first which, separate from the other attributes, in place of its elevating them, consumes them in their lusts, for “God is a consuming fire.” Devotion is good

only as a means by which we inspire the other attributes of God, from a feeling of need for use. USE is the chief principle which causes need, therefore use determines even in soul-devotion whether it is good or evil. This is well known to our church revivalists. How often the question is asked of the penitent "Do you feel the need of a Saviour?" Also in the old hymn it says "All the fitness he requireth is to feel your need of Him." The vital principle that perpetuated all church organizations is the truth contained in them; and devotion was the main one in many churches. Now when we add to this vital truth an object clearly defined in our own mind, then we shall see the force of the words of Jesus "Ye shall know the truth and the truth shall make you free," — free from the law of sin, sorrow and death. The *truth*, being the FACTS concerning realities and the only real, is spiritual and invisible to the sense-mind, as Paul said "the things that are seen are temporal, but the things unseen are eternal." Thus we are brought face to face with the necessity of knowing the laws and principles governing our own existence, in order that we may cease to sin against them; for every sin against any of them is against life, health and happiness, — physical, mental or spiritual. God, being "Spirit, unchangeably the same forever," is the animator of flesh, through the sensations of which a soul is developed into being; and the real individual man is made out of the knowledge (which is experience) gained during the stay in the body. Therefore a great soul is one rich with experience, having through Love inspired Wisdom, which illuminates the reason and produces understanding; and that again produces knowledge which unites with wisdom for discrete uses. In the triangle formed by wisdom, knowledge, and understanding, use takes up its abode in the centre, as the right hand of Yahveh's power, and commands the hosts of heaven, earth and hell, and all render strict obedience. For the infinite God is the life thereof, and joyfully serves this his own creation and formation, and dwells with such a soul as the central sun of light, life, power and glory.

Let none get weary and discouraged in the present hard struggle that is going on in the world, and think that this high attitude of a great soul is not for them, feeling too weak to attain it. Remember that it is the Almighty that animates you, therefore all power is yours, not by external demonstration, but by that silent, calm interior power of love applied in wisdom. The work will move on in you so silently and so gradually that you are not conscious of it, but after a short time you will begin to realize that though "the mills of the Gods grind slow they grind exceedingly fine" and the work is sure. There is nothing hard about this work, for it does itself, if we will not interfere with it. The difficulty in it is to be still, not do, to stop the doing that destroys.

There is an exceedingly narrow passage for man to go through, more so than for women. At times, when the waste of sex life is stopped, the body begins to feel logy and stiff, the brain heavy and oppressed, an in-

disposition to do or act; sometimes an inability to do the ordinary business. Then, if the spirit of devotion and concentration, and the effort to reach a spiritual consciousness, is kept active, you will have the strangest mental conditions of your life: temptations of evil, fears and forbodings, a desire to go back to the old habits, a consciousness of being surrounded by evil and vicious influences. You would have a good reason to argue "I am in a horrible state, I must be wrong, this cannot be the right way." For when you reach that state you are at the "threshold" of heaven; right at that point you meet "the monster," and if you can be intimidated, persuaded, tripped up, or thrown back by any means whatever it will be done. Then, when these things that would otherwise frighten and turn you back do come, remember those who have gone over this road and are acquainted with all these facts, have foretold this. And we also tell you, you have to pass through hell to get to heaven, and when you meet the personal devil you have heard of from your childhood and in whose existence, perchance, you disbelieved, — then know you are very near "the Golden Gates" of the celestial city! Fear not! he, or she (some will know why I say this) cannot touch anything but that belongs to them; it may, and will, affect the physical senses and make you realize the truth of the words of the Nazarene, "Many shall strive to enter in and shall not be able; nevertheless I say unto you strive to enter in!"

Remember, dear friends, we place in your hands the "keys of the kingdom of heaven," and whosoever WILL, may enter in. At this point of your experience you will find that "He that loveth his life shall lose it;" for a love of the physical life belongs to the adversary of all that is truly spiritual and is the cause of fear, and unless the fear of death is eradicated from your nature before we arrive at that place, we shall lose the life we were on the very threshold of obtaining.

H. E. BUTLER.

THE ELECTRICITIES AND HARMONIES OF THE SOUL.

THERE is a divine and a human side to every nature: — The divine side will ultimately be in the ascendant and wisely regulate life in accordance with higher law. In the meanwhile we intuitively strive and seek, in accordance with our convictions of what is right, desirable, and good, and through these strivings we gain experience and come to know ourselves and others.

Even the best and most fortunate of mankind are conscious of incompleteness, and experience an infinite yearning for a higher measure of life and happiness. Each soul — so to speak — has electric communication with the Heart of the Universe, but infinite wisdom regulates infinite love, and consequently "our time and way may not be His time and way."

Again, — while we are in constant relation and dependence on Infinite Love and Wisdom, we should not expect to be individually singled out as the recipients of blessings beyond our kind. In the presence of Divine Love humanity is a unit; our desire then should be the growth and good of all, for we are so constituted that we can fully realize and appreciate the Divine Love only when we are members of a society in which its presence and growth is reciprocal. It reaches us through the love and appreciation of our kind, either mortal or angelic. In this manner the Divine Love becomes substantial, the Infinite Wisdom visible.

A New Heaven and a New Earth are possible only through a new crystallization and exaltation of the affections. Love is the magnet and power of life, Wisdom the electric spark by which it becomes visible; combined they thrill through the human frame and awaken responsive echoes in kindred souls. There must however be a circuit, else there is no perceptible current; human nature is the prepared carbon where the divine current flashes into brilliancy. It is essential and even imperative that all should be in their appropriate series or circuit of the Divine currents, and this is measurably a matter of voluntary election on our part. These currents are everywhere operative, and we are at liberty to place ourselves outside the higher circuit or find our measure of illumination in it.

From another point of view we may consider the soul of man as a musical instrument; the same pressure of the bellows of an organ may cause many different sounds according to the keys touched; while the force is the same it may yet be productive of discord, or awaken seraphic harmony. We may therefore contemplate the various natures about us as musical instruments of diverse kinds and degrees of perfection, on which we create discord or harmony, according to the skill with which we touch the keys of their natures.

It is the purpose of Infinite Wisdom that each life should be in circuit and harmony with other lives; yet effects will vary, for all lives are not set to the same scale or key, some natures arouse the force of the intellect, others appeal to mirth, or patriotism, or devotion. The quality of one is of the head, another of the hand, while still another is in the circuit of the heart. Consequently, in the affairs of life a great multiplicity of relations is developed, many friendships awakened, and intimate relations established. Multiform are the strings of the heart and wonderful are the cords of life.

We stand amid infinite possibilities of harmony and discord. How insanely presumptuous then would it be to imagine that we need no aid from the Supreme Electrician, the Great Musician! that we are of ourselves adequate to manipulate these complex currents and musical cords! Of a verity are we fearfully and wonderfully made.

Let us then in reverence and humility open our mind and nature to Him who knoweth all the things of the heart and the ways of life.

HELIOS.

THE MAGNITUDE AND PERSISTENCE OF PSYCHIC FORCES.

As a child reaches the stage of observation and looks out upon the affairs of life, he finds almost everything he sees regulated by rules and established forms. He observes customs social, civil and religious, many of which are environed as it were with the pressure of several atmospheres, and so much so is this often the case, so strong is the psychic sphere with which they are prevaded and silently ruled, that the average mortal hardly thinks to question the possibility of there being any other or better way.

It is a rash child, or a child of unusual endowment, who thinks, dares or even has the power to act outside of the prevalent psychic currents and and crystallized ways. When the child has unfolded into a reasonable comprehension and embodiment of that which is extant, he may add somewhat to the stock of concreted experience, may modify some prevalent custom or method, or possibly inaugurate something relatively new and distinctive. This is not, however, so much on account of any large amount of individual force as that the series or human beings of the stratification he is a member of has been maturing the necessary conditions. He becomes the mouth-piece or index-finger, as it were; for the psychic force or mental power of a single individual weighs but little if thrown directly against the crystallized sphere of the GRAND MAN, or totality of humanity. He must find, and act with, some partially formed or forming current of human life. Therefore men of mark in any direction are representative men in a fuller sense than would be casually supposed. "There is a tide," says the poet, "which when taken at its flood carries men on to fame and fortune." It is the men who perceive this and who seize upon the opportunity that make their mark and become representative men. Their powers would be of little avail without the opportunity. But there is a wisdom in the adjustment of nature that does not cause fruit trees to blossom at a season of the year when there would be no possibility of their ultimating their fruit. Therefore the internal perception of power implies that the corresponding opportunities exist or are near at hand. It is true that there is a system of forcing that may produce blossoms or even fruit out of season, but this is dependent on exceptional conditions,—hot-house facilities. It is an old proverb "that one swallow does not make a spring" any more than that one sunny day makes a summer. It is when we see the swallows coming in flocks and swarms that we know the spring is at hand. We often see the premature buds of nature nipped by a frost, and this is also observable of precocious mental powers and seemingly bright prospects. The possessors of such soon realize that they cannot successfully blossom out of season, that talents and powers have also to wait upon seasons and opportunities, or else be nipped by adverse currents, or at best enjoy but a hot-house existence.

Thus the lesson is brought home to us that existence is a matter of dependence and relation to civic, social, and industrial surroundings, as well as psychic and astral currents, and even of the solar and universal order of things, beyond the ken of the five senses. We are parts, specific functions of humanity, and must unfold in our order and series. Then again the humanity of one cycle of the planet can only do its own work. It may not hopefully attempt that of another age.

In the cycle of Buddha certain things were possible. In the cycle of

Christ still other, higher and more composite attributes and powers blossomed and put forth fruit. The world is now in another grand sign, the cycle of what has been denominated "the second coming," but we cannot advance out of order, we must unfold and do the specific work of our age and cycle, the knowledge of which we are esoterically seeking to acquire.

Now this is the problem before us at the present time, that all should interiorly watch and wait upon the Spirit of the New Age, that they may learn their specific work and find their place in the grand column which is preparing to march forward.

HELIOS.

THOUGHTS ON MEMORY.

Many there are who feel the loss of memory at this time, and wonder why? There is a combination of reasons for this. First, a remembrance is always effected by means of a strong, vivid impression made upon the senses and the mind unitedly; the stronger the impression the more lasting is the memory. There is no difficulty to remember great losses, and sad accidents; it is the more trivial matters that are hard to recall. Now we are in an age of railroads and electricity, and the minds of the people are in a proportional hurry; an ordinary business man has more things to think of in one day's works than the man of a hundred years ago had in seven days. Men have to learn to pass rapidly from one thing to another, they have to mind multifarious things of interest that can have only a passing instant's attention: and therefore the impressions made must be quickly obliterated or "pigeon holed" to avoid confusion with the next. In other words, we have to learn, by constant practice, to dispose quickly of prior impressions in order to be clear minded for the constant coming new; so that in a measure forgetfulness is the necessity of the age. The blacksmith who learnt twenty-one languages and retained them all, had nothing to distract his mind; the mechanical routine only aided to hold his senses and concentrate his mind on the one thing. If memory is the result of the intensity of impression made upon the senses, the person living most in the physical senses has the most vivid memory of events, names, numbers and external things.

The only memory that has any chance for culture in the ordinary sphere of business life is that of habit. To be thorough in all minutiae of business, one must give one's entire self to it without reserve; then the polarity of all the consciousness is in that one channel; and the high state of development of our age has produced in men an "intuitive memory," that is, the interior, or soul powers, being highly unfolded and forced to serve in the external business world, are so acute that they act without the conscious volition of the person. For instance the street car conductor in the large cities gets so much in the habit of handling change that he scarcely ever looks at the money received, the intelligence being so concentrated in the touch that he moves automatically. The business man who is meeting and

erving the hundreds of persons daily, gets so concentrate in mind and habit on business that he knows intuitively, as soon as he sees a person, what he wants and how to deal with him. If it is in a constantly changing business, the same interior intuitive brings everything to the mind in its time and order.

Men are being absorbed and lost in their pursuits, so that the habit in large cities of calling every man by his pursuit is not so far wrong; for when a man gives his whole mind to any vocation for seven years, the business and the man are one. So when we speak of "the banker," the merchant, the lawyer, or even the coal-man, the butcher, or baker, we are correct; for that is all they are. Their mind being all in that sphere they know things about it that, if analyzed from a purely intellectual standpoint, would be as wonderful as clairvoyance, thought-transference, or the psychic collection of knowledge of which the person knew nothing before. Let the business man watch those wonderful freaks of mind that are of daily and sometimes hourly occurrence, and are thought nothing of because so common. Such minds form a habit of forgetfulness, and drill their mind into the habit of RECOLLECTION by means of alliance and association, so that the strange phenomenon of the mind we call habit, works of its own accord, — the same as the hand of the mechanic will do the most intricate work without any thought or even attention, work that one unexperienced could not do by the most careful attention. From this we can form some idea of the power of habit.

Another cause of forgetfulness is in the mental influence pervading our planet at this time. The planet Uranus is now in ♈ (Aries), the part of the ecliptic that governs the brain and intellectual faculties. Its influence is spiritual; and as it revolves on its axis in the direction opposite to that of the other planets, its effect is to separate the tendencies of the mind from the ordinary habits of thought and turn them toward the spiritual sciences. This, of course, obstructs the mind to that extent that the most clear-headed thinkers will often find that, at times, the brain refuses to act and they find themselves in a blank, sometimes staring vacantly into space. Its effect is also seen in the interest now manifest in spiritual and occult subjects. Even our novels and newspapers are abounding with them, and as the mind takes hold of those subjects, they cause us to consider all material things as of little import, and to do whatever we have to do with as little real interest as possible; and the high ideal that is ever active in the mind of all, causes any present subject to make but little impression upon them and, of course, is immediately forgotten. This is a necessity to those who are making spiritual attainments; the memories of the past are like a dark cloud obscuring the inner vision, — as Paul said, "leaving the things that are behind, and pressing on toward that which is set before us."

There is a science of memory to be found in the law of order, which law governs all things belonging to growth. This law of intuitively remembering is developed first by having and keeping a definite place for everything; then habit will always instruct the intellect where to find the thing. This habit of external order will aid the mind in maintaining mental order, which is an absolute necessity to all wishing to accomplish anything in a material way and much more so in spiritual things. Order is the master mechanic in creation. Look at the forms of trees, plants, leaves and blossoms, what beautiful order in their diversity! Then practice orderly thought by not taking anything for certain, until you can, not

only know that it is so, but know why it is so, and of what use it is in the great work-shop of God. Thus you will get an orderly understanding of principles and laws. That done we shall find our-selves in harmony with all nature, having come into its order; then every faculty of the mind works perfectly free without the slightest friction. We will then see the pivotal center, expressible in the one ancient word "Yahveh," which means the infinite universal WILL. All action, as well as the opposite, inertia, is by its power: then that will is the power of the universal and also the microcosmic mind, and all things are the expression of that mind. This carries us from the central power—the Will—out into the expanse of physical expression in a planet, and we can go from that to systems of worlds.

Then, in order to aid you in recalling the trivial affairs of this life, make a simple diagram of a number of squares, by drawing a horizontal and a perpendicular line; then place in each square a figure representing different numbers or letters of the alphabet; then call, say, No. 2 a special place for one class of articles you wish to remember, No. 3 another, No. 4 again another, and so on as many as you have. Then keep that paper near you, and every time you place something in either of these places, look at the paper and impress the number in which you put it on your mind. The same will hold good in different classes of study and every department of life. You will not be necessitated to keep the paper long, before you can see it in your imagination and place the article to the number allotted; and when you want the article, call up the diagram before your mind and look over the numbers, and the habit-consciousness will discern the one needed.

If an article has been lost or misplaced, sit down quietly, close your eyes and go back over all the ways you went before missing the article; go into every place in the imagination, and you will find it. This method of applying the law of order to memory may be employed in every thing we do; and the more we practice these few simple rules, the more proficient we become by this imaginary retrospection. We can, after being in a house, not having taken much notice of anything in it, return to it in the mind, and see and even count articles in a room, as we can count the strokes of a clock after it has stopped striking. This same habit will aid us in getting freedom for the "Astral body," so that we can go in our own consciousness, see and know that which we had never seen or known, converse with persons far away and many other (to us) marvelous powers. The human mind is a wonderful instrument, and when we form the habit of concentration and, for the time, separation from the senses, many astonishing powers will be realized.

H. E. BUTLER.

THE HIGHER BREATH.

A LEAF FROM THE TREE OF LIFE.

[A wise Man of our Age has said, "Man abides in his breaths; he persists and endures by his breaths; he is in the freedom of his purpose and of his reason by his breaths, he is in the fire and vigor of his passions by his breaths; and the egoistic mankind is now knit up for its corporeal existence in the complex breath of inversive society."

In the old breathing of the Race its evils dwell, as the soul dwells in

the body, and the depravity is universal and all-pervading. Moral qualities impart to physical objects their specific elements. Each moral evil, passing into act, loses its latent, and assumes its positive character. The human flesh therefore reeks with a moral-natural taint. It pours its effluvia through the homes, the surroundings of the race. Conditions are transmitted to offspring; therefore the bodies of our babes hold the seeds of ancestral plagues. Moral qualities are finitely imperishable, therefore the corruption of ten thousand generations loads the effete substance of the globe. We are unconscious of it because habituated to it. Why was the gentle Nazarene a man of sorrows and acquainted with grief? Because he was bowed under the pressure of these world-mountains of depravity. Why do men of fine spirituality cry, in all ages, "Who shall deliver us from the body of this death?" Because they see that the concrete physical nature of man is gangrened with decay. Why is the friendship of the wealthy libertine, with defiled interiors, socially welcomed and courted? Because the best are half paralyzed by the magnetism of evil. Why do so many cultured men make a jest of impieties and uncleannesses? Because there is that within them which has affinity with the lusts. The noblest spirits, deepest versed in self-knowledge, testify that the balance of their life inclines to evil, from which they are only held by the eternal solicitation of the spirit in the will. Towards each man comes rolling the ocean of the general depravity with loud swells like those of the Atlantic ever beating on his shores. Such is the outcome of eighteen centuries of Christianity. The faculties which man was sure to pervert have been temporarily eclipsed, until such time as Divine restorative powers might be let down into the world.

Christ came into the world and left his spirit in the bosom of a great body of believers. They soon chilled as the earth chilled at the close of the tertiary era. Belts of heavenly bloom, that once wove their laughing, fragrant circles to the poles, contracted with the growing cold of Ages, till winter led its squadrons to the very equator. As, after this geologic frost epoch, the earth reacted against its chill, so even now the frost epoch of Christendom begins to melt under the first beams of a directer sun. The breath of God plays upon the bosom, and the divine fire bursts forth to dissipate the moral tertiary cold. Christ's voice went forth, while yet incarnate, piercing the bosom of time with the prophecy "If I go, I will come again, and receive you unto myself." He receded into the clouds of mystery, and now that cloudy curtain parts, and the soft, sweet breathings of his spirit, inflowing and blending with the respirations of his children, declare the promise verified, the prophecy fulfilled. Many, through the opened heavens of the spirit, behold Him coming in power and great glory. He who lives in the breath of his Maker dwells in the open secret of his work.

Swedenborg, in his natural experience, was an illustration of the fact of open respiration in its earlier stages; while in his writings he clearly sets

forth the nature of the respirations which existed in the ancient Golden and Silver ages, and shows that the deluge of Noah, involving far more than a mere material cataclysm, was a flood of the crass and crude atmospheric elements which overwhelmed the ancient breathings of the world. The pre-noachian respirations are now to be restored to man.

The new Age is ushered in by the new breath. It is the breath not of Deity without, but of Deity *in* humanity that begins to renovate the human constitution. It sweeps on in majestic cycles, at every stage dissipating sordors, casting out plagues, reducing jarring elements to order, solidifying and powerfully vitalizing the frame.

We do not breathe of ourselves; there is a vast power beyond our finiteness that gives breath. By the effort of the up-gathered being, if we seek to enter that Unknown Presence, He will breathe into us while we are gathered there. Man is born by many births. There is a physical parturition; the babe is brought forth into the bosom of nature, and the lungs open to inhale her airs. There is a second parturition possible for man; nature lifts us up to the All-Father that His breath may enter us. We then breathe again respiring in God, and as he gives Himself in the inflowing life, which imparts to the lungs new motions, we experience the facts of a super-sensual existence. The "Unknowable" is willing to demonstrate who and what He is, by imparting His own bosom life, descending into and up-lifting the whole respiratory structure, in response to our whole hearted seeking. There is a world of plenary life, beyond the realm of the corporeal. It inaugurates a new era, bringing down the moral into the plane of the sensational. We feel consciously buoyed up and sustained between two atmospheres, one of ether bearing in its currents the life of nature; the other of spirit, impulsing the soft joy, the penetrating force, the vivifying essence of heaven. We are as conscious of His action whom science discovers not, and criticism finds not, as the sentient Earth might be of the existence of the Ocean when its tides come rolling in upon the shore.

When the Infinite descends, so to speak, from the heights of Being above consciousness, and literally gives Himself to us by the procession of His Life into our own, through a super-sensual breathing; when the heavenly respirations absolutely inflow, and open their way into the natural lungs, bringing each breath we draw into the circulations of the Divine Love and Wisdom; it is more than as if a Supernal Teacher walked the earth; it is more than as if the apparently dead were revived in our presence. There is in every act of true spiritual worship a wedding in the breast; the heavenly sliding down into the bosom of the earthly atmosphere, and impregnating it with its own eternal qualities. This is the great point of distinction, but the point is the center of a universal circle.

The stately industries of the future are in travail to be born. Preaching, praying, rites, fasts, pageants rose into their prominence to meet the wants of a barbaric age. They helped to subdue the passions, awe the

brutalities, and unveil a spiritual realm which the mind, depressed into corporeality, saw at best but dimly, brokenly, and as in a dream. But when men dwell bodily, encompassed by the living breath of heaven, the merely natural use of the ceremony, the rite, the religious service, the ecclesiastical ministration is over, and the era of polemics is at its end. Something more is needed than memorized knowledge, kindly sentiments, and the propaganda of creeds. Prelacies, papacies, and synods become outworn, as men are illumined by the Breaths of the Infinite Beatitudes.

When the divine breaths have so pervaded the nervous structures that the higher attributes of sensation begin to waken from their immemorial torpor, and to react against disease, a sixth sense is as evident as hearing is to the ear, or sight to the organ of vision. Names it has many, according to its qualities. A living, sensitive garment, without spot or seam, it is distributed through the entire frame and invests the form of the universal sensations. Let us call it here the sense of chastity. God is the Infinite Chastity. As He is the All-powerful, the All-merciful, so is He the All-chaste. We shrink from fuller expression. To cast these high conceptions upon the stream of the world's thought, is like throwing a wreath of white lilies upon the black current of a sewer.

When the fire-breaths of the spirit begin to permeate the tissues of the organism, man's life becomes the real Apocalypse. The valors, magnanimities, chastities we cultivate, become new organic forms in the re-created organism. It is to those who hold, constitutionally, a fund of the prime vitality, that the new respiration comes; to those, in a word, in whom there are organic vessels for the reception and distribution of the divine Auras. With a little time the hopeless incurables of the race, the moral cretins and imbeciles will slough off, and no types survive but such as are capable of the ascension. The joy of God is in the re-creation of humanity.

In the new respiration God gives an atmosphere that is as sensitive to moral quality as the physical is to natural quality; as sensitive to the ingression of the falsity or the lust, as the quickened conscience is sensible of the stings of evil. This living ether, as distinguished from nature's dead air, descends to baptize the whole frame; rising to the intellect to fill it with light as we approach the truth, and rushing with germinant force through all the channels of the circulations, as we open ourselves to be filled with purity. The higher breath, whose essence is virtue, builds up the bodies of the virtuous, wars against disease, expels the virus of hereditary maladies, renews health from its foundations, and stands in the body as a sentinel guarding from every plague.

The new breaths, as they pervade and encompass the frame, lift the being from the slough and mire of mere corporealism; in the mind they separate the fatuities from the verities; in the heart they disintegrate the lusts from the affections; and in the body they cast out the diseases from the sanities and healths. So will they sift and winnow the world until the Family rises purified, the Church appears in glory, and the true order of

society knits itself together in the State. It deals with groups as with individuals; it redistributes mankind; it reorganizes the village and the town, gathering in the last and lowest human atom from his degradation and loss. It makes of every manufactory a true cathedral, and stamps the signet of Divinity upon common life. The school will open into the workshop, the university into the garden and field, and unexpected potencies work re-creative miracles in the bodily frame. "He breathed upon them and said, 'Receive ye the Holy Spirit.'" NEMO.

TWELVE MANNER OF GENII.

INTRODUCTION.

It was generally believed in the earlier history of the world that each person had a "Tutelary Deity," or angel teacher and guide who was a son of God and that, as such, he, or it, received instructions directly from the Creator concerning the individual to whom it belonged. There were many theories with the different nations and varied opinions with different individuals, the same as there is now in all religious beliefs, concerning the power, wisdom, and function of these Genii. But few, if any, up to within five hundred years disbelieved in the existence of such intelligences. It was also believed by many that there was, beside this good Spirit, an evil Genius of whom the good one had to be ever watchful to prevent his getting control of the person; and in the speculations of the human mind it was carried out in a belief that these good and evil Genii were organized under heads that governed districts such as races, tribes, nations; and cities, mountains, valleys etc., this thought is very prominent all through the Old Testament, also in Homer and all the old mythological writings. Neither does any of the prophets of the Bible deny its being a fact; their main effort appears to be to lead the mind of the people to the great "God of gods," and even Jesus actually taught that doctrine according to Matthew xviii, 10. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven **THEIR** angles do always behold the face of my Father which is in heaven." Further evidence that his own immediate adherents believed it, is found in the narration of Peter's liberation from prison in Acts xii, 15. When Rhoda went to the gate where Peter was knocking for admittance, they disbelieved it to be Peter and said "It is **HIS ANGEL**;" thus it appears evident that they were firm in the belief. All students however know that it was the general faith at that time, and if the text quoted should not be regarded as evidence enough, the fact that we nowhere find that Jesus contradicted, and his immediate associates believed it after three years of his teaching, is strongly in favor of the doctrine of being, if not taught, at least not denied. And it is even now accepted by at least seven-eighths of all inhabitants of this planet, and the idea is active in one-half of the christian church people. In "The Perfect Way or The Finding of Christ" pag 100 to 106 there is a description given of the nature of these Genii.

We have set forth in all our former writings, especially in "The Seven Creative principles" that God created all things and that all are only thought-forms of Deity. The thought of God expressed in words (Gen. i. 26, repeated John i. 1.) is this presiding Genius of each man's existence. It being the expressed ideal concerning man, it is the son of God, is Spirit; Being an offspring of the creative mind, it is linked to the thought of God concerning the object of the individual's uses to the aggregate body of humanity; and as God's thoughts are things and immortal entities, when all our nature is submissively harmonized with this thought or child of Deity, it enters into us, as the higher self, and produces a consciousness of our Divinity and removes all obstructions, so that the superior sunlight of God's Spirit will shine fully into the interior consciousness of the person, showing clearly the harmony of all nature with ourselves, and will create the condition called by Dr. J. C. Street, in his lecture printed in THE ESOTERIC, "the Attunement."*

THE INHERENT GENIUS OF Ω (LEO).

Ω (Leo) is the heart, set forth in the Bible by Jesus as the source of thoughts, good and evil desires, loves and emotions. The symbol of this nature is the lion, for as the lion is the king of beasts of prey, so these are kings of the powers or forces of nature.

Love is its chief attribute. On this principle is the battle ground of the good and evil genii, the evil ever struggling to carry the love down into the passions and sensations, while the other would elevate that nature

*The question will arise with some as to what relation these lofty and pure genii sustain to the twelve functions of the zodiac, the influence of which is supposed to be strictly physical. It is necessary to keep in mind that there is no material operation or condition but what is an expression of some spiritual cause. We have changes of seasons and a diversity of products in the material world because there is that in the Cause World to which they correspond. The twelve functions of the zodiac are not dependent upon the fact of an arbitrary division of the ecliptic into "houses" or departments. The hypothetical lines do however quite closely mark the operation of definite electric celestial circuits each of which is presided over by its distinctive society of Genii as virtually as that prescribed forms of animal and vegetable life are native to defined isothermal lines, and different races to specific localities.

Each of these twelve societies of Genii comprises a "circuit," or heaven within itself (corresponding to the twelve Angels, Candlesticks and Stars of Revelation). Each of these has a dominant quality or use in the Grand Man of the Heavens and Earth and presides over or lives in its corresponding human zone or stratum. As a consequence men can through the aid of their Genii, which are sometimes called their higher selves or doubles, be, by unfoldment, brought into "attunement and conscious oneness with a society as multitudinous as the sands of the sea; and such society, in its combined intelligence and power, can under fitting conditions speak through a single member thereof with a voice of thunder, or as the sound of many waters. Such scenes often occur in the heavens and there have been some approximations among the prophets, sages, and mighty men of the past, but this is in the main a manifestation reserved for the days of the grand ultimatum in the earth.

As there are ligaments joining the two hemispheres of the brain so likewise are there people who serve as connecting links between two of these societies. These are they who are said to have two Genii, by virtue of which they stand related to two of the celestial circuits or heavens, thus having a composite brain and fulfilling a corresponding function in life, serving as it were as a telephonic key-board between two grand circuits, or as an express-messenger might perform duties alternately in two distinct cities. These twelve celestial circuits or heavenly societies are presided over by a central circuit or SUN SOCIETY wherein the full and final issues of a planet are determined. It is so to speak the highest court of appeal, so far as our planetary cognizance goes, and the goal of earthly attainment is to come into the consciousness of our "SUN" GENIUS or ANGEL and thus into the exalted splendors, powers, and uses of the SUN SOCIETY.

By virtue of our human inheritance all are born into the function, intelligence and use of one of the twelve celestial circuits, and some composite natures, as already stated, into two of these functions or societies; but re-generation alone unfolds the latent ability to cognize our SUN ANGEL and there-by be introduced into the lofty consciousness and uses of the SUN SOCIETY which has by different people been called Brahm, Zeus, Osiris, Jehovah, and is in substance and fact the Christ, or Lord,—the revealed Providence, of God. (Ed.)

into Divine love by regeneration. When this impulse is heeded, then their aspect is symbolized by the Lamb (see Revelations, v. 5 & 6), because then the animal nature is meek and most submissive to the Divine impulse and the greatest attainments are reached through the disposition for silent musing. Thereby they come into a consciousness of the Mind of God (or a luminous substance, or either) that interpervades everything without limit. The clairvoyant often sees the lion present with those having made attainments. The chief attribute of the Genius of Leo being Love, this nature has power to inspire Wisdom more direct than any other function of the grand body of humanity; wisdom being the discrete use of knowledge, this soul obtains knowledge of God's laws more direct and perfect than any other. It might be called the temple of Truth, wherein resides the Divine Sophia. Therefore there is always an ideal in such persons of love confiding, pure, and abundant. Their mind is practical and ideal combined, but as they find themselves in a world of evils of all kinds, self-preservation often distorts those finer attributes into licentious habits, dishonesty, trickery. They prevail by cunning when diverted from their genius, the spirit of Wisdom.

Persons born in this sign should never allow themselves to be subjected to psychological influences. They lack independence of character frequently, on account of their great desire for loving harmony, and an innate dread of combat. But when driven to it, — while they will not, unless on a very low plain of organic development, fight with the physical, yet in the mental they will go to great extremes and do many things for which they afterwards feel degraded.

Their weakness is in their love-nature. When they succeed in conquering the waste and abuses of the sex-function, and give themselves wholly to a humanitarian work, then they come into immediate access to the WISDOM OF USES. Two things are a necessity for the attainment of these persons, — SELF CONTROL and INDEPENDENCE OF ACTION; confiding only in the supreme, conquering all feeling of dependence on the love or society of others, studying carefully to know what is actual duty, and doing it.

This applies in general to all persons born between July about the 22nd and August about the 23d of any year. There being three hundred sixty five and one fourth days in the year the fraction causes a difference each year which is compensated in the leap year. When a person was born when the earth was actually on the line between two signs then there will be a line or crease down the back of the head, separating the two lobes. In this case there are two distinct characters and the Genii are two, which peculiarity will be treated of hereafter.

It is well known that both an active and a passive force are necessary to every operation, and that nothing can be produced by an active force alone, and nothing from a passive force alone. The case is similar with what is spiritual and what is natural; what is spiritual, as a living force, being active, and what is natural as a dead force, being passive. Hence it follows that whatever existed in this solar world at its first creation, and whatever comes into existence from moment to moment since, exists from what is spiritual by what is natural; and this is true, not only in regard to the subjects of the animal kingdom, but also of the vegetable kingdom

Swedenborg.

SO MAY IT BE.

"Thy kingdom come," oh, Father;

"Thy will be done" in earth:

Guide us in paths of *duty*

That lead to *Heavenly Birth*.

May Christ be *formed within us*,

And Love our Motor be;

Then, in the light of Wisdom,

The Truth shall make us free.

W. A. ENGLISH, M. D.

UNITY OF DESIRE, OR PRAYER.

MANY of our friends have been united with us in the soul's desire that God's kingdom might come and His will be done in them as perfectly as it is done by the perfected souls in the heavens, a desire that the Spirit of God would come and possess and control not only us, but this planet. We here have had response from the holy ones, visitations and visions concerning the speedy coming of that condition that we so earnestly desire. In June there was an important visitation and an exploration of the interiors of our people, and we were informed it was to determine who was ready for that for which we were praying, and in connection with it there was given a vision of great changes in the conditions of the people generally. The Master has called and given us to understand that there was something definite to be done soon; and therefore we would admonish our people who have really dedicated their life, without reserve, to God, to be very watchful and obedient to the guidance of the spirit; for "as many as are led by the Spirit of God, THEY are the sons of God." And this leading is something very real, not some vague ideal as is too often the case with seemingly honest and devout people. True spirituality is not a vague uncertain ideal, neither is it the senseless prattle of mere "nature souls" or "elementals" which is so common among spiritual mediums. But it is a truly rational verity with those who have united true soul devotion with a desire for wisdom and knowledge. We know many of our friends are having marked experiences, and we would like to publish some of them in our next; it certainly would be very encouraging to all to know what progress others are making; and it would also aid us in giving advice and making our Practical Instructions more direct in their relation to the needs of those who are following their teachings. Hoping that no one will wait to see what others say, but give his or her own experience, no matter what it is or how trivial. Many times the most apparently trivial things are of the greatest importance: remember there is nothing small and nothing great with God. Let us all continue our soul aspiration, and keep a watchful guard and control over our physical nature, so that, when the Master calls, we shall hear and obey! Do not look outward, but inward! God dwells within, and speaks to the interior self, and when any of you have a peculiar "rushing" sound in your ears (see Ezekiel iii., 12.), or a ringing, stop and banish your own thoughts and observe carefully what thoughts come to you from either within or without, or what image is presented to your imagination; for in this way the Master begins to make himself known.

H. E. B.

CORRESPONDENCE.

Denver, Colo. July 8, 1888.

ESOTERIC PUBLISHING COMPANY.

I am in sympathy with the idea of an institution for the purpose of promulgating esoteric philosophy, and will give such a movement my support as far as I am able. As Moses went up the "Mount" to breathe the pure air necessary for his development, why not start this college in the mountains of Colorado where the climate is exceptionally propitious and healthy, even Denver's atmosphere is exceptionally good for this purpose. Besides, this is the centre of the United States geographically almost, and therefore ought to be a centre for this movement. If you can go ahead with this movement there is a prospect of myself and associates being able to work for you, and we can get some capital interested in the scheme. The mountains are only one fourth to three fourth of a day's ride distant. We have healing springs, hot and cold; beautiful scenery surpassing the Alps, wealth of mineral, and fossil remains for the exercise of the faculties such as psychometry, clairvoyance, etc. We have the most excellent advantages all around for this purpose of any place in the United States. Come and see before you decide for a site to your College.

The earth-bound spirits of this country are not of such an evil nature as of an old inhabited section, since they are of the Indian race who are considered of quite a spiritual turn of mind.

Yours very truly,

L. C.

Chicago, July 5th, 1888.

ESOTERIC PUBLISHING COMPANY.

Last February, by chance, I came across a copy of THE ESOTERIC. Never before had I found so much clear light on the subject of religion as in that pamphlet.

By constant study of the succeeding numbers, and "The Seven Creative Principles," I have learned more true knowledge than in years gone by. Not that I was wholly blind as to right and wrong, for I knew from the material laws that right was right, and that abstaining from vice would some day yield its reward.

I am a printer by trade, nineteen years of age, and, although at times working with men and boys that seemed to me lower than the beasts, I thank God that He has held me apart from their ways. Chewing, smoking, swearing, was not my idea of what man was intended to be.

Nor am I alone in appreciating your earnest endeavors to enlighten mankind; for my dear mother is a devoted co-worker in the cause. She has had much to contend with, among people who consider money-getting the highest attainments of a person. We are one in our endeavor to get upon a higher plane. And everything bringing light upon the way is most welcome from whatever source. There is so much contention and discord in the social and business world. Things are not weighed in the true balance of Justice. May we know the spiritual and material laws, that they may be obeyed, for ignorance does not excuse!

May the Ideal City materialize and supply the conditions of divine harmony!

I see by the February number of THE ESOTERIC, page 297, that shares are offered for sale. Will you kindly send me particulars? I am in hopes of taking one or more shares on receipt of an answer, for of all projects to be helped it would be this one.

May THE ESOTERIC ever be the welcome visitor that it now is!

Most respectfully, W. J. G.

ESOTERIC PUBLISHING COMPANY.

The first number of the second volume of THE ESOTERIC comes to me with renewed power. I felt it very sensibly when I first took it into my hand before opening to read. I was assured it

contained what I especially needed just at the present time, and on reading found my impressions were right. The time has now come when I hope to be able to use my influence more effectually in the interest of esoteric thought and work.

My son is very much interested in *THE ESOTERIC*, and if you will please send him a copy of the last issue, he will highly appreciate it. Address as given above.

Yours very truly, Mrs. E. A. B.

Newark, N. J.

ESOTERIC PUBLISHING COMPANY.

I have been feasting on *THE ESOTERIC* for a very short time, having the entire volume at once, and find it a great help in my study of "Mental Science" for healing. My love and enthusiasm grows daily; and the limitless bounds are a continual fascination.

I would like you to send a sample copy to the accompanying names.

Very truly,

Miss M. C. N.

Concord, N. H.

MR. Editor:—Two or three typographical errors in my last require notice, and if you will permit me, I will also add a word of explanation that may be of use to readers.

In the thirteenth line from the bottom of the article, you make me say, government *workers* instead of government *makers*, or legal voters. In our government, the voters create the government. When southern slavery existed, the Garrisonian school of abolitionists would not vote under the Federal Constitution on account of its provisions for returning fugitive slaves to their masters and shooting down insurrectionary slaves, and other cruel immoralities. They would not hold any office, nor elect any others to hold office under such a Constitution. Nor would they in any case, nor under any circumstances take any oath nor affirmation to support, nor obey the Constitution. Many men were heavily fined, even to the extent of all they were worth, in some instances to the amount of thousands of dollars, and imprisoned besides, for secreting, or refusing to aid in capturing escaping slaves. True abolitionists would obey no law that sanctioned, or sanctified slavery. Nor belong to any government nor church that made and sanctified slavery. Taxes to the State were paid under protest. Some refused to pay taxes at all and went to prison; or suffered their goods to be sold, sometimes on most unrighteous rates, to pay them.

But voting men into office to enact and execute the laws, we called *making*, not *working* the government. Your types make me say *working*, a distinction too important to be overlooked in such a connection. So would I treat our temperance legislation.

The fourth line from the bottom should read; "a Church for the Gospels? or the Lessons on the Mount, or for the Evangelist John?" As printed, the sense is obscure.

Yours for *THE ESOTERIC* and its Readers,

PARKER PILLSBURY.

QUESTIONS AND ANSWERS.

ANCHORAGE, WIS., JUNE 29, 1888

EDITORS *ESOTERIC*.

Dear Sirs,

It is plain, from every page of your excellent journal, that the formation of character is the true object of all living and of all education, although this most important and vitally essential truth is but too often overlooked or forgotten. Shakspeare has wisely observed that "All the world's a stage, and all the men and women merely players." But with equal, if not still greater show of truth, he might have said "All the world's a school, and all the men and women, merely — pupils!" For, is it not true that from the cradle

to the grave we are constantly in the way of learning,—whether we profit by our opportunities depending altogether upon ourselves, or upon the use which we make of the instruction derived from the lessons of experience. But what I wish chiefly to bring out here is that, if the formation of a true and noble character is the main object of existence, this fundamental truth should be made to enter more into our scheme of public education, and become in fact the governing idea in all our schools both public and private.

Another point I wish to direct your attention to is the subject of *personal identity*, philosophically considered. It is plain enough to common sense that whatever may happen to us, we never cease to be *ourselves*. But if our lives are prolonged to old age, and we become “citizens of the world” living in many different places and holding many different relationships of other people, it is not so clear how we shall “know each other in heaven,” as theologians assert. For, is it not obvious that during our earthly career we present to others many different, and even diverse, phases of physical and mental development; and this to not a few but to very many persons who know us here at different stages of life? To our school companions who may die in youth, we must appear as we were in the morning of life, though we might ourselves live to be a hundred years old, with not a vestige of our former selves appearing in our aged looks. To those who knew us only in manhood’s prime, we must appear as we were in our outward looks in the vigor of our days: while those who may know and esteem us when the meridian of life is past and the wrinkles and hoary hairs of old age begin to show themselves could only recognize our counterpart presentment as we were at that stage of life. And so forth. But if you should think it worth while, I would like you to still further illustrate this rather curious if not instructive subject.

Yours respectfully,

G. H.

Ans: Your thoughts regarding the education of children certainly touch a vital subject, for it is too well known that our public and even private schools are schools of vice as well as of cramming the mind of children with much that never amounts to anything, whilst the most important lessons of life are neglected altogether, both by parents and teachers.

We are now considering methods to be presented to our readers for developing the higher faculties of children.

But another question we have at heart is this, to prevent the evils of pernicious habits among school children. Parents must see the importance of carefully instructing their children in the dangers and terrible consequences arising from such habits. If there is any one subject that demands attention of all who would elevate our race, it is to impress upon parents that most sadly neglected DUTY of properly instructing their own children in the most sacred and important matters of their life. It is a WICKEDNESS on the part of parents to throw out upon the stage of action young men and women endowed, by their own injudicious acts before conception and during gestation, with inflamed passions and bare of instructions as to the necessity of controlling them; for these children become private teachers of soul and body-destroying vice to all their associates. We are receiving letters from anxious mothers about their sons who are suffering, through ignorance of this subject, from self-abuse. But ninety nine out of every hundred of such mothers and fathers, if any one should say to them, “why don’t you talk to your child about that and teach it better?” but what would say, “O, I can’t! how can I talk to him on those matters!” Shame, for such inverted conceptions of modesty, such utter neglect to the real duty! If there is a God of Justice that punishes the criminal, nine tenths of all the crimes committed would be visited upon such parents, most of whom are accounted good men and women in society and in the church.

“Shall we know each other there?” is a question thousands have asked and are daily asking. But this question arises only in the minds of those who have never had the pleasure of meeting and talking with those who have past beyond

the confines of the physical body; for over there they know and meet each other after the law of attraction by qualities, not by form or external appearance. Qualities we love we never forget in the soul, whilst external form is of no account.

No doubt there are many we knew in youth that we shall not know as our school fellows. Thanks to the goodness of heaven, we are allowed to forget unpleasant occurrences and much of our own past even; as we read in the Bible, "some men's sins go before them to judgment and others come after;" when men, "convert" *i.e.* change their course, loves and desires, and unite their will with the Divine then "those things that they once loved they now hate." Love attracts and builds new conditions in the soul, and hate repels and throws out the old ones. In such cases, if there is any common bond of sympathy between two souls, they will meet and know each other from quality. Quality means this; on the spirit side they know the knowledge of each other; for example, if I should meet you and had the power to perceive all that you know including all your past life, we would not need to spend hours talking over that history to find something that linked our experiences together, but the links would appear at once. If for instance in our early youth we had engaged in combat over something, each gained an experience through that, and this knowledge remaining, something useful within the soul would at once appear a link uniting the two. Thus the soul being made up of knowledges gained, all these have their relatedness and therefore will be readily recognized. But no doubt there will be many who, although dear friends at one period of their life, will never meet consciously on the other side because of the changes in their sympathies and desires so radical that, if they should meet, they would so repel each other that they would not recognize anything of the past but the general principles that one or either had come to hate.

There is a principle of recognition among the high souls that if you are faithful to your duties and dedicate your life to humanity, when one of those Grand Souls would come to you, you would recognize him at once though you never met him before, and this by quality of love and use.

CORRESPONDENCE.

OAKLAND, CAL., AUG. 13, 1888.

DEAR ESOTERIC,

I am inspired to write you to-day by reading the suggestions from others about the location of the college, and I trust you will bear with me in brotherly patience should I claim too much for this, to you far off Land of the Golden West. Well, to begin with we have mountains towering up toward heaven until lost in eternal snow-caps of dazzling whiteness, while from their tops one may see all that vision possibly can take in. Then they are covered with virgin forests where one may find *the* silence wherein is to be found the still small voice telling of love and peace, that peace which passeth all understanding. Then in the Coast Range it might be so located as to command an enlarged view of the Pacific rolling its gentle waves upon a shore of eternal summer. Then, more than all, the golden sun forever shining on in sublimest grandeur, always reminding him who has passed through the "Gates of Gold" of the ever present and ever to be adored God our Father and also of the near approach of the woman clothed in

the sun. Then again the light that has arisen in the east will shine into the west and from thence shall illumine all the world of mankind. Oh, may our blessed Father and the Christ whose light hath found a lodgement in our soul bless this undertaking! and I pray that I may be so prosperous that I may be able to furnish it all needed material aid and also to spend my life in its service trying to lead my brethren back from husks to the fatted calf, and every moment while I live I will not cease to pray: "Dear Father, lift upon us the light of thy countenance and grant, oh Father, the wisdom that shall redeem us from the dominion of sin and death." Now, please consider this idea of coming here and may God pour out a blessing on your labor and may every page of THE ESOTERIC reflect the light that cometh from the throne of *God in man!* Pray for me that I may have light and may meet you face to face in this life. Peace from God our Father be Thine.

Ever your Brother in the bonds of Love,

R. A.

GILROY, CAL., AUG. 7, 1888.

EDITORS ESOTERIC.

Dear Sirs,

The August number of THE ESOTERIC is before me. I am so well pleased with the magazine in general, that I want to tell you about it. In the first place I always had a way of studying out things for myself, and when I saw an advertisement of THE ESOTERIC in a Boston paper, something told me, that I needed that magazine, so I sent for the three first numbers, then became a subscriber. I loaned my copies to others, everyone likes them, and I think some have sent in their names.

In the present number I have just read the "Unity of Desire, or Prayer." I have tried to sit at the appointed time, as often as I could, and I have an experience to relate, which I did not understand till I read this article. I hear that peculiar *rushing* sound, I cannot describe otherwise, than it is like the sound of many waters, then I hear music like some wind-instrument. It will swell, and seem to come very near, then die away in the distance, so soft it can be scarcely heard. I could not make up my mind, about the matter as I am a little deaf and I did not know but it was the condition of my head. I hear no words, but sometimes I can write very readily

For a long time it has been impressed on my mind that I have a mission, a something for which I am waiting. It may be that, like Anna of old, I am waiting for the coming of the Lord. I do not know, so I study and wait.

THE ESOTERIC is a great helper. May it ever prosper!

Yours truly,

Mrs. L. F. A.

WILTON, N. H. AUG. 12, 1888.

Dear Esoteric:—

In compliance with your request that the friends of the Esoteric would give some of their experiences, I feel impressed to speak of one of my own which, although it took place some years ago, is as fresh in my memory as if it were but yesterday and proved to my mind that there is a power within us that can see and hear independently of the physical senses.

While passing through one of the shadows of life, an experience which, in some form, comes to each one of us as we journey on towards the city of Heavenly Light, when the curtains of darkness hung like a pall around me, and there was not a rift in the clouds above to admit the light of a single star, there seemed to rise up before me a large, round, high, and very steep hill. The surface seemed very smooth, and thickly covered with green grass, but there was not a bush or stone or indentation even, by which to gain a foothold, and it seemed that by the most persistent and patient effort only could one ever climb to the top. Just beyond the summit was a beautiful light apparently about a foot in width and shaped like that from a kerosene lamp. Just above it in letters of gold was this inscription, "The Light Beyond," while in the distance I could hear the sweetest music that ever fell upon my ear.

The hill and its difficult ascent seemed to symbolize my life, which, from early childhood, has been a continual struggle. The beautiful light held by angel hands has never burned low, but seems to increase in size and brightness as slowly I wend my way towards it, and the sweet angel voices are still ringing in my ears, "Come up Higher."

Frequently during the past year I have seen dancing before my eyes when closed, beautiful bead-like lights of a sky-blue color, sometimes changing to a golden yellow and varying forms. Is there any special meaning to this? if so, what is it?

Every page of the last issue of *THE ESOTERIC* speaks with a living voice. May it reach the inner consciousness of all who are favored with its perusal.

Yours very truly,

Mrs. E. A. B.

Ans. Every color has its significance: the persistent appearance of sky-blue would indicate that your mind and nature was pervaded by an orderly and peaceful atmosphere. The golden yellow implies the opening or unfolding of the sensations of the spirit.

LOS ANGELES, AUG. 7.

EDITORS OF *THE ESOTERIC*.

There are a number here that sit Wednesday afternoons, and what a spiritual force comes! *THE ESOTERIC* has done a great work and I feel assured that this is but the commencement of it.

L. M.

CHICAGO, JULY 26, 1888.

EDITORS *ESOTERIC*.

I had a beautiful vision last night while sitting at the hour appointed for prayers. The vision was one long to be remembered, for the heavens were opened, and thousands of angels in dazzling robes of white and gold came floating down towards me with such radiant faces they shone like the white light of heaven. Why, I said to myself, do they seem to hover over me at this time? The answer came softly, but earnestly: Because you have made covenant with God and the angels, and are willing to yield all into their keeping. This seems almost egotistical for me to write, but I really feel more humble than I ever did in my life.

Yours very truly,

L. M. H.

SALEM, OREGON, JULY 23, 1888.

ESOTERIC PUBLISHING COMPANY.

Dear Friends:—

I am a subscriber to your truly excellent magazine and have read every number so far, and am more than pleased, and feel that I have not the ability to set forth all its merits sufficiently to make an attempt to do so. I will simply say that it has become an indispensable grand necessity for the age or dispensation in which it is published.

You would confer a favor on more than one of your patrons, to state in *THE ESOTERIC*, if you intend to form a co-operative colony, and if so, when, and where, in all probability, it will be located.

Persons of small means, desiring to live on a higher plane of life, should have better facilities and surroundings than they have at present.

May success and prosperity crown the noble efforts of *THE ESOTERIC* to enlighten and spiritualize its ardent band of readers!

Yours truly, H. L.

Ans. The establishment of an esoteric college and co-operative colony are earnestly contemplated at the earliest practicable date. The matter of location is not yet settled, but indications point to its being in the vicinity of one of the great mountain ranges of the country. We are open to further suggestions relating to desirable localities and available tracts of land. A register has been opened for

the recording of the name, business, etc., of interested parties. Further and fuller particulars will be soon presented.

POMONA, TENN. AUG. 7, 1888.

In the August number a suggestion is made that Colorado be selected as the location of the future college for esoteric culture.

As I read it on this lovely plateau, two thousand feet above the sea, where nine or ten months of every year one may enjoy the open air, and the climate is simply perfect, I was wondering why this more *central* location could not be selected instead. Land is cheap, fruit plenty, health abounds, and the distance is not so great from our denser civilization, hence travelling would be less expensive. Come and see what a paradise is here on the Cumberland mountains.

Yours, etc.,

M. B. P.

POMONA, CAL. AUG. 6, 1888.

DEAR ESOTERIC,

I have been for some years impressed with the idea of a gathering together of those who are led by the Spirit, and are of one mind, that they should also be in one place, that would serve as a nucleus of illuminating power, that should be as a beacon light to all who are seeking a haven of rest. That there are many such I am fully convinced. In my work as a Christian Science healer and teacher I find many. I am so glad to hand them THE ESOTERIC with its clear and practical teachings, to help them. All like it.

Now, I have consecrated myself, all I have, am, or can be, to God, to be used in the way that He points out to me, and I shall be so glad if this is the way, and ye are the people. The promise has been made to me, that a blessing shall be poured out upon me until there shall not be room to receive it, and I expect it to be fulfilled, for these promises have never yet failed. I have been cared for in a most miraculous and wonderful manner. I send \$100. to your Trust Company for ten shares, as that seems to be the wish of the spirit. I trust you will keep me advised of what you propose to do. I like your sensible business-basis. Have you thought of the Santa Cruz mountains as a locality?

Fraternally,

Mrs. Y. L.

SARATOGA SPRINGS, N. Y.

MR. HIRAM E. BUTLER.

Dear Sir,

May I call your attention to an experience that attends me, in the hope of an elucidation or explanation?

Perhaps it is not uncommon with others, but in any event I will present it.

In reading the translated works of Homer, say the Odyssey, I feel a continuous succession of *vibrations* through my entire system, from head to feet. They might resemble repeated electric currents, minus the physical shocks. The sensations are agreeable, inspiring sometimes to grandeur! They are quite apart from intellectual thrills of pleasure.

The same states occur from perusing Shakspeare and in listening to the oratory of a Forrest, though not so marked and vivid. I hope I do not trouble you by this letter.

I am yours in sincerity,

H. J. H.

Ans. You cannot read the writings of any one with sympathy for his thought, without imbibing of his mental aura or conditions. Psychometers feel the conditions of an author by touching his book, and much more by reading. You are a sensitive probably born between January 20 and February 19, or August 23 and September 23, and your nerves of sensation are very acute. This also occurs with some others when there are sensitive conditions in their nature; to be interested in one's words, written or spoken, causes vibrations in the life-forces very much like the speaker's.

TWELVE MANNER OF GENII.

THE GENIUS OF ♍ (VIRGO).

This sign rules the planetary sphere from Aug. 23rd to Sept. 23rd. It is discoverable by the aid of "Solar Biology" that all ancient mythology was only picture-language expressing the facts and principles in nature which were, and are now, beyond the common people's comprehension. The articles by Mr. William Cox on the "Science of Understanding" that have been running through THE ESOTERIC, furnish the formula of that language; and "Solar Biology" furnishes means for definite application and alliance of these principles to the cause-world. In the "golden age" the inhabitants of the earth were controlled by the Divine thought without reason or knowledge, wholly by what we recognize among the animals now as "instinct". But that could never develop man into an intellectual individuality; this could be accomplished only by the cold blasts of an experimental age through which knowledge was gained from suffering. In the purity of childish nature the genii were recognized as the God angels and were consciously with men as their presiding deities. H. Mattison in his Geography of the heavens gives the following account of the genius of this sign.

"According to the ancient poets, this constellation represents the Virgin Astræa, the goddess of justice, who lived upon the earth during the golden age: but being offended at the wickedness and impiety of mankind during the brazen and iron ages of the world, she returned to heaven, and was placed among the constellations of the zodiac, with a pair of scales (Libra) in one hand and a sword in the other.

"Hesiod, who flourished nearly a thousand years before the birth of our Saviour, and later writers, mention four ages of the world; the golden, the silver, the brazen, and the iron age. In the beginning of things, say they, all men were happy, and all men were good; the earth brought forth her fruits without the labor of man; and cares, and wants, wars and diseases, were unknown. But this happy state of things did not last long. To the golden age, the silver age succeeded; to the silver the brazen; and to the brazen the iron. Perpetual spring no longer reigned; men continually quarreled with each other; crime succeeded to crime; and blasphemy and murder stained the history of every day. In the golden age, the gods did not disdain to mix familiarly with the sons of men. The innocence, the integrity and brotherly love which they found among us were a pleasing spectacle even to the superior natures; but as mankind degenerated, one god after another deserted their late beloved haunts; Astræa lingered the last; but finding the earth steeped in human gore, she herself flew away to the celestial regions.

'Victa jacet pietas; et virgo cæde cadentes
Ultima cælestum terras Astræa reliquit.'

Met. Lib. i. v. 149.

'Faith flees, and piety in exile mourns;
And justice, here oppress'd, to heaven returns.'

The first and dominant with these persons is WILL power, the second a natural understanding of chemistry, the third, of anatomy and physiology. These, as masters, would discover the alchemy of nature and govern the elements. The feminine side of this nature would govern in the art of beauty and symmetry of the body and its surroundings. Music is very effective in harmonizing their mind and vitalizing their body, and is help-

ful in aiding clearness of thought and spiritual attainments. They would, in an organized body, institute divine worship on a grand scale of sublimity. It is this nature that rules the Roman Catholic Church, and its devotion is the source of its power. Virgo is represented as holding the scales in the right hand, that is, Libra, and a sword in the left, which is the spirit of Leo, standing, as it does in microcosmic and macrocosmic man, between the heart, or the love-nature, and the reins, or stored energies of sex-life: and not being instructed in the uses and abuses of their nature, they are taken control of, from their love of sensual pleasure, by the sex or serpent nature; therefore such persons have more to overcome than those of any other sign; but when they have overcome they possess greater power than any other. Among the twelve fathers of the Israelites this was Benjamin, which means in Hebrew "son of my right hand (or power)". Herein is a most significant fact, which has been used by all the Hebrew prophets in their prophecies concerning the final ushering in of the true Divine order on earth. All these prophets, Jesus and his apostles, Swedenborg as well as the Hindoo philosophers, unite in the one great truth that all men are members of one body and each is an individual function of the same. The function of Virgo being the solar plexus, the mind organ that governs digestion, the care and maintenance of the body, those born in this sign, by virtue of being at the same time subject to the sex passion, are more selfish and arbitrary in their natures than those in any other. Their evil genius has an expression in the boar, the wolf, (see Genesis XLIX. 27.) and the cat. The selfishness and disposition to dominate others and their very active sex-desires must be overcome before they can come into the unity of the body now in preparation; as it is said in Hebrews: "A body hast thou prepared me," which is to be the body of the Christ of the twentieth century, the prophetic 144,000. This function, as the repairer and rebuilder of the body, must be strongly allied to the old configuration and customs of the body, in order to maintain the identical appearance and prevent changes; because of this we recognise in those persons comparatively no change in personal appearance after 20 or even 40 years, notwithstanding every particle of the body has been thrown off, and new been taken on, and the body meanwhile constructed entirely many times. In like manner these persons are inclined to old formulas, such as governmental and ecclesiastical, and are naturally adverse to reorganization. They are the main stay and strength of the Roman Catholic Church. There are more persons born in this function in that Church than in all the other Churches together. Although there are many of them in the Episcopalian and less in other Churches, yet even they are in sympathy with the Catholic many times, more than they are aware of.

Persons born of this sign, if polarised and endowed for a business sphere, are very successful and hold a controlling influence in the wealth of the world; therefore money flows into the Mother Church in great abundance. Thus the linking together of all these influences is obvious, dealing with the body of humanity as we do, and as God, who flows through all as the life, like the sap of the vine through all the branches; as Jesus symbolized it: "I am the TRUE vine, my Father is the husbandman," or Life that cares for and nourishes.

So the persons born in Virgo, being linked to the past and passing age, inspire and are controlled by the religious spirit of it, and to extricate themselves from supporting and vitalizing that old parent body requires a

great struggle on their part; but when they have done so, the mother body of that church-organization will die like the symbol of Benjamin's birth (Gen. xxxv 16-18); when he was born his mother died, and before her death she named him *Benoni*—this means, "Son of my Sorrow."

All the Bible prophets refer to the time of the final change when God's kingdom shall come, as a struggle in child-birth (Isa. lxiv 6-9; Rev. xii 1-5). Many other passages might be given, but these will suffice. Thus it appears, according to prophecy and according to the law governing the life of the body of humanity, that a great struggle is imminent thruout that body of people, and also that those of this sign who are making attainments have to close up the door of sympathy to the old order of things and earnestly desire a new Body to be formed of which they may become the preservers, vitalizers, and enrichers. They may also expect adversaries as "angels of light," so deceptive, so mysterious, and so insidious, appearing as if from God, to mislead them, if possible.

Therefore, the only way of escape for Virgo is to fix their mind on the work of establishing a new Body in accord with Divine law; let go of all hope of their personality in relation to it; desire to be absorbed in God and his kingdom; conquer selfish desires, and all desire for power, and the disposition to control any other person, but desire to serve all and to be only an instrument under the control of the Divine will.

But right here there is danger of the deception that it is the Divine will that you should control this one or that one, and in this or that sphere, and maintain certain conditions, *et cetera*. But you must not allow anything, not even the luminous angelic appearances, to turn you away from the object; namely, to become a force in the Divine economy for the bringing in of the new order of humanity on earth. The struggle is not with persons, but with principles and spiritual wickedness.

The symbol of this sign, when regenerated and brought into Divine order, is the mule; for as Jesus rode into Jerusalem (city of Peace) on an "ass, a colt, the foal of an ass," so the Christ of humanity will come into his glory and dominion over the earth thru the power of Virgo being made docile and submissive to the Spirit of God. Astræa, or the Genius of Virgo—the last to leave the earth—was spiritually restored at the advent of Christ, and when she again left, the Christian Church at Rome fell; therefore the long list of bloody and cruel deeds during the Middle Ages. Those born in Virgo must, as individuals, counteract in their own lives the desire to coerce others, and must refuse all power over their fellow-men, and earnestly desire to be servants to all other members of the body, in aiding to bring in the true Divine order on earth; then will be fulfilled in them the prophetic blessing of Moses: "Of Benjamin, he said, the beloved of YAHVEH shall dwell in safety by him; he covereth him all the day long, he dwelleth between his shoulders," namely, the position of power (Deut. xxxiii 12).

TRANSFORMATION OF ENERGY

Life is an ascending series, one part developing naturally out of another, until the type is reached of which all the earlier forms were but preparatory. Then development of the types ensues; for although the law of evolution is still at work, it is not toward the development of a new and higher type, but toward the perfecting of the one already evolved.

The race, taken collectively, has attained a degree of development where forces inherent, but latent, in humanity are giving evidence of their existence. These forces are spiritual, and as they unfold they bring the mind into conscious union with the Supreme Mind, and at the same time exert a transforming effect upon the body.

Although in the past divergence of kind has taken place, and new types and orders of life have come into existence, yet the length of time required for these gradual changes has been anterior to human knowledge and experience. Now, however, the disclosure of latent forces in humanity, as the result of innumerable years of growth, variation and specialization of faculties and functions, is something wholly new in the experience of the race, and is the transference to human consciousness of what has already taken place in other forms of action in the natural world.

The sacred writings, the Scriptures, have to a certain extent familiarized the mind with the thought of inspiration, or the impact of the Divine mind upon the human mind; few, however, have realized that inspiration for the disclosure of religious truths was merely one phase of a universal process, and that man with all his faculties was God's channel of communication, that all growth is the result of the vivifying force of Divine energy in the natural world, and that finally the growing union of the Divine and the human would develop such radical changes that a higher form of consciousness would emerge from the lower, and knowledge of Divine and human relations would result.

This knowledge was not for the infancy, but for the maturity, of the race, and it could not come from any external authority, but only through the more complete disclosure of the Divine life within. And this is what is taking place to-day.

Up to the present time human existence has been marked by three separate stages of growth, — youth, maturity, and old age, or the gradual dying out of all the forces of existence. When physical maturity is reached then the work of retrogression commences, mental and physical vigor diminishes, the fires of life grow fainter, flicker, and die out, unable to withstand the disintegrating effects of time. There is not enough reserved strength, or stored up vitality in the race, to render the transition from physical maturity to dawning spiritual life with its greater mental and physical energy possible. Hence individual progress is transferred to another plane of existence, and the race transmits, from age to age, the garnered experiences of the individual. This has been, and still is, the law governing human development.

For the new life of greater spiritual strength and power that is starting within humanity, is in its infancy, and it can only gradually overcome the hereditary evils of mind and body.

In numerous instances when the change from one order of life to another is being made, there is an utter inability of the body to respond to the demands that the new life makes upon it.

For a while thought increases in activity and power; every part of the organism takes on a greater degree of refinement and sensitiveness; the nervous system becomes acute even to the verge of irritability, and as a result of this development, — where there is an insufficiency of vital force, of reserved energy, the forces that are seeking expression, drain the body of its vitality, and at the very moment that nature is seeking to complete her work and render progressive individual development possible, the exhausted physical energies fail, no more to rally.

And yet this germinal movement on the part of humanity toward a higher life cannot, with all its failures, be permanently defeated. For the distinguishing trait of a higher order of life is keenness of mental vision. The new life is pre-eminently one of thought. For as matter had, and has, its origin in spiritual energy, and that energy being resolvable into thought, the new force that is manifesting itself to the consciousness of man, is that of energized thought. This power, while it draws largely upon physical vigor, yet illumines the mind to that degree that all necessary precautions can be taken to render the transition from one order of life to another comparatively easy.

It is the disclosure of these hitherto latent forces in man that constitutes the period in which we are living a creative one. For in the evolutionary process of life there are culminating epochs when the Divinely creative forces of nature express themselves with power in the natural world and in the human mind. In Hindoo phraseology Brahma awakens from his sleep of centuries to new activity. A Kalpa, or period of time, is completed, — He again creates, that is, forces that were latent are brought to life and action, and new forms and types of life appear.

The possibility of regeneration growing out of new activities proves

conclusively that life is one, and that the only thing that separates matter from spirit is difference in degree of development. The divine life and thought acting upon the mental faculties first attunes the mind to harmony, and then gradually forms a new environment in conformity with the inner life-giving force. For thought is energy, or force in its highest manifestation. As such it is subject to the law of change, conservation, and transformation into new modes of action.

NEITH.

BROOKLYN, N. Y.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

In our past instructions we have been giving directions to aid in becoming conscious of Spirit, presenting methods to introduce you to another world, all unknown to the average mortal. As we approach these unknown shores we realize the necessity of having a knowledge of that world and of whom and what we may expect to meet there; otherwise many dangers await us. This was the recognized object of the Christian religion. Paul, in his letter to the Hebrews, xii. 22, said: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect." This is also true of you, if you are fixed in your purpose and aims in life, devout in your soul and, in short, if you are carefully following the teachings set forth in the previous numbers of THE ESOTERIC.

We must remember that whatever our sympathies are, that sphere of consciousness will be the one that will open before us first; notwithstanding we need not expect to come to this without many temptations and trials; and it was for that reason Paul in another place said: "Now concerning Spiritual gifts, brethren, I would not have you ignorant;" (1st Corinthians, xii. 1.), because ignorance on this very important subject exposes us to very many serious dangers in ways least expected.

It is sad to have to say that the Christian teachers of our day WOULD "have you ignorant of these things," and do contradict the wiser teachings of their own guide, the Bible, where it says to you: "Prove ALL things and hold fast that which is good." They say: "No, keep away from, and do not examine Spiritual gifts, you will be led away etc.," and use their undue influence to "have you ignorant" concerning these matters. But let us be as "wise as serpents and as harmless as doves." Do not fear knowledge, for it is God-like, it is the only distinguishing quality between us and the animal world. There is no danger with knowledge; the danger is in being ignorant. It is an old adage that "fools rush in where angels fear to tread," therein is all the danger of this, as well as the Spirit world.

Now let us examine what there is for us to meet as we cross the dividing line between this world, or condition, and the Spiritual. The first step brings us face to face with the facts that this physical body that we have been in the habit of not only thinking was our own but was the real

self, is really a house, — if you please, — in which we live; and that we occupy one or two rooms only of its many departments, and that there are many other tenants in this house. And really these tenants are not satisfied with the mere occupancy of the house, but demand that we should serve them; and we have actually been doing so all our life under the delusion that we were serving our own will. Many, on arriving at this stage of consciousness, perceive these occupants, some as persons, and others as reptiles and hideous creatures; and in Swedenborg's writings, and some others', they are so described.

This sounds mysterious, and it is hard to realize that this body is really occupied by others as well as ourselves; but you will see here the need of reverting to our former description of what the soul is, and the often referred to fact that thoughts are things, living entities, as much as our children, and that they are born into existence by the same forces and elements; and realize also the need and use of "Solar Biology" which reveals to us the kind of thought that arises in each function of the body. Our friends will observe we are herein presenting the keys to a new realm wherein we can profitably spend a long lifetime in study and find each step demonstrative of truths so high and so intensely practical that it will fully satisfy all our desires.

Now, after this retrospective view of the teachings preceeding this, let us return to the fact that every thought first takes the image-form of the thinker, or the attitude he or she was in when the thought was produced; thus every act of our life lives in and about us, possesses a semi-consciousness and disposition to constantly reproduce its kind and to strengthen and substantialize itself from the life-essences of the body. These, being our children, adhere closely to us under all conditions, even following us after the death of the body, and will return with us into another body in re-incarnation, and they therein form a part of ourselves. This is called in oriental theosophy one's *karma*.

As soon as we begin to make the efforts to develop a Spiritual consciousness, and have determined to overcome those influences and to live a higher and purer life, they are all stirred up to combat; they struggle for continued possession of the body; for that is their means of continued existence. Jesus said: "Resist the devil and he will flee from you." True it is, but he will not flee from you without a struggle, and these influences are allied to the body of the animal world in general, also to the vegetable and mineral, and through being vitalized by the animal propensities of men and women, they obtain great power. They are called by the Orientals "elementals," and consequently have animal power that cannot be overcome by your physical power. Therefore, the great teacher Jesus said: "Overcome evil with good." Good is God, "God is love," love is life, the consciousness of it is its activity. There is no life without love; therefore the only way to destroy those influences is to withdraw all your love from them, for they are of the physical senses, and to withdraw all love from them is to be utterly CARELESS, *i.e.* without care whether there is pain or pleasure. In that way you withdraw from them the perpetuating life, and they must either disintegrate, or leave you and take up their abode in those who love them or are in full sympathy with the principle of which they are composed.

These are the first we meet and have to overcome, by a constant hatred of all that belongs to the conditions that gave them birth; but this work

does not have to be done alone; for we are often assisted by lofty souls, "the spirits of just men made perfect." And that assistance is usually rendered without our knowing it; when we do all we can they often help, but we find in that struggle that we fail many times, and almost come to think there is no help. If this were not so we would relax in our efforts and leave them to do all the work, and thereby we would never develop within ourselves the God-like power that belongs to us. The angel said to Daniel: "The saints of the Most High shall take the kingdom and dominion under the whole heaven." Yes, you must do it of yourself, but you will be instructed by illumination of the intellect if you are faithful in all that is necessary for you to know.

Again, these thought-forms that we have to destroy are "legions"; for the majority of humanity are giving their life to their creation and support. Therefore, when you overcome them wholly you have, as Jesus said of himself, "overcome the world;" and when the "clairvoyant" vision is opened you may see these forms as persons.

Then there are other entities who have lived in the body as men and women and were earth lovers and have lost their earthly body; they are also many in number, and as diverse in their nature as those who live in the body; they often get access to the persons of children and live in them through life; indeed, there are few persons who have not several of these occupying their body jointly with themselves; they subsist from the food-supply, and delight in the waste of the generative fluids and in sensuality in general; they are often obedient to the passionate desires of men and women, and when these desires are aroused in a person for one of the other sex, they often visit their beds and cause sensual dreams, as also do the former class referred to.

They love to get control of the mind and body of persons, which is the case with many spiritual mediums. We have seen persons psychologized, and as soon as the operator overcomes the controlling will of the subject, those elementaries would take control; and as this country was formerly inhabited by Indians, their souls are very frequently found living in the bodies of our present inhabitants, taking control of the psychologized subjects, and acting through them. This is why so many spiritual mediums are controlled by the red race. It is necessary for persons to cleanse themselves from all the spirits, before great attainments can be made. They are the kind that Jesus said "goeth not out but by prayer and fasting;" for being immature, or "animal" souls, they require to have the essences of natural food, in order to perpetuate their existence; therefore, by a long fast they leave the body, and for this Jesus and all the masters of all ages have fasted "forty days and nights."

The above described forces, or creatures, form a sphere of the first stratum of the subjective consciousness (see page 256, volume I. of *THE ESOTERIC*.)

To free ourselves from the influence of these forces is the great struggle that we have referred to in former articles, and it is often mentioned in the teachings of all mystics. As to the latter class that does not go out but through prayer and fasting, we have nothing that can be done but to suppress their influence on our mind and sympathies; let no one undertake the mammoth task of starving them out, until from an interior consciousness they are convinced that this is the only thing for them and that they must do it.

But those elementals that we have created in us can all be eradicated by a positive decision of purpose to be perfect and to dedicate all our life to God and Humanity; then apply the methods given in these and our former instructions. Those who have been sitting as directed, focalizing their mind on the will of God, with a desire to inspire that will to become the controlling influence of all their nature, should now advance another step and unite with that Spirit (God) to cleanse, and take absolute control of, every part of this house of ours, the body.

Remember how much there has been said in all our writings about God creating the world by "Imagination;" a thought-form is an image, and a word spoken is an imagination created in the mind and put into words; then, if "God created the world by the word of his power," our likeness consists in our ability to do and be like him. Then to make an image in the mind and to vividly realize it, is to make it a verity. The inbreathing of the will of God is also the act of actually drawing in the spiritual substance of the quality the mind apprehends at the time. Therefore, as you inspire this Divine substance — for it is the substance from which all things come — try and imagine, also to see a pure white light, for that it really is. Then having established this in your consciousness, observe that regular breathing produces a sensation in the cardiac, or sensorium of the heart, commonly known as the pit of the stomach. Your whole mind being absorbed in what you are doing, wherever you centre your mind there you are in your consciousness. As the breathing produces a sensation, there will be no difficulty in placing the mind there, and then immediately descend from there to the navel, from the navel to the sex-function, and from there to the thighs, and then to the knees, again to the calves of the legs, and finally to the feet. There stop and imagine you see this luminosity filling the interior of the feet, and with every breath draw in the light until you illumine every part and particle of the feet; and when you can imagine you can see the feet filled with this light, then begin to ascend into the ankles and keep that image of illumination, by respiration going on, until you get up to the body. Then go in this same imagination to the end of the spine and through all that part, and dwell a great deal, traversing all that vicinity of the body with this luminosity. There is a nerve plexus in that part of the body that governs the generative act; this is where the darkest and most malignant influences reside, causing for instance the heinous practices of the Sodomites. With the earnest desire and effort to draw in that pure will-element of God's nature to sanctify and control that centre, then ascend into the reins and kidneys, go thoroughly into every part, leaving that below luminous and bright; when you come into the cardiac region, then relax your positive attitude and inspire divine love. Seeing that also luminous, keep in mind the fact that in the real world imagination is creation; God created the world by that process; so you can create luminosity in each and every part by pure desires and a consecrated life. But do not dwell long in the heart! Ascend into the lungs, illumine and cleanse them. Then go in thought into the cervical plexus at the sternum, or breast, between the shoulders. Be careful to traverse every part; carrying with you the lamp of God's spirit, thus light up every part. Then rise gradually into the neck and base of the brain, all through the cerebellum, and from that into the cerebrum. Dwell long in the brain until it is realized as being bright with Spirit-light; then traverse the spinal cord from *bottom* upwards un-

til you feel that there is no obstruction anywhere, that all is bright. Then search in the reins, or "small of the back" for the connection between the spinal cord and the reproductive fluids, and imagine yourself opening up all the passages or canals, so that the life fluids will work freely. Many now realize difficulty, such as pains in the back and about the kidneys, which is caused by an over-amount of force in the conserved life there, and this method of breathing in regular order like the swinging of a pendulum will serve as a pumping process to remove all obstructions and create circulation in any part of the body that you concentrate your mind upon.

Remember you can traverse the different parts of the body only in the breath; you unite your consciousness with the breath where you find its normal sensation, then travel with it down to the feet, then ascend from the feet as directed; every time you sit, try and go through every part. No unclean influences can remain when this process is kept up; there are those whose interior is actually luminous from this method. But do not think that this is a work of one month, no! it is a process to be persisted in for years. The accomplishment of this is the restoration of the "Eden" state. We are told that "Adam heard the voice of God walking in the garden in the cool of the day;" his body was the garden of God, and when he was in the purity of chastity, the body filled with creative life, the thought of God reverberated through him as a voice speaking within him; and so will it be with us if we traverse every part of this house with the "lighted candle" of Spirit. This was well known to all the ancient masters and mystics. Many references are made to this in various places; in the Bible, Job, xviii. 5. 6. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle (referring to the body in which he dwells) and his candle shall be put out within him." In xxi. 17. it says: "How oft is the candle of the wicked put out:" and, xxix, 2 to 4: "Oh, that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; and I was in the days of my youth, when the secret of God was upon my tabernacle." David, in psalm xviii. 28. 29. "For thou wilt light my candle: Yahveh, my God, will enlighten my darkness. For by thee I have run through a troop; and by my God I have leaped over a wall." And the final ultimate of this was shown to John, Revelations, xxii. 5: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Let no one be worried if, after they have succeeded in stopping all the waste of the sex-life, and have begun to practice this, they cease to sleep as before. Sleep is reparation of wasted tissue, and this process of life keeps in the body an abundance of life, so that the tissue does not waste as before. Remember, though we enter the realm of imagination, yet we have not left the realm of Law. It is well known that either waste of the life through sensuality, or exhaust through over-work, cause the person to sleep very sound; and the opposite will remove the necessity of sleep, so that when man or woman has conquered death (or decay) in the body, sleep ceases. In place of sleeping as before, they pass from the external consciousness into an interior consciousness, fully as real as the outer one to them; and in the final ultimate of this development it will be known as the real, and the one we now regard as real will be known as the dream.

consciousness, in which state we are in the uses of creation, while in the other realm we are in the cause-world, associating with "Spirits of just men made perfect," and with God the Judge of all; for, as the angel said to John, in Rev. xxii. 4: "And they shall see his face, and his NAME shall be in their forehead," the seat of intellect; that is, if we continue thus regenerating ourselves and inspiring the will of God, — which is his name, — such will "know God as their Father" and understand His nature, — the nature of Spirit; and that life will so illumine all their nature that "there will be no night there," "and they rest not day and night, saying, Holy, holy, holy, is the Lord God Almighty which was, and is, and is to come." (Rev. iv. 8.)

All there is to hinder His coming now, is in ourselves; the Spirit is always ready; then let us go to work diligently, and prepare the temple, and invite in the heavenly guest!

Peace be unto you.

H. E. BUTLER.

REFRACTED AND REFLECTED LIGHT.

BY CLEMENTINE A. PERKINS.

ON the material plane, the sun is the only self-luminous body in our solar system, and is the source of all light. Light is necessary for material life and growth. Where light meets with the least obstruction, there is found more natural beauty, cleanliness and purity; where light is obscured, is found disease and death.

The light of the planets, which shine so brightly in the heavenly vault, and of the moon, which almost turns night into day, is but reflected sunlight. The reflected light contains all the elements of the sun's light, in a lesser degree, and is modified to a greater or less extent according to the absorption of the light by the reflecting body.

All the primary colors are found in the sunlight, as the rainbow the tinted sunset sky, the colors in flowers, fruit, and autumn-leaves clearly show. In the order of Nature the life-principle in the germ, the fluids of the trees and plants, are drawn upward; when meeting the gases of the atmosphere, they are transformed by light into grasses, ripening grains, blossoming flowers, and fruit-bearing trees.

There can be no health or maturity of growth without sunlight. God is to the spiritual world what the sun is to the material world. The sun is the source of light and power. God is the source of life and knowledge. The sun finds its source in God; then light, life, power, and knowledge are children of our Father. The sun is a manifestation or reflection of God; and each ray that shoots forth into space is a messenger of light and life. As the light of the sun banishes darkness, sickness and death, so the luminary of the Soul banishes error, ignorance and despair. As the light of the sun, with its attracting power, cleanses the land of its miasmatic and other undesirable properties, so the light of the Soul cleanses us of our impurities. We are spiritual planets upon which the light of God is shining in all its prismatic colors. In proportion as we

absorb this Divine Light we enjoy health and happiness; and to the same extent we are drawn upward and inward.

Spirit and mind are the highest manifestations of God. We are material temples of mind in which the ray messenger of God is made manifest. We are rays of greater or lesser power as we are direct or oblique; more powerful as we tend toward the perpendicular. If we allow our ray to become obscured by worldly shadows, our growth will to that extent be retarded. If we live in the shadows of sickness and pain, more and more real will they become; but if we turn our face away from them, steadily toward the light, we will grow above the shade into the light. As we remain in the light, more beautiful will be the seasons of flowering and more abundant the fruitage.

We examine the planets with the spectroscope, and find in their reflected rays all the prismatic colors, the same as in the sun. So should the eye of the Infinite be able to read in our rays the colors of our beauty, holiness and purity, a true reflection of our Source. We are rods, or rays, in the hand of the Almighty. God could only manifest himself through matter; matter is the visible part of God and the receptacle of Spirit; matter could not exist without Spirit; Spirit could not be made manifest without matter; matter is the child of Spirit. Out of matter must come spiritual growth and progression. When its mission is accomplished, back to spirit it will return.

Matter and Spirit are one. When our ray shall become perfect it will be perpendicular, and shine back directly into the face of the God-head, and following it we may look up and know as we are known. Living in the light we attain to knowledge, and to knowledge is added power. The gloom that has settled for ages over the grave will be dispelled; as we shall realize it is only thus that we can rise to grander opportunities and experiences.

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This solar system as yet has but reflected rays from the great Center. The earth receives its rays from its sun, and reflected rays of the sun from its sister planets. The rays from the sun are reflected rays from some other sun which, in turn, are again and again reflected, until a circle of suns are reached that receive their rays from the great Central Sun of our universe. The rapidity with which light travels is only equalled by the flight of thought. Many reflected rays have been millions and billions of years in reaching our little orbit; and ages will yet elapse before the last of unnumbered rays, now spreading out through space, will reach us. One ray from the Central Sun, wherever it may penetrate, will dispel the most profound gloom. In every ray from this Central Sun is embodied all truth and knowledge. Here and there brighter rays appear in the darkness, and we are led to believe a ray direct from the God-head has reached us, which in rare instances cannot be doubted; as yet the rays from this source are as the rays of the early morning; true rays, but not yet penetrating in their brightness as they will be when the contact is made. We now look up at the ray as it passes by obliquely; some time we shall look up into the ray as it shines direct and see God. Advanced rays are already tinging our horizon, and we shall see the beginning of the end of the night that has so long enveloped us, to be followed by a day of brightness of which it is impossible to conceive. The final destiny of each individual ray is known at the beginning, also its various

phases or physical manifestations; but the experiences that go to make up and give it character and individuality are its history, written daily, and forms a leaf in the great book of knowledge, which will always have unnumbered pages of new manifestations of truth unwritten. Every physical manifestation is of necessity controlled by its sources. A hand or a foot can no more act independently of the body, than can the ray whose sole being depends upon the existence of its Central Source; hence it follows there can be no independent action. The ray cannot be a free moral agent and move in one direction, when the will of its center or control is directly the opposite. The path of its physical existences and experiences is marked out from the beginning, from which there can be no shadow of turning. Once realizing this fact, the reason is made plain.

The unknown universe of space, with all its mystery of silence, must be explored by the great seeker after knowledge. Every ray is a messenger with its journey appointed through pleasant valleys, over rugged mountains, by silver streams, or through the billows that may overwhelm many times. During its journey, its various phases of existence, its refractions and reflections, there will be new light thrown upon some truth ere it seeks its source, and the object of the mission upon which it was sent is accomplished. The moral (color) of each ray may be, for a time, affected by the atmosphere through which it shines. The atmosphere may be dense with error, lack of knowledge, and apparently the mission of the ray is thwarted sometimes at the outset, but this is not so. If its ray reaches and does not penetrate the gloom, it lessens the shadow that was cast, and makes less the task of the rays that follow, which will eventually overcome all obstacles. The ray that first beats against and is beaten back by a physical mass of ignorance, does not become a part of the ignorant mass. Its brief presence has borne into the mass some fragment of itself, and there is less ignorance than before. What seem failures in life are not so viewed by the light of advanced thought. It is only the ray on its earlier mission. The child who mastered his alphabet a few centuries ago was mighty in knowledge compared with the ignorance surrounding him. The most learned of to-day are but children in knowledge compared with what is to be in the ages to come. The Divine ray is yet to be reflected in the image of man, and in the fulness of time he will shine resplendent in the glory of developed powers hitherto unknown.

The ray may withdraw itself to its source to gain new strength to assist it in its struggles with ignorance and superstition, but though many times it may go out in apparent death, it will return again and again, stronger with each birth, upheld by its omnipotent Source, a final conqueror.

He who does not do what I command sees me in vain, this brings no profit;

Whilst he who lives far off from where I am, and yet walks righteously, is ever near me! A man may dwell beside me and yet, being disobedient, be far away from me.

Keep your heart carefully, — give not peace to listlessness! earnestly practice every good work.

At morning, noon, and night, successively store up good works.

Modest behaviour keeps the heart composed, without it every virtuous root will die.

Buddha.

AN ASTRAL VISION.

THE MONASTERY OF THE ARK.

"All ye inhabitants of the world and dwellers of the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye!" (Isaiah, xviii. 8.)

BOSTON, AUG. 11, 1888.

TO EDITORS OF THE ESOTERIC.

In answer to your request for Wednesday

night experiences I send the following.

I perceived a large object, seemingly resting on and partly enveloped by a dense, dark cloud. As my vision became more clear I discovered that the object had the appearance of a large, capacious, and very roomy ark. Through the subsidence of the cloud, which by the increasing light I perceived to be of the nature of astral waters, the ark came to rest on a mountain peak, apparently connected with some vast range like that of the Rocky Mountains. Light seemed to emanate from the ark and from the heavens above it, until the region became highly illuminated. I saw people of a superior type but apparently from a very ancient period, issuing from the ark in great numbers, who seemed to be the *genii* of people now on earth, and under the guidance of a central or sun-society of *genii*, from whose light they seemed to be guided. By the aid of this light I was enabled to be present in my astral form.

My attention was arrested by a murky cloud which wreathed about the top of a neighboring crag, to the left and slightly below where the ark was resting. The cloud was rolling and tossing in fantastic shapes having the appearance of being alive with hideous forms in fierce contention, confusion, and strife. The scene was one calculated to bewilder and intimidate any mortal who attempts to tread the path that crosses its summit and wends to the "mount of the ark." I looked more closely and perceived the form of one who was still of earth but struggling to attain the higher goal. The hideous and contending forms of the cloud I discovered to be largely reflects of the internal confusion of earth-people which states tend to keep aspiring mortals plodding in a labyrinthine circle rather than following the path to the "mount of the ark."

By the wonder magic of the celestial Sun-Genii the substance of the ark was suddenly transformed into a capacious and picturesque monastery, and the tutelary *genii* entered in to await the coming of their earth people. The monastery formed an inspiring sight on the mountain side; for loftier peaks came into view and towered in the back-ground, and a celestial city of wondrous charm was visible in the atmosphere above the mountain. I was given to understand that a zone of the astral world had been brought into order and been given a resting place from which the spiritual *Genii* and their celestial Sun-Angels might radiate, and flow forth into all the earth.

I would fain have entered within the monastery and, perceiving that my *genius* had remained behind, I queried if he was waiting to accompany me; but perceiving my thought he answered: "Not yet, there must be no unseemly haste on the part of mortals to be the first to enter. It is sufficient for the present that you have seen the monastery and the Celestial City, for it is not permitted that mortals should enter singly, for this is the monastery of the ark concerning which it is written, "there went in two and two." Then I saw the dark astral waters had subsided until a way appeared down the mountain, and I beheld a neat but modest lodge at its base with a fertile space about it and I said to my *genius*. "When the people enter into the monastery they will need of the fruits of the valley; may I dwell in the lodge and plant a vineyard and orchards and make ready for their coming?" and he replied, "It is well; do as you have said, the lodge shall be yours."

I proceeded down the mountain, a deep peace within; I did not look back lest some unknown temptation should come over my mind; nor had I need, for the monastery with the shining city above it was indelibly impressed upon my brain and was with me like a living presence. I realized that my *genius* had joined his

brotherhood of the ark; but I knew that I should have his mystic presence with me in the lodge at the mountain's base, for the absence or presence of a genius is a matter of state rather than of place.

When I had nearly reached the lodge, I thought of the mortal I had seen struggling on the cloud-bound crag to the right of the monastery, and my soul went out to help him rend the cloud and find the path; "for" I said, "it may be permitted him, though it is for me to dwell in the lodge." Then I rested against the verdant terrace that marked the approach to the lodge, and my soul went up to his and we wrestled with the forms in the labyrinthine cloud till a voice sounded from the Celestial City, "The united desire of the two souls accomplisheth that which is denied to one; admit the pilgrim." Then the cloud parted and the way to the monastery of the ark appeared. I heard its gates open with a musical sound and then the pilgrim's genius appeared to conduct him over the rough path and intervening chasm.

When I arose from the velvet terrace where my natural form had rested, and entered the lodge I could still hear the musical strains that had issued from the monastery, and realized that it is the law of higher life that each should rejoice in the preferment of others, for therein doth the joy of angels consist.

"And he will destroy in this mountain the face of the covering east over all people, and the veil that is spread over all nations." Isaiah, xxv. 7.

CAPRICORN.

THE CRY OF THE EGO.

MRS. MARGARET B. PEEHE.

I LIVE, but the where is unknown;
I know, and I love, and I pray;
My life is forever alone,
And alone it remaineth for aye.

Who knoweth the way that I came?
Who seeth the way I shall go?
The whence, and the where, and the why
Of the soul, where is one who can know?

I wander where stars burn like fire;
I dive to the depths of the sea;
I follow each inner desire,
And find in the *All* — but the *One*.

Who knows me, or sees me, or touches
The outermost rim of the *I*?
Who can tell where I dwell in the day,
Or in dreams, to what realms I can fly?

I look from my windows to find
A friend in the neighboring Soul;
But the walls of the Ego rise high
And between us eternities roll.

When and where shall this longing find rest?
This solitude cease to appall?
When the Ego in harmony blest,
Vibrates with the breath of the *All*.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

MAN, in order to think correctly and to have realities appear real to his mind, must have a correct idea of his surroundings and relatedness, because our mentality is affected, not only by everything in the earth, but also by the planets; and intellect is limited by the scope of its knowledge of surroundings. The nerve fibers of the brain are, like the sunflower, ever turning towards the source of light, when left free to act; but they are wholly under the control of the will, so that if a wrong conception of the source and nature of any of the relations in life should make a confused or false impression upon the mind, it may prove so strong in its influence, that if we should think that we had before us some liquid the taste of which we knew full well, but on taking it found it was something entirely different, even though something of which we were very fond, it would be unpleasant to us at first. A gentleman with whom we were dining in his quiet home, was very fond of chocolate as a drink; the cook, knowing this, made coffee for the others and chocolate for him; he smelled the coffee, and really thought his cup was the same; and when he tasted it he shuddered and set down the cup with the exclamation: "What is that!" When informed it was his favorite drink he stopped a moment and then said: "Well, it is not good when I think coffee and drink chocolate."

How many times in the experiences of our life have we been on our way to some well known place the idea of which was clear in our mind, and, being busily engaged in thought, missed our way and arrived at some other, but equally well known place; and for the moment, how the brain reeled; how strange all looked to us! On close observation we would discern that the peculiar feeling in the head was caused by the movement of the brain-organs, that they actually had to change their position before we could become conscious of the realities of the situation. Another very marvelous effect of the thought being out of harmony with the facts is seen in the case of "getting lost" in the woods. A person is very liable to travel in a circle from right to left (because the right lobe of the brain and body is governed by the external and active force of the earth and the movement of the heavenly bodies; planets and moon all run around from right to left; and the left side being the negative, acts as a pivotal centre to revolve around). While in that condition, how strange everything appears! the sun seems to set in the wrong place; the moon rises in the north or west; if they happen to come to a familiar creek or river, it runs up-stream; and even the song of the birds sounds strange and unpleasant; and if in their wanderings they come in sight of their own home, they will not recognize it. So strange is the effect of the inharmony with the facts, that they soon become so bewildered that they will not know a friend who might find them, but will fear him and flee from him as if he were a wild beast. And many times it has occurred in such cases that when they have been captured by their friends and taken to their families they did not recognize even their own children, and were actually insane.

All this illustrates and explains why it is that the majority of people cannot perceive the plainest truths relative to natural law; all their brain fibres are polarized to certain things which they believe to be one thing, when they really are quite another. The brain of the majority of human-

ity is in the condition of the man lost in the woods, and we might as well talk to an insane person on those important matters as to such. And we are prepared to say, from the illustrations of this law of order and disorder and its effects upon the human mind, that until we can come to a proper understanding of the methods, instrumentalities and ultimates, not only of our own life but of all creation, we shall remain in the same deluded and insane condition as we are now.

Man is an epitome of the Universe; all its magnetic and electric forces focalize in and act upon and through him. His brain is a delicately organized instrument upon which all the mind-forces of the Universe play and through which the planets of the solar system express themselves,—for all the worlds and suns are but the mind-organs of the Infinite through whose influence and power Creation is carried on in the world. Man has volition only in selecting among the different influences, which he shall be controlled by; for the perfectly orderly mind can sense all these and recognize their harmony, and by the recognition of their harmonious uses is enabled to understand these different influences, and because he knows what they are, can restrain the one and accelerate the other so that all may be brought under the guidance of an orderly will.

What we want most of all, is to know our *relations to the Universe and the ultimates towards which everything tends*, by virtue of an absolute and undeviating law. This knowledge obtained will place us in harmony with all the forces; so that truth will appear true, and the understanding will be orderly, and as soon as a fact is suggested the mind will at once apprehend its relations and uses in the economy of God's great nature.

"How can this be accomplished?" ask some; "must we take what you say about it as true and then measure everything by the rod you give us?" I answer: No!!! Truth is always self-evident when we give ourself time to stop and think. We will herein make a statement in brief, and you will do well to accept the wise words of the Bible,—to "prove all things and hold fast that which is good." To prove a thing, an unbiassed jury is prerequisite: your own reason and intuition is judge and jury on all matters of Divine Law. Therefore we present the following for your consideration, and promise you that, if you remember what we here give you and then go to nature, carrying it with you as a measuring rod, and observe its methods with an honest and earnest desire to know the truth, that you may live in harmony with nature and the God of nature, then your mind will be illuminated, so that, no matter what we may say, you will know the truth for yourself.

The statement is this. First, there is a Universal Mentality, and all natural law is the law of that Mind. Second, that Mind controls all things; the planets are His mind-organs through whose movements thoughts are formed, the form and nature of which find expression in every organized substance on earth,—in plant, animal, and man. Third, there was a purpose in that Mind, and an object to be attained, by creating the earth and its occupants, which purpose finds expression in the words of Gen. I. 26, and was embodied as representative of its incarnate expression in the Man Jesus. Fourth, the method applied in the work of Creation is the operation of the male and female principles of generation and evolutionary development through all forms of existence, from the atom to water and water-animals, the ashes of which form earth, whilst their spirit (or soul) is the

life of vegetation ; progress moves on from that to insect and animal and, lastly, man ; and man through the same original, positive and negative principles regenerates himself, transmuting the grosser elements of life into finer and yet finer, until he is sufficiently refined in his inner substance to sense the substance of the original Spirit of God. Then being like God in substance, he becomes one with him in will, wisdom, knowledge, understanding, and power, and is able to control that life by his unity with the Supreme Will. This was the thought that went forth into space, endowed with all qualities and the power to cause the elements to condense and endow each atom with the inherent power to continue working in that direction through all forms and changes until it shall ultimate the above design. For elaboration see "The Seven Creative Principles".

When this thought is accepted and the mind is able to apprehend it, then after having been "lost" these many thousand years we have found our way back to the Eden of the morning of Creation, having gathered knowledge by experience that will enable us to appreciate and continue in it, never more to "fall."

A correct understanding of the above statement will destroy the fallacious doctrine of dying and going to heaven, and will also make the belief in re-incarnation a necessity ; for if the soul of man is developed from and through the lower forms of life, then it must live many lives in many bodies. Again, if evolution is a law of nature, then the only process must be through experiences in one's native earth. But if man's soul progresses on the other side of life, why not the souls of beasts ? Now if you say they do, then what is the use of man's existence at all ? why do not the souls of animals develop into angel-men, without all this struggling, troublesome existence of man ? No, it is clear that evolution is the law and that all development is by experience, and that the immature soul of man can no more grow or develop in the spirit-world or ether above and around the earth than a beast, and that the soul of the beast, in order to grow, needs the elements of earth as much as a plant. That being so, it is necessary that all souls not having developed in this life into a spiritual consciousness must return to be born as children and develop through the experiences of other lives. God's laws are very just ; many an aged man is heard to say : "O that I had my life to live over ! how different I would make it !" Divine law answers : "You shall have it ;" and while we do not remember our former life, yet the development of actual knowledge remains. This is expressed in the fact that we see children in our present age knowing as much as mature men of one hundred years ago ; we may, if we disbelieve this, find reasons for it in parental conditions etc. ; yet all these things work together and no one thing is all the truth. It is believed by the majority of humanity now, that these souls cannot come into the body save when planetary conditions are favorable, and then that they will not be attracted to the persons through which they are born unless there is a common bond of sympathy in their conditions.

This again necessitates another belief, viz. that there are ages of development through which time all souls — or all but those who through occult knowledge make the superior attainments — must re-incarnate until the end of the age, when the planets will come into positions that will produce mental conditions that will turn the minds of the most mature toward the Divine laws and methods of attainment, and will give them a desire to reach the high goal. And all those who do, will be gathered together in

one place where they will form one body in perfect harmony and unity of thought, feeling, and action; and through the spiritual powers and knowledge possessed by them they will never die, but when their body is sufficiently refined they can transmute it to soul-force and leave the earth at will. But there are evidences that such will remain in the body through one entire age before they will have completed their work. Jesus is reported to have said "He that eateth of the bread that I shall give him shall never die, but have 'age-lasting' life;" and because Jesus said to his disciples that "there are some standing here that shall not taste of death until they see the Kingdom of God come with power," there are many now, even among the professed Christians, who believe that the "beloved" disciple John is still living in the body on earth, and if Dr. Hartmann's book, called "Among the Rosicrucians" and Dr. Phelon's book, called "the Future Rulers of America" are founded on facts, then there are some reasons to believe that there are those who have reached such a state of development that they are no longer necessitated to die and re-incarnate but through having knowledge of Divine law will continue to live until the earth is redeemed from ignorance, sin, and death.

These thoughts will serve as a guide-board marking the way that sages and prophets of all ages have gone over and that has led them to conditions of true sanity. But such have always been accounted insane by the rest of the people; see Isaiah LIX. 15. "He that departeth from evil is accounted mad" (marginal reading). We must expect that the stigma of insanity will be thrown upon us by those who do not regain their primeval sanity. Go into an insane asylum and talk with the patients, and in many cases they think that they are the only sane people and all others are insane. The same holds good in this age and condition, where not one in ten thousand have anything like a correct idea of their own nature and the relations of their life to the world and the universe.

It is found by those who have studied Solar Biology carefully, and thoroughly compared human life with its exposition of the same, that it creates an orderly condition in their mind enabling them to understand and perceive natural law in a purer and more comprehensive light; we regard it as a God-given means to bring men to rational intelligence, seeing ourselves as others see us.

This being the ♎ (Libra) number, and the mental quality of this twelfth part of the year being the Perception of Knowledge we deem the above in order in this issue.

Now having given directions that will enable all who have the aptitude of mind to utilize this centralized thought, we will endeavor to give a few simple rules to aid those who do not readily see the utility of the above.

The prior articles have given directions to still the senses and listen to the voice that speaks only in the soul and, through it, illumines the intellect; but in order to have that illuminating guidance we must desire knowledge for its use, not for self but for others. If you desire knowledge for yourself only, you are selfish and that will put up a barrier against all inspirations. What we want is to be co-workers with God; the thought that formed the world to make man like itself is the leading one in all nature; that being so, if we wish to come into the inheritance intended for us, viz., to have "dominion," to dominate over all God's Creation, we must enter into His labors as faithfully and with as much zeal as though it all depended on our own personal effort. And in these efforts we recog-

nize all persons as God's children and our children, and that the business of our life is to help, instruct, and lead all men up to a knowledge of the truth. You know of course that you have not the knowledge or ability to do that; then the one desire of the heart must be to get the knowledge, and in order to get it you must use all you have, be willing to do little things, look back in your own experiences and see how in some cases one word or sentence opened up to your mind volumes, and really was the means of changing your whole course of life. You do not know what word would have the same effect on others, but the Master does; therefore all you can do is to place yourself under his guidance, and follow carefully the impulses of the inner consciousness; and wherever you go keep that one desire active, to know and do something that will serve to open the spiritual consciousness of some one, and start him or her on the way to knowledge. Do not be anxious, but be willing to trust the guiding intelligence in all things; keep ever alive the active desire to be used by the Spirit to help others.

If, for instance, you go into a meeting where there is a prospect of an opportunity being given to speak, then place yourself wholly in the hands of the Spirit to be lead and used; desire earnestly wisdom, that if the Master has anything for you to say, you may speak just the words that will prove effectual. Be passively willing to speak, or be silent, as the Spirit wills; and after you have done the best you know how, then leave it; have no anxiety about the result; having done the best you knew how, you have done all you could. Keep it ever before you as a motto, never to be anxious, but submit gracefully to the *inevitable*; do all you can and then be satisfied. And if the old "Accuser" would make you condemn yourself for not doing, or for doing, something that you ought, or ought not, to do, then reason upon it intelligently; and if your reason says you did the best you knew how or could under the circumstances, then in all confidence say to the Master as a child would to the father: "I did the best I knew, you take care of it, I can't"; and then give it no further place in your mind.

Again in all your efforts to obtain knowledge keep the eyes of your mind on the people; you want knowledge, not for self but for them,—the knowledge they need. Thus, whether you read books, hear lectures or sermons, or sit in quiet contemplation, the one object must be ever paramount, to know WHY the present disorder of humanity exists and how to remedy the difficulty. This mental condition maintained, you will attract to you the "spirits of just men made perfect" who are ever ready to aid and illuminate all who have a will to co-work with them and the Creator. This will put the mind into perfect harmony with the Soul of the Universe so that the descending currents of creative life will flow freely through you to all things for which it was intended, without obstruction or false coloring. This attitude of mind in view of divine law might be compared to a hollow tube lying lengthwise in a rapid stream; the waters would flow through it so that the water in it would be always new and fresh. While the mind that is seeking knowledge for self, is as though one end of the tube was closed; the water fills it, and no more can enter as the tube is obstructed with sediment and mud; and the mind of such is necessarily narrow and darkened. While the majority of men whose minds are out of divine order and who yet are honest and desire the truth, are as though the tube turned across the stream, the waters rush against it and disturb its rest and only

fills it with sediment from both ends of the tube. We can at most be as a tube, to receive and pass on the waters of life to those that are to be the light of the world.

It must be borne in mind that every one has a charge of God to this great work of leading men to "their high calling (as illustrated in the life and teachings) of Christ Jesus our Lord," and every one must work as though it all depended on his or her own personal effort; for it does, so far as our participation is concerned, and if we do not participate we will have no part in this spiritual illumination. This work is the "harvesting" of "the first ripe fruit of the earth" and all that have part in this "the first resurrection" to spiritual life will be sons of God bearing in their own individuality his LIKENESS. Therefore let none think they are going to be led along like a child by some other mind into this high ultimate; for they will not. Many, no doubt, will read these thoughts and many others on similar subjects, and memorize the words and re-express them over and over with as much enthusiasm as though it were from the soul, whilst really it is only the parrot expression of another's words, and they themselves will die without any realization of having any part in the matter.

This first ripe fruit of the earth is to be the saviour of the world; each must realize this, first singly, then after, collectively as a member of the body that the one Spirit to which each will be allied, will in and of itself organize. Then there will be no hangers on, but all will be live active parts of the common whole and all dead branches will be cut off.

During the last twenty years many persons have heard the call of God for "saviours" (see Obadiah verse 21), and the call comes to each as an individual: "You are called to be the saviour of the world;" and in their ignorance of divine laws and methods, there arose in our midst many "saying I am Christ and deceive many"—and themselves included (see Matthew xxiv. 24). And the numbers of such is suprisingly great; could you look into the secret place of all hearts, it would be found that nearly two percent of all Americans have active within them this thought, and each has his or her own peculiar plan for accomplishing this ultimate; some through politics, others through business-methods, others by some social reform, others by colonization and re-organization, and others by religious reforms. All these have some truth and are doing a necessary work; but their selfishness causes them to proclaim, or at least assert their selfhood and exalt it above all others; thus they judge and condemn themselves by their own law as unworthy of the high calling. But they who are wise enough, remember that "God has no respect to (the) person" of any man, that universal law, in fact, knows but one man, and that one is composed of the aggregate body of all men: therefore we should work as those work who think all depends on them, yet ever bearing in mind that we are a part of a great body that will arise to bless and illuminate the world. We must each remember that all that any one can do for us is to suggest thoughts for our consideration and that our part of the work is to prove their truth and utility, or reject them as worthless to ourselves, leaving our mind unincumbered, to go on in its own natural lines unlimited by others. True it is that "as many as are led by the Spirit of God, they are the sons of God;" and equally true is the word of the same book "Cursed is man that trusteth in man or maketh flesh his arm." No, we cannot trust in man in any way; all reliance must be in the Supreme; no spirit or

mortal has a right to coerce your will ; and if either should make arbitrary demands in any way upon you, it in itself is sufficient evidence to condemn him as evil. All high and holy spirits are, as high and noble men, non-obtrusive, and only come when invited ; it is the Divine law that all persons have an equal right to their existence and to acting out their nature without coercion, so far as it does not intrude on another ; and no one can coerce another's will without sooner or later suffering the consequence of his sin against a God-given right. No law that man can make can change Divine law ; then each should by virtue of this law live by the dictates of his own conscience, and bend to no man's law, when it makes void the law of God.

It was for this that they crucified Jesus, and we need not expect to slip along without accusation if we obey God rather than man. But persons from habit have adopted certain things as right or wrong, and as long as we believe them to be so, conscience will condemn us if we transgress our accepted law. Therefore it will be found necessary for us to wipe the slate clean of all preconceived ideas, and weigh well by reason and divine equity, and decide from the law of USE in view of God's object and purpose in man's creation ; for all that facilitates God's object is good, and all that opposes that, is evil, and there is, and can be, no other evil.

Peace be unto you.

H. E. BUTLER.

The above constitutes Number 15 of the series of "Practical Instruction" the first appearing in August, 1887, from which time one has been given in each issue. Back numbers of any or all of the series can be had for 15 cents each. The bound Volume I. of THE ESOTERIC contains the first eleven of the series, and offers a desirable form of securing them ; it embraces 466 pages of choice occult literature, the above inclusive, and will be sent post paid on receipt of \$2.00.

RAYS OF LIGHT.

"The Waters know their own and draw
The brook that springs in yonder heights ;
So flows the good with equal law
Unto the soul of pure delights."

Law, — law, — all is law. All is order. Believe it ; let your whole being accept it so entirely, so literally that the idea will permeate your life completely.

Then will peace come to you. Then will Nature's apparent inharmonies become notes of grandest melody and praise.

Knowing that Divine Order reigns *without*, and seeks always admittance to the *within*, will cause you to hold yourself receptive to Truth, and to accept in true attitude the promptings of the Universal Intelligence.

We are over-anxious. We are perpetually instructed by Nature in the vital secrets of life and are as often forgetful of her valuable lessons.

Through anxiety we retrograde. Patience ! Oh the patience of a Christ ! Desire it ever and practice it in your daily walk !

"I check my speed, I make delays,
For what avails this eager pace ?
I stand amid the Eternal Ways.
And what is mine shall know my face."

Have a *purpose* in living. Better never to have entered your present sphere of existence if you *aimlessly drift*.

Don't say "I am unable to find an object in life. Your every act may be made to subserve a purpose and a use, when once you get into the Divine relationship.

You are in the very centre of great opportunities. *Do not seek them*; they are crowding upon you already. Simply stop and think, and the true light will fill your soul with new and strange emotions, and the purposeless existence will blossom into its harmonious sphere of usefulness. Does life seem mysterious? Do you long for comprehension of things ever-present but unfathomable?

Relinquish all this. In simplicity and trust forget it, and leave the inexplicable to the One who as the Author of All is alike unknowable, unfathomable.

The very desire to fathom the unfathomable retards your progress. Direct your thoughts first of all to the *Kingdom within*.

In childlike faith daily seek to "know thyself;" when this end is attained you will meet no more inconsistencies. The mysterious will become plain; the crooked be made straight, as the inner life comes en rapport with the outer.

Above all, depend upon no man for guidance. I would not have you reject truth—if truth you believe it to be—from whomsoever it may come; but at the last, your redemption must come from and through your own inner resources and powers. Keep this before you constantly and look to Divinity alone for strength and light. It will not be withheld you.

M. A. E.

TWELVE MANNER OF GENII.

THE GENIUS OF ♎ (LIBRA),

WHICH applies to all persons born between Sept. 22nd and Oct. 22nd. This Genius is the Collector of the knowledges of past experience, the Perceptive Faculty of the Soul.

The dominant function in the body of these persons is the reins, where are the stored energies of sex-life; therefore, the phenomenal mental condition of these persons, few understand them, neither do they understand themselves, and never will, until they study the science of Life in all the body of humanity, which is revealed by Solar Biology,—not Astrology however; a life-time might be spent in that study, and not come to anything like an orderly conclusion of the laws governing life, because astrologists work from appearances, while the realities are many times exactly the reverse. Persons of this nativity by living a regenerate life and desiring knowledge and using that knowledge in teaching or writing it, will find that it flows to them as from a fountain.

Being the psychic collectors of thoughts, they can, by cultivation and practice, acquire the ability to argue on either side of any subject, for or against, as may be required; for inspiration is ever at their command in whatever line the will determines. Their Genius being controlled by Virgo, the intuitional power by which decisions are made as to right and

wrong, and not having developed that in themselves, they are often deceived and misled: and because they possess the power of perception they discover the deceiver and then go to another extreme; thus they are often jostled from one extreme to another through life; and if their minds are turned toward spiritual and occult matters,—for which they have a natural turn,—then they meet first the power of Virgo and the Roman Church (this, however, is almost wholly from a spiritual or invisible standpoint) which tries to bind them as adherents to its laws and principles; and as the Roman Church is adverse to progress, they are often jostled by that power so that they run to many extremes; for they can seldom be held in adherence to the doctrines of that Church because of their ability to perceive the errors. Another reason is their natural dependence for guidance on the function of Virgo; therefore if they learn from another, they memorize verbatim because they feel the need of a head and guide. They are honest and truthful, but their natural guide, Virgo, being (as a body of people classified as the Roman Church) under control of the baser sex-principle, is extremely selfish and deceptive; this is the cause of the body of humanity being in disorder and combat. The Genius of ♍ is the orderly action, “law and order,” the organizer of rules and methods (judging from past experiences), to govern the body.

In order to make attainments they must study carefully the difference between intuition and psychic perception, which appear so near alike that there is no language sufficiently discriminating to describe it. This knowledge can only be obtained by studying the nature of that peculiar faculty in those born in Virgo, and contrasting it with those born in Libra.

It is absolutely necessary that these persons should enter into covenant relations with their highest ideal of God, and desire earnestly to know what is the absolute truth. The Practical Instructions in this number of THE ESOTERIC are well adapted to aid the mind of such; there is a constant feeling of dependence on the part of these persons; in fact, they are altogether too dependent on being taught by others, and disinclined to reason or muse on metaphysical subjects; they want to come to a hasty conclusion, and if they do not perceive the bearings of the words, will want explanation immediately. They are apt to follow the words literally. The leading difference between their perception and intuition will be observed by them to be that the intuitional knowledge, which they need so much comes by sitting quietly and musing on the right and wrong, and the conclusions will spring up in their own mind; while the ordinary habit of their perceptive powers comes in their active mentality. Remember, your true master and guide speaks to the soul in the passive mental; and the psychic speaks in the active mental, and is not altogether reliable, because it perceives thoughts that are stored in the spheres wherein are all qualities of every nature and on every conceivable subject, pro and con; and your sympathetic alliance will govern as to what sphere you collect the knowledge from; and the intuitions must be carefully counseled and your relations to the Master's guidance is your only security.

Those born in this function need alliance to some body of people to whom they could be invaluable in collecting the knowledge they need; for they are, in their fully developed state, “the Oracle” of the God-ordained body. Their sphere of service varies from psychic subjects to literature, speaking, accounts, drafting contracts, etc. The animals used in symbolic prophecy to express their quality are the horse and the ass

or mule. The mule is given to both, Virgo and Libra, because this animal embodies two principles, one the stubbornness, or will, which is Virgo, the other the faithful service, which is Libra. Virgo holds the power of Libra by its will, as expressed in the symbol of Astræa; and Libra upholds Virgo by its endurance.

Their evil Genius is the the dark side of the Scorpio-nature, which is symbolized by the serpent and scorpion; for they are more subject to the psychological influence of others than any other sign; thereby they are in constant danger of being misled, unless they are fully decided in their alliance to some well-defined body, or principle of service. Their Genius will in the ultimate re-collect all the experiences of the inhabitants of this planet, so that all that has been known will be again well known in the new age and order of life for which THE ESOTERIC is an organ.

H. E. B.

HOW TO STUDY SOLAR BIOLOGY.

As frequent inquiries are made as to the best method of studying Solar Biology the following suggestions will prove serviceable. It should first be borne in mind that this is a science that proves that all men are members of one body (I Cor. xii. 12 to 27), and that each one has his peculiar function in life.

Human evolution, with its diversity of nature and character, is the result of law, "God", says Plato, "GEOMETRIZED." *Law and Order characterize the universe.* This work reveals this Law of Human Evolution, and throws a new light upon the problems of life; furnishing the groundwork of scientific law, which goes down into the *minutiae* of the life of every man and woman, as a mirror of their innate nature, giving an understanding of the real quality embodied in each and the reason of the motives and expressions and thereby, a willingness to let each have freedom of thought and action. This work tells how to cultivate self, and make the most and best of life, but makes no pretense to foretell the future, having no relation to astrology, though employing well-defined and accepted astronomical facts.

In whatever direction human thought is turned, revelations, deeper than surface sense perception, reward it; and this is true, whether we are dealing with atoms or with worlds.

Intuitive perception almost invariably precedes scientific proof, and thus there comes down to us, as an heirloom from the early ages, the idea that the zodiac of our solar system embraced in orderly arrangement the functions of a Grand Man; and modern almanacs still preserve the figure of a man with the twelve departments of the body, each related to a distinct sign of the zodiac. And thus we are led to realize that the *symbol* of the universe from the least to the greatest is that of a MAN, and that individual existence is evolved from the heavens by an orderly, exact, and even mathematical process.

We are in the habit of regarding the revolution of the earth around the sun as a mere arrangement for giving the changing seasons of the year; but SOLAR BIOLOGY reveals another and highly important use, in that the varying positions not only produce different seasons and stages of fruitfulness, but different human types and qualities, and that we are as dependent on its revolutions for one as for the other, and that corresponding effects on character also result from the changing positions of the planets.

The atmosphere or ether through which the earth passes in its yearly circuit around the sun is divided in twelve distinct oceans in which the earth is immersed, and which produce mental and physical conditions according to their qualities. Each of these qualities, in its nature and effects, answers to the qualities of each of the twelve functions of every person's body.

This science thus becomes an important guide in life, revealing the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fitness, natural sphere, and highest and fittest use in the world.

It would be difficult to conceive of a more needed science than one that clearly

defines the function and sphere of each individual. We would urge the young men and women now entering the stage of action, first to study life's problem, equip themselves with an understanding of the laws that govern their being, and thereby become able to bring into utility all their higher faculties and thus to obtain supreme control over the difficulties and perplexities in the ordinary walks of life.

The student should have a clear idea of the mechanism of the heavens with which this science deals.

First, it deals with the heliocentric position of all the planets, the earth included, viz. as seen from the sun as the center, and all revolving around it. Second, of the moon we use the geocentric position, or with the earth as the center and the moon revolving around it. Third, we hold that the "ether" is actually divided into twelve departments by defined lines. With the planets these lines radiate from the sun to the circuit of the outermost planet, on either side of which there are different qualities of fluidic ether, qualities which are like the chemical elements composing the functions of the human body represented by the sign given to it in this science. Fourth, the same is true with the moon's zodiac, only here the lines radiate from the earth. It must be borne in mind that this science does not deal with the constellations at all, therefore the precession of the equinoxes has nothing to do with it, for the reason that the signs of the zodiac may be regarded as being limited to the outermost planet, its circuit forming a ball within the limits of which are all these divisions of elements with which the sun with all its family of worlds is travelling through the heavens in its course around its great grand center, as though the whole solar system were one planet, making its way among the constellations. The precession of the equinoxes is because of the constellations being comparatively stationary, and the zodiacal ball is stationary in its relation to the sun, or, as it were, fixed to the sun, and the sun travels through the heavens around another center, and thus the sign Aries changes its position to the constellation of the same name and sign. This great zodiac is divided in the same way, but it is so immense in size that it takes the sun, carrying with it its family, 2156 years to pass through one sign of its zodiac, or 25,868 years to make one of his complete circuits, or from the position where the sign Aries and the constellation Aries are together until they come together again. See Diagram, page 165, Vol. 1.

We will further explain for the benefit of those not acquainted with astronomy, that the Constellations are a number of fixed, or apparently stationary, stars in different directions from the solar system, supposed by astronomers to be suns like ours at such immense distances that they are immeasurable and that, though they move around centers, yet their distances and the times of their changes are so great that we can know nothing of them. — or but very little.

Another point needs explanation in order to prevent confusion, because of the present confused state of astronomical naming. In astronomy and astrology they use the old ideal expression of the sun travelling around the earth, and therefore say the sun enters Aries, the 21st of March, when really it is the earth that has arrived at the place in the heavens that the constellation called Aries was in at the formation of the names of the zodiac, whilst in view of the idea of its being the sun travelling around the earth, the sun would appear in the sign containing the qualities of Libra. Therefore in order to rectify the confusion that so perplexes all students of astronomy, the names of the signs of the sun's zodiac, or the zodiac around the sun, have been changed; the names of the earth's zodiac are all right. By this change, when generally accepted, it will be much easier for students to get the mechanism of the heavens into order in their mind. It will be observed from this change that where the Nautical Almanac gives, for illustration, Jupiter in Aries, — heliocentric position, we reverse it and give it in Libra; and so with all the planets. But not so with the moon nor the constellations; for the name Aries expresses the elements of the head in all the three zodiacs and the names should be uniform.

When the suggestive thoughts in this work are put into *practice* by a spontaneous action of the will, then the triune being referred to in this science will commence to manifest itself, man will begin to recognize the laws that govern his physical nature, and by means of this will be led to investigate the manifestation of natural law in all life, animate or inanimate.

Second, the consciousness of an interior or soul life will dawn upon his formerly darkened intellect; he will often find himself meditating upon a state of existence seeming to be outside or above this present one, which, if continued, silently mused upon, and judiciously investigated, will become to him a natural sphere, and the old thoughts and habits that now constitute his mental dress, will lose their power of control and quietly fall off like autumn leaves. Then the "Inherent Genius" will be permitted by the outer sensating man to take possession, becoming a willing servant uniting its power to aid the Genius to serve its highest usefulness, that of enabling it to hold its rightful sway, because of superior ability to render service to the third, the spiritual, that man may become. Man in his present state of unfoldment, knows little or nothing of the nature of a spiritual consciousness.

Read carefully and thoughtfully the Bible history, with the mind in the attitude of a child, expecting to be taught by the spirit of Love and Wisdom. While this introduction is only preparatory thought for the student to prove as to its truth or error, yet it is of *vital* importance when studied with the ultimate in view, and, to go into extended research and application of the principles set forth, the student will need the glorious opportunity of Eternity?

Here it leaves you with food for thought that will take time for deep meditation and consideration. Keep ever in mind that the object and ultimate for which each individual was created (according to the *Word*) was to reflect God's image and likeness; there must necessarily be a willingness to lay aside all prejudice and examine the different thought elements (let them be reflected by people or planets) just where we find them, and carefully watch their expression, after the sensations of the body and mind have been stilled, by the methods previously given through the pages of *THE ESOTERIC*. Then you are in a condition to concentrate your mind upon the purpose and object of creation, the seven ages and seven stages of the earth's unfoldment, and to examine how thoughts are generated, conceived and born into existence, by the action of the intellectual faculties, and through what process of the *Creative Mind*. Muse upon the meaning of "see that thou make all things after the pattern of the Heavens."

WE would impress upon the mind of the student that the reading of individual character is not the first thing to be considered. In studying this science it is absolutely necessary to form an orderly conception of the laws and methods by which the Solar System is governed, before one is able to deal successfully with the more minute details of human existence, and to comprehend the fact that we are but forces in nature reflecting an intelligence according to our state of development.

A clear mental conception of the Sun, as the parent of the planets (in its system), being the centre around which they revolve and are held in their course within the radius of its Zodiac by its electric power, will place the mind in order to study methodically the quality of each of the Sun's children, treating them as centers of specific creative forces and mental elements. These creative qualities should be carefully

considered, as they impart their power and quality to the physical and mental nature of each individual in accordance with law; and operate regularly on definite vital and physical functions.

Keep in mind that the planets nearest the sun are more physical in nature and effect than those beyond our planet earth.

After studying the creative principles of the seven planets, treated in their general effect, and having obtained an orderly conception of their real nature and qualities, proceed with your observations to prove the truth or falsity of the statement that the Solar Fluid of the ecliptic holds in solution the primal and basic elements of all possible life and thought to be evolved within the confines of our Solar System, in which the earth and planets move, and consequently contains the elements of the human organism corresponding to the twelve departments of the human body.

Familiarize yourself with the signs of the Zodiac, and dates in the months when the earth crosses the dividing lines and is immediately immersed in an entirely different mental ether, which is demonstrated by the twelve general mental qualities imparted. Watch carefully persons whose birth-days occur while the earth is passing through a sign, and their mental tendencies according to their physical, mental, and spiritual state of unfoldment.

For example, thoughtfully consider the mental characteristics given as the basic principles of all persons born in the sign Aries (between March 21st and April 19th). Are they natural lovers of scientific thought? Do they desire a reason for whatever thought or method is presented to them? Are they easily confused if obliged to work under the dictates of another? Do excitement, worry and disease, manifest themselves first in the head and produce nervous or sick headache, often inflammation of the brain? Is not rest and sleep the remedy for the above mentioned ailments of these persons? Is not harmony absolutely necessary to the health of all born between these dates? Thus, by watching the dominant features given to each of the remaining signs, and comparing one with the other, all will be enabled to verify to their own satisfaction the scientific law upon which this evidence is based.

Hold in remembrance that these are but the basic or foundation-principles of each nature; although the position of the earth at the time of birth is an endowment of the most vital character, it is but one point in eight, with which the science deals. By this method of studying, you will commence to be introduced to the thought incarnate in human form. When you have once entered this realm of investigation, your personality, now so prominent, will take its place in the background, and living individuality will stand out revealing its real quality, and you will then recognize others' true sphere of use, when combat and attempts to control each other will cease.

The lack of mental harmony is the great difficulty on the narrow path to success, and not until it can be firmly established among the intelligent minds of our age need any expect to find the peace and rest that every soul under the canopy of the stars yearns for in their inner and real self. Thus we recognize that it is an individual work to bring about the desired ultimate. Then, when studying the inherent thought, in all its varied manifestations, uppermost in the mind of the student should be how can I now in my present limited sphere adapt myself to each quality of thought, without producing inharmony, yet at the same time maintain my own individuality?

STUDENT.

CORRESPONDENCE.

POMONA, SEPT. 3, 1888.

ESOTERIC PUBLISHING Co.

My dear Brothers,

I am always finding in THE ESOTERIC some good thing that I was wanting, but in the September number just received I have found a "bonanza." For a long time I have seen before me a large, pure, silvery-white globe of light and did not know what use I was to make of it. I was quite sure that I should be shown, so quietly waited, and, behold, you have made it clear. It is the candle of the Lord, and with it I am to try the reins and heart, so secret, and see if there be any hidden wrong in me. — I do think each number of THE ESOTERIC better, if possible, than the last. — You have nothing to fear, the Lord is surely with you; you are bound to succeed in all your undertakings. I wish a college were already in existence, as I should like to be there; I would advance more rapidly. But, "Thy will be done," all will come in due time.

I have received the certificate of stock; many thanks. I wish you would send the Constitution, and By-Laws, as I am asked about it, and others may like to invest. I desire to do what I can in the good cause; all want, or need, the good things that THE ESOTERIC brings each month.

Fraternally, F. L.

CHICAGO, ILL., SEPT. 13, 1888.

DEAR ESOTERIC,

Many times I have shaken hands with you and said "God bless you" (mentally), always wishing the "air-line" were in a more developed condition; so we might depend on *that* instead of the slower method, pen and paper. So much of my *experience* I find in your pages, proving that no man liveth unto himself, *can not*: for thoughts are things and off they go, and, as Emerson says, "the most impressionable ones get them first."

I think the Western friends have about the right idea of the location for the New Zion, Micah, iv. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem (peace). And he shall judge among many people, and rebuke strong nations afar off." Of course we know that all these laws are to come from the mountain (the highest condition), but every spiritual idea generally finds a *material* expression.

How clearly I see the *new* Jerusalem, (which is the mother of us ALL. Gal. iv. 26), descending from God and heaven, prepared as a bride (clean, pure) and I hear the voice saying, "The Tabernacle of God is with *men*. And the Lord God which gathereth the outcast of Israel saith, Yet will I gather *others*, beside those that *are* gathered, and there shall be one fold and one shepherd."

Go on in your blessed work, until *every* knee shall bow and every tongue confess, (understand,) the gospel of peace, the glad tidings of all good.

Sincerely Yours,

L. J. L.

SAN FRANCISCO, SEPT. 3, 1888.

MR. EDITOR,

I have been a reader of THE ESOTERIC from the first and I value it very highly. In your "Instruction for reaching the highest goal" you give the matter of diet and hygienic practice but little consideration. It seems to me that our habits in these respects are of great influence and importance, and I am very anxious to order all of my life so as to produce the results. I wish that you could give us in THE ESOTERIC an especial article on the subject of fast-

ing, diet, and hygienic practice, and their bearing and influence on our intellectual and spiritual development. I feel assured that such an article would be of general interest. Our Christian Scientists say, Do not lay down any law for yourself in relation to these matters. On the other side, one of our physiological writers says, The physical organism is governed by, and subject to, laws as subtle as those that pertain to the soul, hence the necessity for their strict observance. We would like to have your opinion in reference to these two positions. One of our Theosophical teachers asserts that we do not derive any part of our strength from our food, and that its function is simply to replace the waste tissues of the body. Is such the fact? If you cannot give us the article which I have requested will you please answer the question in relation to the above mentioned assertion in the question department of **THE ESOTERIC**.

Yours fraternally,

H. F. H.

Ans. We have now in type the first of a series of articles on Hygienic Laws by our able contributor, Wm. A. English, M. D., that will be commenced in our November issue. We judge from the installment already received that it is the Doctor's purpose to substantially cover the ground embraced by your questions; we therefore refrain from giving such condensed answers in this number as the limited remaining space would necessitate.

THE OLD AND THE NEW.

WHEN Moses gave, in ages long ago,
The stern commands, — "*Thou shalt not*" thus and so,
The Spirit was not reached; but fear of ill
Held men in check, or urged them to fulfill.

But, recognizing every man as brother,
The new commandment — "*Love ye one another*"
Touches our hearts; inspires our holiest awe;
For, "*Love is the fulfilling of the law.*"

WM. A. ENGLISH, M. D.

EVERY affection of good and truth is in the form of man. Heaven is distinguished into as many societies as there are organs, viscera and members in man; there cannot be any one part in any other place than its own (*Divine Providence*.)

ALL that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him that drives the carriage.

NOT the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should the sage take notice of. Like a beautiful flower full of color, but without scent, are the fine, but shallow words of him who does not act accordingly.

SPEAKING of the Eleusinian Mysteries Proclus says, "In the initiations the gods exhibit many forms of themselves, and appear in a variety of shapes: and sometimes indeed, a formless light of themselves is held forth to view; sometimes this light is according to a human form, and sometimes it proceeds into a different shape." The representation of the descent of the soul formed no inconsiderable part of these Mysteries. The abduction of Proserpina signified the descent of the soul and union with the dark tenement of the body, a literal figure, the placing of seed in the ground.

GLEANINGS FROM "THE HEALING OF THE NATIONS.

INTRODUCTORY REMARKS.

The book from which I have culled the following extracts is entitled "THE HEALING OF THE NATIONS," * and was written in 1853-4 by the hand of a young man of limited education, a blacksmith by trade. He disclaims all the credit of authorship, and says: "When about to write, I felt descending upon me an influence whose holy sweetness words can never express. My whole being entered a calm and tranquil state which was expressed ***** in a devout prayer, ***** I never planned anything ahead in writing, for beside the power dictating I felt truly as a little child, and can now thank God that I was permitted to have a child's trustfulness. Having been asked, 'Why do you reject the credit of composing the work?—I answer,—Common honesty bids me do it. I have desired, humbly and sincerely, to glorify a loving Father and benefit man."

I think the young writer must have been on the true spiritual or Christ plane, and at one with the Infinite, as Dr. Dewey so ably explains in that truly valuable work, "*The Way, the Truth, and the Life*" which I have lately read with profound interest. *The Healing of the Nations abounds in truth.*

W. A. ENGLISH, M. D.

"THE PHYSICIAN."

"Physician, thou art unworthy the name, if ignorant of the intimate connection of spirit with the mind, and through this, the body.

"Inspiration is not confined unto a few of God's children, but hath an avenue leading into every spirit on earth, and through the spirit it can affect all the regulations of man. This governing power thou canst never reach without knowledge from above.

"If thou knowest no more than unaided intellect can teach of man, thou canst never appreciate the power of the spirit, of which thy intellectual power is but a result.

"A result can not understand its cause. This should be thy first great lesson in Physic.

"To understand the causes of disease, it is necessary to understand, first, the cause of the body, and its connection with spirit. No man, unaided by Inspiration, can see or understand this connection."

"First, and greatest, and most difficult, the spirit must be understood; not only in relation to the body in which it exists, but in its immediate connection with God, its creator.

"Thou must in humility seek God; for, remember, all the spirits of his children are connected with him, and for thee to thrust thyself between them rudely, is certainly presuming. Ask of Him help. If thou hast obtained this aid, disease must fly before thee, as chaff before the wind.

"Disease is simply inharmonious action or passion. To remove this, thou must, of necessity, be in harmony with God and, through him, with the elements surrounding thee and the sick.

"Thou must be also in an harmonious state with the spirit of the sufferer. This can only be obtained by a sympathizing spirit. Thy spiritual vision must be opened by God, the great physician, and all things in connection with the diseased body will be plain. Body cannot see spirit, neither can mind; but spirit can see the mind, and also make the body clear and trans-

* In answer to letters of inquiry I would state that doubtless THE ESOTERIC PUBLISHING COMPANY could procure this excellent work, unless out of print. If it is, they might do good by republishing it. W. A. E.

† We read this work some twenty years since and were very favorably impressed with the same, and therefore regret that it is not now in print. (Ed.)

parent. It is very necessary that thou shouldst have an harmonious spirit, for without it thou art thyself diseased in thy most vital part; and if, by accident, thou didst cure, the cure would be little, if any, better than the disease.

“For perfect health, the spirit must be harmoniously connected with God, and in his sweet communion receive nourishing food, — sending down through the mind the joys of perfect peace and revealing itself in form of vigorous manhood in the outer body.

“With those enjoying this peace, yet having, in the outer body, an inheritance which obstructs the spiritual power, all disease can be by the inspired physician removed by the simple touch.

“He, with his powerful harmony removes the disease or obstruction by simply stimulating the spiritual power of the sick.

“Where the flesh predominates, the mind sways to the animal passions. With such, disease must not only be more common, but harder to cure or remove. More common, because this very preponderance of flesh is a disease, in affinity with all diseases. It being intended by God, that spirit should rule in the body, any deviation from this intention must in reality be returning from him to earth, from life to death. Until the abundant weight of flesh be removed, or rendered perfectly passive, the spirit within the body cannot act, to cure.

“This fact hath builded a systematized druggery, which drugs not only the animal into passiveness, but upon the spiritually minded heaps loads, that indeed it requires a strong spirit to overcome.

“Through passiveness of the animal nature, all cures must be made.

Where disease hath produced the desired passiveness, all medicines are an injury, for they are only a load for spirit to overcome.

“Earthly food cannot nourish spirit, neither can drugs composed of the earth help the spirit in operation, save, as hath been stated, in those cases where the animal organization greatly predominates; and here they in reality break down the living powers of the flesh by giving it an overload of death contained in the drugs, to be scattered over the system already diseased.

“Take away the physician’s confidence in his drugs, and they are perfectly useless in curing, and worse than useless unto the patient.

“There is but one true system of healing; this is, that in which love obtains passiveness, and through which passiveness, spirit assists spirit to throw off the inharmonious action of the being, either spiritual or physical.

“Sickness of flesh is not the commencement of disease. It is but an effect of transgression, which, of whatever form or character, makes at last its centre, by entering the transgression of God’s law, through which pure love floweth unto the spirit.

“Change of disease is no cure, yet many great fames and great names have been builded upon such change. Faith in God would remove disease from the lot of man. He would then see, in the bounteous love of his Father, all that spirit could enjoy, and would nourish his earthly body with the simplest, healthiest food he could find.

“The enjoyments of *animal disease* would be left behind, and he would only live to enjoy *perfect health*.

“Physician, do thy duty. The removing of disease can only be accomplished by understanding correctly the cause of all diseases, and this under-

standing can only be given by thy Creator, in whose very life thou dost exist.

"Thou *must show* the preventive of disease as he showeth it unto thee, else his showing will *certainly cease*. He is just, and giveth unto none more than others equally deserving of trust. Thy vision must, by His aid, be so refined as to pierce instantly all flesh.

"Thou must borrow, as it were, his unlimited vision, and as he does view his children.

"With him, in his unlimited vision, nothing is mysterious, and unto thee, there is more or less mystery, as thou dost *approach or recede from him*.

"The human form should always be open unto thee and transparent as air.

"Is this impossible? If thou thinkest so, so long as thou thinkest thus, it is; but thou art measuring with thy own measure, and not with God's, or as thou wouldst with his aid. Dost thou desire this aid? Seek *within thy spirit* and thou shalt find it, for thy spirit is intimately connected with thy Creator's spirit, else it could not exist.

"The deeply-schooled physician is often most ignorant of this connection. How very little man knoweth of himself.

"Is not spirit the controlling power? It is connected with every part of thee. It is the intelligent principle, through and by which man discerns that which he understands.

"Then cannot spirit in affinity with, and having the confidence of the suffering man, see instantly, through this intelligent controlling principle, the disease and the cause of it?

"It is not the outward eye that sees. The eye that is invisible, and which, the true and ever living organ of sight, is connected with, and seated in every human being, and the outer eye is but the machine which it uses.

"The spiritual eye sees most clearly when the outer vision is perfectly under its control, yet *it can see* without the use of the outer eye at all.

"The controller of all is God. From Him branch off rays of intelligence, penetrating all space, pervading the spirit of man, and giving unto every creature all it knoweth, or can know.

"At the fountain, all the effects are visible. To open thy spiritual vision, oh physician, go thou to this fountain which hath its connecting bond within thee, and humbly ask permission to drink thereat. What is plainer than that God, the creator of all, must know all perfectly, and if he knoweth, will he not give unto thee, if deserving?

"Oh, measure not God's bounty in thy own selfish measure.

"Books upon bones, muscles, blood, and nerves, are piled high upon the physicians shelves, but where are they which illustrate clearly the spiritual controlling power and those parts of the machine it controls.

"The beginning is entirely deserted, consequently the desired end is not attained.

"Let the first question in medical books be, — *what is spirit?* the second, — *what is its proper connection with its creator?* the third, — *what is its connection with the animal life of man?*

"Let these, answered correctly, be the foundation of the system, and disease will be removed from the inheritance of man. Think not, oh timid physician, that thy occupation would cease!

"It is surely more noble to give health than to remove disease, — to prevent instead of cure, and this is the physician's greatest privilege, to tell unto man that which shall make him avoid disease, which through ignorance he might suffer. Man under thy inspired instructions would walk the earth as a God. In form perfect; in mind and spirit, the image of his Father in heaven.

"Reproduction would be understood. Thou wouldst unto the mothers of God's children reveal laws that would make their loved babes pure and perfect as angels in heaven. "O, what a noble mission! to bring back the halt, the lame, the erring, the sick, the suffering, to their Father's house, well, happy and rejoicing. Man hath been so preoccupied with the physical machine, that he forgets the motive-power, and can not fathom the cause of its motion. God never intended thee to be incomprehensible to thyself. Surely the Creator of wisdom can not take pleasure in listening to the hum of a machine, when that machine is only a distortion of a loved child that should be a comprehender of the supreme wisdom in which he was created.

"Profess to regulate man, and know not why he hath motion! Heal flesh at the expense of spirit! Trample heedlessly under foot God's greatest production!

"Physician, if thou art so ignorant, learn, ere thou dost attempt to stand between God and his child.

"There is little known of the true science of healing. Drugs are looked upon as necessary. If this be the case, why were they not allotted a separate apartment in thy individuality? Why not desire them as food and drink? Why not be tortured to death unless in health thou hast them?

"True knowledge will sweep drugs into the earth, whence they came. They are necessary unto the harmony of creation, but their being created does not impose upon man the duty to eat or drink them instead of food. Man, if a physician visits thee, ask him to tell thee what the life is, that he would save. If he know not, tell him to depart, and put thyself in God's hands.

"Oh, physician, seek higher, search within. There are purer and holier truths, to reward thee. In God's pure light there are no mysteries: all is clear and transparent, for none enter his presence, who wish to pervert the light. Oh, seek this pure and holy gift, and before thy astonished vision will open the *book of life and love*, and behold thou dost see before thee the cause and controlling power of all life!

"Oh, seek thy Father's aid, and think not that because He is seldom, if ever, mentioned in the books of the dead thou hast studied, that He is afar off, and only to be reached by a choice few on earth!

"God is near thee, around, and in thee, and knoweth thy every thought and action; oh, listen to His loving voice! Thou canst not know the forgiving kindness and sustaining help of an all-wise Parent, until thou dost in humility seek him within thyself. Therein He is always manifest. Listen and learn of His own holy voice the mysteries of thy being, and fearlessly impart thy knowledge unto man."

LOSE not thy time in denouncing the darkness with vain discourses; make the light shine, but let it not be the light of a consuming torch.

THOUGHT.

Physical conditions are expressions of mental states, and these are either true or perverted forms of thought; hence the underlying force of disease is a perverted form of mental energy.

When a true, or divine thought finds entrance into the mind, it is germinal and unperceived; but it is a positive force that expands and destroys the false conditions resulting from perverted thought.

Between the thought held in the mind — which is the cause, — and the effect — physical conditions, — there is an intermediate state of invisible energy flowing from the thought, that finds its ultimate expression in the body.

And it is here, and in this realm of inner force, that the divine thought acts, changing its conditions, and influencing and transforming both mind and body.

Thought is the condensation of all the forces of the organism.

Thought and feeling are forms of vital force and are convertible one into the other.

Thought is a form of feeling, and feeling is thought unexpressed in form.

Vital force is life, or spiritual energy. When thought and feeling become perverted, then life becomes perverted.

To change physical conditions we must change the thoughts of the mind.

To influence others we must work upon their mental energy.

Thought is transferable and is a mode of motion.

A true, or divine thought lodged in the mind of another, is so much more vital force conveyed to that person wherewith to build up, sustain, and renew the organism.

We are thought-creations of God, and thought is the underlying force of being.

NETH.

Brooklyn, N. Y.

A FEW MAXIMS FROM CONFUCIUS.

To rule with equity is like the North Star, which is fixed and all the rest go round it.

Worship as though the Deity were present.

If my mind is not engaged in my worship, it is as though I worshiped not.

Some proceed blindly to action without knowledge; I hear much and select the best course.

A good man regards the ROOT; he fixes that and all else flows out of it. The root is filial piety; the fruit brotherly love.

Learn the past and you will know the future.

Speaking of himself Confucius says "At fifteen years I longed for wisdom. At thirty my mind was in the pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law.

"I daily examine myself in a threefold manner; in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct."

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER SIXTEEN.

ALL who have anything like a correct idea of the real ultimate toward which all our teachings tend, and are following them, will be conscious that they are travelling a path that leads in a direction opposite to the one all their friends and former associates are in. These friends at once will recognize the fact and feel that you are going wrong; and they are honest in their convictions in the matter; for they have no standard of measurement but their own objects in life, and yours being in a different direction, in view of their standard, you are wrong; but when you have light from the spirit and cause-side you see clearly that they are all looking, for happiness, — in the direction opposite to that which is the real source of humanity's well-being. You, however, should persist, not so much for your own sake, but because you know that their well-being, in a more substantial way, depends upon your doing so. They see us as selfish, but we know that it is the contrary, — that we are not only working for their permanent good, but for the permanent good of all. We who get a clear idea that all natural law is God's method of leading Creation's forces up to man by one animal feeding on the life of others, see that by such amalgamation of all qualities, and harmonization of all those qualities through chemical change in the generative processes, and by mental conditions created by multifarious needs, experience is produced, and a reasoning brain developed, of which knowledge is the product,—the "Silver" of the Alchemist of Nature. But this work requires that all the attention be turned toward the earthly experiment and faithful service of all that belongs to the creation, preservation, and education of the offspring.

This is right in view of that object; and all who would continue in any way in that sphere of use, should faithfully adhere to all the laws (or methods) governing that sphere; otherwise they become sinners in every sense of the word. But when one has developed to a height where he is capable of comprehending all these laws and methods of the creative mind, he will have a premonition or "forerunner" of that fact in the form of a great desire for that knowledge and a willingness to comply with all the conditions necessary to obtain it. With it will come a consciousness of a need in that direction, which is an INFALLIBLE surety that such is attainable, and that nothing can prevent it, if we follow perfectly the highest light and inner monitor with an unwavering desire to know the right and do it. This is "conversion," i.e. change of the course of life, the turning of the attention from the evolutionary development of the physical functions by means of the one law common to all animal existence—man's physical body and senses included,—viz., the stronger subsisting on the weaker, — to a oneness of purpose with God the Creator; which law is, instead of subsisting on that below, or the weaker, to subsist from the abundance of His own great nature, the fatherly and motherly nature, that protects, provides for, and guides and educates all its family. Thus the fatherly and motherly love is extended to all creatures alike. This love lets go of the physical structure and lays hold on the incarnate principle and turns all the desires, aims and efforts toward ultimating the work that God is carrying on through the operation of law in all Nature. We know that nothing can be outside of its

dominion and that every good thing depends on its harmonious co-operation with those laws. When a soul has come to the state of maturity, indicated by the above described mental condition, it can no more remain under the law of generation and its attendant—the stronger subsisting on the weaker—than a spear of growing wheat after it is fully ripe can continue to grow until all the others are ripe, without dying and returning to the ground.

So then, conversion of all our loves and sympathies from that lower sphere of action takes us into new and to us unknown paths at first; but if we can with confidence commit all we are, or wish to be, to the guidance of the Master or to our own highest ideal of God,—knowing that it must be for the greatest good to all, and having no other desire but to serve our highest use in the world,—then knowledge will flow in as a deep quiet river whose inexhaustible fountain will continue to all eternity.

But this path leads up and out of all the old channels of human life into new and higher, broader, and grander spheres of service, which will fully meet and surpass all our highest ideals, no matter what branch of use you may have had in the old sphere of action; whether it be knowledge in the sciences, or history, or any other branch, God has a place of need and use for it. If it is a wealth of true religious zeal, there is a place of need and use for it; is it wealth in the treasures of gold or means to supply the physical needs, God has a need and use for it. All this must be turned into higher channels of usefulness to all of God's children (our brethren and our children).*

All those who have started in this path up the "Mount of God," will meet difficulties and trials, new and strange to them. Those difficulties usually begin in external surroundings, and then in invisible sources affecting every department of our life (See article by Tyrenus, in January number of THE ESOTERIC, 1888, page 256).

The difficulties experienced by many in getting control of the reproductive function are so great that they despair and say "There are exceptional cases; mine is one; "losses occur when sound asleep; I can have no control over that; and they therefore feel that there is no hope for them. We would say to such, that persistent perseverance will accomplish it. You all know the condition of mind necessary if you were to take a train for some distant place; you know how you would charge your mind for four o'clock in the morning, so that you would certainly awake at that time. The same mental condition must be maintained every night on going to sleep, only in this case it is a charge of the consciousness that *dreams* of that kind shall not occur, and that you must awaken before any loss occurs. A habit of springing out of the bed on the first premonition of danger, thoroughly established, will remove all difficulty. Some times years of persistent effort are necessary to accomplish it, but it can be done by all who WILL without wavering. But once to waver and give consent to it even tacitly will create a condition in the inner consciousness that will give consent in the passivity of sleep for the distorted conditions to prevail. Therefore we say: there must be NO deviation from the thought of ABSOLUTE abstinence from all gratification in any direction.

The involuntary action of every part of the body is a habit; the habit begins before birth; we inherit the habit of breathing, digesting food;

* (We take occasion to say here we wish to correspond *immediately* with those who have dedicated all they have, and are, to God, concerning a matter of equal importance to all, and of special importance now.)

the heart performs its regulating work by habit, etc. But all habits may be overcome by a persistent effort, all hereditary conditions may be changed. There are many who are fortunate enough to have parents who had an active repulsion to that act, and therefore do not have much trouble to overcome the habit of wasting the psychic germ, but to many it is like the beating of the heart, or the digestion, and therefore will act when all the other faculties are asleep. But it is unlike those in that it must have a certain amount of the volition of the brain and consent of the will, without which it cannot act at all. It is in many cases all unconscious to the mind, but it cannot act unless there has been a tacit consent at least, and that consent given at one time establishes a predisposition that will remain a long time in the interior consciousness. The soul is the man, the reason is the means for guiding the physical body; the five senses are gateways by which knowledges enter, and the soul (the true entity) works accordingly. Therefore the reason must be thoroughly convinced and must most positively decide, so that there be no uncertainty: for an uncertainty in the intellect will cause a weakness in the soul, that will allow psychic influences from without to control the involuntary action in sleep. As long as any temptation could bribe the intellect so long will that involuntary action continue, — and even longer, for the will is the result of the strength of certain predominant principles, and, as others are active in the feelings, they will obtain control when the active will is silent. Each nerve-plexus has a brain-centre that controls in its own department of the body; they are subject to the active will of the intellect; but when that is passive in sleep, then those other principles may be controlled by another outside the body, unless they have been so thoroughly impressed that all inclination to act contrary is obliterated. Therefore the method of going in your consciousness into every part of the body, as given in a previous article can also be applied to instructing every brain centre with a hatred to that **MOST PROFLIGATE** waste of the pure gold of life.

None need expect the attainment of spiritual consciousness and all the attendant good, until that waste is fully overcome, and none may reasonably expect that spiritual consciousness, even if they do overcome, unless it is attended with a pure child-like devotion to God and a desire to be a benefactor to their fellow man. Yet these stored energies of life will serve the mind or even the muscular system and increase their capacity; so that, in whatever direction the mind is turned, it will faithfully serve. But they who practise this life to obtain power from evil or selfish motives, ought to remember this fact that the amount and quality of life measures the capacity to enjoy and suffer; and another fact: that evil and selfishness is a seed that will inevitably bear sorrow and misery, and will fill the cup of suffering to its uttermost capacity; and therefore, as you increase the capacity for suffering you obtain it in its fullness; on the other hand, if you increase your capacity, desiring to do good, then in the same ratio as the incentive for doing so, will you possess and enjoy the good things of heaven and earth. For it is an infallible law of God's great Nature that to all such will be given all that they can use and will not abuse, all the treasures of heaven and earth belongs to, and will be possessed by, those who will use them for the good of all. Therefore those great and good things are hedged about only to protect us and to do us good. Few are capable of appreciating the value and importance of these attainments conducted by

a devoted loving soul. Men labor and deprive themselves for a life-time to obtain money, and the world call them "practical men;" but if one begins at the root of all things, including all that is ever attained by the most successful, they are called unpractical, until they attain the goal and possess all these things. Then the greatest difficulty will be to keep the same class of persons from deifying you as a God, as they have many in the past. Thus it is apparent how foolish it is to be governed by what others say in these things. We should work with a purpose, be positive and decided in our purpose; one righteous act governed by your own intelligence, with a purpose in view, is worth more to you than all that any could do under the control of an invisible intelligence.

There are many adversaries on the invisible side that we must be constantly on our guard against, even in the hour of prayer. Some will remember the practical instructions with respect to being positive in their sittings; yet those who have not studied the phenomena of their own mind do not recognize the difference between a positive attitude and a negative one. Of course that position is the positive one that puts one in an active consciousness and renders one alert and ready for movement at any moment. Many get into the habit of partly complying with the instructions, and think that will do, but it will not: it is far better not to try than to only half try. (For the benefit of some, especially those born between September 22d, and October 23: do not go to extremes the other way and overdo; one is as bad as the other). Many, while sitting, get into the attitude of nearly approaching sleep, and feel a stupor after sitting rather than the spiritual illumination that all should feel, if conducted right and in the right spirit. To avoid this, you must study the mental conditions you are in when you go to sleep, and avoid all approximation to that; keep your consciousness vivid, yet concentrated on what you are doing, not allowing any other thought to come in at all. That will make you conscious of whatever you direct your mind to; keep a clear lucid mental condition, but study carefully every attribute of your own mind; thus you will learn the many valuable things that cannot be written about. Watch carefully the mental conditions when you obtain some phase of Spirit-consciousness and **LEARN ABOVE ALL THE EFFECT OF EVERY MENTAL STATE**, so that you can produce whatever state you wish at will. If you were to have wings and all the requisites for flying, you would have to learn the mental state required for flying, so that you could concentrate the energies upon the muscles at will; otherwise you could not fly. You have many attributes, more wonderful than the possession of wings, but you can never be instructed by anyone how to use them. All that anyone can do is to inform you of the fact, and tell you to try, and you certainly will accomplish it, if you work with the same perseverance as one who would have to get the use of a limb that had been disabled and kept from use for a long time. It would be powerless and only by constant trial would you regain its use. We must study with great care all our feelings and mental states, and get to know them perfectly well, before we can expect to be master of, or even know ourselves.

To allow yourself to go into the sleep state, or to remain partially so, in your sitting, once, will do more harm to you than several sittings will do good. If you find that there is some power outside of yourself that produces that condition, then continue to concentrate your mind on prayer for help and knowledge of what it is. Be fearless; for you know there

is no power on earth but is God's, therefore you have a right to expect that any power that affects you is for your good; you however must use it and not be used by it, otherwise the good will become evil.

A few words of warning are necessary to those who are faithfully following the instructions herein given. Jesus is reported to have said, "When the unclean Spirit is gone out of man, he walketh through dry places seeking rest and findeth none; then he saith I will return to my house from whence I came out, and when he cometh he findeth it empty, swept and garnished; then he goeth and taketh with him seven other Spirits more wicked than himself; and the last state of that man is worse than the first."

This is another way of expressing a truth, proverbial among the masters of all ages: that a time of darkness and trial is sure to come to all. The Egyptian neophyte had seven years of preparation, before he came to the door of the sacred temple; and then, after receiving salutations, encouraging words, and words of the gravest warning, and preparation for death itself, he went first into a dark cavern where the sunlight could not reach him. There he came to judgment, when every wrong act of his life was called up before him in accusation, and he had to remain there until he had, by severest trial, worked out all his "karmic conditions" *i.e.* until he had been tried to the uttermost in all his weakest points of character; and never need he expect to get out of that cavern until he had overcome all and reached safely the other end of the dreary passage, which opened into the gorgeous temple at the far end; but if he failed he died there.

We have to enter that dark and dreary passage, and sometimes it takes us years of hard struggle before a ray of light will reach us. Your humble servant was seven years in that cavern because of so many failures; and if at any time he had concluded to return to his former conditions, he would have found all swept away and nothing left but to take other spirits more wicked than himself and to sink down into conditions seven-fold worse than the first until literal death had relieved him. The path to the high goal inevitably leads through this dark and trying passage; even Jesus had to pass through it. Now, do not flatter yourself that you are going to get into that glorious temple of light unless you pass "the narrow and dangerous passage"; (See II Esdras chapter 7). and you can expect that the first few years of this road may be bright and encouraging; but remember that the opposite will come, and when it does, then know you have finished all your work on this plane of life and there actually remains nothing for you but to go through, trusting Divine mercy; for then you have reached the junction of two ways, one this dark and trying passage, the other, death of the body; and if you choose to turn back at this point, then great darkness and many evils will follow, and early dissolution preparatory to coming back into the body again as a child under very unfavorable conditions, where darkness will be intensified many-fold. So there is no escape.

Every one that comes into the world has a certain amount of use to perform, and the teachings that we are giving are for the purpose of accelerating these developments and hastening on that period that is inevitable for all, sooner or later; and as soon as you have lived out your former karma, you are ready and must meet your present life's karma, that is, you must meet and live out and conquer all the conditions that you have created in yourself during this life; for it is an inevitable law that we reap that

which we sow ; and how much better is it to meet them as brave men and women and conquer them now that we know what they are, than to delay the work for another life!

Life is as though we were placed in a long corridor, impregnable walls on either side, (composed by the limits of our capacity) forcing circumstances behind us — which are the needs and conditions of life. The inevitable destiny for which we were made lies at the far end of the corridor ; circumstances, like an army of spears, force us on slowly, but with ever-present persistency. Now we can choose in this state whether we will move forward only as we are forced by the point of the spear, rush blindly against the walls and injure ourselves, or place our eye on the inevitable end, and make all haste in reaching it.

These instructions are intended to show you the end of these environments and how to make haste in reaching it. When you do reach it, then you come out into the unlimited expanse of God's great Nature.

Such teaching is made a necessity of this age because so many are now near the end of this corridor ; and as God, by his law, provides all things that are needful to us, these thoughts are given to the world now. Enough has been given in this course of sixteen papers for you to work on for several years and to place you under the immediate guidance of the Divine Master from whom all knowledge can be obtained. All that is requisite is an orderly mind, a decision of purpose and a persistency that will go straight forward, regardless of light or darkness, sorrow or rejoicing ; one central and well-defined object closely and persistently followed and you will obtain the goal. So that if the Master should call me away and these papers should cease for a time, other aids will appear in their place therefore the work will move on.

Peace be unto you.

H. E. B.

THE universe existed in darkness, imperceptible, undefinable, undiscoverable, and undiscovered ; as if immersed in sleep.

Then the self-existing power, undiscovered himself, but making the world discernible, with the five elements and other principles, appeared in undiminished glory, dispelling the gloom.

He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the soul of all things, shone forth in person.

He having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed.

Hindu Law, or Ordinances of Menu.

In the beginning there arose the Source of golden light. He was the only born Lord of all that is. He established the earth, and this sky.

Then there was no entity nor non-entity ; no world, no sky, nor aught above it ; nothing anywhere, involving or involved ; nor water deep and dangerous. Death was not, and therefore no immortality, nor distinction of day or night. But THAT ONE breathed calmly alone with Nature, her who is sustained within him. Other than Him, nothing existed (which) since (has been). Darkness there was ; (for) this universe was enveloped with darkness, and was indistinguishable waters ; but that mass, that was covered by the husk, was (at length) produced by the power of contemplation. First desire was formed in his mind ; and that became the original productive seed ; which the wise, recognizing it by the intellect in their hearts, distinguished as the bond of non-entity with eternity.

TWELVE MANNER OF GENII.

THE GENIUS OF ♀ (SCORPIO),

WHICH applies to all persons born between Oct. 23rd and Nov. 22nd. Their Genius is the Life-giver of the body of humanity. In the most ancient zodiac there were but ten signs; the sign ♍ (Virgo) included Libra and Scorpio, because Virgo holds a controlling influence over these two (although there are distinct characteristics governing each, they being both dependent for supply on the work of the stomach). On the other hand all the vitality of the body depends on the normal work of the reproductive function, which is ♀. This function is the one through which the Creator "formed man of the dust of the earth." The thought-forms of Deity, before incarnation in human form, were anciently known as elementals, of four denominations: air, fire, water, and earth, called by different names in different periods of the earth's history. As they descend from the solar ether they all appear bright and luminous, but all, in their degree, relate themselves to the elements, first, of the air, then of the fire; and when persons who are born in ♀ conserve the fire of the generative fluid they frequently become conscious of them; for ♀ is the container of the fire-elements of the body. These descend into the fluids and give life. They are also allied to the waters of the ocean, rivers etc., and to minerals of the earth. They frequently appear as luminous angelic forms to persons born in this sign, and sometimes to persons born in the sign representing the brain that controls this function, ♉ (Taurus), which will be considered in its order. These elementals will be so consciously present to many that they may even come into sex-relations with them. From the animal life in the fluid, they make themselves so tangible that such persons can receive much knowledge from them; but if they give themselves to them in that way the final result is self-destruction. To whatever extent these elementals serve the uses, it is well, provided they make no demand on the generative life; but in all things, remember, there must be no deviation in that, if you want real attainment. The elementals however are not the Genii of this sign and should not be regarded as "guides," or as altogether trustworthy; they are good if controlled, but may become evil to almost any extent if the integrity of the person is not invulnerable, as they are not intended to serve as intellectual and moral counsellors, but merely as forms of elementary vitality.

There are three evils most dominant in these natures, viz., Anger, Jealousy, Passion. If any one becomes very angry it will close the eyes of the Soul for a long time, and more especially is this true of all born in this sign or function. When the sons of Jacob went down into Egypt (the Land of Sciences), Joseph, the deliverer and saviour of the sons of Jacob, took Simeon, ♀, and bound him before their eyes, and sent them back after the youngest son, Benjamin, ♍ (Virgo), and Simeon remained there until ♍ was brought (see Gen. XLII). Here was mystically symbolized that the sex-function must be bound until the intuitional function ♍ is brought into the state of scientific knowledge; also the tenacity of the ♍-nature to adhere to the traditions of the fathers. The churches have the devotional, but that without scientific knowledge has no guide and therefore runs into many evils through false conception of truth. By

breaking their adherence the old conditions are changed, from starvation and sorrow to happiness and abundance (see Gen. XLV), wherein is expressed a wonderful prophecy couched in the most mystic symbology, only discoverable by a knowledge of solar biology.

Persons born in Scorpio, the life function, should first develop into the knowledge and use of the life and fire-principles. In the first phases of psychic development they will perceive the colors of the rainbow, for they generate all qualities of life subject to the uses of the intelligence.

The derivation of the name Simeon is *he that hears and obeys, or is heard*. They look up to and follow authority; there is great danger of their accepting unreliable authority, viz., of "spirits," elementals, or books and persons. They should cultivate the idea that there is no higher authority than facts in nature, and their attention to the methods by which they can make attainments and hold tenaciously to them, and learn to weigh and measure everything by the evident facts, and see to it that those things accepted as facts have abundant evidence in natural law. When those of this sign begin to make attainments, they will observe that some part of the body will be in constant motion, asleep or awake, unless overcome by concentration, mental control and drill of the life-forces to make them obey the will. Such ought first of all to live consciously under the willing guidance and control of the Spirit of the heavens, and when all the appetites, passions, self-will, and desires are wholly subdued and under the guidance of the Spirit, so that all the adversaries are under control, then will open up a higher sphere of usefulness.

As they are the life-giving function, their highest attainment will first find expression in a conscious willingness to give their life to the world, without one personal feeling in the matter.

Another peculiar experience is frequent in this sign, that is, of a conscious sex-contact from the invisible side, and a cognizance of the sphere of those of the opposite sex, especially when they are pure and good, pervading them and sometimes in a manner resembling that relation, from merely passing them on the street. This should be greatly guarded against by keeping the ideal of purity and chastity ever active, for by so doing they will help to elevate and benefit such persons. Their habits should be exceptionally pure; they should use no tea, coffee, tobacco, or meat, and very little spice. Keep ever active the desire to come into a consciousness of the Masters of the Solar Circle and, thereby, into perfect consciousness of your true sphere of use.

H. E. B.

LINES ON THE HEAD.

WE wish again to ask our friends to aid us in the work of perfecting Solar Biology. The lines between the signs of the earth's zodiac are not as definitely known as we wish to have them; neither are those of the moon's zodiac. Many of our friends who have sent us dates have mostly forgotten that there are two distinct zodiacs.

Now if our readers observe themselves or friends who are born near the following dates, *i. e.* within two days either way of March 21, April 19, May 20, June 21, July 22, August 22, September 23, October 23, November 22, December 21, January 20, February 19, in all the above cases examine and see if there is a crease in the back part of the skull running from the crown of the head down to the base of the brain between the two lobes of the brain, and if you find there a

WELL defined crease, if you will send us the YEAR, DAY OF THE MONTH and HOUR OF THE DAY when the person was born, it will confer a great favor on us. This will give the lines of the yearly zodiac.

The moon's zodiacal lines are equally important to us and much easier to obtain. When the moon was on the line between two signs, the line will be clearly seen across the room down the middle of the forehead, no matter about the above dates, for this may occur on whatever dates the person was born; if you will send us the YEAR, DAY OF THE MONTH, and HOUR OF THE DAY, we will be very thankful. But one word of caution; viz., we do not wish any dates where the lines are not unmistakably visible in the skull-bone from top to base of brain, either front or back.

We take occasion to thank our numerous friends for the dates already sent, but we have not enough to remove all possibility of mistake.

Yours, in love of truth,

H. E. BUTLER.

QUESTIONS AND ANSWERS.

MR. HIRAM E. BUTLER.

Dear Sir,

I was born October 17th, hence according to Solar Biology the Genius of Libra should be my dominant.

Indeed, much of your analysis of Libra, as given in THE ESOTERIC for October, is as a mirror in which I see parts of my nature drawn in true and decisive lines. As to other parts you bear false witness, else I am false to Libra. I suspect the falsehood is mine, for I often discover very much of Aries in myself.

For specific reference let me quote:—

"If they learn from another, they memorize verbatim because they feel the need of a head and a guide."

My friends say I am exceedingly self-reliant, and as for memorizing verbatim, I cannot, neither is it my habit.

"They are apt to follow the words literally." No! no! I delight in offending the literal sense of words; and am extravagant in metaphor, parable and simile.

"Disinclined to reason or muse on metaphysical subjects." Just the opposite is true in my case, metaphysical subtleties are my delight, and abstract truths are my hobbies.

How would you reconcile me to the character of Libra? Will you kindly reply through THE ESOTERIC, being assured that my inquiry is not controversial.

Yours fraternally,

M.

Ans. VERY few persons have learned to make the fine distinctions between musing, passively thinking about, and reasoning from analogy. We know very well that Δ has a love for the occult, for anything new and scientific. Then you say "No! no! I delight in offending the literal sense." Yes, no doubt, you do so with all except those matters that you have complete confidence in; then you would go to the other extreme. Libra is liable to extremes in everything; and no doubt through an excessive habit of reading and finding so many errors in literature, you have been true to your nature and reached the other extreme as your letter so well indicates. You need to study well your real nature without regard to culture, and you will find everything stated to be true to a greater or less extent. Libra has more difficulty in understanding its real nature than any other sign. But our friends must remember that each of the twelve divisions is only a basic principle, and one out of eight. So if we should take your date of birth, and read the other characteristics, we probably would find many modifications.

BOSTON, OCT. 15.

A short time ago you asked anyone having a straight line across the forehead, from the nose to the hair, to give the date and place of birth. Will you kindly give the significance of the line in your next magazine and oblige,

An Inquirer.

Ans. The line in the forehead indicates that the moon was on the line between two signs at the time of the person's birth, and such are characterized by two distinct polarities instead of one, as is generally the case, and possess in degree a double nature, as to their intellectual tendencies; sometimes one and then the other polarity is dominating; or they may even be carrying on two lines of thought at the same time. Where the crease is down the back-brain, it is a sign that the earth was on the line between two signs of the sun's zodiac, this does not alter the polarity, but gives a dual nature to the person's basic quality. For further explanation of the subject see "Lines on the Head" page 216; also, note on page 75, August number, especially the third paragraph.

MOUNT GILEAD, O. OCT. 17th. 1888.

Dear Brothers,

I see from THE ESOTERIC you propose organizing a college.

- (1) What will you teach?
- (2) What degrees will be conferred?
- (3) How long will it take to finish the course?
- (4) Can non-residents participate by correspondence?
- (5) What will it cost?

Please write me all about it and when it will commence? Rev. W. T., D. D.

Ans. (1) The teachings will mainly pertain to the methods by which to acquire the mastery over self through an understanding of the laws of Nature and conformity therewith.

(2) The degrees being of a real rather than a nominal character will depend on the capacity of the student to receive and utilize.

(3) The time required will depend altogether on the person.

(4) It is expected that non-residents will be able to participate in degree, but the extent to which this will be found practicable has not yet been fully determined.

(5) As to what it will cost, we may say in a general sense: all a man is, or expects to be; all he has, or hopes to possess. As to the time of commencement, watch the new scientific department of THE ESOTERIC, the announcement of which will be found in this issue under head of "To the Awakened."

ST. HELENE, SEPT. 24, 1888.

MR. HIRAM E. BUTLER.

Dear Sir,

Will you please answer a few questions

and oblige a student?

First, is it the proper thing for a student, during the Wednesday and Friday sittings, to experience intense heat in the feet, sometimes as though on coals of fire? Has this any meaning? if so, what? and should one try to continue the practice, or should one stop concentrating?

Second, could you explain the condition when one goes out of the senses and reads books, pages and pages of matter so engaging that the reading is indulged in with the greatest intensity for quite a period of time, but when returning to the normal condition, only glimpses can be caught of what has been read?

Could you explain such conditions and suggest the better plan for action? My experience differs from others' that I have talked with, which I do not understand.

I have introduced THE ESOTERIC to a number of students who stumble on such articles as "A View of Creation," in January number, 1888, and "Power of Thought-Formation," in November number, 1887, and "Practical Instruction" in September number, 1888.

Third, they ask if your vision is open to behold these things of which you speak.

To see the "thought-formations and the elementals," do you speak from actual experience? An answer to this would greatly oblige the class that are seeking attainments.

Yours very respectfully, L. T.

Ans. The heat in the palms and feet are indications of progress (see July No. Vol. II. of *THE ESOTERIC*, pages 40 and 41).

By continuing and carefully conducting the respirations you can use the breath as a means to draw the fire from the extremities and concentrate it in the trunk of the body where it will be under the control of the will for use.

Second, the reading of the spectral book is a normal state of a soul sufficiently advanced to begin collecting knowledge from the astral zones and is a means by which the soul receives instruction without the intervention of the external senses. The external does not retain the knowledge, first, because of the psychisms with which we are surrounded; second, because no sufficient harmony is established between brain and soul. But the soul will retain the knowledge and work it out in the experience of the external life. You are nearing the door of the Sacred Temple; we would say continue to read and try to unite the two states of consciousness, so as to remember what you thus read.

Your third question, being a personal one, it would not be proper for me to answer, but as this has been asked before, we will say: yes.

PHILADELPHIA, PA., OCT. 15, 1888.

ESTEEMED EDITORS,

Like many, or rather all, your subscribers, I must acknowledge each succeeding number of *THE ESOTERIC* is better than the last. But what I wish to say is how grand I think the idea of the soul-communion meetings. I regard them each Wednesday evening as well as those of the 27th of each month. But I, as well as others, do wish you would advertise in your journal the subject for each Wednesday evening to be thought of in concert. If the subjects for each succeeding Wednesday were published in *THE ESOTERIC* first of the month would it not be a link to assist each soul to enter the same chain? I hope for the continued success of *THE ESOTERIC*.

Respectfully, Miss G.

Ans. The suggestion is a good one and one we have thought to employ, and will probably be inaugurated with our next issue. For the present we adhere to the exercise given in *Practical Instruction*, September number.

EDITORIAL MEDITATIONS.

BECOMING A SON OF GOD.

THINK not that pious meditations canst absolve thee from thy manifest duties; these are not an end, but merely a beginning, a means. The soul hath need of communion with God to be strengthened and enlightened, but God giveth strength and enlightenment for a purpose, — they are not idle or empty things. Thy task then having been assigned thee, however small or seemingly insignificant, straightway and cheerfully perform it; for there is neither small nor great in the sight of God: all stand related in the circuit of cause and effect. The ripened seed is the potential tree, which unfolding again repeats itself in its seed. Even as the goodly tree springeth from its potential germ-cell, so do worlds and humanities unfold from the germ-thoughts of God. Thou knowest not the potential thought of God that may

be infolded in the simple thing he directeth thee to do. It therefore behooveth thee to perform even the humblest duty, with a fidelity as though the fate of empires depended thereon. Even thus shalt thou serve humanity, and be taken more and more into God's councils, for he would make of thee a Son into whose hands his kingdom can be entrusted.

THE PRESENT MOMENT.

Do not let the great things you hope and aspire to do, in the future, prove a stumbling block to overshadow and eclipse the ever-recurring duties and opportunities of the present. Despise not the day of small things;— it is from atoms that worlds are made. What God requires is faithfulness in the present, and the thought ever before us should be: "What is it that He would have me do *now*?" That being performed, the first step is taken; the second then becomes visible and easy, and thus the future is assured. Wait not therefore for the day of great things, but seek rather thy labor and its accompanying reward in the present moment.

ATTUNEMENT WITH THE UNIVERSAL MIND.

IN the earlier attempts at living the esoteric life, many doubts and difficulties arise as to whereof it consists. The initiate is brought into an atmosphere of inner and expansive forces, which should appropriately be focalized on the regular duties of life, rendering them luminous and plain from an inner standpoint; but he may yield himself to day dreams and "castle building," for he is, so to speak, in the atmosphere of a future period, and may think the thoughts and contemplate the problems of another age and generation, and thus become "visionary" leading a hypothetical rather than a substantially useful and rightly adjusted life. A measure of the ideal is not only desirable but indispensable, yet it remains as thin air and vanishes away unless steps are taken to outwork and embody one's ideals in some substantial work. The true secret of the esoteric life consists in balance and completeness of character, thus filling the life with inner sunshine and exalting ordinary duties into divine uses; for it is not so much what we do, but if the thing is one to be done at all, the question becomes one of doing it in the true spirit, doing it *ESOTERICALLY*, that is, with spirit and understanding, so that the act will, when viewed by the inner eye, be luminous with heavenly aura. There is a sense in which all duties are sacraments and give life to the performer. In other words, we become receivers of life because we are givers of life, or service. Spirit is boundless, inexhaustible — the inner presence of all true service. When we perform an act merely from the material or selfish standpoint, we have only the generated or stored up energies of our own system to depend upon, and the physical effort is far more exhaustive of the electric and chemical forces than though we acted in attunement with the Universal Mind, — which is the esoteric or true method. This gives us, as it were, the long end of the lever; it gives access to the exhaustless storehouse of Spirit and Soul energies, which inflow as naturally as the wind fills the spreading sails of the waiting vessel, or as the descending stream turns the ready water wheel, to grind the wheat, saw the logs, or propel the dextrous loom, as contrasted with the same labor performed by hand. Let not, therefore, the esoteric student imagine that his calling is to be one set apart, in the sense of being freed from natural service, but instead, that he is called upon to perform his duties from a new standpoint, and is privileged to have inner aid and consequently spiritual reward in the work itself.

THE TRUTH OF MAN.

In our internal humanity, folded up as in some gigantic corolla of an unblown flower, are myriads of latent capacities and powers, awaiting their hour of unfoldment. "We know not what we shall be."

Man in nature is the fruit, but not the ripe fruit, of evolution. He is ephemeral, not durable, and is now vigorously preparing a rapid close to his own existence. The flower of our civilization has blown to its full, and its petals are but slackly held together. The present man is the soil from which the new race will spring, for in his existing structures are involved the germs for the appearance of a higher and normal type of our humanity. The depravity of human thought proceeds from a depravity of human structure. The form in which he is now imbedded is a form of death, and perishes in the abnormality of physical dissolution. Man has spent much time with dreams of a future life beyond the grave; let him now learn that he can abolish both death and the grave. The religion of evolution is the religion of endless life. Life eternal is to know the eternal life. Death becomes translation without putrefaction or decaying remains, and man rises into planetary relations and cosmical uses. He will then look back to this era as the times wherein men died, before spirit and flesh were interknit by the indwelling Infinite.

The higher life of the flesh involves a long series of organic transformations. It is gradual re-creation. It is the investiture of the man with his resurrection-body. He rises into dual being and life from the womb of nature. The animal man is the organized product of the first stage of evolution; he is also the basis from which proceeds the higher evolution of the second stage whose perfected product is the Androgyne. The psyche does not partake of the death which befalls all animal forms; she survives to take on other bodies, and continues so to do until she has built a human structure capable of enduring forever. This is the divine-natural body which is to be the next investiture of man. The old is man rudimentary or gradually becoming, the new is realized man.

The chrysalis no more surely moves towards a higher organic structure and a renewed advance than does man. That our organism can, in this life, be evolved from the corruptible to the incorruptible degree, is a truth well-nigh inexpressible, yet also a truth demonstrated. The dissolution of this old must precede the manifestation of that new, but the new is growing secretly in the bosom of the old. Evolution in its next outreach means an uprising into new states of being. The race now stands on the threshold of that magnificent unfolding of the Supreme Moral Purpose known as the bi-une life. It is the new gospel of hope. It is the highest product of race. The soul hungers for higher organic relations. The human heart nurses a noble dissatisfaction with the present; it is like the instinct of a plant that, rooted in a desert, creeps slowly by its roots toward the distant water-spring.

Much that should be obsolete lingers in us; many lower laws still play within us; we eat and procreate as do the brutes, and chemical action builds up and takes down our bodies. The present man is spiritually unconscious and unilluminate. His better name would be *homo sylvestris*, for only the most favored of us have got out of the woods. The beast from which we came, is still in conflict with the angel to which we are tending. The existing race is immersed in the complex nature-body of the planet,

and the unweaving of its structures from this grasp of death, is the task of the hour. The natural man has his life on the surface of things, and is a colored air-bubble in the human form. Up to his present state, Evolution, has pushed man blindly on and even against his will, now he must work consciously and intelligently toward the next step on Creation's Altar-stairs, the plane of sinless, transfigured manhood.

Death is a catastrophe not contemplated in the primitive organism of that wonderful Creation made in the divine image, male-female, and endowed with power of rule over all creatures of earth, air, and sea. When Christ's redemption shall be fulfilled, there will be no sepulchres; sin subverts the primal forms of soul-existence, and sick-chambers, death-rooms, and grave-yards follow. We suffer here from evil's deflorations, yet our true life, not lost, is but deferred. The age of the one-twin humanity is as much the result of the force of evolution, as the age of the Amphibians. The signs of its advent, everywhere proclaimed, are everywhere around us. This is the end and object of the millions of years of slow development on our orb.

Far back, before we made the body in which now we move,—before the spirit took on enfleshment, we were bi-sexual souls. Then came the "fall" into matter; we were bemired, and clothed in "coats of skin." The race was no more in oneliness, male-female, but the Eve was taken out of Adam. Each spirit, prior to its descent into the world, consists of psychic counterparts united in one being. When the Psyche enters nature, its two elements are sundered and animate different bodies. In the next stage of evolution they will be again and forever blended, and constitute one celestial body and one divine Soul. This is the re-discovery of the Truth of Man. We have termed him natural, but he is not natural, he is phantasmal. He is but the effigy of a man who has filled himself with animal interiors. He has taken the mere appetite-life of the brute into himself, and adopted it in room of his true humanity. He is a lust, in the human image, on the skin of the universe. Men in nature are commoners together in the Kingdom of the beast.

According to the early traditions made known to Plato by the Magi of Egypt, the primitive mankind were androgynous. Said Socrates, in Plato's dialogue of the Banquet, "The first men were endowed, each of them, with four arms, four legs, two faces" etc. Other early myths hint at the same experience. It was, indeed, a common belief in the time of remote antiquity, that the first mankind were created male-female. The Genesis-legends teach the same truth; we read that the Adamic man first stood forth as a binary creature, with the woman of him involved in his structure. She was then evolved, and led through his frame until she appeared as a separate being in nature. Thus leaving the interiors of man, when she became permanently outwarded to him by lusting after the apples of animal generation, the "Fall" or relapse into the nature-state occurred. Animal proclivities generate human depravities. "Sin entered, and death by sin." This fated experience of being mired in matter, plucks from the soul its wings and leaves it all a worm. But all life runs in cycles, and all states have their ending. Now this cycle of the dear bought "knowledge of good and evil" closes, and dawns the kingdom of God or the age of Saturn. The spiritual surfaces of the planet are brightened all over by the feet of watching angels, the soul is learning to operate through the gastric juices by a spiritual Alchemy, and the sensories of the

human system are reviving from the dormancy of ages in those organisms where the process of the higher vivification has begun.

"This is the Mystery of Christ; the bliss in strife;
The resurrection's power; God, wrought in man to Life."

Reproduction is lifted into regeneration. It is no longer a begetting of others from ourselves, but a begetting of ourselves from ourselves. Out of our past animal selves, we are born again into the higher un-self. Generation goes on within us, instead of by means of us. We beget ourselves anew — or rather we are begotten anew of the Divine, who says "Thou art my Son, this day have I begotten Thee." He lives, and we live in Him. It is of the true man, not of the animal creature that God spake when He said "Let us make man!"

One word more. The new state is not perfection, but freedom from hindrances; there is yet ignorance to surmount, moral weakness to master, ideals to touch and hold, the Divine One to be ever nearer approached and more completely enjoyed. When the new race is unfolded, woman will be co-equal, but interior, — both in one body, but she having the power to come forth to manifestation. The Leader, two-in-one, beckons us on, and thousands following his guidance are striving towards the bi-sexual state. The men who, after being put out of the way, the race claims most proudly for its own, are those who held the gifts of Arch-nature, and were the servants of its blooming, fruitful, deathless evolution. Chief among them all was the Archetypal Genius of the race — the martyred Androgyne of Galilee.

NEMO.

UNITY OF DESIRE (PRAYER).

It is clear to any reasonable mind that "The Lord's prayer" is an expression of a desire for an entire submission to the will of God, for God is Spirit and Light, in which are all the high and ennobling qualities that man can conceive of. Now if we can all unite in one soul-desire that the Will of God be done in us, that it possess us entirely and cause us to do whatever is wise and good in the wisdom of heaven, that will certainly bring us all into the ONENESS of the Spirit, for the Spirit is one. We need not try to unite with men, but with the one Spirit, and thus we become one body, each a member, and God the Soul, and none will lose any portion of their identity, but all will gain an identification with the Infinite One. If all are governed by the one Spirit there cannot exist in any of the members of such a body any cause of inharmony. In that wonderful prayer of Jesus, recorded John xvii, in the 11th verse, he prays that his disciples may all be one; and again in the 21st verse he says, "that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, and the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me; that they may be made perfect in one." This, the last prayer of the great Master before being crucified, expresses the one great central thought and desire of the sages and seers of all ages, that the body of humanity, to be in harmony with their own real self, must come into that oneness through an individual unity with the Spirit. Jesus said "I in them and thou in me, that they may be perfect in one:" thus he recognized that the conscious entity was in the thought

and words, for he said in another place "Unless ye eat my flesh and drink my blood you have no life in you," and the materialistic disciples "murmured and said how can this man give us his flesh to eat?" Then Jesus answered and said: "The words that I speak unto you, they are spirit and they are life." By this you see the harmony between what we have been teaching and the teaching of Jesus, viz., the soul is made up of the thoughts and experiences of a life. The thought and experiences of Jesus were all of Divine law, and Divine law is the law of God's nature, thus all "who are Christ's at his coming" are so by virtue of the knowledge of the truth — or methods of law; the individuality being made up of the knowledge gained, and all truth being one. Then, when each of you independently goes to the one source and obtains the truth, you will all be in unity and harmony one with another, and each soul will express its own particular branch of the soul-life, which soul is the Christ (anointed) of all ages and nationalities. So, well did he say "I in them and thou in me," for God dwells in the light, and the light reveals the truth, or makes it manifest; therefore to be illuminated by the Spirit is to have revelations of truth, and as we all came from the one source, we can all look to one Spirit and exclaim "Our Father!" To refuse in ourself perfect obedience to Divine will is to desire to sin against the laws of our own nature, and if so, we suffer diseases by that sin; but to be willingly under control of Divine will and to earnestly desire it, shows an earnest effort to come into harmony with God, and our own real nature. Therefore the feeling that arises in the interior, of fear lest the spirit should require something that we would not want to do, is the adversary of our real and true self.

Then, let us all continue in earnest soul-desire that the eternal Spirit take entire control of us and lead us in wisdom's ways; and also in the sittings try to illumine every part; and all who do so will find by frequently reading the Practical Instructions in this number; and neither accepting nor rejecting it, but with a desire to *know the truth*, and earnestly searching for evidences in nature for or against it, the orderly truth will take form in your mind so that if I, in after-time, should contradict it, you would nevertheless say: I know it is true. All individual members of this grand body now in formation, will thus be strong and independent actors, each serving in his own peculiar sphere of usefulness, under the one guiding mind and will; thus the body will be strong and healthy in every part. There is altogether too much inclination on the part of the majority of people to read books, or hear lectures or sermons, and accept all that is given as true. That will never do for those who would come into a knowledge of the truth. Words without the light of the Spirit are deceptive, and those who accept my words and believe them because they sound true, without criticising and examining them from the light within themselves are not my friends although they think they are; for all such if we should meet in the body and become acquainted each with the other's habit of life, would judge me by their own nature, and as my nature is not like theirs they would say, "Well, this or that is wrong for me and it must be for him, therefore I must have been deceived," and at once they would become my worst enemies. O how wise the words of Jesus "Who art thou that judges: another man's servant to his own master; it is God that judges, who art thou that condemnest?" "But," say they, "he said also 'Judge a tree by its fruits,' therefore if you do not do that which is right to me you must be wrong." Therein is an evidence of the weakness of accepting in a literal

sense the external meanings of words. Let us give an illustration of the above quotation. We are hungry for fruit, some one brings us a fine large apple, we taste it, find it excellent and it satisfies our hunger and we are refreshed; then we say, "I want to see that beautiful tree whereon such perfect fruit finds birth." We go to it and, behold, it is crooked and unsightly. What shall we say of the tree? Is it good or not? Shall we condemn it now because it does not live in a beautiful place and because to our eyes it is not symmetrical in form? Or shall we say, The tree is good, for it serves a USE; I have received from it that which I needed, therefore no matter about the external habit. An object is good in the eyes of him to whom it is necessary,—but to him who has no use for it the *good* becomes *evil*. Then let us continue our earnest desire, that the Spirit of God would possess us wholly and illuminate our inner consciousness that we may know the right and do it. Remember we have nothing to do with any one else, we can only hold up the light and allow all to act under its influence as their own will may direct. By this no one member of the body will condemn another because he is not serving in the same sphere of use as themselves. Neither God nor the Divine masters ever seek to force the will of any. It is by Divine right that all act as they please, and it is also Divine law that each must reap the full harvest of his own acts. Therefore knowledge of the will and wisdom of the Supreme, is what we want that we may "take of the things of God" and show them unto man; but if we desire to FORCE them to take and use the things of God, by any method whatever, we sin against God's law, and are guilty of "black magic." "Be wise as serpents and harmless as doves."

Peace be unto you.

H. E. B.

☞ THOSE of our friends who are uniting with us in the Wednesday evening exercises should bear in mind that the table given in the June number of THE ESOTERIC is based on Sun, or Local Time.

In most places a false or "Standard" time is in vogue as a convenience for rail roads and travellers. The true or Sun time can, however, be readily found at these places by ascertaining how many minutes (fast or slow) the Local time varies from Standard time. In no case will the variation be more than thirty minutes. Doubtless many have used Standard time in fixing the hour of their sitting which may account for unsatisfactory results, for it is highly important that all combine their thoughts at the same hour.

INVOCATION.

BY W. A. ENGLISH, M. D.

OMNIFIC source of Light and Love!
 Parent divine! We pray
 That we may understand Thy Truth,
 And do Thy Will, each day.
 May Thy pure Spirit's cleansing power
 In every heart abound,
 And may each darkened, self-stained soul,
 In paths of Light, be found.

TWELVE MANNER OF GENIL.

THE INHERENT GENIUS OF ♄ (SAGITTARIUS).

ALL persons born between Nov. 22nd and Dec. 21st belong to the function of the Grand Body known as ♄ (Sagittarius) which is the department that governs all muscular action. This, according to the Bible account of the twelve sons of Jacob, is Levi, the third son of Leah, whose tribe was chosen in the wilderness of Sinai, to be the priestly tribe, because of their obedience to the commands that were given them. They are symbolized in the most ancient mythology by a horse having a man's head, the body, forming the neck of the horse, with a drawn bow in his hands, which well symbolizes the leading characteristics of all persons born in this sign, viz: activity, executive ability, pointedness of thought, the one idea at a time and the inclination to throw all their power into the execution of that idea. They usually lack the ability to weigh and examine all that may stand in their way, but rather ignore difficulties, having a consciousness of ability to overcome all obstacles, being ever active. Thus they are qualified to be most obedient servants of the body of humanity, and of the superior intelligence that governs that body. Their genius is that of the Watchmen, to foresee and forewarn of danger, the body to which they are allied. It is by the muscles that the sex-life is held and conserved to the uses of the body, and they have more power of self-control in that direction than any other class, as their function governs all muscular action.

These persons are enthusiastic in everything they engage in, and when joined to their genii they will be protectors of the new-formed body, and the executors in all forms of service. Unless they are physically active, they get morbid and sick. The main principles of evil to be overcome are impulsiveness, combativeness, a hasty temper, and love and hate to classes of people without reason. They should, more than all others, seek guidance from the Spirit, and discriminate between the impulse of their own nature and the voice of the spirit within. It is but little trouble for these to conquer the waste of the sex life, and when they have, then their intuitions will become very clear and the only thing that is necessary to those persons is to constantly desire to know the right and do it faithfully, and as soon as the new divine order of Humanity is ready for work, they will be led into their sphere, where their nature can have harmonious expression in usefulness. We can find no better words to express the genius of ♄ (Sagittarius) than to quote the blessing of Moses, Deuteronomy xxxiii, 8-11th verses: "And of Levi, let thy Thummim and thy Urim (*i. e.* light and truth) be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah (*i. e.* bitterness) (see Ex. xvii, 7.) Who said unto his father and to his mother, I have not seen him: (see Ex. xxxii. 25-29) neither did he acknowledge his own brethren, nor know his own children; for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgment and Israel thy law: they shall put incense before Thee, and whole burnt sacrifice upon thine altar. Bless, Yahveh, his substance, and accept the work of his hands: Smitethrough the loins of them that rise against him, and of them that hate him, that they rise not again." Let them beware of the nature expressed by Jacob, Gen. xlix. 5-7 verses: this reference belongs to ♃ (Scorpio) and ♄ (Sagittarius) together, expressing one phase of their nature. "May the Face of God that passeth all (human) understanding" be with you.

H. E. B.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER SEVENTEEN.

WE have dwelt largely on the necessity of dedicating our life and all our interests to the guidance of our highest ideal of God, and of being absolutely obedient to its dictates; but we do not mean to say that we should be led blindly, without reason, for none of the superior ones will thus lead us, neither will they come to us presenting a personal appearance, or some great name; nor some manifestation of superior power as the sufficient reason for our believing their words and following their council. No! they come to help *us* as a servant. Jesus well said: "He that would be greatest among you let him be servant of all." These superior ones, sent of God, come to help us do that which we wish in our heart to do, therefore, if our heart's desire is not in harmony with the Divine plan and purpose (see Practical Instruction, September number, vol. II.), we need not expect those whose life it is to serve in that direction to serve us unless we are serving the Creator in the same work; again, they will not accept blind obedience in matters of Knowledge. The Master will send us thoughts that will serve us as keys to unlock the great mysteries of Creation, but will not unlock or open the door, that, you must do for yourself. Then in all matters of knowledge and understanding, it is not necessary that we should know whether we have any aid from the superior world or not, if our heart's desire is to know the way of our highest use, and to live the instructions we get in the directions of that use, then there are many souls who are among the "just men, made perfect" who will guide us in the way of the most effectual service.

But many of our people say: "I would gladly follow the guidance, if I could only know *when* I am guided, or could distinguish the voice of the Master from my own thoughts." We know it is a contradiction and therefore seems ridiculous, to talk about a voice that "speaks in silence," but we wish you to know that there is more knowledge gained through such a voice than in all other ways. There are a great number of men who are very wise and who are living in the body, on earth, who never give their knowledge by words that cause vibrations in the atmosphere (*i. e.* through sound to the natural ear) but know how to communicate the most sacred, (because the most valuable) information, to the soul who loves this higher sphere of life well enough to conquer all the evils and give themselves to wisdom's ways; to such as are wise enough to understand the methods of our heavenly father, are these instructions sent.

These faculties by which we hear the voice that is soundless is possessed by all; but the minds of all are not in condition to hear, neither will they heed; the habit is so thoroughly established to ignore everything that does not come through the agency of the five senses, that the most ignorant

are chosen to high positions, especially in the educational spheres, but to you who are wise enough not to ignore the most useful faculties of your nature we will give the following methods to acquire their use — faculties that will place you among those referred to by the angel who appeared to John on Patmos, when he said : “ He that hath an ear let him hear what the spirit saith.” This ear to hear what the Spirit saith we all have, but when He — or It — speaks we will not hear, neither will we believe when we do hear. No wonder the Angel said to John, when he revealed the kingdom of heaven to him (Rev. XXI, 8.): “The fearful and unbelieving etc. have their part in . . . the second death.”

The method by which we become conscious of that voice, or of when we hear the voice, can be obtained most readily by a practice of psychognomy, most commonly called among spiritualists psychometry, and usually believed by them to be the voice of some spirit speaking to them, or in some mysterious way causing them to know these things; but it would be as wise to attribute ordinary hearing or seeing to some outside influence as that faculty, for it is one of your own normal senses; but not having used it, you do not know *how* to use it. In order to learn how, many and varied experiments must be made; by taking a letter on receiving it, open it, and before looking at the contents or even knowing who it is from, hold it between the palms of the hands, in a passive mental state, with your mind concentrated on the writer with a passive expectant state of mind and try to see the person, and try to imagine their mental and physical condition, also to sense whether it is from a male or female, and remember the feelings you get and what comes into your mind, or in other words while you hold the letter, try to guess from the conditions of mind you get into, all about the person, and repeat this, not only with letters, but with anything that comes into your possession. If you are not very sensitive you may miss it for many times trying, but persevere, you will find after a while that it will prove valuable to you even in this lower sphere; but this is not the important part of it: if you carefully observe the mental states until you know them well enough to assume the mental attitude at any moment, then, after you have gained confidence in the ability to get the correct impressions from letters etc., you can perceive the voice of the Spirit, and when a word is sent to you from high heaven, you can receive it and know what it is, for this is the same mental attribute that is requisite to receive the guidance from the unseen and unknown, and they of that realm will make all plain to your mind; if you are faithful in little things you will get great things.

There are many things in this line more wonderful than I can now give you that you will find out yourself if you are faithful to the light you have. We have given directions for stilling the senses and focalizing the mind, and, in fact, a sufficient line of practice to lead you into the fullness of the light, so that you need not be uncertain about anything, and if you allow the Spirit to lead you as it has led us in this work, you will be accepted as we have been into the work of the ages, where we shall be joint participants in the ripened fruit of all the labors of the inhabitants of the world for the ages past. Many think it wise and call it “Practical” to labor to acquire wealth and knowledge for self, through personal effort. But those who are called to this work will not only reap the fruit of their own labors but will if they give their life to God and humanity, be intrusted with the fruits of all the labors of the human race, from its beginning

A Prayer.

until now, to administer of its abundance to the world as they need, and are able to use it.

There is no ordinary mind capable of even appreciating the greatness and grandeur of the work to which you are now called; all that is needed is honest, unselfish, faithful men, who will be assured with abundant evidences of all the needs of body and mind, to give themselves to God and humanity, and to whatever extent men are capable and trustworthy, to that extent will they be intrusted with valuables compared with which the wealth of this world sinks into insignificance. Truly, "The willing and obedient shall eat of the good of the land."

Peace be unto you.

H. E. B.

A PRAYER.

Let there be light! O God I need it,
 Let there be light! O Father speed it.
 And grant that wisdom, from above,
 My heart may fill with perfect love.
 Lead me, heavenly Father, lead me,
 And let me feel that peace doth rest
 Upon my soul. Then I am blessed:
 And o'er my pathway let there shine
 The heavenly rays of light Divine,
 To help me e'er to do thy will:
 And let me hear thy "peace be still!"
 Show me the work that thou hast given
 Thy servant here to do for heaven:
 And help me heavenly Father feel
 For other's woes, and other's ills,
 That I be fully fitted here
 To live with Thee in your bright sphere.
 Help so to live that I can say,
 "Thy will be done!" without a fear;
 O Lamb of God I pray thee hear
 And answer this, an earnest prayer.

DU BOICE.

"Powers are first developed which are afterwards harmonized. The law of human life is, that the development of differences must precede their reconciliation."

"As knowledge spreads, as wealth increases, as the moral force of the world is enlarged, law, more and more, takes the place of force. Men no longer wear swords by their sides to defend themselves from attack. If attacked, they call the policeman. Towns are no longer fortified with walls, nor are the residences of noble men kept in a state of defence. They are all folded in the peaceful arms of national law. So far the atonement has prevailed; only nations still continue to fight; but the time is at hand when international law, the parliament of the world, the confederation of man, shall take the place of standing armies and iron-clad navies."

James Freeman Clark.

AN INCA'S VIEWS OF SUN WORSHIP.

It is related that about A. D. 1440, at a great religious council held in Peru, an Inca rose before the assembled sun-worshipping multitude and said:—

“Many tell us that the Sun made all things. But he who makes must remain with what he makes; now many things happen when the Sun is absent, therefore, he cannot make all things. It is doubtful if he is alive, since he never seems tired. If he were living he would grow weary, as we do; were he free he would sometimes go elsewhere. He is like an animal in harness, who has to go where he is driven, like an arrow which must go where it is sent by the archer. Therefore he, our Father and Mother, the Sun, must have another Master greater than himself, who compels him to go his daily round without peace or rest.”

A name was, therefore, invented for this Supreme Power, and a temple built for his worship near Callao, in which were no images nor sacrifices.

In like manner, led by the same profound religious instinct, the King of Lescuco, in Mexico, because tired of the idols of his kingdom, having prayed to them in vain for a son. “What are they,” he cried, “but dumb stones, without sense or power! They could not have made this beautiful world; the sun, moon and stars; the waters and trees; and all the countless creatures which inhabit the world. There must be some invisible and unknown God, the Creator of all things, He alone can console me in my sorrow and take away my affliction.” Therefore, he erected a Temple nine stories high, which he dedicated to the Unknown God, the Cause of Causes. He seems to have repeated, without knowing it, the argument of Paul at Athens.

Ten Great Religions.

FAMILIAR SUNDAY AFTERNOON TALK.

[By Hiram E. Butler, before the Society Esoteric of Boston.]

THERE is one thought that seems most prominent in our mind this afternoon that will undoubtedly give rise to many others. It seems to take the form of the soul's aspiration toward the Supreme, viz: Oh, that we had power to reveal the facts of human existence in a manner adapted to human intelligence. There are so many forces and principles that are acting upon and through the human mind and body,—feelings, and emotions that are known to us in our experiences that, could we but open our eyes and see and understand the multitude and variety of causes and effects that operate in our own organism, we would think at once that we had never yet lived, that the present life was truly a dream and devoid of any real consciousness. We are, while living in the five senses, like one down in a cavern beneath the surface of the earth where no sunlight can penetrate, where no consciousness of real existence upon the surface can be known. The real, can and will never be known to us, until we make it the study of our lives to understand the methods of laws and principles.

On first arrival in Boston we met a gentleman who stands prominent before the world as a writer and advanced thinker, and he asked: “Do you expect to do a work here in Boston?” We answered, “That is what we came here or, to present to the people's mind the laws and principles gov-

erning their own being and that relate them to the cause-world." He said, "Well if you find a people that are ready to begin the consideration of *principles* you will do better than I expect." It is not hard to get a hearing and to please the mind of the public when we talk about matters that relate to the senses, to the physical world and to our physical relatedness to the uses here, but when we begin to talk about the methods of principles and our relatedness to them, *that* requires a quality of mind so interior and so unusual in the ordinary walks of life that there are but few who can appreciate or understand its bearings.

Now we wish to make you understand what we mean by principles, and the difference between principles and laws. It is somewhat difficult to define clearly a principle in Nature; that, relates to the quality of subtle forces, and governs effect, and the uses and relatedness of those uses embodied in elements, while laws, are the modes of operation of the forces of creative energy.

There is a direct relatedness between laws and principles, for without the one, the other is unknown. They are related to each other like the lesson that Paul gave his students in regard to faith and works, — "that faith alone without works was dead." In other words, works without faith are impossible, so principles without laws are impossible. Laws, are the methods for the expression of principles in the works of the natural world. When we say the *natural* we do not wish to be understood that we mean only the physical world, for the word *natural* comprehends everything that is, the spirit of God included. The only *pure natural* is the workings of the Infinite mind. A principle then governs the use of a law — but a principle lies at the base of everything. For instance; we may illustrate it by the laws found operative in the different departments of chemistry, different chemical combinations producing by virtue of the law innate and active within them certain results. The principle involved in chemistry is found by the results that follow, and their relation to us and the needs of our present existence. Then principles and wisdom are directly related, one to the other; while that we call Wisdom is related more closely to law; principles are related more directly to mind or reason.

When we begin to try to understand the laws and principles governing our own existence, having found the central thought that we have been in times past trying to give you, namely: that all things in the universe are but thought-forms and thought-crystallizations, and as thought is the cause next behind the phenomena, therefore, the principles embodied in the thought govern the expression of the thing thought about, and the government of the expression should be by the wisdom of an Infinite mind.

What we want then is wisdom. This can only be obtained by the highest attributes of our nature, which is first, love; afterwards, intelligence. These two Swedenborg called; "love and wisdom," we should prefer calling them, love and understanding. When these two are united, love is made to serve according to its own law, the methods of which we have endeavored to set forth in the "Seven Creative Principles" in its work of creating worlds. We have there carried out, we think to its ultimate the methods of that principle of love, in the preservation and government of our own bodies, our minds and our spiritual existence: and to-day we will say further that the principle of love is the method by which we can reach out and lay hold upon the mind that governs the creative energies, call it down into the centre of our own being and apply the

qualities thus gathered—usually called inspiration, for it comes by the loves out-reaching toward your own highest ideal of God — and that out-reaching desire draws into and incorporates in the vitals of your own existence the qualities of the thing you desire. Thus as you incorporate the qualities of the thing you desire in the centre and vitals of your own being, it at once takes form by the formative process that we have given under the law of Order (chapter 3 Page 57, of the “Seven Creative Principles,”) which is the most active one in all living creatures. When it has taken its own normal form in our inner consciousness it then by the natural course of our own physical body enters into the qualities of the blood, forms a part of the vitality of our body and when it is thrown upon the brain we sense it, and then it becomes to us a revelation. Therefore, you see that *revelation* is not what we have heretofore thought it to be, viz., simply the process of some individual coming to us and telling us something that we had not known before; but revelation in this sense is the normal workings of the God-principle within us.

We have been correctly told by the ancient writers that, “God is love,” and love is the prime factor in all the work of creation and by that prime factor we gather the Divine essences and incorporate them into our organism, and as we do so, they actually produce a chemical change in the physical body, and the physical body, is by virtue of these chemical changes, elevated from a mere animal existence, governed by the attractions and sympathies of animal life, to a condition that will be attracted and governed by those principles that the highest attributes of our nature have determined, and inspired, and formulated into the organic qualities of our nature. Thus by the appliance of that principle of prayer, which is the sincere desire of the heart for the principle or highest attribute of which our intelligence is capable of conceiving — which is the highest ultimate of our nature, we will inspire of *that* element by the use of prayer, — for there is nothing of which you can conceive but that actually exists, and no matter where it exists, you can by this process draw it into and incorporate it in your own organism, and when you have done so, it becomes the dominant over the other lower attributes of your nature, and thus it is to you a stepping stone, or a round upon a ladder, by which you by virtue of this process of mind step upon a higher round, and as you do so the horizon seems to go back and the vision becomes greater. Your understanding of laws and principles is at once expanded and the aspirations are again enabled to reach yet higher. We say ladder, for it is exactly the same law, because mechanics, even in its cruder forms, is only the expression of Divine law, and is the law of mind. Thus you are limited by the capacity of your own mind *i. e.* your mental state. Supposing the ladder was standing before you here; the top was very high. You go to the ladder and attempt to ascend. You reach your hand up to the highest round possible for your stature. When you have taken hold of that round and placed your foot upon the first, the next is beyond your reach, until you raise the body by the hand and the foot, and as soon as you have done so you are then able to mount the next that before was out of your reach. So by this law of the soul’s aspiration toward your own *highest* ideal, you draw in and incorporate the qualities of that ideal, and lift your nature one round upon the ladder, and as you do so you are enabled to grasp with the same ease the round that was before out of your reach, that you did the one that was within your reach before. Therefore, we ascend step by step up the lad

der of attainment by virtue of this one law, this one principle, of ever living up to and desiring the qualities of our own highest ideal, whatever that ideal may be.

Our ideal of God, heaven, superior existence, are all characterized by virtue of the innate qualities of our own nature. We cannot change the qualities, only by applying law and method. Now Divine law and method are exactly on the spiritual side what they are on the mechanical side. Therefore the ability is in our natures to acquire attainments that are so far beyond anything that we have any ideal of to-day, that if an angel should descend from the highest heavens and picture to our intelligence the ultimates that are within reach, in the present life, we could not believe it; we would pronounce it at once an impossibility.

The object of our meetings here, and of talking over these subjects from time to time, is to get the mind of the people to think upon these things, and to go to work and put these methods in practice; and if each of us put them to practical use we would at once begin to rise into the sublime heights of knowledge, wisdom, and understanding, so that all differences of opinion would pass away; all the causes of inharmony, estrangement and disagreeable feelings becoming a thing of the past; even sickness, sorrow, pain, and finally, "The last enemy death" would have passed away, and become a thing to be thought of, only as belonging to an age of darkness when man had no consciousness of a real existence.

One of the ancient writers said: "Ye are dead!" Yes, the time will come when some that are here this afternoon will look back to this period of their existence and realize the force of those words: "ye are dead!" — that is devoid of all real consciousness.

As we go through life there are many and varied conditions thrown upon us; they enter into our feelings; they enter into our emotions; they effect our life; they restrain our efforts or augment our exertions. We never think to inquire why it is, and attribute them to the natural influences that are acting in our bodies. In the morning we feel bright, cheerful, happy, energetic and vivacious. We undertake the duties of life. Perhaps the day runs well until toward the evening, then we meet some person and exchange a few words with him; he goes on about his business, we attempt to go on about ours — we find our way obstructed, we have lost our vivacity and energy, we think we are getting tired, etc. By-and-by when the time comes so that our eyes are opened to see the subtle influences that surrounds persons; we find that each individual we meet is a little world and as such has an atmosphere as literally as the atmosphere that surrounds our planet, and that this atmosphere is the sublimated essence of the qualities of that individual, and whatever qualities are most active in the individual are imparted to us when we come into his atmosphere. He in turn will take from us the elements of our nature. By virtue of the law of desire, the strongest takes from the weakest.

This is not all; individual thoughts are things, and we are walking through a sea of mind or thought formations. Could your eyes be opened so that you could see the atmosphere as you walk through this city, filled with all kinds of formations of hate, passion, lust, etc., qualities of thoughts and principles that actuate men, and behold them as they are; it would be to you like looking into some vitiated pool of water that is filled with all kinds of imaginable filth. This atmosphere is so filled with all the qualities of the lowest principles that are active in the human mind that it is

a marvel that there are any moral persons in it. Every man and woman would then be seen as a spring of water, a personal fountain from which there would be seen emanating the qualities of his or her nature in all its varied forms, thus filling the atmosphere around with their qualities, let them be what they may.

It is a good thing for us that we cannot see these qualities and the kind of thoughts that are being thrown off by the masses, for we would be horror-stricken. How often we find people of polish and culture that we think upon first meeting them are almost angels, but who if you could see the emanations of their natures, the serpentine venom that is disseminated from their bodies, you would find that they are fountains of the vilest contamination. No man or woman can harbor in their body disease or even error in any of its forms without becoming a spring of vice, and filling the very atmosphere with it.

I have often wondered that children are even as good as they are. Did we not have that Divine principle of spirituality, keeping pace all the time with these principles of evil in the world, the human family would long since have become extinct, but God, the spirit that animates all being, is vigilant and counteracts in our children to a great extent the invisible influence that we and others are throwing around them. Children are sensitive while they are forming a character, and it is fortunate for us that "God Rules."

How often we find children after they get, between six and twelve years of age, who are vicious in character and hard to control, that, after they pass that age, a sudden change comes over them, and they become thoughtful, active, energetic in the right. We cannot account for it, but when we look into the interior qualities we find that during the time of childhood they were sensitive; they were affected by the emanations of the human minds around them and they yielded to it, having had no development of the will. But as they yielded, that Divine principle within them was constantly struggling against it. As they grew more mature in mind, every time they did something that was wrong, (conscience,) as says our Mother Church, smote them; the God within them rebelled against it. They were sorry for this and that, until finally the spirit of God, their higher nature, got control of the will. Perhaps we would not recognize that it was really spirituality that controlled the will, but we should remember that God is working by *uses* in the world, and it is just as necessary that we should store the mind with knowledge, and an understanding of methods by which we may take care of the body and provide for its necessities, as it is to seek for spiritual consciousness. Therein the spirit of the highest is being our servant, laboring in us and for us with all diligence, to make us what we should be. But we can have much to do with helping in that direction, and those of us who are impelled to talk of these subjects before the world, are led to do so by the same principle that impels the child to change its course and turn its attention to its studies. It is the same Divine principle that has gotten control of the organism and will; and we work because we desire to work, but the desire is created by virtue of the active principle of the Divine mind. Now we are either willing subjects of that Infinite mind or we are blind servants, for it must be one or the other.

We are governed by laws, which are the methods of Nature, and cannot be countervened without our suffering. We are governed by an

absolute law, as much so as the most rigid edict that was ever laid down by a father or mother to govern the child, and we cannot in the slightest degree transgress that law without being punished for that transgression. That, being so, if we stop and think we will recognize at once that this active law is the law of the Infinite soul, who is laboring in all things in Nature, as well as in you and me, with a definite object in view, and an ultimate that has been matured by a superior intelligence; and no creature in the universe can escape going forward to that ultimate, but we have our choice, thus far to work as blind slaves, or as sons and heirs of one common father. This is our free agency and all the free agency that remains to us. If we wish to work as sons and co-workers of God, then we should begin with the highest attribute God has revealed in us, which is Love. That love, remember, should be polarized, directed toward God-wisdom—the knowledge of the laws and methods of our Father in creation. When this is done we have come to the foot of the ladder where we can ascend, as we have been showing you, step by step, as we incorporate the higher attributes of being, and as those attributes chemically change the qualities of our nature and by virtue of this change eliminate the grosser elements, and organized in us the finer quality.

By the nature of these qualities we are capable of understanding, and thus becoming participants in wisdom. "What is wisdom?" says one. We have it defined as the discrete, proper, correct use of knowledge, and that is true. Another defines it as inspired thought; well that is true; but from the ordinary idea of inspiration it is false. Wisdom is the mind attributes of the superior world, that has at the centre of everything the law of use, and that mind that oversees and comprehends all things that are in the universe with a perfect understanding and perception, is the mind that we call God. To get wisdom is simply to inspire, draw in and formulate the principle in our own being, made out of the qualities of that superior mind, and thus make of our own physical existence the very centralization of that unknowable mind that we call God. Now this is a wonderful thought, yet it is all plain and simple, and applies itself to the ordinary principles of our nature which are most harmonious with the law of happiness, with enjoyment of life. We all know that we are so distorted by the present conditions of life that we have lost all sight and consciousness of the principle of Divine love which is the active phenomenon of life. We all know there is no enjoyment in this world like the enjoyment that comes through pure love and, *vice versa*, love of the pure, and no man or woman can exist unless, at the centre of their being, there is the active principle of love which is life, and without love there would be no life, therefore strive to go to the centre of your being and love the almighty principle which creates thought and enables you to act in the right way, and it will produce in you the greatest possible enjoyment, by keeping ever active the love of the pure and incomprehensible, and subordinating every other principle in nature, every other condition by which we are surrounded, making every desire, subordinate to that one desire, viz. the love of the Supreme. When we can maintain that attitude then we are in the attitude described a few moments ago, then we will commence to ascend the ladder, then we will move in harmony with the highest, until finally the morning sunlight of the Infinite day will dawn upon our consciousness, and then we will know what it is to understand that law of love and understanding that will bring to us the Paradise of God here in the body.

MAN AND HIS DESTINY

BY C. H. JACKSON.

MAN is a being of thought, judgment, memory, imagination, craft, love, and will. Pride and ambition are his ruling traits. He is the highest form known, containing in himself the greatest quantity of life, the most intelligence, and the most creative power. He is the only thing that comes into existence totally helpless, totally blank of intelligence.

Man is usually found complaining of his lot, forgetting to give thanks for the blessings received. Human nature finds it so much easier to grumble because God has not given more, to spend the day in lamentations and complaint, with no friendship or companionship with Spirit, Angel, or God, than to be grateful with a thankful heart for what He has given.

Material man looks upon himself as something existing apart, forgetting that what belongs to him today belonged yesterday to another, and in the continual change may belong to some one else to-morrow. His actions are his writings. By putting his thoughts into action he expresses them and records them in the book of Life.

Every evil act is followed by a degradation of principle, a metaphysical incrustation of the Soul. Repentance, unless followed by action, is useless.

He who acts according to the dictates of prudence alone, is a coward; one who exercises his generosity indiscriminately is a spendthrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without exercise of judgment produces a beggar.

In this world, as well as in all the planet worlds of space, every man must stand upon his own merits, and fall by his own demerits.

Man is an epitome of the *elements through which he has developed*, and he instinctively desires deliverance from the unnatural domination of the body and the animal soul, for all feel this to be a condition of degradation; in other words, a fall from the true position we were made to occupy. The bodily senses by their phantoms, have so clouded the higher soul of man as to obscure his inner life, and obstruct the full development of his true being.

A man of pure and angelic character begins inevitably to present a pure and angelic appearance; and the soul of man transforms his body until it becomes as angelic as is compatible with its present relations; and when it assumes a new form after what is called death, what shall prevent it from assuming the one most appropriate to its nature? If an individual has developed a specific character of his own that distinguishes him from his fellows, that individual character will survive the dissolution of its form.

Man's field of labor is in himself, in his own passions and weaknesses. He must dissect himself and analyze all his passions, motions, emotions, motives, etc., and master them all.

They are the steps in his ladder of progress. He must begin at the bottom to climb. He can be just what he likes to be; but growth is slow.

It is the desire of Christianity, as it has been of all spiritual religions, to elevate man from his lower plane of thought, which is the seat of all his sin, to the spiritual condition, which is life and peace. For it is an established law of divine order that a man must inevitably in time become outwardly, what he is inwardly, and in this life physically what he is mentally.

Man does not form his own character entirely, it is formed by the circumstances that surround him, nor can he escape this condition except by his union with Spirit, which, through the guidance of angels, opens the prison doors of human circumstances into liberty and light.

Mankind has two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments, while the other set lifts him up into the regions of the unknown, and he forgets the allurements and distractions of matter, being brought nearer to the realms of spirit; and abstract ideas of the good, the true, the harmonious, and the beautiful, give him satisfaction and happiness and a peace which the world does not give. The greatest poets and philosophers have recognized the fact of double consciousness, or the two poles of one's nature, and between these two poles ebbs and flows the normal consciousness of the average human being.

The sooner man frees himself of erroneous opinions, and recognizes the real truth, the less will he be impeded by the obstacles which are in the way of his higher evolution, and the sooner will he reach the summit of his final perfection.

The highest desire any man can cherish and the highest right he may possibly claim, is to become perfect. To know everything, to love all and be known and be loved by all, to possess and command everything that exists; such is a condition of being that, to a certain extent, may be felt intuitively, but whose possibilities cannot be fully grasped by the intellect of mortal man. A foretaste of such a blissful condition may be experienced by a person, who, even for a short period of time is perfectly happy. He who is not oppressed by sorrow, not excited by selfish desires, and who is conscious of his own strength and liberty, may feel as if he were the master of worlds and the king of creation; and, in fact, during such moments he is their ruler, as far as he himself is concerned, although his subjects may not seem to be aware of his existence.

According to the unselfishness and the spiritual power of a person his individual influence may extend over a family, a village, a town, a country, or even over the whole earth.

Man, is an internal mystery, even to himself. His own person is a house in which he never enters, and of which he studies but the outside, nor does he know much of himself until he has suffered. He comes into the world as the result of a complication of natural, physical laws, so marvellous, so intricate, that the ingenuity of man fails to account for the fact that we exist at all.

We may reason it all out, to our partial satisfaction, until we come to the grand motive factor of our existence the instinct principle of life itself. Here we stop! Why? Because we come to the immortal Soul, which has been quickened into life by a Being of supernatural powers while the helpless unshapen mass of the future man lay dormant in its small, chaotic world, its first dark mother-cradle of the flesh. He now exists in the world, having come into existence according to the law of cause and effect.

The form and quality of his body depends on the physical condition under which he was born, the state of his soul depends on the astral influences that concentrated their power upon him in consequence of his attractions; his character depends on the causes created during his previous existence, and all these causes constitute his *Karma*, of which he himself is the creator. Man is himself a product of the law of cause and effect,

and in all departments of nature the effects produced are always in exact proportion to the causes that produced them.

Man himself is a Soul or Spirit, living for a time in an earthly body, which dies and turns to dust when the Spirit is withdrawn from it. The home of the Spirit is the spiritual world. During the life of the body this is not apparent to us. We are placed on earth for a specific purpose, which requires the full exercise of our conscious faculties. So the eyes of our natural bodies are the only ones through which we look, and natural objects are the only things that we now see.

Man is what he thinks, and his exterior shape may adapt itself to the true character by the power of his imaginations. Man's mission is to do good; that means to do that which is most useful for his development. By doing good, the more refined principles are attracted to him; his material constitution will become more and more refined, and his interior illuminated by the light of divine reason.

By doing evil he attracts to himself the unintelligent and material principles of Nature, the elements of evil; his higher principles become more and more material and heavy, until dragged into the mire of matter by his own weight, he is unable to rise to the light; he becomes metaphysically petrified, and his power of intuition is lost.

If man can ascend, he can also descend. Progression is no more a law than Retrogression.

If man progresses eternally, he cannot, certainly, remain always man. The same is true if he continually retrogrades.

As is a man here in all his mental attributes, so will he commence on the other side. Man must of necessity progress or retrograde. If he progresses, he develops and ripens upward and outward, through cycles both vast and small, to his Angelhood, and is finally absorbed into the bosom of the Father. If he becomes congealed into indifference, emotions die and he must retrograde.

If he continues to retrograde here, so will he be apt to do on the other side. Sometimes Angels find a little life of the Soul and bear it up to ripening and peace. But if he continue to retrograde, he also passes through cycles both vast and small, comes finally to a state of unconsciousness of all individuality, and is in fullness of time, again re-incarnated in some other form, it may be in this world, or perhaps in some other planet, according to the attraction in embryo entities. No man can stand still. He must progress or retrograde. Nothing can remain the same any more than the waves of the ocean remain the same till they beat upon the shore. Man having violated the Divine law, becomes wretched and unhappy just in proportion to the nature and extent of that violation; and when by such violation he becomes thus wretched and unhappy, it is necessary, in order to restore him to happiness, that he should be regenerated and refined by this fire of affliction and brought again to act in conformity with the Divine law. He will become happy and at peace again just in proportion as he is led to atonement and conformity to that Law, and born again to the light of truth, and universal Love in the Divine Truth, leading men to conform their lives to the Divine Law by the performance of every duty to their fellow-man as well as to themselves. God requires of man perfect conformity to the Divine Law, and in all worlds an opportunity is given him for progress and for ripening his Soul by Spirit. "God does

not willingly afflict or grieve the children of men," nor does He punish any vindictively.

In the whole universe and all the worlds of Divine Creations there is a law that "whatsoever a man sows, that shall he also reap," and the true actual measure of any man's religion and life is the amount of good he unselfishly does in the world.

Man's acts are his creations, they give form to his thoughts. The motive endows them with life, the will furnishes them with strength. He usually desires four things viz., Love, Wealth, Fame, and Power. All else are considered as amusements, or something to be forgotten. To the natural man, Spirit and Soul are mere side issues, as Paul says: "foolishness unto him." But when death comes there is another desire. Man should realize that he has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *Spirit*, which Spirit has an organized form, composed of spiritual substance with parts like and corresponding to those of the corporeal body; that man as a Spirit is immortal. Being found to survive that change called physical death, it may reasonably be supposed he will survive all future vicissitudes. He should forget the composite ever-changing and consequently mortal body, and renouncing the idea of it as being man; he represents to himself in thought another body, pure, simple, and immortal, created as it were within the gross material organism, with disease and all deformity left out of the conception. This is not a creation of fancy, but the recognition of a reality. It is the real man, and sustains to the other and lower body, which is no real body, the relation of a sword to a scabbard, and of a precious gem to its casket.

But a sword can be drawn from the scabbard, and a gem removed from the casket. Until this is done, the one does not accomplish its use, nor the other display its beauty. When the real man is discovered, and we intuitively perceive that he is not what we call the body any more than a scabbard is a sword, we begin to exercise supernatural faculties, like the newly fledged bird trying its wings.

The real man is a spirit made in the image of God, and only a little inferior to the angels, and crowned with glory, and honor, and immortality. (See Psalms 8: 4-6).

The outward body, though fearfully and wonderfully made, is not man for when the mortal coil is shuffled off nothing has been lost. The five external senses are not man, for these belong wholly to the body. The mind, on the plane of sense, the mere animal soul taken by itself, does not answer to the idea of man. The distinctively human principle is spiritual, immortal, and incorruptible.

Man made in the image of God must comprise within himself the perfect masculine and feminine, spiritual qualities of existence — a perfect octave of both male and female vibrations. Man is perfect only when the whole Spirit of Humanity — that is, God, is manifest through him, as is written: "God created man in His own *Image, male and female.*" When man reaches this inner attainment of dual being, when he is taught directly of his own Divine Spirit and knows even as he is known, — this is *Mental Illumination*, and this condition is that of truth, understanding and knowledge.

As recorded in the scriptures, God distinguishes the male force as the positive in the will, by the strength, shape, and majesty of the man, and by the wisdom which he strives to gain in quiet contemplation, and named

him Adima (which in Sanscrit is the first man,) while the woman, or female force is negative. To her are given grace, gentleness, love, beauty and intuition, because Love and Soul within produce Intuition.

She was named Hêva (in Sanscrit: "that which completes Life.") To man was given power like that of angels, — Wisdom through Love. To both were given not only the five organs of touch, sight, smell, taste, and hearing, but a sixth, which grows with understanding, (in Sanscrit called Mamas, in Greek the Uniter — the reformer, the dawn of truth, eternally renewing itself.) This is the Will force agent by which is produced, by perfect attunement, the union of the bi-sexual forces.

In the creation of man, God makes one whole and perfect being, formed of two distinct parts: *Adam* the *earthly, exterior man*, and *Eve*, the *spiritual interior one, the Soul and Living Mother*.

The first Adam is of the earth earthy, and liable to death, the second Adam is from heaven and triumphant over death, for sin (that is, error in acting against Spirit) has no more dominion over him. He is therefore in product, a Soul born again, purified from defilement by matter, and released from subjection to the animal body. Such a Soul is a ripened, perfected Soul, called "Virgin," symbolized in Egyptian scripture by a *winged globe*.

Man attains to the Image of God just in proportion to his comprehension of the nature of God, for man is that which he *knows*, and knows only that which he is.

Condemn no man! Look only for the good in others, and not the evil. Let him that scoffeth at the lame, take care that he halt not himself.

Three spirit forces live in and actuate man. The first is that of the elements (terrestrial) or electric vibrations used to produce sound in talking; to demonstrate to the natural eye; the vibrations used to mesmerize, psychologize, etc.

The second spirit force is the second self, the Astral body, the mind, memory, and thought part of us; the messenger to the inner man or monitor; the communicator of the soul; the portal between Deity and the mirrors of the soul.

The third force or vibration is the Divine Spirit, ray or reflection of the Godhead, the life-germ of the inner Soul. Not all the elements that go to make up a complete man are enclosed in his material form. The greater part of them are beyond the limits of his physical body. The elements that exist beyond, stand in ultimate relation with those that are within, although the elements within the form may not seem to be conscious of the existence of those beyond still they act and react upon each other.

Occultism teaches, and seers prove, that everyone has immediately around him an ethereal envelope, varying in color, shape, and general appearance, in accordance with his constitution, life, thoughts and general aspirations.

Within this atmosphere may be read the events of his past life, as also those which will happen in the future.

By close observation, it will be found that every man lives in two worlds or spheres of consciousness: one from the positive vibrations of the male, and another from the passive, negative vibrations of the female. Also a consciousness from the external sphere of the natural world, and another from the interior sphere of the Soul and spiritual world. But,

as man contents himself in living, for the present, in an external world (and that world is, for the time being, the most real to him,) full of material magnetism, the spirit is drawn outward and overshadowed, and frequently the man is made unconscious and unmindful of the brighter, inner sphere, in which the Spirit is the true life, and his eyes are closed to his true relations with that sphere. The vast majority of mankind is under the magnetism of the external animal world, and thus the lives of men are but rounds of disappointment.

The Egyptian and Greek ascribe to man four principles, or series; the natural body and its vitality; the Astral body; the human Soul; and Spirit. Brahmin and Buddhist recognize seven of those principles, as follows: First, the Body, *inert matter*, which is perishable; second, Vitality, that *force which changes inert matter* into living matter (universal agent which gives light, which is Spirit;) third, the Astral body, *animal desires* or the reflection of his perishable substance in the astral light, coincident with him, but not visible to his earthly eye; fourth, the Animal soul, the *memory and thought*, the vehicle of will, — the temple within, — made of all the desires he feels by his material senses, — a result; fifth, the Human Soul, the *monitor within the temple*, which has so long been kept in darkness with many, — that which says, "I am," whereby a man knows himself from other men, and with which there is an intelligence of lower, but not of higher things; sixth, the Spiritual soul, the *overshadowing of Truth, Spirit, and the highest aspirations* of our nature, — that pure understanding, eternal and co-extensive with all infinitude of time and space, and all that is real, imperishable, and invisible to the eyes of man; the seventh, Spirit, the *absolute Spirit, the Divine Fatherhood* of all. In this division it will be seen that the body represents a gross form of matter, yet possesses the potentiality of spiritual development which is slowly brought to perfection by a long course of evolution through many incarnations. Yet it must not be supposed that these principles can be separated or torn, one from the other, like coats of skin, or that they have distinct and individual properties that can work independently of one another. Each principle, on the contrary, is closely allied to its neighbors, and can only work when thus supported. The body is of no use unless it is vitalized; the astral body would be, while away from its fleshy case, unintelligent, were it not illuminated by the higher faculties of the animal soul, and the higher parts of the human soul itself would, at the death of the body, cling to the astral form, and with that slowly disintegrate on the astral plane but for their affinity and close adherence to the spiritual soul.

The three first principles belong exclusively to the personality and are perishable at the death of the body *i. e.*, the second principle, when no longer with the body, goes to vitalize other organisms in its immediate vicinity, while the astral form decays more slowly but as surely as does the body.

The four higher principles form the individuality, the real inner man — the ego, passes from one incarnation to another.

If, by a long course of deterioration due to a continued series of births of more and more debasing tendencies, the sixth and seventh principles become eventually detached from the higher portions of the fifth, the latter sinks and is merged in with the fourth, which very slowly disintegrates in the astral light, during which time it is one of the most dangerous kind

of elementaries. The pure spirit which has thus been forced away from the ego, flies back to its original source, the universal spirit. These principles are latent not only in animals down to the lowest organism, but also in all matter, whether organic or inorganic.

The theory of evolution, which agrees up to a certain point with occult science, maintains that the vegetable kingdom evolves from the mineral, the animal from the vegetable, and so on. The higher principles in man are developed in him, one by one, by slow degrees as he works his way up from the lowest form of the savage to the most advanced types of the present generation. Even in these the higher principles are still only latent. Most people in the present stage of humanity are only in active possession of their fourth principle, although the fifth is beginning to assert and manifest itself. This is shown in the development of the material intellect on the material plane, which deals almost entirely with subjects connected with the well-being of this life, scientific discovery, the education of the masses, historical research, and so on, tending for the most part towards disbelief in any other existence than this one, and consequently to the encouragement of bodily comfort and ease, rather than to the recognition of the spiritual and physical powers of man, which are just beginning to unfold. When once these faculties are acknowledged, the way to their development and training discovered, all other sciences and studies will sink into relative neglect and become subject to the immense powers of the human WILL, the education of which will be the highest ambition of all those who have for their aim, the attainment of real truth, or in other words, universal knowledge.

This however, will not be, until humanity is in full possession of its fifth principle, glorified by the awakening of the sixth. To be born of the Spirit requires of man a greater change than boisterous noise and ecstatic shouts.

The birth generally comes in the change of a man after great affliction and sorrow, when there is an entire giving up of all earthly ambition and fond desires. The heart softens, the Soul broadens, and the *Dual* being becomes more harmonious. Then a new birth is effected in which the true union of the dual forces of the animal body become united with the Soul, and for the first time the eyes of the Soul open to the light of the Spirit.

Thus inspired and filled with God, the Soul kindles into flame and the God Spirit, identified with the man, speaks through him, making man speak in the name of God.

Hence he disavows for himself the authorship of his utterances, as did Christ, when he said: "The words I speak unto you, I speak not of myself. But the Father which dwelleth in me. He doeth the works."

Each man may carve out his own way through life. The dear good God makes our very contradictions harmonize with His calm, quiet ends. Try always to do better and better. Go up higher and higher, ever trying to advance. It is far better to try and try, even if one makes blunders, than never to have tried at all. When one is not strong enough to weather the gale, one must bow like the reed before it, rising again after the storm is passed, more dignified, more grand. Guard your weaknesses from most men; they are often either unworthy of confidence, or in their friendship are very apt to abuse it. "Learn to know all but keep thyself unknown," has been wisdom handed down the ages.

Let your confidence and devotion rest only on the heights of Spirit and the ripening of your Soul: God in man and you in Him.

To struggle on against the world is always unpleasant even if you be every time right. Do not strive to pull against the whole community where you live. In silence and calmness listen patiently and do not argue. You have your freedom of thought. Isolation is best. Better never to have been great than, having been so, to fall forever, to be so no more.

A star that sets will rise again tomorrow; a star that falls rises no more forever. Search diligently for truth, no matter what the world may say. Press on, the golden star of Spirit is on the heights with its dawning lights.

On every height is found repose. Press on!

UNITY OF DESIRE.

MANY have been uniting with us in the desire that God's will might be done in us, as perfectly as it is done by the Holy ones in heaven. This implies that you have dedicated your life without reserve to God, and desire more than all else, guidance from the Superior intelligence. Few realize how much there is involved in the use of "The Lord's prayer."

Do you not feel the need of a better condition of things on earth? Are you not willing to spend your life in that direction? If not, are you willing that God, the supreme will and controller of all things should lead you, and become the inner monitor to guide you? Are you afraid to give up your will to such a guidance? If you are, then you have no use for this prayer, unless there is a counteracting desire strong enough to overcome that fear. If there is such a desire active in you then continue trying to conquer that fear, by persistent dedication of all you are, have, or hope to be, to God, and refuse to heed that fear until it leaves you, for it will do so if you persist long enough.

The Wednesday evening sittings are for a special work for each individual in their own person. Each one is, or should be conscious of, first, what is needed by themselves, and if they are not, then let it be an hour of self-examination, consecration and desire (prayer) to have revealed to them what is necessary for them, keeping active the covenant of obedience to the word or direction received at that time.

Wherever there is a group sitting, we would advise them to keep the fact of their sitting secret to all but those who sit, and also the place of the meeting. It is also wise when you can, to frequently change the places for said purpose and if there are groups who cannot change their place of meeting and it is known that they sit every Wednesday eve, then change the evening and keep it sacred to the little company.

There is a powerful body of workers of black magic in our midst, that have sold their soul and body for power, who are watching this Esoteric Movement with jealous eyes, and who will do much evil to the unguarded and unprotected few if they know it, by insidiously getting control of the will of as many as possible and making them enemies in your midst to the work they have dedicated themselves to. Therefore, the greatest precaution will many times fail, and nothing but the most decided and persistent purpose can succeed. The promise is to the "Overcomer" to the one who has a well-defined purpose and an unyielding WILL to carry it out.

If you feel that there is an adverse will concentrated on you, the only successful way of overcoming it is, not to struggle against it, but to take

it and use it. There is no will-power that does not belong to God, whose name is Yahveh, *i. e.*, the Will of all things that lives, therefore, when you feel that there are adversaries concentrating on you, hold your mentality very clear and pray, and inquire of God: "Why wilt Thou afflict me, I am Thine, let this Thy will help me to know and do Thy will, and the Master will give you power to take the adverse psychic force and use it for your own good.

You can trust the Supreme, therefore if you keep your mentality clear and your purpose ever before you, never allowing yourself to judge another but take all cases to be adjudged of evil to God, then "All things will work together for good" to you.

We desire to ask all our readers a very important question and you will see the sequence of it in the next issue viz. Are you ready to die and go to God and be judged by DIVINE JUSTICE? To stand before the Father of all life and ask that the just recompense be meted out to you for all you have done.

RENEWED YOUTH.

The great magical means of preserving the youth of the body is to prevent the soul from growing old, by carefully preserving its primeval freshness of sentiments and thoughts, which the corrupt world calls illusions, and which we name the primitive reflections of eternal truth. To believe in bliss on earth, to believe in friendship and love, to believe in a maternal Providence which takes account of all our steps and recompenses all our tears, is to be completely duped, says the corrupted world, and it fails to perceive that the dupe is he who thinks himself to be strong when depriving himself of all the delights of the soul. To believe in good, in the moral order, is to possess good, and this is why the Saviour of the world promised the Kingdom of Heaven to those who become as little children. Infancy is the age of faith; the child as yet knows nothing of life, so is he glowing with confiding immortality. Can he doubt of self-devotion, tenderness, friendship, love, when he is in the arms of his mother? Become children in heart and you will keep young in body!

The realities of God and Nature infinitely surpass all the dreams of men both in goodness and beauty. Thus the *blasés* are those who have never known how to be happy, and the disillusioned prove by their disgust that they have only drunk at muddy springs. To enjoy even the sensual pleasures of life, we must possess moral sense and those who calumniate existence have certainly abused it. Supreme magic directs man to the purest moral code. *Vel sanctum invenit, vel sanctum facit*, an adept has said, for it shows us that to be happy even in this world we must be holy. To be holy! something said with ease, but how shall we obtain faith when we believe no longer? How recover the taste for virtue in a heart depraved by vice? * * * It is a question of recurrence to the four maxims of science — to know, to dare, to will, and to keep silent. Silence must be imposed on our disgusts, we must study duty and begin practising it as if we loved it. You are a skeptic, for example, and you wish to be a Christian, pray regularly, using Christian formulae, approach the sacraments assuming faith, and faith will come. By analogous exercises, a fool, if he willed it persistently, might become a man of understanding.

By changing the habits of the soul we assuredly change those of the body. What contributes above all to make us old by deforming us are rancors and bitter thoughts, unfavorable judgments on others, the fury of wounded pride and of ill-satisfied passions. A benevolent and mild phi-

losophy would save us from all these evils. If we closed our eyes on our neighbor's faults, taking account of his good qualities only, we should find goodness and kindness everywhere. The most perverse man has his good points, and softens when we know how to take him. Had we nothing in common with human vices we should not even perceive them. Friendship and the self-abnegation which it inspires, are found even in the prisons and galleys. The abominable Lacenaire faithfully returned money when it was lent to him and many times performed acts of generosity and benevolence. No one is absolutely bad or absolutely good. "No one is good but God," said the best of masters.

What we mistake for the zeal of virtue in ourselves is often only a secret self-love, dissimulated jealousy, and a haughty instinct of contradiction. "When we see manifest disorders and scandalous sinners," say the authors of mystical theology, "believe they are subjected by God to greater trials than we are, that certainly, or at least very probably, we are not of such worth as they, and that we should do far worse in their place."

Peace, peace! This is the supreme soul-good, to give us which Christ came into the world. "Glory to God in the highest and peace on earth to men of good will!" The early Christian fathers reckoned sadness as an eighth deadly sin. In fact, the very repentance of the Christian is not a sadness but a consolation, joy, and triumph. "I desired evil and I desire it no longer, I was dead and am alive." The father of the prodigal son has killed the fatted calf, for his son has returned, and what can the prodigal do? Weep, feel a little confused, but above all, be joyful. Folly and wickedness are the only sad things in the world. As soon as we are delivered from them, let us laugh and utter cries of joy, for we are saved and all the dead who love us rejoice in Heaven.

(*Eliphaz Levi in "The Mysteries of Magic."*)

THE MATERIAL AND THE IMMATERIAL WORLD.

EVERY one that has studied Mental Philosophy knows that man is endowed with the five corporal senses by which he is made acquainted with the material or physical world. The knowledge that we can gain of physical existence flows through these channels and may be defined as *consciousness*. The external world addresses itself to us as phenomena, or nature in activity, and the reality of these phenomena is not modified by conditioned intelligence, but the *consciousness* of phenomena is much conditioned by intelligence, because all men do not see things in the clearest light and the extent of one's knowledge and development has much to do with the representation of objects made upon his imagination.

The darkness spread over the earth in consequence of the fall of man is what would, and does to a great extent, prevent men from seeing things as they really are.

When a person who has been regenerated looks out on the world it appears to him in a light different from that in which he has ever seen it before. He is then brought into harmony with nature as well as revelation.

When matter was created, it was in its most attenuate condition, endowed with potentiality and subjected to change according to laws, whose culmination is organization; and hence we see, as a result of this, planets and suns having sprung from primeval chaos, rolling in silent majesty through

the trackless realms of infinite space; vegetation clothing the earth with eternal verdure and holding the stored forces of nature ready to be transferred to the multifarious genera and species of animal life through whose organisms pour the life-forces of universal mind; thus proving to us that all things are full of Divinity, and inspiring us to say "Great and marvelous are thy works, O Lord of hosts, the earth is full of thy glory!"

The natural man thinks the universe is God, or that God is the soul of the universe, thus confounding God with nature and believing that He exists in nature, while his darkened understanding will not let him see that He is before and above nature and the free author of nature.

When all the data of the material world are exhausted in trying to arrive at the final conclusions of Science within the domain of the sentient, they will recoil upon themselves in an ocean of dreamy emptiness. The study of physical science is inspiring and ennobling; but it is only a link in the chain of what is infinite, and above and beyond the realm of the physical there is the antetype of our highest conceptions and aspirations. Sense is the medium from the physical world to our physical consciousness; but we live in the realm of the spiritual by faith, and faith brings as true evidence of reality as sense; for our spiritual consciousness may be so assured as to amount to demonstration. The existence and action of mental qualities and universal principles is primarily referable to the world of mind, and evolution of ideas is a bringing out and a representation to human intelligence.

The physical world is the answer of nature to mind in physical correspondencies. Man is the expression of love and wisdom according to divine intelligence.

"Love is the root of Creation; God's essence; worlds without number lie in His bosom like children; He made them for this purpose only; only to love and to be loved again He breathed forth His spirit into the slumbering dust; and upright standing it laid its hand on its heart and felt it was warm with a flame out of heaven."

Man's five corporal senses are for the perception of natural objects—the material world, and he cannot perceive spiritual bodies with them, but his spiritual constitution is such that he can discern spiritual realities.

The spiritual world is much engaged in the affairs of terrestrial life. Plato said: "All things are full of divinity, and we have never been neglected through the forgetfulness or carelessness of spiritual beings." When the host of Syria had invaded the land of Israel they were interrupted by the prophecy of Elisha who could hear the words of the king of Syria in his bed-chamber while he was a great distance from him, and the eyes of Elisha's servant were opened and he saw horses of fire and chariots of fire on the mountain round about. These things might be seen by us if our spiritual perception were made susceptible by a predominance over our propensities. Apollonius of Tyana was addressing an audience at Ephesus when the murder of Domitian occurred at Rome and described it as it occurred, through his power of second sight. Man is the myterious link between the material and the immaterial, or rather the epitome of both. While he is deeply rooted in the earth, and organized on the physical side by the action of infinitesimal molecules, he breathes ethereal airs and is a part of universal mind moving in universal space.

D. N. CURTIS.

ACCORDING to Socrates, in the beautiful dialogue of Phædo, the soul is the ego, the mind which thinks, loves, and acts, and when death comes, it is not the mind which dies but the body. At the close of this dialogue, one of the disciples of Socrates asks him what he wishes them to do with him after his death. He smiles and says: "Anything you please, if you can catch me."

"I confess I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit world, that it reciprocally acts upon these and receives impressions from them."

Immanuel Kant.

OCCULT MEDICINE.

ON THE NATURE OF MAGNETISM OR THE VITAL SPIRITS.

The alchemist and physician J. B. Van Helmont, who was born three hundred years ago, was one of the profoundest minds that ever lived in the historical times of Europe, and it would be very interesting to hear all he says on magnetism, as he calls it, or what Maxwell calls the vital spirits. But on this occasion we limit ourselves to the translating of a part only of his treatise on the action of the so-called "Wound-Salve." This remedy mainly consists of a proper preparation of the blood taken from a vigorous man. To heal a wound by means of this salve, you simply spread it on a flat piece of wood, and add to it some of the blood or pus taken from the wound; and the healing process will be wonderfully hastened.

Before Van Helmont speaks of the action of the blood he adduces, among other illustrations, the following:—

"When the grape-vine blossoms, it stirs up and disturbs the wines of the previous years lying in the cellars of the surrounding towns. This disturbance is not due to the influence of the heavens; for were it so, both the disturbance and the blossom would take place at the same time every year, which is not the case. If somebody should say that besides the sun there are the planets that might be the cause of the phenomenon, we answer that then the blossom of the grape-vine would take place at the same time in all countries, which is not the case either. Again in countries where no grape-vines are grown the imported wines are not disturbed at all. It is the blossom of the grape-vine that disturbs the wine, at a distance of many miles, but the nearer the more intensely."

After mentioning the reciprocal action of the two fermenting liquids, the grape-vine sap and the wine, he says, speaking of the blood: "Flesh and blood are endowed with a will which is not the will of the man or of God. Also, the heavenly Father reveals certain things to the interior man, whilst other things are manifested by flesh and blood, which is the external and animal man. As there are wonderful ecstasies pertaining to the inner man, so there are also undoubted ecstasies in the animal man, by means of the imagination. Martin Delrio in his "Disquisitions" gives a relation of a boy who was put into ecstasy by his intense desire to see his mother, so that he saw her, although many miles distant, and when he came back to himself, remembered all he had seen and could give many details proving that he had really visited his mother. Here the desire of the external man, of the blood and the animal element, was active; for the soul when separated from the body, could only by a miracle be re-united with it. The blood contains an ecstatic power that, excited by a fervent desire, can carry the spirit of the external man to an absent object.

But when the blood is passing into corruption, then all its forces, that before had been latent in it, enter into action of themselves, without a previous excitement by imagination;—the same as through the putrefaction of the grain the power of the seed is awakened that until then had lain dormant and now becomes productive.

For since the essences of the things and their vital spirits are not subjected to the corruption, they rise free and whole from the dissolution of the lower harmony. Any latent force whatever, as soon as it is released from the bodily bonds by a preceeding putrefaction, manifests itself and enters into free and untrammelled activity.

Therefore, when a wound has, by the access of air, assumed a diseased character and the blood begins to be decomposed, it continues so even when mixed with the blood of the magnetic salve. By this putrefaction the ecstatic force, latent before in the blood, is excited, and because, in virtue of the ecstasy, it desires to return to its own body, such blood is in continued rapport with the blood of the individual from whom it is derived. Then the "*magnet*" of the salve desires to act, and by its own ecstatic power draws all noxious substance out of the edges of the wound, and finally, by the mumial, balsamic and attractive force of the salve the "*magnetism*" is effectuated."

Van Helmont has the habit, not merely to illustrate the subject he has on hand, by his examples and their interpretation, but to avail himself of the opportunity to give the reader more light on other occult subjects pertaining to the one he is dealing with, and in accordance with this habit proceeds as follows.

"This is the positive cause of the natural magnetism of the salve,—a view with which also the Light of Truth is in harmony. 'Where your treasure is there is your heart' says the Scripture. When the treasure is in heaven then the heart, *i.e.* the spirit of the inner man is in God; but if the treasure is placed in transient things, then also the heart and the spirit of the external man is in the transient. Do not here interpret the heart as mere thought and desire; for the parable following it, of the eagles and the carcass shows that this passage must not be taken as a metaphor only. The eagles are really and locally present with the carcass; likewise the spirit of the inner man can be in the kingdom of God in us, and the heart or spirit of the animal man be really and locally with his treasure. Be not therefore astonished that the astral ghost of the animal man is seen even after death with his buried treasure. The external man is an animal that lives after the impulse and will of the blood; the inner man is not an animal, but the likeness of God. Here a further thought upon the magnetism that draws the eagles to the carcass. These birds certainly have no such keen organ of smell that, guided by it, they should fly from Italy to Africa when there are carcasses there. The smell does not spread so far; the sea lying between and a certain property of the air that consumes it, prevent that. Neither can those birds scent the carcasses at so great a distance, especially behind a mountain, but they are really and locally attracted by the magnetism *i.e.* by the mumial spirit of the carcass, and not by the smell of the decaying body. The cause is the eagle's taking so much of the mumial spirit into himself. In the same way the spirit and will of the blood taken from a wound and united by a spatula with the magnetic salve, are attracted to their treasure, namely the remaining blood from which they are derived.

"That a soul inheres to the blood of all animals, the very first Book of Moses admits. The blood, namely, possesses certain vital forces, that, as though they were animated, cry to heaven for vengeance against the murderer, and also ask of the earthly judge for punishment.

"Again only guided by the spirit of the blood, *i.e.* of the external man, somnambulists ascend certain high places and do things impossible to waking men: and this by a *magic* power, pertaining to the external man."

In the above explanation by Helmont of the healing by blood at a distance, one factor is left out, namely whence does the power of the salve mixed with the mumia of the wound come? From all we read on the subject we have the impression that the real effective agents in these cures are the desire and will, and the vital spirit of the persons manipulating, and interested in the manipulation of the salve and the blood, so that the "ecstasy" in the fermenting blood would be the vehicle only of the healing power.

Van Helmonts theory of the ecstatic force being *liberated* by putrefaction reminds us of what Hahnemann says of his homeopathic remedies liberated by dilution and trituration (modern Hindoo occultists ascribe a far more powerful influence upon the vital spirits to homeopathic than to allopathic agents). Would it not therefore be reasonable to assume that the remedy correctly selected by homeopathic rule would only be the vehicle best adapted to carry the vital spirit of the healer to the diseased spot in the body?

We are inclined to look for the real healing motor-power in the healer, not in the remedy, because in *mental* magnetic healing the powerful adept succeeds where the less developed disciple has not enough power.

We close with the general remark that the facts of healing by the vital spirits as described above would be a first stepping stone to *faith* in the "finer" and higher methods of cure; and we hold that the true method of learning and teaching in occultism would be to begin at the bottom of the ladder *where the occult power can be traced by experiment*, and where metaphysics is still linked with exact science or physics. From this ground then we should ascend, by inference, to the higher, which we have thus to first apprehend by understanding before we can have living faith in, and thus successfully apply it. To illustrate, we should study astrology and chiromancy first, not by applying them to character-reading and fortune-telling, but by examining whether the lines in the hand are really traced, or not, by the ascending planets, as claimed in those sciences; because this can be done without the interference of imagination and fancy, and therefore furnishes a solid scientific position, equally strong against morbid skepticism and credulity. C. W.

He alone can truly possess the pleasure of love who has conquered the love of pleasure.

To resist and overcome nature is to achieve one's self a personal and imperishable existence.

To learn self-conquest is, therefore, to learn how to live,—the austerities of stoicism were no idle boast of liberty.

We must not enter rashly the domain of the transcendental sciences, but once on the road, we must reach their goal or perish.

UNITY OF DESIRE.

WE have been praying: "Let thy kingdom come and thy will be done," with new light. Few in the many years past have used these words with much idea of their real meaning. Now we realize that those words can have no other meaning than that of a desire for the kingdom of God to come on earth. Those who have answered the call "To the Awakened," know that the REAL answer to this prayer is at hand, and that instrumentalities are offered to them to make that kingdom a tangible reality on earth, in a way transcending human imagination, and that there is really something for each to *do*, as well as *pray* for. Prayer is asking God for something which we feel the need of, otherwise it is mere mockery, therefore evil in the extreme. We have been led to think in the past, of God, heaven, prayer, and spiritual things generally, as pertaining to some far off abstract unknown and unreal existence of which we can know nothing, which has destroyed its reality and its meaning in the Bible, and in all matters relative to religious subjects. But we should remember that all things of a religious or spiritual nature have relation to this world, and to the uses of man.

The idea of a heaven somewhere up in the skies, is all the imagination of men, it is not taught in the Hebrew Bible, nor in the Christian Testament. Jesus said: "The kingdom of God is within you." The angel said to John in the Revelation: "The kingdoms of this world are become the kingdoms of our God and of his Christ (*i. e.* his anointed ones). Now this is what we are taught to pray for. The words, "Let thy kingdom come," cannot mean let me die and go to thy kingdom. No, that would be reversing the meaning of words; read your Bible on this subject, Isaiah's prophecies are full of instruction, plain and unmistakable on the subject. So are the seven minor Prophets all plain and unmistakable. Ezekiel is very deep and metaphysical, but it all relates to the same great subject, of the time coming when God's kingdom should become a realized fact on earth, affecting and governing the affairs of men in the earth-body.

Now this work is to be done by those who are wiser than any man that is known on earth, but we who are on earth, are to be the physical actors in obedience to those high and holy ones who are guiding and controlling the whole affair, and it only remains for us to be willing and obedient, not allowing fear or skepticism to retard our movements; for NOW the time has come, the physical work has begun, and you are notified to be ready.

One more view of it before we proceed further. The first utterance; "Our Father who art in heaven;" do we all use these words intelligently, or do we speak them like the parrot, without understanding? Do you mean by Father; God? "God is spirit" what do you know about "spirit?" Is there an awakened soul consciousness that breathes that word with a consciousness superior to the reasoning brain? Does it express the words within you, involuntarily? If it does, then there is a real soul desire, it is not prayer without that. Do you realize what you mean when you say: "Who art in heaven?" What and where is heaven? Is it "beyond the bounds of time and space?" Then it is nowhere. Is it a condition and not a place, or is it in you, or in the heaven where God is? Is not God everywhere? Is not God "the fulness . . . that filleth all things?" Yes truly but where are they who do His will perfectly? These are the spirits of "just men made perfect," these are the Solar Masters who have perfected

their lives on the earths of the solar system and now are the organized and individual will and mind organs of God, and have control of all the affairs of this system of worlds. They are organized as one body; they are the "Pattern" shown to Moses on the mount, after which he formed the Temple in Jerusalem, and after the manner of which body "The new Jerusalem" (city of Peace) is to be builded, not out of stone and wood only this time, but out of those who truly and earnestly desire that the pattern of the heavens should find expression in their lives, which they freely give for the establishment of this Divine Order on earth.

Then from this thought (which is carried all through the Bible, but known only to those who have been accepted as co-workers with these Grand Souls), they will pray and work for an object in view, and will daily be instructed what is necessary to do, to ultimate that design on earth among the people. They will be consciously working with the wise and good of all the earth and heavens, and that work will daily grow more real and practical; the mythical ideal will pass away from you, and realities of the greatness and grandeur of the actual will take their place; uncertainties will pass away, and communion with men who never talk unless some important use is to be accomplished, will be a matter of the most absolute reality and of the gravest importance.

"Our Father"—spirit of all life—"which art in heaven"—which has expression in the perfected souls—"let thy kingdom"—thy kingly dominion—"come in earth as it is in heaven,"—will be the expression of the soul's desire, and that the same Divine Order might be established here on earth. That the Temple, the College where we may be educated and developed into a knowledge and consciousness of the laws of heaven, where all we are or hope to be will be governed and controlled by that law, and as God does not want servants to be blindly controlled, but wants Sons that know, understand, and do from a knowledge of what is necessary to be accomplished and how to do it. Therefore, the words "Let thy will be done on earth as it is in heaven," recognizes this divine order of the Solar Masters, and desires to be accepted as a co-worker with them for the establishment of their supreme law on earth.

Those who have no consciousness of that yearning of the soul for this higher order of life, and still have a desire for that which will bring them into this higher consciousness, let them continue repeating this prayer and try at the same time to feel it and understand its import, and if continued in long enough, you will get the consciousness of your acceptance, and to those who have the conscious acceptance we would say, continue ever in the spirit of that desire, ever looking for ways and means for its being realized viz., made real, actualized in form and function; look for methods of service in that direction, keep ever active the desire "to know the truth" the true way for yourself; for knowledge, wisdom and understanding; listening carefully for the guide that speaks within you, and be VERY careful to obey it in all things.

A CALL TO JUDGMENT.

Nearly all professed Christians have believed that when the kingdom came, then was the time of the Judgment, *i. e.*, just preceeding it; in which men would be judged according to the deeds done in the body. Paul, in his first letter to Timothy, v. 24, says: "Some men's sins are open beforehand, going before to judgment; and some men they follow

after." This is undoubtedly true, and relates altogether to the subject of "forgiveness of sins," the nature of which we will consider further on.

Jesus said: "Blessed are the pure in heart for they shall see God." Before our covenant of self-dedication is complete, we want every sin to be brought to judgment, therefore, let us unite for the coming month in this prayer:—

Oh God and father of all life judge me by Thy divine justice, let me reap the full reward of all that I have done; if I have injured anyone let me reap the just reward of my sin, judge me, O my God, as I have judged others, and visit on me the evils that I would have visited on others; if there is unpleasantness between me and any other person O God, do Thou judge between us and execute justice where judgment is due. I come unto Thee as I am, now Father judge me, and whatever of wrong there is in me, purge me in any way, that I may be clean indeed. I wish now to die to the world, and to live in Thy presence hereafter. No matter what suffering I am justly entitled to, let me suffer it, that I may be free. Thou O God knowest all our affairs; let Thy divine justice come. Judge me, O God, according to Thine own just law, that all there is of me worthy of Thy service may be purified by the fires of Thine own just law. Search me and see if there is one desire that is not in keeping with Thy ways.

Bring up everything and present it before God, to be justified or condemned according to Divine justice, let it be a month of searching and cleansing of self, and if there is anything that struggles within you between self-justification and condemnation, never let go as long as there is one doubt remaining in your mind. If the inner impulse of the soul impresses you to make reparation for wrongs done to others, obey it. If it is wrongs that you cannot rectify then repent and hold it up, unjust as it may be before God, and ask His judgment upon you, for it WILL be visited upon you sooner or later, and if you wait for your sins to come after you to judgment, it will be visited upon you by men who have no mercy but, if you ask God's spirit to execute the justice, He is very merciful.

THE LAW.

God never changes, and always works by law. God dwells in the inner sanctuary of your own soul as well as in the heavens.

When we come thus willingly to judgment, and examine in the light of the soul, and make right every wrong; we at once see wherein we can correct the errors, and the spirit of the high and holy ones come near to help us; and as we call back one after another of the creations of our past life, and hold it up in the light of heaven, those thought forms of evil are transformed into messages of love to those who we have injured; none can transform them but yourself. Again, if you are willing to receive justice, you will be more careful to give it. In this act, we come to judgment in the covenant relation; we die to the world and its allurements, and are prepared to be led by the Spirit into heaven; and are prepared to make a heaven wherever we go. Remember, if you ask justice, you will get it, therefore, do not ask it unless you mean it. "It is a fearful thing to fall into the hands of the living God," said one. Yes, it is, if your purposes are not honest; but it is rather a fearful thing not to be in the hands of God, but to be left to the mercy of our own ignorance of God's laws, that act and interact through all our life. To ask divine justice, will prove our own nature, whether we are honest with ourselves or not. It will be

a fearful thing to ask divine justice when we do not mean what we say but when you can with all the loving purity of a child's heart, thus pray, then, if difficulties arise, you can remove them at once, by taking them to the throne of Justice.

After you have covenanted your life to God, you must have no more conflict with man, you are not your own, you belong to the family of heaven, and all creatures are God's children, and any wrong can and will be immediately righted if you appeal to the Judge of heaven to do it. Then it will be a fearful thing for any person to injure you, for if you at once take it to judgment, the wrong will immediately return upon their own heads with greater force than it was sent out to you.

H. E. R.

POPULARITY OF VEGETARIAN RESTAURANTS IN LONDON.

A rational diet has such an important bearing on the health, temperance, and morality of a people, that we give place to the following interesting and suggestive communication which recently appeared in the *Boston Herald*, and is made additionally valuable at this time, in conjunction with Dr. English's "Hygienic Hints."

IN company with a compatriot from New England, the writer was recently strolling along the Strand in London, in the neighborhood of Charing Cross. Our attention was attracted by a conspicuous sign. "Vegetarian Hotel and Restaurant." It was dinner time, we were hungry, we were unspeakably tired of the monotonous fare of the average English hotel and restaurant, we were on the lookout for novelties, and so we concluded to see what the thing was like. Passing up a flight of stairs we entered a large, cheerful-looking room, tastefully and quietly decorated, and lit by incandescent electric lamps. We half expected to encounter a company of long-haired and wild-eyed individuals eagerly devouring bran pudding, sawdust soup, or something of the kind. But the people around the tables were sensible and healthy-natured appearing people. Among them were a number of gentlemanly looking young fellows who were quite the reverse of the cranky persons we had in mind.

Seating ourselves we looked over the bill of fare and gave our orders. Here is what we had, and we found it surprisingly good: First there was an excellent vegetable soup, so nicely flavored that we could not have distinguished it from a soup made of the best meat stock. Then we had lentil cutlets with tomato sauce. In shape they were like regular cutlets of meat, and were beautifully browned. They proved delicious tasting very much like a preparation of finely minced meat, suggesting chicken croquettes as much as anything. Did we not know what they were we should have surely taken them for some kind of delicately flavored meat compound. With the cutlets we had some good mashed potatoes, and we finished with a pot of tea, such as is found well made almost everywhere in England. The entire meal cost us 12 pence, or 24 cents each, and in addition we paid a penny for a napkin.

THE MENU.

The following copy of the menu, with English money rendered into American, will be found interesting:

Soups, at 6 cents—Vegetable, mock turtle, lentil.

Porridges, with sugar and syrup, at 6 cents—Oatmeal, wheaten, maize-mush, Anglo-Scotch.

Savories, at 8 cents—Lentil outlet and tomato sauce, haricots and tomatoes, macaroni and tomatoes, vegetable roust beef a la Francaise, haricots, potatoes and sauce, savory omelette, rice and tomatoes.

Extra vegetables at 4 cents—Cauliflower, cabbage, brussels sprouts, parsnips, mashed potatoes, haricots, tomatoes, macaroni, rice.

Sweet puddings at 6 cents—Tapioca custard, cabinet pudding, lemon cheesecake, bread-and-butter pudding, macaroni and fruit.

Pastry at 6 cents—Plum, damson, apple, pear and apricot tarts.

Stewed fruits at 6 cents—Figs, dates, plums, French plums, damsons, apricots, apples, pine-apple, pears. With cream, 2 cents extra.

Sundries—Tea (fresh made for each person), chocolate, cocoa, coffee, minerals, soda-and-milk, 6 cents each. Serviette, 2 cents.

Printed on the margins of the menu were the following remarks: "A change of diet is a great restorer of health." "Tomatoes are the most powerful anti-scorbutic of any known vegetable, Next comes celery." "Whole-meal bread is the best to eat, and is the true staff of life." "Customers will oblige by asking for a copy of the menu."

VEGETABLE AND FLESH FOOD COMPARED.

The menu also gave information concerning the virtues of vegetable diet, in the shape of the following quotation from the "Family Doctor," headed "What is Good Food?"

"In a recent course of lectures on food, Dr. Jackson gave some chemical analyses of various common articles of diet, which can hardly fail to be of interest to the hygienist, inasmuch as these analyses are the scientific refutation of the claim made by flesh eaters for the daily need of meat. To sustain life and secure to the body tissues proper nourishment, it has been determined by physiologists that certain chemical elements must enter into the composition of food. Among these essential elements, known as alimentary principles, are nitrogen, carbon, hydrogen, oxygen, sulphur, iron, etc. Now whether these alimentary principles are found in the animal or vegetable kingdom it is a scientific fact that they are identical substances—that is to say, chemistry recognizes no difference between the nitrogen, carbon, hydrogen or oxygen derived from animal products and that found in grain and vegetables. All that is necessary is the presence in the food of these elements in certain proportions. It will be readily seen that lean beef is certainly not an economical food, as it contains 72 parts out of 100 of water, and has only 19 parts of nitrogen or tissue forming material. How do figures stand in Table II. of meats compared with those of Table I., representing the grains and vegetables? Take peas and beans, for instance. Beans contain considerably more nitrogen than lean beef, twenty times as much carbon or power-producing material, a fair proportion of salts, and only 9 parts of water to 72 parts of the water in beef. Which does chemistry demonstrate to be the best food for the hard muscle-worker? Peas are also much richer in nitrogen than any of the flesh meats more than 20 times richer in carbon, with only eight parts of water. Pea meal, or dried split peas made into soup, forms one of the best and most sustaining articles of diet. The same is true of beans. To make nerve, tissue and muscle, eat these nutritious foods. Rice is the richest in carbon of all the grains, and it is a well known fact that races of men depend almost entirely for their subsistence upon rice, like the Japanese; and while they may not be large physically, they are strong and compact, agile and enduring. Potatoes, parsnips, and turnips are mostly water. All the grains contain practically the same elements, and except in individual cases, one is as good as the other. Certainly no one who is deprived of flesh food need fear starvation if he can have a plentiful supply of the grains. All the elements of nutrition are contained in the grains, fruits and vegetables.

CHEMICAL ANALYSIS OF GRAIN AND VEGETABLES.

	Nitrogen.	Fat or Carbon.	Saline Matter.	Water.
White Bread.....	14.45	69.73	1.6	14.22
Rye Meal.....	8.	75.2	1.8	15.
Corn Meal.....	11.1	73.2	1.7	14.
Buckwheat.....	13.10	71.40	2.50	13.
Rice.....	6.3	80.2	.5	13.
Oatmeal.....	12.6	69.4	3.	15.
Beans.....	25.5	61.4	3.2	9.9
Peas.....	23.3	64.8	2.1	8.3
Parsnips.....	1.	15.9	1.	82.
Turnips.....	1.3	7.2	.5	91.
Potatoes.....	2.1	22.	.7	75.

CHEMICAL ANALYSIS OF FLESH MEATS.

	Nitrogen.	Fat or Carbon.	Saline Matter.	Water.
Lean Beef.	19.3	3.6	5.1	72.
Fat Beef.	14.8	29.8	4.4	51.
Lean Mutton.	18.3	4.9	4.8	72.
Fat Mutton.	12.4	31.1	3.5	53.
Veal.	16.5	15.3	4.7	63.
Fat Pork.	9.8	33.8	2.3	39.
Dried Bacon.	8.8	73.3	2.9	15.
Tripe	13.2	16.4	2.4	68.
Salmon.	16.1	5.5	1.4	77.

THE ENGLISH VEGETARIAN MOVEMENT.

We were so pleased with our experiment that we frequently patronized the place while in London, and went regularly there for our breakfast, which we found much better and about a third as expensive as at our regular hotel. A considerable number of vegetarian restaurants are to be found in various parts of London, and the practice of a vegetarian diet seems to be growing remarkably in popularity. There is an organization for promoting an interest in the question, called the London Vegetarian Society. One evening we were handed at the restaurant, cards reading as follows ;

"The president and committee of the London Vegetarian Society request the pleasure of Mr. and Mrs. — company, with friends, to a special meeting to be held at Holborn Town Hall, for the consideration of the best means of meeting the present distress, on Friday, Oct. 26. 'Humanity, health, purity, temperance, thrift, happiness.' Vegetarianism is summed up in these grand words. It appeals alike to the sanctions of religion and science. It points to the true sources of wholesome food, and tells of new possibilities of thrift in hard times. It answers many of the difficult social questions of the day, e. g., the housing of the poor, the congestion of our great cities, the agricultural depression, the land question. It is more rational, more radical, than politics. Come and hear. The chair will be taken at 8 o'clock by A. F. Hills, president London Vegetarian Society. Speakers : Mrs. Hawkins, Miss Hardinge, Mr. Alderman Phillips, Mr. E. Dixon, Mr. W. Jeffrey."

The foregoing indicates the nature of the propaganda in favor of vegetarianism under way in England. The movement has eminent supporters, among them the venerable Prof. Newcome. Something like twenty-five years ago the great distress in England, particularly among the factory operatives caused by the cotton famine, brought about by the American civil war, induced Prof. Newcome to look into the question and see if there was not some means of cheapening the cost of living. He concluded that the expense of food was enormously increased by the item of meat, and he entered into practical experiments to see if this might not be largely reduced. So, with his family, he set the example of adopting a vegetarian diet, and the result was so agreeable, really improving the general health, that ever since it has been strictly adhered to, and no meat is consumed in the Newcome household. Visitors to the beautiful home of the professor say that nowhere have they ever seen a more bountifully spread or attractive table, and so deliciously prepared was the food that the absence of meat was really not felt.

SCIENTIFIC REASONS FOR THE MOVEMENT.

An impression that a stranger gets from the population of London is that the persons seen on the streets have, in general, the appearance of being either overfed or underfed. The gross indulgence among the upper classes in heavy, rich food leaves an unmistakable impress in the shape of puffy faces, and coarse, blotchy complexions, while on the other hand, one is struck by the pinched look of the multitude, coming from a deficient diet, lacking probably not so much in quantity, as in the proper elements for maintaining a good physical standard, being more stimulating than nutritive.

Therefore, the reaction in favor of vegetarianism probably arises from the necessities of situation. This view is maintained by the eminent physician, Dr. J. Milner Fothergill, who read a paper before the anthropological section of the British Association for the Advancement of Science at its meeting in Manchester two years ago, entitled "The Effects of Town Life Upon the Human Body." His investigations led him to the conclusion that town populations are steadily deteriorating, and he found one of the principal causes to be the intemperate use of animal food. The fact that the town dweller lives in a state of constant excitement, due to the incessant activity of his surroundings, inevitably had its effect upon the nervous system, and in consequence his digestive organs were impaired. He is beguiled into the belief that meat is healthful because it is easily digested. The sense of satiety which it produced, and the fact that it digests in the stomach without giving rise to dyspeptic sensations, had enticed many "down a primrose path leading to destruction." Dr. Fothergill finds the great source of what is known as gout poison, or the generation of uric acid in the system, to lie in the over-indulgence in the flesh of animals. The prevalence of Bright's disease of the kidneys and of consumption he traces also very largely to this source. In this generation of uric acid he observed a degenerative physical tendency in the shape of a reversion to the traits of a reptilian organism. "The realization of the fact that the digestive faculties of town dwellers lead them to adopt a dietary which is injurious in its after results, will cause them to correct it," writes Dr. Fothergill. "Already, indeed, we see many blindly starting out on a new track in the spread of vegetarianism, along with the 'Blue Ribbon;' In this action they have not waited for physiology to pronounce an authoritative opinion; but have on their own account, guided by some instinctive impulse. Modifications in our food customs are required for town-dwellers. They should have food which will nourish them and sustain them without any bad after-effects, and which they can digest."

RATIONAL VEGETARIANISM.

There are extreme vegetarians who, like the teetotalers formulate their dietary principles into something like a religious creed, and who will touch no form of animal food whatever, but the greater number appear to be moderate and sensible in their views, embracing in their diet eggs, milk, butter, cheese, etc., and even fish, molluscs, and the like, refraining simply from the flesh of warm blooded animals. Much of the objection to a vegetarian diet has come from the unattractive and ignorant preparation of the food, making it indigestible and distressing to sensitive stomachs. This has been largely, if not completely, overcome by the adoption of more skilled methods, and there are said to be excellent vegetarian cook books, with instructions how to make a great variety of attractive vegetarian dishes, many of them exceedingly delicate and easily assimilated. Chemical investigations show that the only real distinction between the elements of vegetable and animal food lies in the substances belonging to the latter called "extractives," having no nutritive value, but acting as stimulants, in a somewhat similar way to alcohol. Another characteristic of animal food upon which the main stress has been laid by its advocates, is the fact that it consists of materials which, having once been assimilated by digestive processes, are in a form to be easily taken up into the human organism. This fact is undoubtedly strongly in its favor, but the advance of chemical science is rapidly applying the same process artificially to the preparation of vegetable substances into easily assimilated food, as witnessed in the various preparations of grain food for the use of invalids. Vegetable substances also lend themselves readily to the influences of manifold flavorings, giving them a wide and attractive variety to the taste, including many dishes so prepared that they cannot be distinguished in flavor from meat.

Among the patrons of the Vegetarian restaurant in London, we met gentlemen who said that they were not habitual vegetarians, but, like ourselves, were so nauseated by the universality and monotony of meat that they came to this place as a welcome relief, either once a day or several times a week. It is the same in our

American cities ; I have heard many complaints of the difficulty of obtaining a simple and attractive lunch, and a vegetarian restaurant conducted on similar principles would probably find good support, for one of its chief recommendations is the cheapness of the meals.

In the United States there seems to be altogether too much meat eating, the custom of having animal food at all three meals of the day is extremely prevalent, and it could well be dispensed with at two of the meals, particularly the "meat breakfast," with benefit to the health as well as at a great reduction in the cost of living. My companion in these London vegetarian experiences was a distinguished American scientist, who says that at home he has meat on the table but once a day ; more frequently it would be surfeiting.

S. B.

THE POWER OF THOUGHT.

"Guard well thy thoughts ; thy thoughts are heard in Heaven."

THE one thing which chains cannot bind, dungeon cannot hold, and inquisition cannot destroy, is human thought.

If—as some modern physiologists believe—thoughts were a secretion of the brain, as the bile is a secretion of the liver, a thought would be lost as soon as it was expressed, and we would have to wait for the brain to recuperate its power, and to form and secrete another one like it, before we could have twice, the same thought. We would have to be careful not to express our thoughts or impart our knowledge to others, as by doing so it would be lost to ourselves. Thoughts and ideas are entities, and exist independently of the perception of man ; they do not need man for their existence, but man needs them to enable him to think.

Thoughts and ideas, set in motion by the will, move through space ; a thought set in motion in the astral ether resembles the expanding ripples upon the surface of a lake ; a thought projected to a destination by the power of an adept may be compared to an electric current passing with lightning velocity through space. Thoughts directed toward an object are like a mountain-stream rushing toward that object, and if the wills of several persons combine to direct it, it grows in extension and force, provided their wills are single-minded and without any secondary designs.

If a thought-current cannot reach the sphere of mind of the individual towards whom it is directed, it rebounds upon the mind of the individual from whom the impulse came. A person who concentrates the full power of a malicious thought upon another may, if he fails to succeed, be killed by the energy which he has called into action. Few persons ever realize the potential influence of *thought*, when directed towards another person, either near or far off in space. It is a fact, as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another mind, without the intervention of spoken words. This fact has been established by the Psychical Research Society of England, an association composed of men eminent in every department of science and literature. It has been demonstrated beyond the possibility of doubt that, *ideas* in one mind can be produced in another mind, and oftentimes with perfect accuracy.

No thought however, can travel from one person to another without a corresponding material existing between them, to act as a medium or con-

ductor. There must be a harmonious vibration. No sound can be heard in a space from which the air has been exhausted. There being no vibration, there can be no sound. It is well known that the tones produced by a musical instrument do not die within the instrument, but can be heard at distances according to the pitch and power, and the condition of the air through which they vibrate.

Thoughts are motions existing in the mind, just as motion exists in the waves of the ocean, one acting on the other.

A thought, once taken root in the soul, will grow, unless it is expelled by force, until it will become expressed in an act, when obtaining a life of its own by that act, it will leave its place to a successor. Those elementary forces of nature are everywhere, and always ready to enter the soul if its doors are not defended. To call up a wicked spirit we need not go in search of him, we need only to allow him to come. To call up a devil means to give way to an evil thought, to vanquish him, means to resist fully a temptation to evil.

There are some thoughts that take hold on the filth of hell, which stir up to the degradation and damnation of the thinker; there are other thoughts which elevate the soul and exalt the thinker. In neither case does the thinker go outside of himself in his thought. Every thought which debases you, *i. e.*, sinks you in your *own inner consciousness*, that which you wish to hide in some dark corner of yourself, away from the eye of even yourself, debases God.

Every movement we make, whether of importance or the reverse, must be in answer to a thought. As certainly as a seed with its living germ has in it a conatus or tendency to unfold into the perfected plant, so surely does an idea in the mind tend to translate itself into a bodily expression.

Ideas have been defined by Hermes Trismegistus as: "The forms of the Invisible." Ideas which have matured in the imagination of Nature, throw their reflection upon the mind of men and, according to the capacities of the latter to receive ideas, they may come to their consciousness, clear or disturbed, plain or shadowy, like images of pictures reflected in living mirrors, that may be clear or rendered dim by the accumulation of dust. Ideas are simply, the forms of the invisible; therefore types, patterns, and formative causes of things called ideas.

The thoughts of man are disorderly, they flow into his mind without being asked to come, they remain when they are not wanted and disappear, although we may invite them to stay. There are few persons who are not subject to evil thoughts; such thoughts are the reflex of the lurid light from the region of evil, but they cannot take form unless we give them form by dwelling on them and feeding them with the substance taken from our own mind. An evil thought evolved unconsciously, is an illusion without life, an evil thought brought into existence with malice, becomes malicious and living. If it is embodied in an act, a new devil will be born into the world.

Deeds committed with a great concentration of thought, call living pictures in the Astral Light into existence, that may cause impressible persons to commit similar acts.

If an evil thought enters the soul and we do not immediately reject it, we harbour a devil in our heart, whose claim we take into consideration, we give him a promise and induce him to remain, and like an unwelcome creditor, he will continually argue his claims until they are fulfilled. A

person who has evil thoughts of men, who has vulgar desires and tastes, becomes the servant of them; but he who has no ignoble desires, and always looks for and finds the good in mankind, dropping evil, is his own master.

Unwelcome, provoking, and noxious thoughts usually make a merely superficial impression, and he who can command his thoughts may become oblivious to such, at once. Purely exalted thoughts and sublimely spiritual ideas penetrate into the mind of man. All thoughts once evolved, linger more or less in the Astral Light.

Thought and existence are identical. I exist because I think, and I think because I exist. As thou thinkest, so thou art. "Be ye transformed," says Paul, "by a renewing of your mind." From this established principle it surely follows that a change of thought changes and modifies our very existence. Ideas grow in the mind as vegetation grows in the earth; when an idea is matured in the mind it enters into the soul, and becomes an integral part of the thinker, and he is changed thereby. That which leads us upward towards the good is expansive; hence, creative of power; but that which is debasing leads downward, and is contraction, hence destructive of power.

Thought is the creative power in the universe. "In the beginning was the Word, and the Word was with God, and the Word was God." God is absolute Wisdom, co-existent with Power. The "Word" is thought expressed. Thought unexpressed is resting in its source, the Eternal Mind, being expressed through the Power of the Will, it becomes materialized into an act. Things are materialized thoughts, or states of mind that have been rendered objective. The more deeply we are grounded in the celestial degree of life, the more powerfully will our minds and thoughts affect others. A perfect celibate or chaste life enables a person to create thought forms and send them out by his will, to persons near or far, so as to bring about desired results in controlling mental faculties, or even physical conditions; thus, a person conserving all the energies generated by the sexual functions, in his own body, will soon be able to know, from his intuitions, how to heal diseased conditions in his fellows.

If we steadily concentrate our thought upon a person or a place, the highest thought energies, residing in the fifth principle of man, will actually visit that place, because thought is not bound by the laws of gross matter regarding time and space, and we are able to think of a far-off place as quickly as of one that is near. Our thoughts go to the desired locality if we have been there before, or if there is something to attract us, it will not be difficult to find it. But under ordinary circumstances, our consciousness remains with the body. We may realize our presences at the place which we visit, but on returning to our normal state we cannot remember it, because the semi-material principles of our soul, in which resides memory, have not been there to collect impressions and transfer them to the physical brain.

If you can hold on to a thought and isolate it from others, you call into existence a form. If you can impart to that form your consciousness, you may make it conscious; if you can invest it with the element of matter you make it visible and tangible; but few persons are able to hold on to one single thought even for five minutes of time, because their minds are wavering and flickering; few can transfer their consciousness, because they cannot voluntarily forget their own selves; few can control the ele-

ments of earth, because it is their master, and they are attracted to it.

A thought which finds no expression in an act, will have no direct result on the physical plane, but it may cause great emotions in the sphere of mind, and these again may react on the physical plane. The best intention will produce no visible effect unless it is put into execution; but intentions produce mental states, that may be productive of good actions at some time in the future.

To obtain magic power the first requirement is to learn how to control thought, to command our own moods of mind, and to allow only such ideas to enter the mind as we voluntarily choose to admit. Can you command a thought, and hold on to it for five minutes? Without this first requirement no further progress in practical occultism will ever be made. Some one on being asked how he supposed Jesus looked, replied: "As he *thought* and felt." That was a comprehensive answer. It has its application to all men, and expresses a profound law of human nature.

It is important to bear in mind that as thought is the principle, and as everything which exists in nature, as an objective reality, must pre-exist as an idea, so whatever is conceivable in thought, is possible. All necessity is to us in fact subjective; for a thing is conceived impossible only as we are unable to construe it in thought. Whatever does not violate the laws of thought is, therefore, not to us impossible, however firmly we may be convinced that it will not occur. For example, we hold it absolutely impossible that a thing can begin without a cause. Why? Simply because the mind cannot realize to itself the conception of absolute commencement. That a stone should ascend into the air, we firmly believe will never happen, but we find no difficulty in conceiving it possible. This law, that whatever is conceivable is possible, is expressed by Jesus in this way, "If thou canst believe, all things *are* possible to him that believeth." (Mark ix: 23).

Every time we think of an absent friend we affect him for good or evil. How careful then should we be to think of the absent kindly, charitably, prayerfully and cheerfully. For if we are sad and despondent we may cause them to be depressed in spirit, through this telepathic influence; and if your thoughts of them are expressed in the form of prayer, springing out of a heart overflowing with love and good will, through the law of unconscious sympathy, they may be cheered and strengthened they know not how. To think of another interiorly and abstractly occasions a spiritual presence of that other; distance is annihilated, and his loving image and inner personality seem to stand before us, and what we say to it, we say to him.

When the thought is grounded in love and good will, it causes an interior conjunction of mind, a mental sympathy, a condition of *rapport*. By it we come into a living communication as real as it would be if we reached through the intervening space and grasped each other by the hand. The feelings of each are transmitted to the other. The mental state of the one who is the most positive will predominate and take possession of the other, for the stronger force will prevail over the weaker.

As the fierce wind fans the fire, till the fuel be spent and the fire expires: of all unrighteous things in the world, there is nothing worse than the domain of the five desires.

Buddha.

THE MUSIC OF THE SPHERES.

BY JOHN M'CARDELL.

'Tis night, I sit beside my door,
 And dream of worlds I see afar;
 I search the heavens o'er and o'er,
 And seek to find the brightest star
 That through the depth of space doth gleam,
 That I may on it think and dream.

The myriad spots of lights that shine
 And twinkle in the heavens above,
 Have circled there through countless time,
 And shall through endless ages move,
 Chanting their never ending lay,—
 Millions of years of melody.

In calm majestic pride they swing,
 Like music at eve, on summer's sea,
 And tune their lay to nature's king,
 The God of all that's pure and free,
 All nature's voices upward raise,
 And join them in the song of praise.

Oh, is there on this earth a man,
 Who gazing on the heavens at night,
 And reasoning on the mighty plan,
 That formed and placed those worlds of light,
 Who yet will turn away and rave,
 Of darkness all beyond the grave.

Dark, dark indeed would be the lot
 Of man, and all on earth that cheers,
 Would then be dead; turn and be taught
 The sacred music of the spheres;
 Oh, listen brother, hear the strains,
 That tell you that Jehovah reigns!

FRISCO, UTAH.

TWELVE MANNER OF GENII.

THE GENIUS OF ♄ (CAPRICORN).

THIS governs all persons born between Dec. 21st and Jan. 20th of any year.

The Genius of this branch of the body of humanity governs the general service in all that relates to the physical world; they live in and are the users of the nerve fluid of their own body, and these Genii are related to the nerve fluids of all life; they draw subsistence from trees, plants, and animals; and their work is to govern aggregations of every character, therefore, they delight in the grand and beautiful in the earth, and so govern, in the construction of all Nature. They have a direct relation to a Mystic Secret, of great value to those who attain it:—spoken of by the ancients "as the time when the sun entered the House of the Gods,"

also having reference to the origin of what is now known as the Christmas festival, which annual celebration originated many thousand years before the time of Christ. There are very many relics of ancient knowledge of which the present age is entirely ignorant.

These persons have a consciousness of their Genius, in the way of always being active in planning and arranging methods for the organization of means, to accomplish ends, all of a material nature; they really are the most materialistic minds of the Twelve, they will not accept a spiritual idea until it is put in the form of material service. They are apt to be enthusiastic in whatever they undertake, and are more apt to undertake more than they can carry out, than otherwise; for they instinctively expect that ♒ (Aquarius), which is the natural server in the minutiae of affairs, to take up the plan and carry it out for them, and if no one takes it up and carries it out, they are apt to lose their enthusiasm and drop the scheme. They are natural absorbents of the thought of others and quickly arrange it into forms of service. In their early stages of spiritual development they are apt to become conscious of the relatedness of each thing to everything else, therefore they are natural servers of the body, in adapting means to ends, and arranging plans and methods for great and grand results. They should cultivate a desire to serve, even in small things, and a preference for others rather than themselves, as is not the natural impulse of those who have not made some accomplishments in that direction. While their minds are materialistic yet their intuitions are very fine, and the more heed they pay to them the more rapidly they unfold. They readily acquire a knowledge of the Supreme Mind, and become most efficient servers of the body of Humanity in a material way. Such persons should be careful about overdoing and exhausting the nerve fluids; great care also be observed in eating, to adapt the supply to the demands of the body.

The Genius of these persons in the new age, is of such a nature that there is no language by which to now explain it. It will be born from the necessities and usages of that higher and Divine order of life, soon to come into material form on earth.

THE GRANDEUR OF LIFE AND NATURE.

BY CLEMENTINE A. PERKINS.

THIS present existence is a life of warfare with self; and only to the victor will be given the crown of rejoicing; for we must fight if we would reign. In proportion as we rely upon our spiritual perception we receive courage. The yokes and crosses of life are lightly borne when we recognize their necessity for our unfoldment. No one escapes the cross, and all may wear the crown. The experiences of life are made up of both joys and sorrows, and both tend toward final perfection if our aspirations are kept pure. Were the heavens always cloudless, were the sea always placid, were there no convulsions of Nature, where would be the beauties of the sky, the grandeur of the ocean, or the diversification of hill, vale and ragged mountain? A life passed without storm, without trials and temptation, beneath cloudless skies, would be illy prepared to launch its bark on unknown seas. It is the harmonious blending of the darker hues with the light, that add beauty and give character.

Material manifestations are passing shadows and are only real as they add to the sum of experience. The varied experiences of life find their counterpart in Nature. There are seasons of joy, there are times for rest; there are periods of strife, of quiet and peace. Defeat now stares us in the face, again peons of victory await us. The sun dies and finds its grave in the sea. The bosom of the ocean, like the tempest-tossed soul, heaves and is convulsed with the sobs of suppressed emotion and regret. On the lonely shores of life we stand amid the rising tempest; the mournful music of the waves dash unceasingly far upon the rocky coast, while the darkening sea reflects the sombre tints of the clouds gliding by in the near atmosphere. The wind, like the Spirit of man, sighs and moans. The storm-birds hover above us, or drooping with folded wings, wail out their discordant notes, while in copious tears the rain descends. There are souls that strive to drown the noise and tumult with clashing and warfare with their fellow sufferers, more restless than themselves; or to lull their disappointments with an opiate distilled from sensual pleasures. Such poor souls end their present existence in darkness as black as the night, or awake from a terrible night-mare, stricken and blasted. Great and noble souls sacrifice upon the cross of desire, to virtue and purity, and he who thus conquers himself, is worthy the crown. We must not live for self-gratification. Our wants increase as they are gratified, and regret follows close upon gratification; it may be that to always desire, we shall never possess.

The enlightened soul would suffer intense torture before it would succumb to an ignoble deed. With the Spirit of Love in the heart, all things turn to pleasure. The first step upward must be over the grave of buried hate, revenge and jealousy. Love cannot reign in the heart until we conquer self. The conqueror, like the firm immovable mountain rising from the rocky shore, reaches in his grandeur far up into the infinity of space, whose apex touching the bosom of the Divine, rests in his majesty, in the power of Infinite Love; or as the ocean with its heaving surface is controlled by immutable laws, so the mighty heart is controlled as it throbs out the storm raging within, subduing, restraining hope to such natures never gives way to despair. The night to them is like the descending sun gliding down the west, casting the long shadows of the mountains across hills, vales and streams. From off the range of darkness the dew falls, a refreshing balm to thirsty flowers. The twitter of birds in their leafy nest among the trees on the hill-sides, die away in happy murmurs. The silence of the waiting soul is only broken by notes of joyful evening thanksgiving, from these gentle songsters, and the soft sighing of the wind among the branches as they move forward and backward, downward and upward, Nature's lullaby, fast quieting the child-birds and hushing their sweet noises in dreamless sleep.

Though darkness at last covers all things, the soul as it were, is suspended between earth and sky and holds close communion with its father, God. The deepest, holiest feelings of our natures expand in the darkness like leaves in the spring-time, bathed with the dew of Heaven. Only in the night do we faintly realize the magnitude of Creation, and the wonderful power of the mind of God; and we are lost in the contemplation of the immensity of the over hanging heavens where, in eternal and never varying procession, are suns, moons, and stars. The soul that finds joy in sorrow and light in the darkness, will rise supreme when the morning

breaks and the shadows flee away. The new day is dawning; the mountains outlined against a clear sky are gilded with the first golden beams of the rising sun. The fresh breeze, the sportive waves rippling upon the sand, now advancing, then retreating with bewitching grace; the sea birds startled from their rocky nests, mounting aloft to catch a glimpse of the rising sun, while they reply to their mates in clear, shrill tones; the woods alive with happy, joyous songsters echoes their song of morning praise and devotions. The many familiar voices of Nature awake responsive thrills within the soul of all created life; the sunlight streaming down through the trees caress innumerable flowers of many colors, sending out delightful fragrance in the morning air. All Nature in her happiest mood bedecked with these gems of the morning, how simple, yet how perfect and how in harmony with the soul attuned to her beauty and music! The broken shore dimly defined and grey in the early morning, but now softened by the sunlight, transformed into a thousand happy tints; the rough green-clad mountain-side gleams like emeralds set in marble; the golden sands of the sea-shore blend with the blue of the ocean; the jutting rocks throw gentle shadows over the many islets that lie scattered on the near bosom of the sea.

All, all is beauty; and the soul is awakened to the grandeur of living, and being a part of the wonderful plan of Creation. It sees beyond the turmoil and the strife. It hears the music of the spheres ringing down through the ages. It finds an echo in the soul to all that is beautiful, grand and sublime in Nature, it sees something in the lavish spread of Nature beyond the simple gratification of taste and desire; not merely that it shall minister to our pleasure, but by it be led upward to the Infinite; and because of this noble germ of strength and faith within themselves, rise superior to all misfortunes. The foundation may shake under them, and they may become weary, and the sands of life may slip away; still they hold fast, because God has placed under them His all-supporting arm to be with them for evermore.

“THOSE in whose organisms the process of arch-natural vivification and construction is begun, are invaded by a destructive element, whenever they encounter the natural human form. The arch-natural is first chilled because the natural man subsists in an atmosphere of moral cold. Every passion of his mind and body contributes to this cold; his egoism, his familism, his tribalism his nationalism, his class spirit, his rage, jealousy and hatred, his secretiveness and cowardice, his finesse and subterfuge, his isolated and competitive independence, his parasitism, his moroseness and gloom, his animal hilariousness, his fawning and hypocrisy, his egoistic religiousness or scepticism, his thirst for self-appropriation, his love of rule, his diseases, his inhumanity; in fine, the totality of his self-personality, in structure, passion and action. The structure in which he is established is a form of death, and therefore murderously opposes this new form of immortal virtue and therefore, of eternal life.

There is no safety for the new-born lambs of God among the raging wolves of the natural race; no safety till the wicked are cut off. . . . That process of cutting off is already being begun. Those who are living and looking for the Kingdom of Heaven on Earth, and who are tending organically toward its fruitions, grow, slowly but surely, by the evolution of the new interior constitution; although upon the surfaces, the evidences of transformation, at most, are faint and feeble. *That they live is evidence that they grow, for, were it not for a continued interior growth and change, they would cease to live.* Anon.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

"ALL Life is precious" say the Hindoo philosophers. Yes, life is good,—thought-life is better than animal, all life has sensation, or in other words, all sensation arises in life. Sensation is the beginning and cause of thought. The flesh was builded up by the processes of life; properly, flesh is thought-crystallization, therefore, the body, and the blood-life that animates it, are the *elements* of thought. All elements originated in spirit but have descended into primates for individualization, and the process of accomplishing this is, refinement through generation, and re-generation; and as life gets more refined, the ability to think higher and more perfect thoughts increase, and as they increase, the perceptions of new truth come as naturally as breathing, and those perceptions, when sufficiently fine, will begin to perceive the source of its origin; but this can be caused to come as soon as a small amount of the life is thus refined, by following practical methods, without which they would be bound in service to the body for a long time; and without a knowledge of what you are trying to attain, and an effort to be conscious of what you have attained, you might remain ignorant of what powers you possess for a long time; and through disbelief, many who have possessed this quality have lived many years and died not knowing anything of it.

It is with that higher faculty as it is with hearing; the clock that has stood for a long time in the same room with us, we do not hear it tick, unless we try, and sometimes then we do not until we try many times, just so it is with this higher faculty. The only indications many have is, when in quiet, weird and unaccountable thoughts run through the mind, and when trying to enjoy the giddy laugh or the social gossip, in place of its giving pleasure, it produces sadness. Sometimes we may be able to enter the excitement for the time, but when we retire into silence, then, oh, what a heavy heart! And you query why it is. What have I done to produce this? We had a good time, now why this reaction? Perhaps all goes well so far as we know, only we feel so sad. This is because the soul has a consciousness of ill-spent time, and of having had associations that forged a new link in the chain that bound it in the earth-conditions: another thread that weaves the dark veil that shuts out the light of heaven.

It is an easy matter to live a highly spiritual life, but very difficult to live half way; that is, if a person dedicates himself to the guidance, and follows it carefully, never doing anything that the inner monitor disapproves of; then the guidance will become certain; but if you disobey once, then you will bring conditions around you of great uncertainty and anxiety, and when you allow anxiety to perplex, then you cannot hear or perceive the voice that speaks in the soul. If you have really decided to follow the guidance, then you cannot worry or be anxious for anything. If you are wholly trusting the guide, how can you be anxious about how or what is being done. Do you not believe that superior wisdom will control all things for the best, if you are obedient? Try, and you will find that the spirit is more faithful than any man, and that the same spirit that speaks in your soul also speaks in others, and controls all the affairs of human life, so that no one can do anything really against you in any way. Honesty of purpose on your part, and a heart free from

anger, hate, or any passion, will enable you to be more conscious of the Spirit than the personality, and to recognize the fact that we are not dealing with men, but with Spirit; even when men are the instrument, that of its self will so affect their acts that they cannot have a desire to do you a wrong, for that will be a constant appeal to all that is high and noble within them. But if we descend into their external plain of action and thought, they will perceive that we really are not one of them, and will recognize our superiority, and be very cautious, but all the time be watching their chance to deceive or entangle us in evil. Therefore, it is very unwise for any one to attempt to follow the spiritual guidance unless they intend to follow wholly.

But this has no reference to the good effects upon all, in all spheres of life, to live a life of chastity: — a conservation of the sex-life will make all persons stronger and wiser in any and all courses of life. But we now speak to those who are seeking the HIGHEST goal of human attainment, for there can be nothing higher than for a person to come into conscious unity with the source of all knowledge, wisdom and power.

All persons, even the lowest of them, respect those who honor and respect their own proper sphere of life, and as soon as one of a superior nature attempts to descend to their level, they in their inner self despise him. All Nature unites to make us truly live what we truly are and, on the other hand, all appears to conspire to prevent us living our real self, but that is only apparent, it is not real, for if we are superior we should possess superior powers, and we could neither have nor have use for those powers, unless there is a struggle in which they are needed, and by need and use alone are they produced. The struggle with the lower forces are made a necessity, because of the use they serve in evolutionary development. We see the animals fight each other until it is decided which is the strongest, then the one that is conquered becomes willingly submissive. So will all Nature become submissive to your will when you have once conquered it, and to do this you do not have to extend the combat beyond your own person, for in you is all the adversaries that you will ever meet outside; and when you have thoroughly conquered them in yourself, then, when you meet them personified outside of you, they will realize that they have been vanquished and will gladly serve you. But to fear the conflict and yield to their habits and customs in order to secure their favor, will always bring tenfold more difficulties than it would to go steadily forward in the way of your own higher guidance; it will surely command and obtain their respect in the end if you do so.

Few persons realize the pernicious effects of many words. Our words are composed of the finest elements of our life, and soon exhaust it and leave us a prey to the passions which at once become excited; for that is Nature's method of renewing the life, and if our life is thus wasted, it will intensify the desire for sensational pleasure. Again, the clatter of words gives the dominancy to the brain and benumbs the finer sensibilities, so that we cannot hear the voice of the Spirit that speaks to the soul; and this is not the worst part of it, for our words are our children, conceived and born of our life, of the same elements, only more sublimated than our physical children; and the more highly refined our natures are the more life and energy is there in every word spoken; and every word will go where it is sent, and often will return to us with renewed strength, derived from other persons, into whose minds they have entered and partaken

of the substance of their natures so that when they return they will have grown large and strong in the passive fertile soil of human life; but they are true to the law of growth in all things, therefore, they will only increase or unfold their original qualities, but the baser part of their nature will grow most rapid. How often have we been vexed with some one, and spoken an evil word, which for a time would be forgotten, but suddenly it is recalled and, it then remains with us, and torments us for a long time. Such thoughts frequently return to us and enter into our very structure and cause disease and sometimes death.

The old adage is true; "A still tongue keeps a wise head." If any of you are so fortunate as to see one of the Great and Good ones' of the Sages, you will never forget what you see expressed in the face. Such a calm peace, such fixedness of purpose, and such a silence of voice, their attention unmovably fixed on the Infinite; that you would realize the truth of their real life,—that nothing could disturb that calm for one instant. Were you to live in the same house with one of earth's greatest masters, there would be days pass without a word being spoken; they know that words are things, and that to speak one idle word is a sin against their own soul.

If this be true, how about the society customs? Can you live this life and conform to its rules? Can you spend an evening in gossip and return to your homes and lie down in peace of Soul? Can you, who are carefully following the guidance, go out to "Tea" and spend your time in useless talk, without losing the conscious presence of the guiding intelligence? You must answer, none other can! True are the words recorded of Jesus: "Straight is the gate and narrow is the way that leadeth to LIFE and few there be that find it." As long as the associations and present habits of the people have power to attract you, you are not on that "Narrow Way," neither are you ready to start even toward it.

We ask you dear friends, to make the law of USE, your subject for meditation for the next month. Consider this thought: God created all things, and the mind from which all intelligence came must be too wise to play or trifle with creative forces. There must be a *Use* in the existence of everything that is, and is not that creative mind too wise to be deceived by the things He created? Is it possible for anything to act contrary to that Supreme intent? Is not the capacity in this Creative Mind, to keep and hold all things under surveillance to the purpose for which they were made? If not, then there is no "Omnipotent!" Can we know the use in the Divine Economy, of all that we see or have to do with? If we are to be the sons of God, are we not to be like our Father? Like him in habit of thought, will and desire? Cannot the son be like the father? Should we not rather ask: "Can the son be unlike the father?" unless he be a deformity of Nature. Then will not our capacity grow and expand as we seek the law of use, in harmony with the Creative Mind. If then the law of use, is the prime factor, or if "Use determines all qualities, whether good or evil," because all things are serving the purpose for which they were made, then it becomes evident the ONLY thing that we really need is, WISDOM to guide our knowledge into the broadest and most important sphere of USEFULNESS to the world, of which we form a part,—upon the greater stage of animate life on which we are actors: yea, rather in the great WORKSHOP where God is preparing the material out of which to build his "Temple;" — "The House of God," that is to stand through another

Cycle: through which God will become the light of the world, wherein is to be stored the knowledge of all the ages that have passed; the Gold of all the GOOD that earth has produced; the ripe fruit of all the labor performed by all the laborers in this world of service. To be partakers of all this riches you have a careful work to do to prepare yourself so that you will be wise, honest, and faithful in the use of that riches—to make it a blessing to all of God's children. This is coming into your inheritance as a "Son of God:"—"An heir of all things." The time has come when this riches is offered to those who are ready to receive and use without selfishness. Many are ready: are you ready? It is not the writer of these lines that asks the question: but, the Spirit within your own soul asks you: "Are you ready?" What are you doing to get ready? Are you asleep, dreaming that God is going to do all, and that there is nothing for you to do? If so then, AWAKE from that drugged condition which the sex passion has thrown you into, before it is too late. Arise and cast out of your "Temple," (your body) "The old Serpent, the Devil and Satan," and cleanse the tabernacle, and make it the house of God. Allow it no longer to be a "Den of thieves," which, as fast as God, the creator, produces in and through its instrumentality, new germ-life, that really is the pure GOLD of Life, these evil, sensuous passions steals from you, either by controlling your will, deceiving your intellect, or taking advantage of you in the sleep of night when you are helpless; these are the thieves that the Christ-spirit "will drive out with a scourge of small cords." Then arise in the power of that Spirit and conquer these thieves, that the scourge may cease, and you find peace.

We said in the beginning of this article, that there are methods by which you may become conscious of your real state of development and call into activity the small amount of Life that is perfected. These methods are not beyond your reach, but they will spring into activity as soon as they have an opportunity; the trouble is with nearly all, they keep up such a clatter of words that they never have any opportunity to hear or perceive the powers that are active within them. If you will only retire within yourself and quietly muse on these things, then you will know what all this means. There is scarcely one who has not enough development to enable him to receive much instructions from that interior guide, that will give the assurance that you are ready to enter the path; but there are only the few who have through suffering and scourging, been prepared to abandon the evils of this Age of Carnal generation, and enter the narrow path where all their enjoyment comes from the spiritual consciousness. Are you or could you be satisfied with the Spirit as your ONLY association and enjoyment? If so, you are ready to enter the path and be guided by the Spirit, for as soon as any choose the Life of the Spirit, in preference to that of Sense, then the Spirit will begin to make itself known to you. But the words of Jesus still rings loud and clear "Choose ye this day whom you will serve, if God (Spirit) serve him, if Baal (the image of flesh) serve him; ye CANNOT serve two masters."

The religion of the twentieth century is now taking form. If you wish to be one of the Royal Family, now is the time to make your choice; all that is needed is to give the soul opportunity to speak, and it will soon inform you whether you are ready to decide in favor of a life of Spirit, or of one of flesh. Sight, hearing, and touch, are of the physical senses. Could you be satisfied without the gratification of these senses in earthly

association? And if it is the way of the Spirit, are you ready to live alone with God? If you are, then you will meet those whose life is all in the Spirit, whose whole desire is to serve the will of God, and whose time is wholly occupied in serving struggling souls who are seeking the light of heaven; and as they are in the light, their greatest happiness will be to lead you into the path, and open to you the mystic gate that leads to the Sacred Temple. But remember, that none but the pure in heart shall see God. Do not think that as soon as you decide in the intellect, that all these things will come: No! No! You must be tried for a long time, and when your whole nature desires this condition of life, then it will come. You must prove yourself faithful to the guidance, then, "Thine eyes shall behold thy teachers" and your heart will be glad with a joy unearthly.

Peace be unto you,

H. E. B.

GREEK AND GOTHIC.

[TWO TYPES OF MENTAL STRUCTURE

THE unprejudiced student in any department of knowledge, is characterized by his eager demand for fresh lights upon the subject he has made peculiarly his own; and no matter how novel or unfamiliar the medium of its transmission may be, it is received gratefully, and analyzed carefully, by the honest seeker of truth.

If the field of research chosen by such an investigator be that of metaphysical phenomena, he will find that a significant parallel exists between the two dominant powers in mental life, and the two supreme orders of architecture. The dividing line in brain types is reflected with singular exactness in the division into Greek and Gothic, which forms the major classification of that great outgrowth of intellectual and spiritual virility, technically called architecture, but to which Madam de Staël gave the essentially true name of "frozen music."

The divergent spirit of these two structural symbols runs through all literature, all art, all philosophy; permeates the results of every department of thought; directs the currents of endeavor; defines the civilizing activities of nations; and, according to which of them is regnant, shapes their destinies. Greek and Gothic; Pagan and Christian; formal and soulful; body and spirit; the exaltation of the human, the revelation of the divine; — such are these contrasted types.

This grouping admits of countless subdivisions, as Doric, Ionic and Corinthian in Greek architecture; actual, as well as intellectual; and of a vast number of variations from the purely Gothic building, and the strictly Gothic mind. The examination of these minor modifications, however, is unnecessary. Careful scrutiny of the major building forms of either type, will reveal the analogy between them, and the brain-structures of the corresponding class.

Look for a moment at the Greek temple. Scan its outlines, inspect its ornamentation, listen to its message, and meditate upon its meaning. Its basic idea is belief in the curve as the sole "line of beauty." To the

Greek conception, heretical art is characterized by deviations from this line, and it tolerates nothing which is inaccordant with its smooth perfection. From the human body — so enthroned and worshiped in Greek art, and creed — it has borrowed its fair roundness; and it is also physical, external loveliness which is celebrated within the walls of the Greek or Pagan temple. Its exterior displays exquisite detail and fineness of finish. Through the medium of gleaming marbles — wrought into miracles of majestic loveliness; into perfectly proportioned harmonies in stone — is evolved a representation of the sumptuousness of nature; but it is a representation which stops at that, and cannot claim to be a revelation. Its embellishing statues proclaim the *potential* and *ultimate grandeur* of the *form of flesh*. They neither incarnate nor foretell the glories of the *spirit*. It is matchless in form, dazzling in texture, superb in design; yet it appeals only to those inferior judges who sit in the outer courts of man's mind. It fails to affect those who dwell in the inner temple of the *soul*. Its interior is admirably adapted to the ceremonies of a religion whose highest ideal of worship is self-interested adjuration; whose votive wreaths are offered, not as emblems of immortal life, and messengers of divine tenderness, but as bribes to gain the favor of some offended deity. The odes and songs and sacrifices that there arise, are the appropriate vehicles of an adoration devoid of spiritual reality; of a ritual that makes obeisance to the god of externality.

And now institute a comparison between this calm, fair, stately, impressive building, and the mental structure whose laws of growth reflect identical forces. Study the Greek mind through its results in letters, in the plastic arts, in music; — and examine Homer first, as a rarely valuable illustration of this method. For convenience' sake let the old name stand, though the personality has disintegrated under the searching analysis of modern criticism.

The Iliad is stern and regal, but its progress is that of a pageant. It is an emotional luxury to watch its magnificent onward sweep, and to listen to the gracious measure to which its movement pulsates. It can be enjoyed with thrills of Epicurean, cultured appreciation; for the manner in which it is described proves its describer only a *witness* of the spectacle of life, and not one who has struggled fiercely in its arena, wrestling from its gladiatorial contests strength and skill, and — scars, deep graven, livid, and eloquent, which beat and burn again when the combat is recalled.

Homer tells his tale of mighty men and deeds in the true Greek spirit. The gigantic depth and force of the passions which he celebrates, must not vibrate too strongly through the metric beauty of his lines, lest their harmonious adjustment be deranged. No phrase must be overweighted by too heavy a sob: sympathy might mar the music in its flow. As in the temple — where each pediment and each capital, expresses beauty only, and never suffering, aspiration, truth, or any of the myriad demands of the soul — so in the Iliad are found joy and grace and majesty, elemental passions and strife, but transfigured in their treatment; transformed into ministering hand-maidens of the great goddess — Beauty. They are represented, not fathomed; glorified, not interpreted; *witnessed*, not *experienced*.

In the actual temple the portico and facade are emphasized and adorned. In its external aspect the entrance receives enthusiastic and devoted work. In the Iliad the intellectual temple, — the porticoes of nature and of life, —

are also magnificently wrought, but when admission is gained, and a solution sought that will make plain the dual mystery of the universe, and of the soul, an answer is given that answers not. All the Greek can do is to point yet once again to the goddess of externality; to clasp yet closer her glittering, jewel-sown robe. And from her calm, impassive lips, "the cry of the human" meets no response. She is blind and dumb to the mortal pain of man.

Turn now to the Gothic sanctuary, each upspringing line breathing a prayer; each convolution symbolizing a mystery; each spire, pinnacle and tiny-pointed arch suggesting endeavor, hope, evolution. Its most minute adornments are pregnant with spiritual truth; its most exalted, proclaim eternal love. Its general shape incarnates the gospel of suffering; recalls the central truth that pain permeates life, yet is the way to peace: that from sorrow comes strength, and from self-renunciation the truest self-possession; that the storm-throes die into the blue serenity of summer skies,—for death gives birth to life.

The story of the emotions is told in the graduated harmonies of the color-gamut, which beat in rays of tinted light through the windows of the Gothic minster, and form a chant of human life in all its moods of hope and fear, of purity and peace and adoration.

Where shall search be made for the archetypal mental structure of this order, whose creation conforms most closely to the Gothic idea of development, which, technicalities apart, is simply this: to use those methods which best express the truth, whether strictly beautiful or not; to disdain conventions when they become a bar to growth; to render form subservient to force; to rank the body of an art as the throne, and the soul of the art as the sovereign who uses it? Who so carries out this theory of creative work as Shakespeare?

The subtle emanations of his genius, the infinite variety of his moods, the transfiguring force of his passionate utterance, and the majestic sweep of his imaginative flights, well translate the almost bewildering complexity of Gothic art, and he also reflects its absolute fidelity to all the *shades* of spiritual truth which it represents. His heart has lain closest to Nature's heart, and attuned its own pulsations to the mighty throbbing of hers. Therefore he does not shrink from pleading the cause of even her malformed children; does not hesitate to explore even her dark caverns, nor to reëcho the cries of her night birds. He knows these things exist, and he believes that art springs from the womb of life. *He knows that utterance is relief*, and comprehension, benediction; and for that reason he renders articulate the needs of misery, the despair of sin, and that longing for light which is the germ of better things. Upon the vast cathedral structure of his mind may be found uncouth and grotesque character-carvings: the sometimes hideous gargoyle is seen there, yet of what import is the ugliness of its carven lips, when from them dash the waters of regeneration?

Shakespeare is as Gothic as the sea, proclaiming by its tides, and by each sky-aspiring wave, its bond of union with the eternal heavens. He is as grandly Gothic as the Night, only drawing her sombre drapery that millions of worlds may be revealed.

The generic, radical divergence traced in the two examples already given, is observable in the men of genius of all races and ages, but the race-name does not always indicate that the person bearing it is an exponent of

its spirit. The children of Hellas number among them many a Gothic nature. Preëminently such are Æschylus, Sophocles, and the mighty band of dramatists at whose head they stand. The Gothic, or northern peoples, produce also many a Greek artist, — Keats being in the front rank; and the same nation sees the evolution of both orders of intellect. Innumerable illustrations of this might be given. Remember Corneille, whose works are like the actors' masks in the ancient Greek dramas; bow down before Hugo, who alternately conducts his disciples through the underground workings of social sin and suffering, and carries them toward the "pavilion of the Sun;" who makes the mighty pinions of his song lift up the souls of men from dungeon life to Freedom's "palace on the heights." Compare Racine, with his rounded periods; Richter, with his blazing thoughts; Macaulay, dazzling with brilliant rhetoric and fine-spun utilitarianism; Carlyle, displaying a vast store-house of psychologic treasures. Tasso, fashioning strophes of exquisite grace; Dante, seeking the solution of mysteries. Cicero, manifesting the perfection of trained oratorical ability; Plato, showing the growth of soul-knowledge into the attainment of soul-power.

When the attention is directed to the great masters in painting and sculpture, the same opposing types are found. On the one side are ranged Reubens and Titian and Correggio and Veronese, all reveling in the glory of light and color, portraying the bloom of lip and cheek, the sheen of satin, and the gloss of hair; all reproducing the blaze of beauty in the world without, and in the world of a woman's face; yet all ignorant of the meaning of either, and all alike blind to the subtle, hidden essence in each which is its imperishable part.

On the other side stand Michael Angelo, Raphael, Fra Angelico, Domenichino, Leonardo da Vinci, Tintoretto, and a host of others, all as interior, as inspirational, as spiritual, as devout in the practice and principles of their art as those of the other group are external, unspiritual, secular and Pagan in theirs.

In music, however, two great geniuses may be named whose characteristic traits are even more pronounced and antagonistic than are those of the painters just referred to. The works of Mozart and Wagner, placed as they are at the opposite poles of thought in musical science, throw much light on this law of mental life, and are well-defined examples of the Greek and Gothic types.

Mozart's exquisite phrasing, so rounded, so dexterous; infused with no more passion or purpose than is allowed by the canons of classical art; — and Wagner's soul-searching, yet balm-bringing chords are as distinctly Greek and Gothic as the temple of Diana and the Cathedral of Cologne. The dainty, musical adornments of the one are as purely lovely as the flower-wreathed capitals of the temple. The mighty crescendos and harmonic storms of the other are as Gothic as the prayers in stone that ascend from the cathedral spires.

The Greek and Gothic arts: the Greek and Gothic minds. One has for its ideal of attainment the observance of the letter, the keeping of the law. The radical idea of the other is that "the letter killeth, but the spirit giveth life." One is a building for whose decorations the sunny fields have been rifled of their loveliness; the other has an altar amidst whose brighter blossoms may be found the empurpled, mystic beauty of the passion flower.

Greek art has mind and body ; it has *not* soul. Greek art is the apotheosis of the *human*. Gothic art is the incarnation of the *divine*. One is a calming influence ; the other is a regenerating force. One is a measurable, ponderable, known quantity ; the other is a vast, elemental, imponderable essence. One is serene, proportioned, gracious ; the other is impassioned, vibrating, exultant. One is the beauty of rest ; the other is the mystery of growth. One compasses the earth : the other weighs the stars. One is a stately, measured march that shakes the world ; the other is the flight of wings through space seeking the throne of God.

MARY C. C. BRADFORD.

UNWRITTEN POEMS.

“THERE are poems unwritten, and songs unsung,
Sweeter than any that ever were heard,
Poems that wait for an angel tongue,
Songs that but long for a paradise bird.

“Poems that ripple through lowliest lives,
Poems unnoted and hidden away
Down in the souls, where the Beautiful thrives
Sweetly as flowers in genial May.

“Poems that only the angels above us
Looking deep down in our lives can behold,
Felt, though unseen, by the beings who love us,
Written on lives as in letters of gold.

“Sing to my soul that sweet song that thou livest ;
Read me the poem that never was penned,
The wonderful idyl of Life that thou givest,
Fresh from thy spirit, Beautiful Friend.”

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

THE spirit of devotion is the prime factor in spiritual growth. The root of devotion is love. If we love a person or thing we are apt to be devoted thereto. Love has its origin in desire ; desire arises in need, and a consciousness of need produces desire. Love is magnetic, and draws to itself the conditions loved. It is a most potent factor in spiritual growth, being the active power in all life. Even the grass loves, and draws to it the elements by which it grows ; but that kind of love is selfish because it is limited to itself. Such is the nature of all love devoid of knowledge.

The religious zeal of all ages has been the cause of more crime, bloodshed, and misery, than any other one feature of man's nature. That zeal arose in man's loving an ideal without knowledge. The chief attribute of God is knowledge, and its counterpart, love ; these two, properly balanced and blended, give the image of God. Either of these alone is as a bird trying to fly with but one wing ; it may struggle to soar, but it can only make disagreeable contortions. So has the religious devotee throughout the past, and in their struggles they have looked for the cause of their

difficulty in everything but themselves, and they, being out of divine order, saw everything unlike themselves as evil, and were ever ready to destroy it.

Love with knowledge is a powerful factor, for then the love draws to itself all that is useful, and the knowledge uses it. The maxim that we have tried to keep before you is, "Use determines all qualities, whether good or evil," and is, unless knowledge guides it, capable of all kinds of distortions." It is similar to the Roman Catholic maxim, "The end justifies the means;" therefore, no matter how much suffering, loss of life, or property it occasions, if it but strengthens and builds up its own organized body, the Church, and extends its power. The long list of martyrs caused by this motto is a good illustration of this love of an ideal without knowledge. Therefore, love knowledge for its use to humanity, and be most devout in its attainment.

The Earth is, in all the ancient writings, called feminine, and spirit masculine; therefore, the ancient symbol Osiris meant spirit-father, and Isis, the mother, or former of the body. The body formed was the son produced by the love and knowledge of the two united; for without that unity there can be no offspring. The sequel of this symbol is found in our own triune nature. We are spirit, body, and soul. The spirit is God, and is universal and unchangeable; the body is of the earth, and its material is earth. We are constantly throwing off the old and taking on that which, to us, is new, yet it is material that has occupied many other forms, — it is a part of the body of Mother Isis. We in our *individuality*, however, are soul, the son, Horus,—the product of the love and knowledge of Isis and Osiris, and our work on earth is to perfect ourselves, that is, our souls. To do so is to be like the "Father-Mother." The Mother binds us in the earth-form until we obtain knowledge enough to control her nature, when she will relinquish us to be with the everlasting Father, to become one with Him, (Spirit). And then will she cease to bind, and render loving obedience to our will, as she now does to the Father.

Now the accomplishment of this is the task before us. We have said that even the grass grows by love of the elements which increase its stature; so we must love devoutly that which will increase our stature unto that of a son of God. Says a recent writer, "Man grows like that he feeds upon." Most perfectly true is this of the soul. The soul is the thinking, intelligent part of man's nature. The body, or "animal soul" is the seat of the sensations, appetites, etc.

Is it the animal soul we wish to increase? If so, then gratify its demands; but if it is the human or spiritual soul, then *its* demands must be gratified in order for its growth. Paul called these two principles in man's nature "The carnal mind, and the spiritual mind," and said that the carnal mind is at enmity with the spiritual. This is emphatically true; for while the animal desires and passions control, we are like a babe in the womb of all nature, and must remain subject to the laws that bind all things to earth, for there is then no individualization of the soul or entity, but we must remain as a coherent part of all. If, however, we subordinate these desires and passions to the intellect, or, more properly, to the spirit of knowledge, called by Jesus "The spirit of truth," all will be well with us. We need a knowledge of facts and things that ARE, and the ability to distinguish knowledge from a mere ideal.

Then to obtain this Godlikeness is to HATE the evil arising out of

blindly following an ideal, and to LOVE knowledge above all things. Let your devotion to the God or spirit of truth, be perfect and without intermission. That does not mean devotion to all kinds of knowledge at once, because you cannot utilize it, and, such being the case, it would become an evil to you, for your organism and circumstances would not allow you to use it. Under such circumstances your love would be unreal, and you would be deceiving yourself, as thousands are to-day; for, as we have said, love arises from need for its use, and such love is always reciprocated by the Father; prayer therefore, that is, devotion — is always effectual in the development of SOUL.

How may all direct this love into the right channel, for all possess it? It must be directed by an intelligent will, or it will be controlled by the animal passions and senses.

We read, "God so loved the world that he gave His only begotten son," who said, "I am the light of the world." Godlikeness then, is a love of humankind, a love that is like that of a father for his child, that would benefit and elevate its darkened and suffering condition. Then make that knowledge the one desire of your heart. That will make you a benefactor to the world, not to your family or your nation merely, but to all living, and if that does not find a response in you, then let it be the desire of every breath, "O, but to know the mind of God concerning me!" Then, when channels of thought open within you, hold them and follow them out in all their ramifications, keeping in mind the use of knowledge to others, but do not be too hasty to give it to others. Scan first the whole situation in every direction, and study the habits of human society in all its phases. You do not know but that the ideas that you have, and which you think are new, are only those that are already known to many others. Remember there are four things necessary to justify you in calling the people's attention to what you have for them, viz.: something new, something true, something important, and something that can be made plain and acceptable to them.

Wisdom in all you do or say, will prevent your good work being maligned, save by those powers of darkness having an *evil animus*. Wisdom means careful consideration from every stand-point.

Another feature of this devotion to knowledge is this: it has been observed by many that certain abstemious habits are necessary to them in order to accomplish the desired results.

It would be well for us all to remember Paul's admonition on this subject "let not him that eateth despise him that eateth," etc., but let each person experiment for himself with regard to all gratification of his appetites, so that each one may know *for himself* the better way.

We remarked, some time before the conspiracy of a certain organized clique of money lovers to crush THE ESOTERIC, and to force the Representative of Vidya-Nyaika to assign to them the valuable inventions in his possession, the efforts of which Mammonites, have inspired many of the scurrilous newspaper articles that have appeared, — that "enough had already been said by me to lead the student into 'the path' if no more were said now. We are very busy in preparing for the accomplishment of all that has been promised, and, if we delay writing for a time until we get the foundation laid, all will be as well, for instructions will continue to be given by wise and able pens through THE ESOTERIC, until we are ready to resume our course of teachings.

We know that nothing that has been, or can be said by the enemies of truth, to hurt or hinder this work in the estimation of those who have been following the truths, will prove of avail; for they have not been following them because of me, but because of their TRUTH: and they will continue so to follow them; and as soon as they are ready, a place will be provided for the good and pure, where will be fulfilled the words of Jesus "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man." That time is near; even at the door,— "be ye also ready."

We wish our friends to remember that nothing that our enemies have done has in the least changed our course. You will see that it was all anticipated in the columns of THE ESOTERIC, therefore there is nothing for anyone to do, save to continue to read THE ESOTERIC, and he will be kept informed as the work moves on, and notified when he is needed.

I am as ever your fellow servant,

H. E. BUTLER.

Peace be unto you.

HYGIENIC HINTS.

BY WM. A. ENGLISH, M. D.

Number Three. (The Selection of Food.)

It is certain that unless we supply such articles of food as contain the elements needed to build up the tissues and organs, and replenish the waste occasioned by the various activities of the human body, this body will soon become unfitted to perform its daily functions.

The following suggestions may be useful to those who are interested in this subject, at least, by way of stimulating further investigation: "Prove all things."

The principal requisites of perfect food, (after being assured that it is outwardly pure and clean) are as follows:—

First: It should be agreeable to the sense of smell.

Second: It should be decidedly palatable.

Third: It should be (according to our reason and experience), nutritious and digestible, and in such condition as to admit of thorough mastication and insalivation.

Fourth: There should be sufficient variety, at different meals, and change, at different seasons, to meet the varying demands of the system.

Fifth: It should be as fresh as possible; (but this will be further explained.)

Sixth: As a general rule, simples are preferable: but in case of compounds, no ingredient entering into the preparation should be such as would be unwholesome if eaten separately.

Seventh: No stage of the processes of securing our food, or preparing it for market, or for cooking, should be repulsive to our feelings, or to the sensibilities of our spiritual natures.

Let us now consider the above points more in detail.

First: The nose, from its position directly over the mouth, is a useful sentinel, always on guard to detect the aroma of every substance that comes near; and we should heed its warnings, implicitly, and allow nothing to enter the mouth that is repulsive to the sense of smell; yet this sense, like all the others, should be guided by reason, for it is not always wise to eat every article that "smells good." If the aroma is not masked by compounding or high seasoning, this agreeable smell simply testifies that the food elements are in harmony with elements previously assimilated, and by eating or drinking unwholesome articles, like tobacco and alcoholic drinks, we may finally acquire a liking for their aroma.

The animals naturally obey the sense of smell, and never partake of anything repugnant to it. We could learn some lessons from animals, if we were sufficiently teachable.

Second: Food that is not palatable is never perfectly assimilated, for the digestive fluids and nerve forces do not respond as fully to an unpalatable morsel.

There are idiosyncrasies of taste belonging to certain persons, these should be duly respected, and generally are of pre-natal origin.

Third: While considering the nutritious value of food, a practice which has grown out of the ignorance of the masses in regard to the essentials of proper food, must not be overlooked. I allude to the separation and exclusion of a large portion of the valuable elements of the grain, in the manufacture of superfine flour, which is so impoverished by this suicidal process, as to be unfit for the general use of those who eat to live, rather than to conform to foolish or fashionable customs.

It is found that even a dog will starve when confined exclusively to the food products of superfine flour; and chemistry solves the problem for us, by proving that the better part of the elements that build up our tissues, are not to be found in such flour. Grains in their natural condition, boiled whole, cracked, or ground into meal, so as to retain all these elements, form a highly nutritious class of foods, and, together with the leguminous seeds, (peas, beans, lentils, etc.) and nuts, comprise our *most nutritive foods*. Each individual seed, kernel, or nut contains a germ of life, capable, under favorable conditions, of developing to such an extent as to reproduce its species.

It would seem a very natural inference that food containing so much of the life-principle must be superior, in dietetic value, to food taken from the carcass or tissues of an animal, from which not only the life-blood but the life-principle itself — the organizing force — has departed.

The various classes of seeds above mentioned, with fresh vegetables in their season, and fruits to supply the necessary fluid elements, combined with aromas and flavors of such wonderful delicacy and variety, together with milk, butter, cheese, (and possibly eggs), form a dietary fit for a

king, or for an American citizen; each one of whom should be a true king.

But the question of the digestibility of food cannot be reduced to cast-iron rules, owing to different conditions arising from previous habits, environments, etc., and, though vegetarianism is undoubtedly the ideal dietary, it would be very unwise to counsel all people to adopt it at once; for, by ages of flesh eating, the digestive organs become so accustomed to it, that, with most people, its sudden disuse, would be attended with considerable physical discomfort.

It would be folly to ignore any individual's experience, as to what agrees or disagrees, in the line of food; so, each one must, in a large measure, be his or her own judge, yet we should endeavor to *perfect our ideals*; and our appetites and desires will gradually conform to them.

Fourth: A monotonous diet is not adapted to the proper development of the race, or the individual.

Our physical and mental activities are so varied; our temperaments so dissimilar; our pre-natal proclivities, and our environments and habits so very unlike, that the necessity for variety at meals, and change from time to time, is sufficiently apparent.

Fifth: All organic material used as food, tends to decay, after reaching its highest stage of perfection, and should be eaten when most highly endowed with the life-principle.

This applies with especial force to garden vegetables which, not being matured, rapidly wither, and become stale and unwholesome. All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its finer life-elements. All food tends to deteriorate rapidly, after cooking; and, if allowed to remain long uncovered, absorbs atmospheric germs which are disease-producing.

The more moist the food is, the more danger there will be. Milk, water, and all fluids, cooked or uncooked, rapidly absorb injurious gases and microscopic germs from the atmosphere, if allowed to remain uncovered or unsealed; more especially in warm weather. Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after their flavor becomes impaired.

Sixth: Food that is compounded of different articles, and highly seasoned, should be regarded with suspicion, especially if meat is a leading ingredient; for it is customary with those who prepare these compounds for sale, to use a very poor article of flesh, and mask the inferiority by plenty of salt, pepper, and other condiments.

Those abominations of modern cookery — pies, cakes, and puddings — which are made for gustatory pleasure, regardless of consequences, and often contain some of that delectable substance called *lard*, might, with propriety be given to that class of animal scavengers from which the lard is obtained: they are not fit to enter the human stomach — (unless belonging to some one closely allied — *psychically* — to the animal referred to.)

No ingredient that is not first-class, should ever enter into any dietetic compound, and *simple* food is usually preferable.

Seventh: As the occupation of gathering and preparing grains, nuts and fruits for the table is pleasurable, and not in any sense repulsive to our higher sensibilities, and as these kinds of food contain all the neces-

sary elements of nutrition, why does man continue the practice of slaughtering innocent animals, (which may have been the pets of his family,) and devouring their dead bodies? This practice, unless one has become hardened by it, cannot be engaged in without experiencing a severe shock to the higher nature.

Think of a little child witnessing the slaughter of its own pet lamb. The sight might cause such a shock to the nervous system of a sensitive child, as to result in death. Of course, some of the horrors connected with the killing of animals for food, may be obviated by certain wise provisions, but can such a practice be really in harmony with the higher development of the race?

(While writing this article, my friend and neighbor, Prof. B., called at the door and wished me to look at something which he had in a basket. He removed the covering and exhibited the lungs and liver of a sheep, having just procured them from one of our meat markets. The lungs were badly tuberculosed and discolored, and the liver showed plenty of tubercles extending far within its tissues.

The carcass from which these diseased organs were taken, has probably, ere this, been devoured by our meat-loving townsmen. *)

A few questions in relation to flesh-eating will be considered in future.

[TO BE CONTINUED.]

BEAR THY BURDENS ALONE.

BEAR thy burdens alone; it will strengthen thy soul,
While the waves of adversity over thee roll;—
To know thou canst struggle and conquer alone,
And the powers of darkness about thee dethrone.

In Gethsemane's garden prayed Jesus, alone,
Who knew what it was to have loved ones disown:—
In the lone hour of midnight, when all were asleep,
Soul-burdened with sadness, he went there to weep.

In the hours of our sorrow, we yearn for some breast
Where the weary-worn head in reliance may rest;
And oft shrink from the burdens we know we should bear,
While the weight we are wishing some strong arm might share.

But the voice of the Angel sounds—"stand thou alone!
And thus stem the dark tide by a force of thine own;
So thy strength shall increase, and thou stature attain,
Till thine own full measure shall count to thy gain.

Each soul must needs pass through its deep waters alone;
As all who've attained to true freedom have known
Some struggles and conflicts; some anguish, and night,
Ere the glad sun of righteousness dawned on their sight.

Bear thy burdens alone; and shrink not with fear,
When the days of thy darkness and trial are near.
Bear thy burdens alone: and thy feet shall stand fast
On the mountains of peace, when he trials are past.

ESTHER M. WINSLOW.

TWELVE MANNER OF GENII.

THE INHERENT GENIUS OF ♒ (AQUARIUS).

ALL persons born between January 20th and February 19th belong to the department of business service in the grand body of humanity. Aquarius means the Water Bearer. The symbolic language of the Bible as given by the angel to John, in Revelation, says: "The waters thou sawest is people's tongues and nations." This is true for these people are lovers of society and its customs, especially of art, beauty and excellence of appearance. They belong to the nerves of sensation in the grand body, and are very sensitive. Their power is in their eyes both as to discernment of the character of persons and also in their ability to control them by the power of the eye, through causing them to believe and think as they do, by looking at them. Their sphere of use is with the public and they are endowed with ability accordingly. They are active, nervous and restless liable to nerve diseases and fevers, the slightest ailment will produce fever or inflammation; their nervousness frequently takes the form of timidity, especially in women and children. This should be carefully guarded against. When they are organically fine they very readily develop the power to know the nature of persons from psychognomy, either from personal contact or by some article with which the person has been in contact.

They have much to do to conquer fear of what people may say about them, love of reputation being very strong, love of honor, and high position among men is a great barrier to the development of their true spiritual selfhood, because of their disposition to conform to the habits of society.

The first appearance of spiritual development is in the sense of an annoyance at the presence of certain persons, then follows the psychognomical ability, then a consciousness of the presence of persons long since in spirit life, and especially of those who had attained fame or possessed power, from whom they receive knowledge of history, lost arts sciences and social habits.

Their Genii will endow them with knowledge of inventions and arts, and knowledges concerning the mental and physical laws governing the varied phenomena of human life. They are like the phonograph to reach the thoughts, feelings and needs of the body of humanity; and there are those now who can sit in their room alone and receive the thoughts, mental states and even the physical sensations of all persons who are in any way, though but remotely connected to them. In the more complete state of human society when the Esoteric College is in order and the people harmonized, there will be those of this class of persons who can know all about what is going on in the outer world through the "telegraph wires" of their own nervous system.

It is difficult for these persons to continue in any spiritual or religious work unless it is in connection with others who serve them as a head, guide and centre to hold and sustain their interest, the currents of the world as it is to-day affects them so directly and intensely.

From this sign will come servers in every department of the body. They should avoid cold, damp places, all nervous excitement, exciting scenes etc. They should study language science and philosophy also mechanics; keep the mind more busy than the physical body, and ever have a well defined object before them to labor for.

H. E. B.

HYGIENIC HINTS.

BY WM. A. ENGLISH., M. D.

Number Four.

Is the killing of animals for food consistent with the higher development of the race? It is time for the American people to give this question earnest consideration. Individuals who are satisfied with their present life and habits, or who drift with the lower currents, will not be expected to change their diet, to any great extent; but those whose souls are beginning to glow with universal love, and fill with an intense desire to scale the heights of being, and understand the secrets of knowledge and wisdom, that they may assist in raising humanity to a higher plane, will as naturally and surely *desire* to abandon the use of animal-food, as they would wish to lay aside a soiled and tattered garment, in exchange for a new and comely one. There may be some persons who, from karma, from heredity, or fixed physiological habits, are unable to make this change without great disturbance of physical functions; such should change cautiously meanwhile using some of the animal products, — milk, butter, cheese or eggs, yet we do not travel far on the upward course ere we feel, necessarily, an intense repugnance toward killing any animal, for the purpose of eating its flesh.

But individuals whose desires and aspirations are pure and unceasing, should feel under no painful weight of condemnation, if unable to abandon former food habits at once.

Right desires and a properly disciplined will, are first in importance — the rest will follow in due time.

There are various reasons why we should outgrow the flesh-eating habit, (which is simply a mild form of Cannibalism), aside from that of the shock to the nerves and moral sensibilities, to which allusion was made in article No. 3, which should be read in connection with this. Those who doubt the established facts of chemistry, which prove that grains, fruits, and nuts, contain a larger proportion of the elements of nutrition than flesh-meats, may be interested in the fact that more than half the inhabitants of the earth *never eat flesh*. Buddhists abhor it, and its use as food is strictly forbidden to them.

All our nutrition comes from the vegetable kingdom, really; for if we eat the carcass of the animal, we are only getting our nutrition at *second hand*; and if the sturdy ox, or the noble and spirited horse can build their firm tissues from the grass of the field, cannot man find all the needs in the more nutritive grains, nuts and fruits?

Much might be said concerning the vast economic bearings of the question; the cruelties practiced upon animals before killing; the presence of poisonous parasites within the animal tissues, which are not always destroyed by cooking; together with the various other diseases affecting the animals when killed, and the host of diseases which flesh-eating fosters, by its inevitable pathological effect upon the human system.

(In my daily paper I have just found the following: "A young man in Illinois has been a great sufferer for the past two years; the cause being unknown. Yesterday (Dec. 29.) a physician made a careful microscopic examination of a particle of the patient's flesh, finding it densely populated with *Trichinæ*. It is believed that there is no hope, whatever, for the ex-

termination of the trichinæ and that the sufferer's agony will find no relief except in death.")

It is the friction that wears out the machine. It is very evident to the careful physiologist, that flesh-foods are a great source of unnatural excitement and friction in the human system, and to those appetites and impulses especially connected with the body. The fever of digestion, which is a prominent symptom after a meal of flesh-meat, is scarcely noticeable after a meal of vegetable food. During convalescence, after a severe fever, a meal of flesh will often induce a relapse.

The veins are too suddenly loaded with nutrient material, which is not the case when the vegetable food is eaten. This sudden stimulation, sometimes amounts to intoxication, which is partly owing to the presence of waste and effete elements in the tissues of the slaughtered animals, (the minute sewage,) which acts as a poison in the human system. Many of the molecules and elements within these animal tissues, having subserved their uses, were ready to be eliminated from the body before the animal was killed.

Some will argue that the flesh of animals, being an aggregation of elements previously assimilated, is in closer relation to the tissues of the human body than is food from the vegetable kingdom; and that as it is mainly digested in the stomach it is more readily available for purposes of nutrition.

By carrying this line of thought a step further, we have a very plausible, and logical argument in favor of Cannibalism! Surely nothing could be more nearly allied to human tissue, than human tissue itself!

But, seriously, physicians are beginning to understand that food which is most easily or quickly digested, is not always best adapted to the needs of the human body, even in sickness.

The bodily functions need to be brought into action harmoniously, or in due proportion to each other, and with approximately a uniform degree of activity.

Physicians have been made famous by stimulating the stomach, regardless of the excessive action of the kidneys and other organs which such practice necessitated.

Some of our most devoted workers in the temperance reform are firmly convinced that the use of flesh-food, by occasioning over-excitement of the gastric mucous membrane, and nervous system, paves the way for intemperance and drunkenness, and that the greater the amount of flesh eaten the greater will be the temptation to use intoxicants.

"Dr. Austin Flint thought that the use of flesh-meat ought always to be forbidden in cases of acute or chronic gastritis.

Now we know that chronic gastritis always, sooner or later, accompanies alcoholism, and that one of its symptoms is excessive thirst, which in aggravated cases becomes well nigh continuous. There is in this state of things a regular circle of cause and effect.

Animal viands keep up the gastritis by over stimulation and taxation of the affected organ; the gastritis excites thirst; thirst perpetuates drunkenness.

Since we know that the dominant principles of flesh are those the digestion of which is effected in the stomach, it will be easily understood how injurious to a diseased or enfeebled organ must be the prolonged and exclusive labor imposed upon it by a highly nitrogenized regimen.

“Dr. Jackson thinks that flesh contains some extra-alimentary principles which excite the nervous system so as to exhaust it and give rise to a paroxysm of craving for abnormal stimulus, and the desire for alcohol is thus renewed and sustained.”

He further says — “By abstaining entirely from animal viands of all kinds, as well as from tea, coffee and tobacco, one cannot help becoming sober and regenerate; it being impossible to live six months on unbolted meal bread, vegetables, and ripe fruits, without being entirely rid of the fever of alcoholism.”

“In regard to other allied excesses it is certainly not difficult to understand that the stimulation and irritation produced in the nervous centres by the constant ingestion of highly nitrogenized and exciting meats, influences the genital functions in a powerful degree, and sets up a condition of *pressing insatiability*.” “The deepest, truest, and most general causes of prostitution, in all great cities, must be looked for in the luxurious and intemperate habits of eating and drinking; prevalent among the rich and well-to-do.” “Abolish flesh-meats and alcoholic drinks, and more, a thousand fold, will be done to abolish prostitution than can be achieved by any other means, as long as these two evil influences flourish.”*

I heartily agree with the sentiments embodied in the preceding extracts and can say that it is my candid opinion, based not only upon observation, but upon *individual experience*, also, that any person, on abstaining from flesh-foods for one year, will invariably notice a marked change in the organism, connected with those impulses and appetites common to animals.

These becomes much more readily controlled; the mind much clearer, and the temper so much more calm that the individual realizes the fact that a great change has been effected, interiorly.

Is it wise, then, for those who aim to control the lower nature, to eat any kind of food, the effect of which is to excite or inflame any of the physical organs, or any function, desire, or impulse, directly connected with the body?

Would it not be like blindly adding fuel to a fire that threatened to escape from our control and destroy our dwelling?

If a higher race is to have its origin on this planet is it probable that it will be a flesh-eating race?

The human is above and more than the animal, and in treating of the subject of diet, we should consider it, not *solely* in its nutritive aspect, but endeavor to ascertain *its psychic effect also*.

That a diet composed mainly or exclusively of flesh, will greatly increase the ferocity of dogs, bears, and other animals, is well-known. If the effect of flesh-food is so plainly noticeable in beasts, must it not effect, very largely, the finer organism of man?

That its tendency is to increase and inflame the appetites and passions, or purely animal desires and impulses, is beyond question.

“Where the flesh predominates, the mind sways to the animal passions. This preponderance of flesh is a disease, in affinity with all diseases. Until this superabundant weight of flesh be removed; or rendered perfectly passive, the spirit, within the body cannot act.” (Healing of the Nations).

We are sufficiently engulfed in materiality, or animality, already. To increase the preponderance of the lower nature by slaughtering animals

* From the “Perfect Way in Diet.”

and feasting on their dead bodies, thus incorporating into our systems, not only their tissues, but *their psychic elements and affinities also*, seems like placing every heavy burden upon the spirit. As the psychic molecules and properties belonging to the animal, differ essentially from those belonging to the purely human, their presence produces disease and inharmony in the human; so, the result of our long course of flesh-eating is, that we are not now, purely human; but have a *large admixture of the beast*.

If "I pledge myself to maintain a constant struggle against my lower nature," is it wise to continue such habits of diet as tend to keep my lower nature in the ascendancy?

Such questions are important to those who are interested in Esoteric study and practice. If any one decides on making such a radical change in diet, as has been referred to in this article, the determination will spring naturally from an interior refinement, and a welling up of love, overflowing, not only to all humanity, but to every living creature; for there is only *one source of all life*. If you view this change in the light of a sacrifice, you are certainly not ready to make it.

Let your intuitions speak. Does the sight of the blood of slaughtered animals give you pleasure, and does the thought of killing these innocent animals, and eating them, accord with your highest intuitions?

Listen to the voice that speaks in the inner silence, and follow the light that shines in the darkness.

(Hints on the preparation of food for the table will be given in No. 5).

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NUMBER NINETEEN.

In order to reach the high goal of dominion over the physical body and all its vicissitudes, it is necessary to embody the principle of the Divine will, the name of God, the: "I WILL BE WHAT I WILL TO BE." Jesus often said when he healed the sick "I WILL, be thou whole." The will is the only power in the world, and certainly is the ruling power of our body. We are told God created the world by a word. Then if creation is carried on by the potency of God's WORD, we are the result of that word, and therefore must be the embodiment of its potency; and as the will is the controller of all action, then by it we can recreate ourselves in any or all functions that may be deficient. To get control of the body is the main difficulty for us all; how to do this, is the most important matter we can present, for a weak or unguided will is the source of all evil in the world. A weak sickly person is always one who yields the body to the influence of the senses, who as soon as he has a pain immediately yields to it; thus such are always sick. To what ever extent any one yields to pain, he yields to the adverse condition that produced it. Pain is a friend that tells us there is something wrong, and it is intended as a summons to the will to remove the adversary, but that cannot be done by yielding to it. If you watch animals you will learn an important lesson in that direction; if there is pain in a limb they keep moving it so as to throw the energies into it. Animals of an active nature, when there is anything the matter with them, will frequently run and rush around as

though they were angry, they act as though they were fighting an enemy and so they are, for by setting the life in rapid motion through the body the will is excited and Nature asserts herself and eliminates from their organism all impurities.

There are two kinds of *will*, one of activity the other of stillness. Activity relates to the animal body, and the one of stillness relates more directly to the mind, the latter is most potent and may and should control the former absolutely, and when it does, disease is impossible to those who know how to use it. All Nature conspires to force us to use this will. Life is a constant struggle for self maintenance; there is in every conceivable direction, enemies to overcome, or they will overcome and destroy us. There is poison enough in our daily food to destroy the body if the will was not kept actively engaged in repelling it, and ejecting it from the system. We are also grappling with death all the time in the processes of the life creative function; the spirit succeeds in chemically analyzing the food and extracting the necessary elements to supply the needs of the body, and as fast as it acts on the reproductive function, where it becomes vivified as life, there it meets the chief adversary of man,—Passion, where it has to face the risk of being wasted, and the body left in a starved condition for the necessary life, to replace the constant exhaust; for a given amount of Life will support a certain amount of flesh, and as the body takes on new material there begins to be a fullness of life, then comes extra excitement, or mental or physical effort, which uses up the vitality, then a portion of the flesh material dies and must be eliminated from the system or it will cause disease; or if the passions have control of the life, then it is exhausted, and immediately a great amount of material in the body dies and has to be thrown off; that work always costs vitality and while it is going on in the body there is a consciousness of unrest, dissatisfaction, and many times, irritableness; a consciousness of something wrong, and forebodings of evil, until the body can regain the lost powers of life; and all this time the other adversaries are at work to destroy.

In the present state of our civilization we are in a cyclone of psychic influences such as hatred, passion, anger, despair; the influence of tired, sick and diseased states of every kind, all of which like a cloud sweep over our finer sensibilities and cause us to believe or at least to feel that it is our own condition.

Again the diseased of every character expectorate on the ground and it dries and is pulverized and the wind carries it into the air, it is blown in our faces we inhale it and partake of its poison. This leaves out the long list of miasmas in the atmosphere, inharmonious planetary conditions, our own struggles, improper eating and drinking, and the multitude of sins of omission and commission against our own bodies.

Were it not for the *will*, which is ever active in the atoms, molecules, and in each function, as well as in the intellect, stoutly wrestling with all these we would immediately succumb to their influence and die. The object of existence in the physical body is to develop an educated will that can walk in the midst of all these with impunity; a will that is able to rule all these evils and cause them to serve the use for which they were intended. There is no need of any one being sick; when a person is sick it expresses either weakness of will, or indolence in activity. We who are laboring for attainments should make it the one constant effort to cultivate this power, for this is the God power. The only way of cultivating any faculty or

function is by using it and the more it is used the more rapid will be the development. The method given in a prior article of repeating the word, "Will," as you inspire the breath, and the word, "Still," as you expire, and at the same time keeping the thought in the different functions of the body, is a most useful method by which you can eliminate any diseased condition from the system; for instance, if there is a pain in the knee you throw the energy into the knee by a most positive motion, at the same time say to the difficulty that caused it "Go! Go! Go!" and then try to realize that it does go; treat it with the same mental condition you would any adversary with whom you are contending.

Keep ever active the thought "*Nothing can affect me*" and try to believe it and to the extent that you do believe, it will be so. You see little boys when growing and developing the powers preparatory to manhood, ever struggling with each other, one boy saying to the other "I can throw you down!" The other says "no you can't!" And so they wrestle one with the other, and the one who is going to be a strong man in body and mind will never give up, no matter how many times he is thrown down. This is Nature's gymnastics with which the boy is endowed from Creative wisdom, to make a strong, active man. So if you wish to be superior to evils imitate the child, for the impulse of pure Nature is wiser than we. Look at the children of poor parents who run all the time rain or shine, snow or blow, half clothed; see what a physical body they develop; they know nothing about sickness, while the child that is reared delicately, watched over and protected against the vicissitudes of Nature, are delicate and often sickly, for no other reason than that they have been restrained from following the divine impulse to battle with adverse conditions and thereby obtain the will that bids defiance to disease. We advise our friends to imitate the child, acting and doing as reason would decide, without fear, but with the opposite; cultivate the defiant attitude toward all things adverse to health, vigor and vivacity. If you would be a "conqueror" then study the habits of thought that will conquer all diseased states. Cultivate in yourself the power to think and feel as you wish, and if any part of the body does not respond, ignore it, and occasionally send to the disorderly part the feeling that you wish it to have. You will soon find that you can command the senses and they will be most obedient to your will.

There is no method for developing the will as effectual as a positive control of all the senses, such as the appetite, passions and sensations, and living in the intellect. The habit of rising as soon as you awake in the morning, ignoring all the feelings of the body; take a woollen cloth wet in cold water, rub the back with it, then rub dry and warm with a dry towel; take the front of the body, then first one limb, then the other, rubbing each dry and warm before wetting the other; then rub the body with your hands until it is smooth and dry; this do **VIGOROUSLY**, then dress yourself as though you were in a hurry and go out doors and take a rapid walk; straighten the body up, throw the lungs out, the shoulders back and **BREATH DEEP AND FULL**; remember man lives in his breath, then expand the lungs and develop good breathing power.

The great lack of all people is **VIGOR OF WILL** to do, or not to do. The lungs give vigor when in good working order; the sternum and cervical plexus is the seat of the vitality of the higher faculties of the mind. Men judge of a person's character by his form, walk, and the general movements of the body, because they express character; and no person who has inherent

vices can maintain the form in body of a moral upright person, without suppressing vices and inculcating the higher moral principles; therefore we advise all persons, to cultivate the habit of walking erect, chest thrown to the front, head up, chin drawn back; avoid a swaggering or rocking movement of the body; try to move straightforward in an easy gliding motion; let every move express energy and decision of purpose; avoid making unnecessary noise with your feet; cultivate the habit of regulating the voice so as not to speak any louder than necessary, and at the same time to speak clear and distinct. This unites with the former methods and produces conditions of mind and body that will give us power over disease and all immoral habits. Those who are situated so they can take a course of instructions in the Munroe School of Oratory, we would advise them to do so, not so much for the part relating to public speaking as the one that gives the natural habit of expression; we do not know of any school that teaches more important mental and physical habits.

All persons are controlled to a much greater extent than we are aware of by habit; this should not be; we should become masters of our own actions in everything; in order to do this we must examine our habits to see to what extent they control us adversely, and govern them all, by an intelligent will. Almost any one, when they begin to examine their habits in everything, and determine to conquer their dominating power, will find a great deal to do, and by doing it they will develop powers that will surprise themselves, especially if the generative principle is controlled; for by retaining the life generated in the body and carrying on this regular self-control and self-development, every faculty of mind will increase with the development of the will.

In order that these instructions be most useful to all, we ask you to study these subjects for yourself, think about them, study each part of the body separately; examine the sensations, motions, relations and uses to the other parts of the body; keep ever active in mind the fact that the body is not yourself, but yours to live in and to control as you would a good horse; by thus keeping the thought distinct from the body, it will facilitate getting control of both. Everything in Nature tends to coerce the will into submission to the descending currents of involution, the methods of Nature, that govern generation and the descent and imprisonment of Spirit or Soul consciousness, in matter; and to whatever extent the will can be thus controlled by those forces, to that extent we are made subject to all the evils that flesh is heir to, and in the same degree is the intelligence darkened and subjected to vague and evil imaginings, which is the condition of those known as bad men and woman; therefore in all that appertains to this important work, the elevation of humanity, it is an undeviating rule, a weak person is an immoral person, therefore it is equivalent to a crime to be weak; a sickly person not only involves others to aid them, but they are springs whose waters are filled with disease and death to the community in which they live. Look around you among your acquaintances and see the man or woman who is very active, always something to do, and always too busy to be sick, — they are never sick, they rise early keep the body positively under surveillance, they ignore all bad feelings, and they are the ones who live to a very old age, especially if their habits are comparatively chaste. Decrepitude comes only to those who are governed by habit; those who use all the muscles of the body, always keep their form but those who through habit use only a certain set of muscles, those

get strong and the others that are not used waste away and the body is drawn out of shape, and internal organs are compressed and diseased, and death soon comes to their relief.

The will of stillness is the opposite pole of the will of energy, and relates almost entirely to the mind. This superior will can only be developed through certain mental gymnastics, such as holding the mind undisturbed in the midst of excitement, carrying on a consecutive line of thought while many attractions and discordant conditions are around you: by ignoring fear and all forms of timidity, never allowing them to affect you in any way; and never allowing yourself to be angry nor to go to the opposite extreme and be convulsed with laughter; holding always the same calm thoughtful frame of mind, maintaining a mental control that will keep you always in readiness to elucidate any subject with which you are familiar. Never allow yourself to be among people where if you were asked to talk about the most sacred matters, that you would feel sensitive or like condemning yourself for the impressions you had left on their minds. Do not go to the extreme of making those around you feel that you are unappreciative of kindness, or incapable of sympathy. Maintain at all times a cheerful condition of mind; be aware of extremes in everything; and finally ascertain by careful study and self control who you really are, and **BE YOURSELF**; do not try to be any one else.

We have to ask pardon of the many readers of **THE ESOTERIC** for assuming to teach them those things they know so well, but there are those whose circumstances have so oppressed them that they have been forced out of their normal conditions and habits, and to such this will serve as a reminder. It is so natural for us to relax our diligence, and because of being oppressed with the conditions and duties of life, to settle down and make no effort more than is actually necessary until thereby a condition of automatic action takes the place of mental directness and intellectual interest. This condition will not do for those who wish to make attainments. If you have gotten into a state where your life has become automatic, governed by circumstances, you must rally all your **WILL** power and consider the mental conditions that actuated you in youth and in the prime of life, and assume those same attitudes of mind and action, carefully controlling and guiding them by your more mature thought toward the desired attainments. Remember dear friends that if you follow carefully the instructions in these nineteen lessons, it will place you on the road to a renewal of youthful vigor in mind and body. These methods lead to other well known means, which will be given as soon as you attain conditions where you can apply them; and thereby the aged will become youthful and vigorous, and the young will grow wise and mature, and all will grow symmetrical.

These lessons are upon the science of **LIFE**. We read that Jesus said: "I came that ye might have life, and might have it *more abundantly*." That is the object of these instructions, but to have more abundance of life, frequently is the cause of sickness and death, when it is not controlled by a positive will and an active mind and body, therefore the above instructions are of vital importance to all persons. Jesus was a wise teacher and he taught these lessons, but they were suppressed owing to the sensuality of the people of that age, — just as many would do now; there are those even in this "enlightened" Boston that try to transform these teachings as meaning license for promiscuity, so gross is their own perverted

nature. It is marvellous to find to what an enormous extent this vice is active in the world. There are even societies scattered all over the world who pretend to teach purity in these matters and really mean and practice the exact opposite, but the Esoteric Movement means just what it says and the "Revelations and Secrets" referred to in THE ESOTERIC, and G R pamphlet, have no reference to this subject but refer to knowledges of scientific and vital import to all, and we believe that any one reading these Practical Instructions with only common intelligence would recognize the enormity of construing them in a way that would lead to anything short of ABSOLUTE virtue and the elevation and exaltation of manhood and womanhood in the world.

I am your fellow servant,

H. E. B.
Peace be unto you

HYGIENIC HINTS.

BY WM. A. ENGLISH, M. D.

Number Five. (Different methods of Bread-making.)

THE process of fermentation, as applied to bread making, involves a chemical change in the dough, resulting in the formation of alcohol and carbonic acid gas; the latter being considered necessary to make the bread light. It is the presence of these elements which renders a freshly-baked loaf of fermented bread unwholesome when eaten by persons whose digestive powers are weak. The odor emanating from "raised" bread is always unpleasant, — which is not to be wondered at — for the cup of yeast, previously mixed with the dough, would be a very disagreeable dose for any one to swallow, and its presence in the dough or bread, does not quite harmonize with article No. 3, of this series. (See rules first and sixth.)

Bread may be made light by the use of soda, with some acid, but the mineral drugs remain in the bread, and are objectionable even if we do not taste them.

For these briefly stated reasons, it becomes desirable for those whose stomachs are not strong, and for those who aim at purity in diet, as well as in other matters, to obviate these objectionable features in bread-making.

There is a kind of bread or biscuit, called *gems*, which is *pure, wholesome and light*, and can be eaten fresh from the oven, even by dyspeptics.

These gems are made without a particle of yeast, soda or other deleterious ingredient. Though they are largely used in many families, and considered quite a luxury, there are many more who never heard of them, and who think it impossible to have light bread, without fermentation or the development of carbonic acid. This latter class may be interested in a description of the simple process of making these gems.

It is first necessary to have a cast-iron gem-pan, which can be procured of hardware dealers. It is partitioned off into separate cavities for each gem. This casting must be thoroughly washed, and scoured with sand, before being used. New iron vessels always need much cleaning.

Before baking, set the gem-pan in the oven, if you have a brisk fire, (otherwise the gems will not be light,) and let it get very hot, before putting in the dough, or batter, which should be as thick as can be dipped up with a spoon. Next set the gem-pan on the top of the stove or range, so as to keep it hissing-hot, and with a small clean swab, oil the inside of each cavity very thoroughly with butter, or some pure, vegetable oil, and immediately fill cavities half-full of batter, and set in the oven to bake.

The fire should be hot enough to bake them in ten or fifteen minutes; and morning is the best time to use a coal fire.

Fine flour gems are usually mixed with new milk only; but either graham, or entire wheat flour may be mixed with half milk and half water, or water only. No salt, or anything else is added to the batter; and the quick heat imparted to the batter by the hot iron pan, together with the heat of the oven, converts the moisture in the batter into steam, thus making the gems light. I have just been informed that a man in Philadelphia has recently invented a machine for making gems, which is soon to be put in operation in that city. It is self-feeding, and moves slowly through a very hot oven, and as soon as the batter gets through the oven, it is transformed into gems ready for eating.

Graham crackers mixed with pure cold water, kneaded thoroughly, rolled as thin as wafers, and baked quickly, are very crisp and palatable.

Rolls are mixed in the same manner, using any kind of meal or flour, and molding in the hand into small rolls, each of the size and shape of a stick of candy, and baking in a quick oven. These rolls are very desirable for those who have good teeth and like to use them, as they are usually hard, while gems are soft. A very delicious kind of bread can be made by pouring boiling water on seeded raisins, dried currents, chopped figs or dates, and, when cold, adding graham flour so that it can be kneaded; then mold into large biscuits and bake on a tin plate or oiled paper.

When eaten, cut in slices with a sharp knife.

This last variety is extra nice for picnics or excursions.

Puffs are made by mixing three well beaten eggs, and one cup of sweet milk, with nine tablespoonfuls of fine flour; and they are extremely light.

THOUGHTS RESPECTING THE CARE OF THE BODY.

WHILE fully appreciating the principles of woolen clothing, I have yet a thought to add in connection with it. It is well known that the fibre from which woolen fabrics are woven possesses in itself a life principle. It is scarcely dependent for its existence, upon the animal on which it grows. It is a trite fact that if a hair of any kind be placed in the water where the sunlight can shine upon it, it will become animate, and develop into a miniature snake. The root of the hair will be the head of the snake. There have also been scientific demonstrations of the possibility of transplanting the hair of one animal, or human being, into the flesh of another, thus proving that there is in the hair an independent life principle, which can only be considered as such, because of the peculiar characteristic by

which it inspires energy of the quality known as "life." Who has not noticed that a fine woolen garment gives a sensation to the hand laid upon it entirely different from that produced by contact with a linen fabric? Touch the linen goods, and it will feel cold, while the woolen fabric will feel warm. Now this warmth is the direct result of activity. There is an active life principle in wool that must be healthful and invigorating to the body, as well as being an excellent preventive of colds.

There are other methods for remaining free from colds; and I would mention one upon which I have made many experiments, and which I have found to operate successfully in every case. It is as follows: make it a rule never to sleep in a room with a temperature differing from the outside world. Always leave the windows open so that an abundance of air can come in. Make it a rule also to take off all the garments, and expose the entire body to the atmospheric conditions each morning upon rising. In addition to this, it is well to take a sponge bath every morning. If persons lack vitality, it is better for them to take the sponge bath before retiring. Although I have used the common term "sponge bath" I would supplement the foregoing by stating that you will find a flannel cloth superior to a sponge. Have it ample enough to reach across the body, so that you may be able to take hold of both of its ends and draw it vigorously across the back. Let the temperature of the water be that of the outside atmosphere. Wet the back down one half of the person; and then take a coarse towel and rub it dry and warm: then the front of the body down half way, rubbing all dry and warm as before; then one limb, then the other, and finally the arms, rubbing each warm and dry as soon as wet. I have known of persons who, having been advised to take a sponge bath, got right into a bath tub. Now when a person is of a nervous temperament they should not get into a bath tub and simultaneously wet the whole body.

The sponge bath should usually be taken three times a week, but for persons of nervous temperament and low vitality, cold baths three times a week, would cause the expenditure of too much vitality, — more, indeed, than they could afford. While taking these baths one thorough washing of the skin each week is sufficient. Wetting the skin, and rubbing it dry and warm while exposed to a temperature like that of the outside atmosphere serves a double purpose. You not only free the body from the waxy emanations that close the pores, and fasten down the scales by which, fish-like, we are covered, and which prevent the skin from carrying on its respiratory work (for we respire through the pores of the skin as through the lungs), but you enable the body to adjust itself without injury to external temperatures. Keep ever in mind this fact; it is just as necessary that we should respire through the skin as through the lungs. Some of you perhaps will remember the story of the ancient Eastern potentate, who, swollen with paternal pride, covered his little son on a festal day from head to feet with a close-fitting suit of goldleaf, a vanity which was repaid by the almost instantaneous death of the child. If the air were kept entirely away from the skin, death would invariably result.

This method of bathing will almost insure against the possibility of colds throughout the year. It creates in the skin a condition of usefulness, — a capability of performing its proper functions. Every pore of the skin as truly, we may say, possesses muscles as does the hand, and these muscles have the capacity of opening and closing the pore. If you re-

move your garments in a cold room, you will observe that you strive to draw the body more closely together in order to retain its own warmth, and to exclude the surrounding cold. If, while in this condition, you approach a fire, you will involuntarily relax the muscles, and the moment that you do so a chill will strike you from the opposite side. If you take a cold bath in a room where there is a warm atmosphere, you will be very sure to take cold. In this connection I may relate the experience of a friend who was under my instruction. This person was so delicate that he could not expose himself to outside temperatures without taking cold. He wrote asking me what course he should pursue. He was, he said, unable to leave his room because of his delicate condition. I felt that he had sufficient confidence in me to faithfully follow my directions, and accordingly gave him this advice. "In the first place," I said, "see to it that your windows are open, and that the temperature of your room is the same as the outside temperature. This done, take a cold sponge bath, performing the operation rapidly, and with vigor. When you have finished the bath and rubbed yourself till you are warm and as dry as may be with a towel, then rub the skin with the hands until they move over the body smoothly, and there remains no indication of moisture. You will observe, after you have rubbed the body with a towel, that there will be an indication of remaining moisture which may be entirely removed by a vigorous application of the palms of the hands."

Then I further advised him to walk through the room once or twice before resuming his garments, so that the air might simultaneously circulate freely over every part of the body, after which he might dress himself and go about his duties without fear of further trouble. He had not been able to safely venture out of the room, and yet, from this on, he had no further trouble.

This treatment serves another purpose. It creates in us an active will to resist the thought that disease has any power in it. It destroys fear of cold, and this fear is just what produces bodily conditions receptive of injury from cold. It furthermore strengthens the will, and does away with all that shrinking from this or that condition; at the same time invigorating the entire system. In passing I wish to express yet another thought. A question of the most vital importance is, what shall be the temperature maintained in our rooms? Now a great many people residing in our large cities in houses supplied with furnace or steam heat, become chilly at the first touch of cold weather, and at once heat their rooms almost, or quite, to summer heat. This done, they sit in their rooms till, through the enervating atmosphere, the body loses its vigor; for, let it be remembered, the body adjusts itself to the conditions in which we place it. Nature, then, will adjust the body to the warm summer air if you make your rooms of a summer temperature, and the result will be that every breath of outside air which strikes you will chill you, and you will want your room warmer and warmer, till at length your body will be filled with poisonous gases. In the fall, when cold weather is coming on, there is a time when the body is actually cold, — a time when it calls out to you for resistance to the temperature around you. It is necessary, in order that the body adjust itself to the condition in which each change places it, to keep artificial heat out of our rooms as long as possible in the fall, allowing the body to attune itself, as it were, to the coming cold weather. If this method be employed, one will be prepared for the cold weather.

will be sensible of the least modicum of poison in the atmosphere, and ever ready to let in the fresh, wholesome air of the outside expanse. Under the present arrangement of our houses this is the only means by which we may hope to maintain our vigor.

All persons following sedentary pursuits will find it very beneficial upon arising in the morning to take a sponge bath; then an air bath, as already described; then to dress themselves in a cold room, and at once, before going near the fire, to go out and take a rapid walk. While walking, increase the thoracic cavity and inspire deeply, thus freeing the lungs from the carbonic acid gas that will inevitably have gathered in them. I called your attention in a former lecture to the fact that it is as necessary to keep the body in an erect posture, as it is to carefully watch its movements. You cannot reasonably expect the various organs of the body to fulfill their proper functions, unless the frame is kept erect, giving to every organ freedom of attitude. With the body in this position, take a brisk walk, and then you can go to the fire, or to your breakfast in a warm room, and you are prepared for anything that may come. The body is placed in an active condition, the mind is clear, and the duties of life can be pursued with a greater degree of intellectual power.

Now in regard to the matter of diet: this is a very important feature of our lives. A certain philosopher said upon this subject that about one-third of the food taken into the body supports life, while the other two-thirds imperil it. Now it is true that, as a people, we are in the habit of taking three times as much nourishment as we can properly utilize in the body. Then too, that which we do take is not the kind that we need to nourish the body. Those who are in the habit of making a meal of leavened bread must have observed that they want a large quantity, and even then do not get the desired amount of vitality from it. Such diet stimulates the body while depriving it of that which it absolutely needs. It has been demonstrated that a dog fed on leavened bread will die of starvation; so will a man if he attempts to subsist on that exclusively. But if this food is baked unleavened, neither the man nor the dog will starve.

Ordinary wheat flour has been deprived of the greater part of its nutriment, and this nutriment has been given to horses. The horse needs it, to be sure, but we have not as yet arrived at that state where we are prepared to give all the nourishing qualities of our food to the horse. We should take the germs or seeds of grain for our food. Why? Because the conditions of germ life, which carries the elements of the life we need, are contained in them. We know that the slightest fermentation destroys the finer qualities of life. Fermentation first liberates the finer qualities, then the coarser, and ultimately, the body itself undergoes dissolution. As soon as fermentation takes place in flour, all the properties capable of nourishing the body escape. They do not remain there for a moment after fermentation takes place. This is especially true of leavened bread, as soon as it is heated.

If you take whole wheat flour and remove from it its coarse, glassy covering, excluding it from the flour (for wheat is covered with glass of the same kind as that in our windows) you will thus save the stomach much irritation, to say the least. We want the kernel, but not the glass covering. Take this, with all the elements it contains, and mix it with milk or water, — I care not which — adding nothing save a very little salt (for too

much salt irritates the stomach, and is neither wholesome nor good), and then mix all into a batter thick enough to be dished out with a spoon. Put this batter into the little iron cells of a gem-pan. See that the oven is sufficiently hot to form a crust the moment the gems are inserted. In this way, before the gem is heated through, you form a tight shell in which the steam is bound, the expansion of which makes the inside of the roll light and palatable, and, at the same time, preserves all of its better properties. An ounce of this bread contains more real nutriment than a much larger quantity of the so-called "good family bread."

As a people, we are in the habit of thinking that, if we are doing hard work, we must have a great deal of meat in order to be strong and healthy. I do not agree on this point with the many hygienists who say that meat does not nourish the body. I believe that meat does nourish the body and produce flesh, but I contend that it does not produce mind power;—that it lacks the fine qualities which we want; because in everything mind governs digestion, and governs it exclusively.

Everything existing partakes of the nature that produced it; and, for this reason, the finer qualities that would sustain the mind are lacking in animal food. Such food contains only such qualities as would feed the animal body with all the propensities belonging to the beast creation. In the direction of mere animal vigor it assuredly does give strength, and directive tendency; and then too, it is assimilated more rapidly than are vegetables, because it has passed through digestion once, and has only to pass through the chemical change in the digestive process, after which it passes directly into the system. We have only to examine the habits of the flesh-eating animals, and to compare them with those of their vegetable-eating cousins to be sensible of an irreconcilable difference. We observe that the carnivorous animal eats a hearty meal of flesh and then lies down to sleep. When this meal is digested, he will exercise with great energy and vivacity for a few moments, and then he will want another flesh repast, after which he will repeat the same process. The carnivorous animal spends the greater portion of its time in lying about idly. Now, on the other hand, observe the herbivorous animals. They have their time for sleep, but the greater portion of their lives is spent in activity; and it is well known that they will endure much more hardship than the flesh-eating animals.

I am sure, also, that any man can endure more hard labor when his diet is composed exclusively of vegetables and grains, than when subsisting upon meat. It is true that meat stimulates the animal forces, and causes a certain amount of heat. We must admit these facts, but at the same time we find the herbivorous animals can endure cold better than the carnivorous animals. Thus we find that the vegetable diet is most in harmony with the human organism.

In Philadelphia there is a church whose creed is based upon the commandment, "Thou shalt not kill." This creed forbids the taking of animal life in any form, and to this there is such rigid adherence that there can now be found in that city four or five generations of men and women none of whom have ever tasted animal food of any kind,—that is to say have never eaten meat. They live exclusively upon a vegetable and fruit diet. I have had the pleasure of knowing members of this church, and have seen something of their family life,—of their children, of their business and of their mental condition; and I have found them to be a very

peaceful, quiet people. I found none of that peevishness, restlessness and fretfulness that so obtains among the majority of people. Among them I found clear, logical brains, not to be found among those living upon animal flesh. I think any one visiting those people, and examining their life and habits, may profit by their example.

Then there is another point. The human system, as I said before, always adjusts itself to surrounding conditions. There is a certain amount of stimulant in every article of food that is taken into the body, and if additional stimulants are provided, such as strong coffee, or strong tea, and these taken into the body in connection with the food, they are very apt to destroy the normal appetite. They will either take away the craving for food, which they do in some cases, or will increase the appetite for food. I am satisfied, from my own experience, that one reason for the German people being so healthy, and at the same time so fleshy, is because of their habit, after eating a very hearty meal, of always taking a cup of strong black coffee. That coffee stimulates them, and enables them to easily digest a meal of victuals that otherwise would disturb them. Such things have their sphere of use, but we are apt to use them to induce a pleasurable sensation, — to indulge the appetite, and this is the evil resulting from eating and drinking stimulants. Again, if we are so conditioned that we can have a pure, vegetable food, properly cooked, removing from our table all animal food, (not even using it for greasing a pan to bake bread in, but substituting butter or vegetable oils for that); if we can remove from the table all the condiments save a little salt, and then take the vegetable food just as naturally as possible, merely toasting your bread until it is well carbonated, or quite brown, if you please, (and it wont do any harm if it gets right black with carbon,) and then take that carbon with the bread into the stomach, it will cleanse and purify it. We want to keep the interior of this temple clean; if we could only see the interior condition of our bodies, we would marvel that we live; especially is this true of persons who are inclined to be fat, and who take the fatty substance of animal food.

We want to use such methods as reason would suggest to purify the interior of the body, and to thoroughly cleanse the alimentary canal from beginning to end. To do this requires something more than a routine of diet. There must be a time of house-cleaning in the body just as regularly as there is a house-cleaning time in your home; just as regularly as there are times for bathing the body, although we do not want them so frequently. If we live on soft, pasty food, the leaves which line the intestines will be pressed down by the food, flattened as it were, and covered with a slime; and as this slime of the food gets beneath them, it decays, — actually decays, producing a bad breath, a fevered condition, chills in the body; and in the morning we feel chilly and heavy.

We know that every individual differs in mental inclinations and bodily habits. We find that the body is made up of an aggregation of active, breathing molecules, individualized in themselves, but bound together, each molecule making a part of the body; therefore, each of these molecules will absorb the quality peculiar to itself, and we can not spare the usefulness of anyone of them from our system, and at the same time expect to have a perfectly healthy and normally working body; therefore, it becomes necessary that we have times when we banish from our tables all pasty, glutinous food, and take carbonated foods crushed with some vege

table that is cleansing in its nature. This should be taken exclusively for twenty-four hours, in order to allow the farinaceous elements that we have in the system to get out of the way, so that these coarser and cleansing elements can have access to every part of the alimentary canal. I have found it very beneficial each spring to have an absolute fast of sufficient length to allow the alimentary canal to become nearly empty; and then to take some grain of any kind. Persons of very sensitive organisms, could take wheat, parch it until it is well carbonated, then grind it in a coffee mill, and eat it with a little sugar for a day, or even a week. The tomato is a very remarkable vegetable. It is one of the last that has come into our catalogue of dietetics, but it is one of the most important ones. There is no vegetable that we have that is so cleansing. When we are cleaning this house, it will take the place of the soap that we use in ordinary house-cleaning. It opens every door and every avenue; it cleanses the entire system whenever taken with foods that will not absorb it. Another good thing is parched corn with plenty of tomato eaten with it. That will not absorb the tomato, but will only serve as a scrubbing brush. It will loosen up all those leaves, open up all those lacteals, and you will observe then that a very little food will supply the demands of the body.

The trouble with the great majority of people is that they can utilize but a very small part of their food, owing to the pasted-down condition of those lacteals, so that they are required to eat frequently, and in great quantities, until the system can take in no more; then they fast. There are thousands dying yearly from no other cause, but the decaying condition of the food elements that are clinging to the interior of the alimentary canal, until the lacteals refuse to take in the proper nourishment. If we would keep the canal in proper condition, clean and vigorous, it is necessary that we keep the exterior vigorous as well as the interior; thus bathing and woolen are necessary to keep up the external vigor, and the same is true of the internal structure. Unless we keep those lacteals open and vigorous, we shall surely lose our nourishing elements. This is most reasonable and palpable to our minds. Thus we see how this constant routine of the same food year after year causes the body to rebel against it; and then we change from one thing to another, and mix all qualities together, until the stomach is so impaired that it ceases to be able to nourish the body. One of the most important effects produced by a fast, (if the fast be long enough) is the creation of a reaction in the body. What I mean by a reaction is this. The process of nourishment, or upbuilding of the body, begins with the lacteals from within, building the material substance of the body, and is carried from them to the outermost parts of the body. By fasting we will find that the fatty substance is taken down and back, — actually taken back into the stomach. A person fasting for a long time will notice that, while they are taking no food into the body, effete matter will be carried off the same as when eating. After the body has been thoroughly purged from all effete matter, there will still be material substance that must be thrown off. This I know from my own experience. There can be but one reason for it, and that is that there is a reaction. We eat far more, as a rule, than we can assimilate.

We, as men and women who are going to be what we will to be, must take hold of this body, put it in order, and control it for our own use. We

have no right to waste the nutriment that we take into the body just the gratification of the appetite, and if we do so, we do so at our peril, and will surely bring upon ourselves, in some way, much suffering. If we would keep the digestive functions in proper order, we must adopt another rule, and we must begin to live up to that rule. We will find that we have a chemical laboratory as fully equipped as that of any chemist, and this laboratory must be kept under our control. If we find the body is taking on flesh too rapidly, — if we find our horse is getting too fat, we must take some oats away from him. We ought to be in condition to eat by rule a given amount and no more. We should visit the scales and see what they have to say to us. Many of us say; “I do not eat anything, but I am getting fat.” It requires but a very little to put on an abundance of flesh; but no living thing can put on flesh without eating. You must take material into the body in order to supply it. I suppose I could take on flesh as rapidly as any one in this hall, if I had the desire to. I have for years made it a rule to govern my appetite, and it has been taught to be temperate. If you sit down to the table to-morrow morning and feel dissatisfied and unpleasant, depend upon it, there is some chemical part of your body that demands something your food does not supply. Many times in the past when preparing my own food, I have found myself in a condition in which my ordinary food did not satisfy me. I was no more satisfied after I had eaten a hearty meal than before. What did I need? At one time I could find nothing that would satisfy me, save a little piece of cheese. One half ounce of cheese changed the whole condition of my body. I was satisfied, and then went on with my vegetables as before. There is a monitor within us which, when there is a lack of any chemical quality, will tell us, if we are careful of our tastes, and use them as a guide rather than as a means of pleasure. There is also an intuitional guide, so to speak. It is the Solar Plexus which is especially calculated to inform the body of its needs. How often have we seen cattle when turned out to pasture in the spring, wander and wander around until they find a certain herb, after which they are satisfied, and go and lie down. The animal knows what it needs better than we do, because it confines itself to purely natural food. I am satisfied that the use of fire in the preparation of food would be unnecessary, if we were living in harmony with nature; — that nature supplies food in the proper condition for the body. But none of us are yet prepared to conform to that condition. If we live upon the grains, naturally prepared in whatever way pleases us, and feed upon the purely natural food, grains and fruits, we get all the life elements contained in them which go to supply the waste and exhaust of our system. By no other method can we obtain all the simple and proper elements needed by the body. A vegetable and fruit diet then, unmodified by cooking, I believe to be most nearly in accord with the purposes of nature. I am your fellow servant,

H. E. B.

Peace be unto you.

THE prayer of Ajax was for light. Such also should be our prayer. Light is the true source of redemption. It is Knowledge. Sin is but ignorance. What man, I pray you, would set his toy-like mutability against the head and front of Infinite Power and Wisdom were he not ignorant? The sinner grapples with Nature in the dark; his weapon a reed of ignorance, — his foe invulnerable and inexorable. God pity him! (*Ed.*)

EVOLUTION OF HUMAN CONDUCT.

BY J. C. J. WAINWRIGHT.

From a paper read by him before the Boston Society Esoteric.

THE records of history are the duly tabulated archives of the self-consciousness of humanity. Each year of race growth is a new memory-cell in national life, and, as some people forge ahead of others in the struggle upward to the life and light of new potentialities, even so do they assume new responsibilities, mutually and generally requiring a broader, more flexible, and yet more comprehensive code of ethics. The changes of aggressive and progressive policies become less brutal, but infinitely more subtle and powerful. From the fist to the bludgeon is a mighty step, and the gap between them may separate the monkey from the savage. Civilization was rough-hewn by the sword, the military watch-word of the steel-clad butcher being obedience. The making of the sword, from a progressive standpoint, is the real clue, however, to the higher trend of human achievement. From the rapier to the rifle is a short, but grandly significant step; it is corollary to the advance from the low, despotic forms of one-man power to the higher and more glorious democracies of the present age. At this stage the rifle bids fair to be supplanted, at least in our Western World, by a still higher, and more distinctly human force. As you have all guessed my meaning, I need hardly allude to the pen, and its high position in the public press. Now the pen, as a weapon, can be wielded for evil purposes even more effectually than the dagger, — as witness the paltry calumnies but lately directed against one whom we all hold in affectionate reverence. In a future period of esoteric advancement, the pen will be supplanted by a nobler and more impersonal weapon for the truth and right. In those days the brotherhood of a higher race will look back upon our muddy-minded generation of quill-drivers, much in the same mind of cold, impassive criticism, and tolerant pity, which we ourselves hold towards the licensed and church-sanctioned slaughter of the medieval man-killers.

Contemporaneous with the evolution of brute force in mankind, is the unwritten moral code, sanctioned by the daily conduct of the majority in any community of men. This rule of action was eminently practical — strictly in accordance with the environment and the popular sentiment, and growing from age to age into the wiser ethics of the divine life of humanity.

I will dismiss the subject with a few examples: —

The ideal and perfect Indian is a murderer *par excellence*. A choice collection of scalps is indispensable to his prestige with his tribe. Both his conscience and his natural environment demand for him the triumph of the death-blow against man and beast. His heaven is a hunting-ground.

Going a step higher, we find that the barbarous Arab has a much more complex code of ethics. As a Moslem, his soul stands alone with the Deity: no saintly middleman for him. Hospitality is loved in his home; so is theft. The stranger in his tent is sacred, but once his guest has departed, he will hunt him half way over the desert, and peel him to the hide. If he was not an adroit robber his tribe would repudiate him. As he believes with the Koran, that women have no souls, his heaven is essentially polygamous.

The Hindoo Buddhist will kill nothing except his passions. He is apt to sanctify the family cat, as a possible manifestation of his great-grandfather's soul, and his Heaven is a colorless and impersonal absorption in

Buddha; the genius of the contemplative Brahminic world would certainly destroy the generous activities of the Christian Occident should it ever gain the ascendancy.

Lastly, we find in the History of our own race, the same sliding scale of progressive morality. Soon after Christ, the great ascetic reaction against the rot, ruin, and sensuality of the Roman Empire led men into the desert, where the hermit life was practised with unheard of barbarities against the corporeal body. Self-torture and total bodily repression was the model state of those days. We of the moderate age have outgrown such excesses. Still later in the history of the Church, the soul was put into a straight-jacket, and free thought tabooed. A thoroughly efficient Inquisitor General, with a nose keen and refined for scenting out heresy and witchcraft was the *beau ideal* of his age and generation. Competition was the life and death of creeds, as it now is of business; the fires of hell were fanned and poked alive by all good and earnest men of all parties. The heaven of that dismal era was a walled city, in which the elect shuddered in unison over their late desperate escape from the nether regions. A little later, in the time of Elizabeth of England, the Queen was wont to give letters of marque to her sea-captains, empowering them to fit out vessels for privateering upon the Spanish Main. In point of fact, these letters of marque were licenses for piracy. In those days the sailor was England's glory, and, unhappily, his own glory and profit were to be found too often in reckless buccaneering, or on board a slave-ship, as Walter Besant very well shows in his historical novels; this gallant tar and jolly good fellow, was none the less his country's pride. His heaven was Fiddlers' Green via Davy Jones' Locker.

Reaching, at last, our own times and country, we find a moral code of extreme flexibility. As a rule we dislike the physical brutality of the savage: the extreme sensuality of the Moslem repels us, as does also the soul-drugged abstraction of the Hindoo. The self-tortures of monasticism grate upon our over-sensitive nervous systems, whilst we utterly abhor the ghastly intolerance of the hell-fire dogmatists. Can we then say that we produce a perfect specimen of mankind to-day? I boldly reply in the affirmative, and point triumphantly to the successful business man, — that money-smart son of Mammon who is the faithful acolyte of the Almighty Dollar.

Without taking the extreme case of a railroad monopolist, I think we may sum up the virtues of a respectable banker, say, as follows: — he pays his pew rent: he pays his taxes (when he cannot escape to Nahant): he governs his wife and children according to his lights: he is a "bon vivant" in a judicious fashion: in business he is skillful, and close-fisted as a rule, but occasionally liberal, as a matter of policy. We may say that the even tenor of his days is marked out by an "enlightened selfishness." We all admire him as the perfect specimen of the nineteenth century. He is truly a fine man; but how will the coming race, who are destined to lead the higher life of coming centuries, look upon this money-changer in broad-cloth? We may well imagine a socialistic state of society, in which the man who lends out money at interest is no better than a pawn-broker. The Banker's temple of worship is divided and subtlet by Mammon to the virtual exclusion of the poor.

The taxes he pays, are robbed on their way to the Treasury.

He has complete control of his wife's personality, which is an absolute tyranny of the domestic hearth. In short, as to his daily life, he lives barely above the animal plane; yet he is perfect after his kind; his conduct is in harmonious accord with his environment. What more can we ask? My friends, in God alone is absolute truth and goodness! The history of mankind collectively and individually is but a record of continual approximations to some form of excellence by which the inner man is enabled to conquer and subdue the outer world.

THE RELATION OF THEOLOGY AND RELIGION.

BY REV. WM. TUCKER, PH. D., D. D.

THEOLOGY and religion are closely related but they are not identical. Theology is the science of God's existence, nature, attributes and relations. Religion embraces the duties which devolve upon man by virtue of his relations to God as his Creator, Father, Friend and Saviour.

Theology is intellectual, religion is spiritual. Theology is a thought, religion is a feeling; the one is mental the other emotional. Theology belongs to the head, religion to the heart; theology is a creed, religion is a life. We get our theology very largely from men, our religion from God; our theology is human, our religion is divine. We may have a poor theology, and a good religion. Theology is science, religion is love; theology is what we think of God, religion is the very life of God in the soul of man. Theology springs from the relation of the intellect to a certain class of truths; religion grows out of the relation of personal man to God.

Theology is theoretical, religion is practical. But religion is related to theology just as the emotions are related to the intellect, and feeling is connected with thought.

Rational love depends on knowledge; and religion which is love for God, in part depends on our theology which is our knowledge of God. It is true religion is intuitional and theology logical, but it is the office and function of logic to enlarge and apply truths given us by the intuitions. This fact is recognized in all philosophy and science. Feeling responds to thought, love springs up under the light of knowledge, and gratitude is awakened by an appearance of goodness, kindness, and benevolence. Theology, as it teaches us the love of God for man, reveals to our intellects his practical benevolence toward us, enkindles our love and awakens our gratitude to him, which causes our thanksgiving, worship, and obedience; and this is religion.

We cannot have feeling without thought for the mind is a unit. Love without knowledge of the object loved, and gratitude without a conscious knowledge of favors conferred are impossible. To give us the knowledge of God in his practical relations is the function of theology. It thus presents the conditions of all rational religion. Before we can truly worship God we must know him. This knowledge is theology, and this worship is religion. The function of the pulpit is to teach theology and thus promote the growth of religion. This shows the practical relation of the two.

A man's religion will receive color from his theology, as feeling takes on the hue of thought, and the practical receives the cast of the ideal. Thoughts become things, knowledge is power, ideas become forces, and theology is changed into religion. The richer and sweeter the theology we believe, the brighter and purer the religion we live.

Camden, Ohio.

ROSES AND THORNS.

BY EMMA HOWARD.

How sweet the roses blooming bright
 All o'er Earth's bonny bosom brown,
 But sharp the thorn, half hid from sight,
 That strew the branches up and down.

How fair the rose of heavenly vales,
 How dreamy sweet its blushing face,
 No rasping thorn the flesh assails
 But all is perfect in that place.

How beautiful are all the flowers
 That bless us in our earthly path,
 But short their life, the speeding hours
 Soon sweep them down as if in wrath.

But from the bright elysian fields
 Is banished Time, with sickle keen,
 Eternity mysterious wields
 Its potent influence serene.

So bear the thorns that mar the way
 They cannot always vex us sore,
 Our *trials* linger but a day
 But *blessings* live forevermore.

LIFE AND DEATH.

WHAT is Life, and what is Death? Let us take as a text the words of Jesus, in John vi-58: "This is the bread that came down out of Heaven." It seems that the teacher, Jesus, made an effort here to distinguish his meaning from that which is ordinarily understood by life and death, and to bring to light a new thought beyond the one that was then, and is now, well accepted, viz., that the soul is immortal, and that the only life that could be perpetuated was that of the soul. It is well that we notice carefully what life and death are. We have heretofore set forth our views as clearly as necessary in regard to the dual consciousness and existence of man. The consciousness of the soul, and that of the sense-body being distinct spheres of life, the life of the physical body without the soul, is purely an animal existence. Jesus says: "He that eateth my flesh, and drinketh my blood hath eternal life." The word "eternal" means, what it really implies, or what is implied in the original Greek text; "age lasting."

We believe that Jesus was the beginning of an age, or of a new dispensation: that his teaching was to produce life for that age of which he was the beginning,—for which he had come to be the light. We all understand very well when we speak of the death of the physical body, that it is the cessation of the power of action, sensation and consciousness which is meant: the opposite of life, animation and vivacity. In regard to the death of the soul, which is so frequently referred to throughout the Bible, and in

Oriental writings, we would say that this is a subject of which little is known. We have in the past regarded the soul as immortal without carefully analyzing what that term comprehended.

If one were in that state where the soul was really immortal, then, no matter what happened to the body, the consciousness would continue, — continue independently even of the dissolution of the body. This would be immortality in the most absolute sense; because the man proper is not the physical body; — the physical body is only the house of the man.

The belief is, and has been, held by many of the human family, as well as by Jesus and the Apostles — that every man had his double, — a spiritual consciousness above, and yet separate from him. About this double perhaps we know less than about anything else. We have the teachings brought down to us of such an existence, and we accept as a fact the idea that we are a thought formation of Deity.

God being spirit, then this thought formation must have originated from spirit, and must of necessity be a spiritual existence,

Our present consciousness is that of a material existence. There is a consciousness that rises above the power of reasoning. This has been designated the human soul, which is the product of the thoughts, experiences and reasonings of a life-time. In the sayings of Christ referring to the babes is this; "their angels do always behold the face of my Father." "Their angels!" This spiritual soul being the product of divinity, has a consciousness of spirit, that is of its Father; and, for a man to develop a spiritual consciousness he must obey the guidance of this spiritual soul, once styled his genius, which was the prefigurement on the spiritual side, in its form, function and characteristic, of what the perfect man would be when ultimated in his perfection.

Then this genius, or spiritual soul, beholds spiritual things; and for us to become conscious of these facts, and of the guidance of this spiritual soul, is the first step toward a spiritual consciousness. This spiritual soul never coerces the will. We make our own decisions according to our own will; but if we stop and counsel with this interior consciousness, or genius, which is essentially negative, with a desire to know and to do the right, leaving out all selfish objects, then this spiritual soul will reflect upon our consciousness, and our intelligence, such thoughts as are most important to us for that particular action. It will give us the knowledge that we need, if we listen to its voice and guidance. It does not instruct us what we shall do to-morrow, the day after, or next year. It does not counsel or guide like a man that would be our master, but as a friend, as our equal, simply reflecting upon our intelligence the truth and the reason for our course. It opens up the dark recesses of the heart, and allows the sun of divine light to shine in. It shows the errors that we should put to right, and, if we are obedient, and make it the one desire of our heart that we should be as perfect as it is possible for us to be, then this spiritual soul will continue to show us every error in our life, and, if we are faithful, remembering to correct the errors as fast as we see them, the facts concerning our interior will be opened to the consciousness day by day; so that each day will open with something for us to do and to correct.

The things that seem right and good to us now, will, after we have taken the preliminary step, seem to be wrong to-morrow, the day after, or next year; and, if not corrected, they will then become the great obstacle that

must be removed from us in order that our progress may not stop, — that our spiritual unfoldment may continue.

When we have followed that interior guide, and have made a fit structure of this intellectual consciousness, this spiritual soul comes to us and dwells within us, forming a part of our conscious entity, and showing us the mind of God, the laws of His universe, the laws that govern our being, opening to us all the mysteries that are in the mind of our Father. When this spiritual occupant has taken possession of us, we are conscious of that possession as may be shown from the fact that our minds will then be found clear on all spiritual subjects.

We shall never see the time when we are altogether unconscious. Even at night, in the hour of profound sleep there will be a conscious intelligence that is active in some realm of existence; and the difference between sleeping and waking will be only a change from the sensation of the external surroundings into a sense of the soul's existence, where we find the heaven that, so far, we have builded for ourselves. For we must remember that in this present sphere of existence we are building for ourselves our heaven or our hell.

The acts, thoughts, desires of this life, go before us into the spirit ether. They are our creations, and they are there to meet us at our coming. Whether we come by laying off this physical body through death, or come whilst the body sleeps, it is one and the same thing. We need not question what will be our condition there. We need only to analyze properly that which belongs to our present consciousness in the sleeping and waking states: the desires, loves and aspirations of these two states make up all that we may expect. In the spiritual world, there is a state that is beyond the power of present thought to comprehend.

When we are asleep, we may be conscious of that condition, but, upon coming back, we find it impossible to translate into this external consciousness that which we have experienced in the other state. This is the state of immortality; but where men live in the senses, it matters not in what realm, they cannot know anything about the Spirit.

There are many church people whose zeal and devotion arise from their desire for the sensational pleasure obtained through united prayer. So active is this that you will often hear them in their prayer-meetings pray thus: "O Lord let us have a blessing." The idea is that they want an enjoyable time. The same is true of a man indulging in drunkenness, or any other condition of sensual pleasure; but it only benumbs the senses, and destroys their ability to be obedient to the guidance of the spiritual soul. There is no well-defined consciousness active in such persons, for anything save their physical surroundings; they have no knowledge of the other side of life, and, on going to sleep, they have no consciousness. When death comes they fall asleep, and sleep no one knows how long.

There are those who, without doubt, have slept thousands of years before suitable conditions came for them to awaken, and others who may have to live through many other bodies before their hour of awakening comes; at least they cannot awaken until they "awake in his (Jesus') likeness" and that likeness has to be developed through experience.

The state to which the Nazarene here referred is very plain, for he says: "Your fathers did eat the manna in the wilderness and they died." What was the state referred to? We are told that some of these fathers "followed the Lord wholly." They were then awakened to this soul-con-

sciousness, but their bodies saw dissolution. Now he tells us here "He that eateth this bread shall live forever:" and, lest there be some mistake, he further says in substance: I do not mean like your fathers that ate manna and are dead; they were led by the spirit of God, were obedient, but yet their bodies saw corruption.

Then he must have referred to the continuation of this physical organism. What, immortality of the body? Yes. Immortality of the physical body. If his words could mean anything, they could mean nothing else than the immortality of the physical body obtained by the power of the spiritual soul, — the spiritual soul being the son of God uniting his intelligence with the intellect of man.

The individual thus led by this perfected soul-walk with God into the knowledge of the laws that originated the organism. Having a knowledge of the laws, a consciousness superior to the senses is developed, which we see in the life and character of Jesus. He taught the crucifixion of all that is gratifying to the senses. Therefore it was wisely said of him: "He was led as a lamb." He said at the same time "I could pray the Father" showing that he recognized the fact that no man could take his life from him, and, "I lay down my life of myself," or expressed the fact that he had perfect domination over the physical body, — over the power of man to destroy the physical body. After the spiritual soul withdrew from him, the animal man cried out; "My God, my God, why hast Thou forsaken me?" To make sure that he was dead the soldier pierced his side, and water and blood flowed out, which of course made life in the ordinary sense impossible. He was as one dead. But that matured soul, having risen above the power of the sense-life, having subdued the senses, came back when he was ready, reanimated the same body, and ate and drank with his disciples.

From his own teachings he ate and drank only from necessity. After he had created bread from the five loaves, he commanded his disciples to gather up the fragments, thus teaching them the principles of economy. He ate and drank for what? To demonstrate that the words he was speaking were not mere words of the past, but that the immortality of the soul might be procured. It meant more: that we, like him, might obtain power in this world, and govern our time of stay in the physical body making it as long as we please. That we might make this temple what we please. It was thought potency that originated this body. He said further that these signs shall follow those who believe on him; and he said, if you believe in me you will keep my commandments and in my name shall you cast out devils.

What, have we power over this body so that even poisons cannot affect it? Certainly. And all this by a knowledge of the divine law up to that point where it is capable of understanding, in all their particulars, the methods of divine law as they relate to this, our own body.

The 19th century is a time of unparalleled inspiration. We are able to describe the laws of creation, the methods of creating things back to the beginning of time, the laws governing the building of worlds, the laws governing human existence, — in fact, all existence. This is the first step of inspirational knowledge received from the inspirational world. To be a son of God implies more than we have heretofore thought. The same authority taught us that we were heirs of God, — joint heirs with Christ.

If a man should come to you and say "you are heir to a million of money," you would understand very clearly what he meant. We are heirs of God,

and the heir inherits the possessions of the father. We are told that we are heirs of God, joint heirs with the Nazarene. How many of our church brothers believe this? We do firmly. If we are the heirs of God who created all things, then, by a proper course of life, following the directions that have been placed before us by the Nazarene,—directions that have come to thousands of human souls, — we may be led into harmony with this spiritual will. It will lead you up to a consciousness of your inheritance, — an inheritance where you will receive all that there is in creation, to be holden subject to your will; the laws governing your proportion of life, and the building of organic forms.

The power of the Nazarene to create bread, that too is ours: his power over the elements, when he said to the winds; "Peace be still," that also is our inheritance: his power over gravitation, through which he walked upon the water, that also is our inheritance; and, finally, the powers that loosed him from this existence, carrying him out of sight into the cloud which received him, this also of necessity is our inheritance. And is this all? Can the imagination go much farther? Is there anything in your imagination that is not covered by these? If so, that also is your rightful inheritance.

It was God who caused the ether to solidify and become water, to condense yet farther and become life; who caused the earth to create vegetable existence, and then animal; who created mind-power, that wonderful something upon which we cannot reason. We think, we are conscious, we reason. What is this power? What is mind? Who can tell us? Yet this mind is an entity that belongs to the Originator of all things.

We find laws governing the acceleration and retardation of mind. We find that by this creative law, under proper conditions, others may be produced that are capable of thinking, of reasoning, of becoming like ourselves,—even superior to us, in mind power. This mind, then, apparently originated in gathering the processes of our own organic structure, and by virtue of its relation to this world in which we live. Can we understand them? If we cannot now grasp the mighty question, What is thought? the time will yet be when the mind will be able to rise, not above its fountain-source, but equal to it. For we are told that the Nazarene thought it not robbery to be equal to God. To be equal to God is to have the power to comprehend all creative methods and mind-power.

Our consciousness is in proportion to the amount and reality of life. The cessation of consciousness is death. How many are there who do not die every twenty-four hours? Death simply implies cessation of consciousness. Every time you go into profound sleep it is death,—death of consciousness. When that state is reached where the interruption of consciousness ceases through the judicious use of the life-forces, we shall reach a point of understanding of the laws governing our body, the powers that relate us to this earth, and to the universe, so that we can continue in this body, and can control it. Then sickness and sorrow, pain and sin will be no more. Thus we see that where adverse thought has taken place, it means disobedience to the guidance, and the losing of all the knowledge that pertains to the creative energies.

We are, then, all in darkness, sinning against the laws of our own being which are the laws of God, and these laws cannot be broken without the individual suffering the consequence.

Every sin against God's law brings upon you suffering and disease, and

if continued long enough it will bring death. The persons who live the longest are those who live most in harmony with God's law.

Talking with a business man one day he mentioned calling to see his grandmother who was 96 years of age, and had every faculty in perfect order, could see to read as well as ever, and her taste, smell, — in fact all her faculties, were in perfect condition. He asked her how she accounted for it. He stated first that she was telling him what she intended doing the next month, etc. Thus you see she had no thought of death. This fact itself gave life. In answer to his question she stated that when she felt sick, she left off eating, and took plenty of fresh air and water. This was a case where there was a power approximate to that of Nature herself. If we, by reliance on this inner consciousness, can become conscious of the mind that created it, we shall understand these laws, and live in harmony with them; and then life will be under the control of our own will.

Death is the last enemy, as the Apostle says, and he that hath power over death,—that is over the devil, conquereth the adversary of all human life. This is the teaching of Christianity to-day. Paul says: "As in Adam all die." How die? All die in Adam. Physical death, or a spiritual separation from God. Adam died, because he sinned against the word of God, and then hid himself from His sight. In Christ all are made alive by heeding his teaching, and obtaining immortality not only of the soul, but of the body. Now what we mean by immortality of the body is this. The body is made up of flesh, and flesh is thought crystallization. The kind and quality of thoughts which you think make up your physical structure. If your mind is sufficiently in harmony with divine law, then the material of which your body is composed will also be in harmony with divine law, and both will work harmoniously together.

And as such persons go on learning, acquiring experience in the world, obtaining a knowledge of the laws and methods of their Father, they will continue to perfect their body, as the mind is perfected. The body will then become etherialized, and, as the mind deals with spiritual things, the body becomes spiritualized, purified, until there remains nothing more of gross matter. One in this present state would be unable to see such a body. Death is constantly going on with every move you make, — new particles are being taken on, and old ones thrown off.

You are dying constantly and living anew constantly, and by that process will be refined,—spiritualized until you will not see death: as the psalmist says; "He will not suffer his holy one to see corruption." That body will never see corruption that lives in harmony with divine law. It will not always remain in this state. Through stage after stage of dawning intelligence will it pass until it is no longer bound by gravity, and until it wings its way to its home in the realms of luminosity.

H. E. B.

Peace be unto you.

LIFE should be classed as one of the elements, for the subtlest alchemy cannot destroy it, neither can it further resolve it. Science stands abashed unable to do one jot more with life than, without her aid, Nature has been doing throughout the countless æons of eternity — forcing it to don a new material garb, or leave that realm matter cognizable through the ordinary senses.

Science but mocks herself when she pronounces Life but the inertia of a machine self-wound, and death but the ultimate failure of the mechanism. Life is an irresolvable entity, convertible into nothing else; transmigratory but indestructible.

(Ed.)

TWELVE MANNER OF GENII.

THE GENIUS OF ♈ (ARIES).

THIS sign begins March 21st and extends to April 19th of every year. It was symbolized by the ram, because its head is so prominent in its actions, almost everything it does being done with the head. This is also the case with all persons born between these periods of the year; their mental methods are wholly from the reason, and they are therefore apt to be materialistic in their ideas, although they can be easily governed by reason.

In Deuteronomy xxxiii. verses 20 and 21 read as follows; "And of Gad (♈) he said, Blessed be he that enlargeth Gad, (that is, blessed be he that enlargeth the intellectual ability) he dwelleth as a Lion, and teareth the arm with the crown of the head. And he provideth the first part for himself, because there, in a portion of the lawgiver, was he seated (or "sealed";) —and he came with the heads of the people, he executed the Justice of the Lord (Yahveh,) and his judgments with Israel." This gives a brief picture of the Aries mind when united to the Leo mind in the higher spiritual life. (See Solar Biology, page 59).

The Genius of this sign is of knowledge united to the heart, and forming a unity between the intuitions and reasons, in which man finds his highest attainment. Among the better classes of persons born in this sign there is a peculiar aristocratic tendency, a love of society. The gaiety of the dance, and the harmony of music have to be largely overcome before the final goal can be reached. These persons should listen to, and be governed by intuition.

The genius of this sign is in direct unity with the intuitions, therefore the words "there, in a portion of the lawgiver, was he seated," indicate that when the intuition and reason are united in the individual, the brain is illuminated and draws information direct from the spheres. They do not intend to be selfish, and cannot believe they are, but the words, "He provideth the first part for himself" are remarkably true. For these persons to overcome selfishness is one of their hardest tasks, another difficult thing for this nature to overcome is love of home, of family ties, and of associates. They love the visible and material world more than persons of any other sign. The function of their genius is organizing the body into the new and divine order to obtain on earth. Their sphere is one of beauty, elegance, and excellence in all that belongs to the material world; they form the point of conjunction between the material uses and the divine uses.

Persons born in this sign need to use extra care not to overeat, and, thereby, to store the system with too much energy; for with ladies or fleshy persons, too much vitality obtained through hearty food would endanger them to paralysis.

We realize that we cannot do justice to our readers this month as we are traveling, and are very tired, and feel the lack of our own conditions in which to write; but we hope before this comes to your eyes to have located the Esoteric College, and to have the industries well begun.

H. E. B.

SONNET.

SINCE I have turned me to the better things,
It hath been heard full often by mine ear
How God doth will that, in his simple fear,
I say to all that which my breathing sings
To my own heart, whose motive hath such stings
Of music as to all undo my cheer,
And no surcease of longing wild and dear
The melody's aye-waxing motion brings.

Therefore I put my hand forth to release
If so it may, the meaning of my heart
In things of beautiful and thoughtful sound ;
Praying to him who doth all good increase,
Whose fire in me perfecteth such a smart,
That in my words his beauty may abound.

Raoul Ravrol  n  .

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST
GOAL OF HUMAN ATTAINMENT

NUMBER TWENTY-TWO.

WE have said much in the past that would appear to some superstitious, but we must remember that our education has been so materialistic that we have been led to ignore everything save that which produced immediate physical changes, — changes that the eye could see, and the hands could handle; yet all good people have recognized the fact stated by the Apostle Paul when he said "The things which are seen are temporal, but the things which are not seen are eternal."

All know that the unseen realm is the cause-world, and that that which is physically cognized is only the phenomena. All recognize that the cause is higher than the effect, and, if so, then to reach the highest goal of human attainment, we must look to the unseen and spiritual; for "God is Spirit," and is the source of the river of life that flows from His supreme fullness downward through all forms of existence to the very lowest elements of nature. Life struggles upward toward the unknown, which is always above us, though it may have expression in forms far below us. There is a close connection between mind and life. There are many evidences that life cannot exist without some degree of mind, and that degree is always found to be sufficient to cause the life to serve the use for which it was intended, which use bears some relation to the higher faculties of mind in man, and yet more directly to the Infinite Mind which controls all things according to

a definite plan; therefore even to know that below us is often to possess high knowledge. Mind and Spirit are invisible; Mind is inseparably united to life, and Spirit is so united to Mind; thus the Trinity is inevitable to *being*. The elements of Mind are in matter, and the elements of Spirit are in Mind; and prayer means the development of a spiritual mind, or ego from the lower matter up to the higher — Spirit; therefore it appears obvious that those who reject the invisible, and adhere wholly to the material, must of necessity be descending toward the lower; for if a man were half-way between a great city and a wilderness, and he should turn his back toward the city and start toward the wilderness, no matter how much sophistry he might use to persuade you he was going to the city, you would not believe it; — no more can we believe one is on the way toward the higher, while, though his face is toward Spirit, he is wholly absorbed in matter.

Mind is the medium between matter and Spirit. Mind is that which constitutes us conscious individuals. It is the two-faced god "Janus" of ancient mythology, capable in its higher development of perceiving both matter and Spirit at the same time. Mind, being governed by Spirit, is restless in its search for knowledge. No matter which way it is turned, whether traversing toward Spirit or matter, its course is

On, on, ever on!
 Through myth and night,
 Through life and light,
 Its ceaseless flight
 Toward the unknown
 Knoweth no rest;
 'Tis doomed to roam
 As one unblest,
 Orphaned from home.

The home of Mind is the whole universe, and it can never rest until it comprehends all that is within its own consciousness; and the soul or consciousness will never be free to leave this earth until both phases of its nature are alike conscious of Spirit and matter, and able to perceive the handiwork of Spirit in molding and controlling matter, as well as its higher workings with the perfected souls above us. But to do this in the present surroundings requires the most vigilant care in, and attention to, all that will aid us, and constant effort to remove all that would obstruct us. The chief means of attainment lies in the regeneration as taught in prior articles, but all sensitive persons find multifarious difficulties in accomplishing the task of perfect self-control in that direction. In order to do this, the mind must be kept clear, and well centred upon the object toward which one is laboring, avoiding, so far as is possible, excitement and over-fatigue.

In this way only can one hope to increase life, and as life and Mind are inseparably united, to increase the one is to increase the other. But Mind may act upon and affect life; even the thoughts of others may so affect us as to govern our dreams, and modify all our intuitions; therefore you should avoid sleeping in rooms, without their first having been thoroughly renovated, where too many persons have slept, for the thoughts of persons impregnate the very walls, and their mental and physical conditions control the room in which they have lived.

Again, where you have lived for a long time in a room or house, it is necessary to make frequent changes in the arrangement of the furniture; and the floors, and all the furniture ought to be washed with water at least

once each week. When the carpets are tacked down, and upholstered furniture is used, then a clean towel, wet enough to take up the magnetism, ought to be used to wipe them all over. It has often been said, "Cleanliness is next to Godliness," and you will find that it is absolutely necessary to attainment. Nothing is more conducive to maintaining the mind in old conditions than to hold old conditions in the room, such for example, as always arranging the room the same, and not frequently washing it, etc., etc. Notice the habits of aged persons who have started down the decline of life, and avoid them all.

Mind is ever active. Let it always have some new lines of action: avoid repeating anything you have ever done or said; the past is dead, you do not want to live in death, but in life; therefore "Let the dead past bury its dead," while you go on to new fields of thought and action. Life, even though it be millions of years long, is too short to dwell on the past. Learn from the past, and treasure the knowledge gained as you would pure gold, but be not like the miser always recounting it; keep it for use, not to show or to occupy valuable time. Avoid as far as possible, the customs of those whose lives are all absorbed in this age and order of life, for you cannot open your sympathies to any conditions or persons without taking on their conditions. Sympathy is the door by which all unwholesome conditions enter into and possess us. We know how strong is the tide of human thought, and how hard it is for us to rise into new and unexplored thought-realms while in this raging sea of passion, misery, and death; yet we are unfit for higher spheres of usefulness until we can so far conquer those conditions, as to rise above them. Were it not that even Divine Law recognizes the right of all life to its own place and conditions, our efforts would be futile, but so absolute is the law, that if one who was a great and powerful master should enter *unbidden* the place of one comparatively weak, he would, while he was there, be powerless to affect the other, because usurping the rightful place of another. If the archangel Gabriel should come into your room, he would have to become subject while there, to your law, viz., the law of your life, unless you first surrendered without reserve, your life and its control to God, and earnestly desired the Spirit of the Highest to take and govern it. This is also largely true of evil influences. If you have a room entirely your own which no one else has a right to enter without your consent, no one can visit you there unless you have, in your own nature, evils that answer his. If so, then because of those evils, he can come and take control of, and strengthen them, until they are sufficiently strong to control you; thus evil souls may get control of us even in our own rooms. While it seems hard that such is so, yet it is very good for us, for there would be many lurking evils in our nature of which we would not be aware, did not the evil ones come and lay hold of them, bring them to the front, and make of them threatening obstacles that must be removed, yes, entirely eradicated from our system, before we can advance. We can never feel or be secure, until the last germ of evil is eradicated from our natures. Then, however, we will realize the force of Jesus' words when he said, "The prince of this world cometh, but hath nothing in me;" therefore the heir of this world, "the prince of the power of the air," could not touch him, neither can it touch us when we have expunged all that belongs to him. Persons wishing to make attainments should have a room into which no one else has a right to enter, where they can establish their own conditions and maintain

them. The most difficult thing in this upward course is the maintenance of our own conditions and mental states.

When preparing for this higher life, I had a room in a public building full of business offices, thus freeing myself from the domestic conditions of the world. I furnished it with my own furniture, took entire care of it myself, and no one's mental conditions had any right in it. Then, when I had occasion to go out among people, I could always return to my own conditions, and though I lived alone, so far as physical companionship was concerned, yet I was not alone; I made a place for heavenly visitants, and when I sometimes returned, tired in body and mind, and opened the door, I was consciously met with the Spirit of Love, and the breath of heaven, although my room was in the most active business part of the city.

We know there are but few of our people who are so situated as to have such a place, but we are now actively engaged in looking for the proper site for the Esoteric College and Colony, where all wishing to live this spirit life in the body can come and do so; where there will be every provision made for self-maintenance of the physical, and all the necessary conditions for the spiritual, unfoldment. All that is necessary to make a new world will be at our service. There are now only twenty-six laws known to the scientific world from which civilization has obtained all its present facilities. The Esoteric College will, at the start, have access to two hundred additional laws as certainly known and as demonstrable, as the twenty-six are now. From this one can form a little idea of what can be done in the new civilization. The people much need this advance, and it is a law of God's great nature that where there is a need there shall also be a supply. The present disturbance among the working classes has its rise in the over development of the intellectual, and a lack in the physical. I called attention to this fact in the first number of *THE ESOTERIC*. Go into a meeting room where working men are assembled; take a side seat where you can see the profiles of those present, and you will see the majority of those men have two-thirds of their brain front of the ears, thus showing that two-thirds of their powers are intellectual, and only one-third physical; therefore they are not satisfied to labor so hard, and so many hours, nor can they ever be. Something must come to change this state of things. How can it be done? If these newly-discovered laws were given to the world so as to obviate the necessity for so many hours of labor, these men, not having proper moral culture, would use their leisure time in inventing evils, destructive means of getting power, etc. The moral must come with the physical advantages. Men must have conquered the evils before they can utilize the good which the Esoteric College is going to do, as soon as the location is decided and the new industries well begun. The culture will be first moral, then educational and scientific. All will be eligible who have the ability to make the attainments, and none others. The new laws and methods will be given to the world, as fast as it can and *will* utilize them for its good, and no faster. The world must have this new and higher order, or Chaos is inevitable. We must have men and women who are incapable of using these things for selfish ends, and, for that reason has *THE ESOTERIC* been sent out to the world with these practical instructions. Those who are thoroughly interested in the line of thought taught through these columns, indicate thereby that they would be interested with us in this most important of all work. The envy and jealousy

of which some are capable have been fully shown by the recent activity in inventing false and slanderous reports about this movement; but this only evidences the unfitness of such people for this noble work. It does not injure us, neither does it you or the work; for all who have read THE ESOTERIC are as capable of judging of the real value of its teachings as are our enemies, — but this is only worthy of notice here so far as it shows the two classes of minds. Now you who are going to enter the new order, must be capable of judging the value of everything by its *usefulness*. The good and true, “the pure in heart,” will remain so under *all* circumstances, and they alone are capable of using all that is useful, and of resisting everything contrary to their highest inclination. We must walk through this world like the sons of God, as monarchs and not as servants. While our aim is to serve humanity, yet we know that to do so we must rise above them; and draw them up to us. We can never help people by remaining on their plane of action: we must be wiser than they, so we can teach them; we must be stronger than they—intellectually—so we may lead them. We must also be more self-centred than others, that we may ever maintain the right, and thus show them an example; we must have divine peace in ourselves that we may desire this good, and desiring it, be willing to live the life necessary to obtain it; — in short, we must be all that is possible for men and women to be, so that we may say to the world “live as I do and enjoy all that I enjoy, for it is for you as well as for me.” To do this, and yet avoid all appearance of self-esteem, — to be superior simply because you *are* so, not being haughty or proud even in appearance, but maintaining humility in all things, is the problem to be solved by you. This can only be obtained by constant meditation on those vast subjects that control the world and all creation, — the laws that affect human life and happiness, and by beholding with distaste all the folly of show and strife among men and women, by looking ever for the real, and carefully weighing everything, being able to discriminate between the real and apparent, and also by carefully questioning everything to find its cause. We must ever be looking for causes; in that alone is our upward course. The quiet, passive mind can commence with some of the lower phenomena, and trace up the line from cause to cause until something is realized of the Universal Cause. This will make you feel small and humble enough, until you compare yourself with the people, when the great difference will become apparent, and you shall realize that they are but children of a larger growth.

But this consciousness of power and superiority is wholly dependent on life-power. When one has conserved the potency of life, the body, filled with its energy, arises to a consciousness of superiority. But if, by any means, that life is disposed of, there comes a consciousness of weakness; and if such disposition be unnatural, there comes also a consciousness of inferiority. The nobility or degradation of the people is almost entirely dependent upon their chastity. But to reach the highest goal there can be no half-way living of this life. The highest attainment means the absolute conservation of bodily energy, while, at the same time, the mind must be fully occupied, in order to utilize the otherwise surplus life, and the old stagnant conditions and surroundings, become more dangerous to health, if one lives this life, than otherwise. It was said at the start that life and mind are inseparably united. Mind is only life in form, and, as it is under the control of Spirit, it never rests. The greater the fountain of life, the greater the activity of mind; and that activity

continues both while sleeping and waking; and the more perfectly the life is retained, the more conscious will be the sleeping state. This consciousness of the sleeping hours is very largely affected by the mental and magnetic conditions with which you are surrounded, therefore there is great need of care in that direction. The five senses will all rebel against this course of life. You may expect many aches and pains, many restless and disturbed nights, and difficulties unthought of, while you are making these attainments; but when you have accomplished your purpose you will find rest in the consciousness of your association with higher and nobler souls than earth now possesses.

May Divine Peace be with you.

H. E. BUTLER.

LAW IN NATURE.

BY A. F. MELCHERS.

LAW is the coalition of a positive and negative element, or principle of the universe, acting harmoniously. The laws or forces which govern heavenly bodies are of like conditions — only that they become negative or inactive in force or motion, according to the intimacy of their connection with matter, electricity being the highest force generated in conjunction with matter, but the lowest in the scale of spiritual forces, or of those belonging to the universe as a whole.

Man, as an individualized being, contains a variety of these forces or inherent laws. He is virtually a composition of them; and they give a form to the material to which they are connected, specifically depending on the degree of activity attained in their passage through, or their connection with, matter generally. In its *original* state this variety of forces constitutes intelligence simply, — a coalition of the positive and negative elements, principles and conditions of the universe. In its *individualized* state it assumes the form of law, or motion individualized. This increases in activity as it reaches perfection in this respect. In man it becomes analogous to its original state of activity, and, therefore, becomes intelligent again — intelligence being force or motion in its highest state of activity, or life in action. Life is motion, and motion is life. In its formative state, or in that condition in which it first assumes a material form, it is dormant or inactive. This is due to the amalgamation of intelligence with space, or the material elements of the universe in a chaotic state — superinduced by the attraction of the positive condition of intelligence, to the negative condition of space or matter. The latter contains a soul, or germ-principle, which is ripened in the course of time, and which, as it ripens, exerts the same influence upon the entity of intelligence which is to be attracted to its centre — this centre being its nucleus for the creation of life — as the male elements of material or planetary life exert upon the female elements of the same, when the germ or life-principle becomes ripened in them. It shows a coalition of the two. No life or motion is created in the negative or female element or principle; but when the coalition is effectuated, whether in universal or planetary conditions, a chaotic state of existence is the first which is manifested. But the central life-germ having been brought into a state of activity, motion, or growth by the infusion of the positive element, intelligence or sensation, an individualized life-condition must follow. Intelligence in the universe is sensation in its highest condition of activity, of motion, force, sensibility of feeling, or consciousness of existence; and in planetary life it becomes sensible or conscious, according to its state of development or unfoldment through matter; it being known as law, force, and gravity in connection with planets; as sensation, in connection with the lowest forms of animal life; as volition or impulse, in the higher grades;

as emotion or instinct in the highest; and finally as intelligence in man. Even here it is susceptible of gradations, and may be known as intellectuality, spiritual perception and discernment, or the penetration of causes, — forms which are compatible with the laws and forces in their primitive state, and prove that one is an evolution of the other, although both owing their origin to intelligence in its purest, or most active state, — absolute life or motion. Motion is law; the first manifestation of life in space or matter; and is due to the coalition of a positive and negative life-principle acting in harmony with each other. From this period on, it assumes an individuality either of existence, or of expression, every effect manifested being an expression of the universe of God, *i. e.* of intelligence. Intelligence being consciousness of existence, it constitutes the universe of God, or the God of the universe — the creation of all effects — causation. Man being the highest expression of this intelligence, is truly the son, or child of God, and, as such, takes rank with his Father in his consciousness of existence. All life though, is conscious of existence, but man has reached this consciousness in its highest form, being conscious of a selfhood, or an individuality; and as such, we leave him for the present to return to law in its infancy.

The first form of law is that known as polarity in space. It is the first manifestation of sensation in the same, and may be, if viewed from a strictly materialistic stand-point, truly termed life in gestation, for it is at this period that material life begins, or that life cognizable by the material senses. Polarity is the force or law which causes the material elements, already endowed with life, to seek each other, or to form a coalition one with another. It is the same force, or the mother of that force, which constitutes the law of gravity in heavenly bodies; therefore, as the law which governs the material elements of space, it is the cause of the same condensing themselves in the form of gaseous, nebulous and opaque matter. At this period the evolutionary theory of material science begins, and beyond this it is impossible to penetrate without the exercise of the spiritual faculties or senses — psychometry, inspiration, or clairvoyance. Through the first, man becomes conscious of nature's operations by a keen sensibility of perception, — a condition of human intelligence or unfoldment of reason which is extremely active in perceiving effects, or in sensing that which is beyond the comprehension of the ordinary physical senses, or even mental faculties. The imagination cannot invent a fiction so wonderful as the psychometrist is enabled to sense as absolutely existing beyond the realms of the material, or the investigations of science, psychometry being a form of intelligence manifested through man in an advanced state of spirituality. Reason to man is what instinct is to the animal, an accordant vibration of sensation, volition and emotion — these forms of intelligence or sensation acting positively, and polarity manifesting itself intelligently, while law assumes its highest state of activity or motion; and psychometry to man, is what intelligence is to the soul freed from matter — intelligence in its pure condition being spiritual nature, or God; and the consciousness manifested in man being but an attribute of spiritual nature, — but a spark of the divinity. Man gives proofs of this innate divinity by the higher qualifications manifested through him in the course of his unfoldment as a spiritual being. Spiritual or divine nature is universal nature. That condition surrounding the planets is but a material counterpart of the original, — an expression of the same, and, like

man, contains a variety of laws or forces, principles or elements, as well as other analogous conditions found in man as a life-entity. The principal laws or forces found in material nature, or nature in connection with matter, are sensation, electricity, and the so-called law of gravity. Sensation is produced by the now vitalized soul-germs of space; electricity by the polarized condition of the same; gravitation by the natural cohesion of matter in a vitalized or polarized state. From these are evolved other principles or elements, as heat, magnetism, and tissue, conditions necessary for the growth, development and perfection, or individualization of vegetable, animal and human life, materially speaking; but in connection with the divine spark in man, they lead to the unfoldment of higher conditions than the mere animal forces and functions, and they become part of man's spiritual nature, assuming the form of laws, forces, principles, or other conditions not cognizable by the material or physical senses. These laws, forces and principles are all counterparts of those found in nature, only they have a more intelligent or individualized action, having attained a greater degree of activity than those in proximity to matter in its gross or unrefined state; and having become like unto the original, that is, conscious of existence in comparison to its harmonious vibration with the same, which depends on the degrees of velocity attained, intelligence itself being absolute force in its supreme condition of activity, that is, law in its absolute state, or God. Man, therefore, comprehends the latter as he increases in soul or spiritual activity; for the more powerful or active are his mental faculties, the nearer to the Absolute he approaches, a perfect harmony or accordant vibration with the same constituting the so-called positive condition in man. This is attained by overcoming all that which belongs to the animal nature of his being, a complete control of the same proving the superiority of mind over matter; and when in addition to this, he has attained moral purification, he has become ripe for transition whenever Nature calls.

In this state man constitutes a law within himself, or a variety of laws, acting in concert with each other for an intelligent or positive effect. This at the same time constitutes his individuality, he being in character, demeanor, bearing, force or tendency of feeling, thought, action, motive, judgment, etc., what he, in conjunction with these laws, has made himself; for the real man is the divine spark, which, in its combat to spiritualize or conquer the material impulses of its surrounding matter, undergoes many peculiar experiences. The forces take form in man according to the manipulation of the universal law, and the experiences undergone are characteristic or individual, according to the impetus the forces have in themselves. If in discord with nature, man undergoes suffering until the discords are neutralized; if in harmony with nature, his road through life is easy. But as there is much suffering in life, there must also be at present much discord in the human family; and man must individually strive to overcome it. Parents cannot be blamed entirely, although a purified body and soul, always attract higher spiritual surroundings, and lay the foundation for purer and better life-conditions and life-unfoldments than can be enjoyed by children who are born with the unholy passions possessed by their parents in *their* youth. Their childish natures often betray a moral retrogression or a temporarily impure state of mind on the part of the parents at the time of their children's primitive entrance into life — like attracting like.

Purity, morality and love, lay the foundations for temperate, steadfast, and amiable souls, while immorality, worldliness and selfishness bring forth lustful, wayward, and irritable ones, often betraying the nature of their parents, provided they have not reformed in the meantime. But it is never too late: abnegation may be practised at any time, even after the taste for the carnal or worldly has waned, and no other reform measures are left in which the repentant soul may indulge. Abnegation means self-denial, or a consideration for others, — a thought for others, instead of for self.

Many having enjoyed all that it is possible for them to enjoy, now feel the pangs of a stricken conscience, and groan from the effects of soul-pain, or the feeling of oppression that rests heavily upon them. One is the result of misdeeds against others, and the other of injury done to themselves by over-indulgence, worldliness, or self-love. And as both wrongs may be beyond the reach of undoing, there is nothing left for such, but self-denial, taking, in practice, the form of charity, benevolence, sympathy, moderation, temperance, and abnegation of that which still affords pleasure. Abnegation being the highest form of purely spiritual action in conjunction with the human body, it adds the necessary impetus to the soul to make it positive toward the material, or toward matter so-called, even if the individual forces cannot in themselves be neutralized.

Whatever man makes of himself, then, constitutes his individual character. If a discordant force, or a so-called evil, can be neutralized by a reverse action, it conveys into it a force having a different effect, different at least from its former sensual, vain, or selfish action, although it never becomes a purely spiritual force. When a balance of spiritual forces, or soul-activity exists in favor of the positive side of nature, or intelligence so-called, man has reached the positive condition of existence, and is thus freed from the influences of matter, from its laws, forces, principles, elements, etc. In this condition of mental existence, man feels bright, animated, and content; whereas, so long as he is below it, he will always be more or less puzzled in regard to the absolute truth of things; will feel more or less the effects of atmospheric conditions, and, when in discord therewith, will also be discontented. Spiritual nature is ever bright, animated and buoyant, and when in rapport with this, man likewise feels spiritually animated. This latter condition may, therefore, be regarded as the approaching sign, and hailed with joy when its first manifestations are experienced, for they indicate the dawn of a new era to those who have been delving heretofore in material pleasures. In this condition instead of feeling dull, one begins to feel bright; instead of feeling languid, begins to feel animated, and instead of feeling discontented, becomes buoyant. This indicates that the interior forces, or the laws constituting the being, are in accord with the spiritual nature or intelligence, which constitutes individualization, or perfection, so-called, — save only where the reaction of passion still holds the soul in abeyance, or interferes with its vibration according with intelligence. Under such circumstances, it requires a little more than the ordinary positiveness, and the incarnate soul has to undergo a little more abnegation for the development of more physical purity. But as this becomes sufficient in positive force, the effects of the positive influences of nature will begin to be experienced, in comparison to the spiritual activity, or interior soul-motion. This takes the form of one force or law in its absolute state, and acts as intelligence, freed from all impediments and incumbrances,

being virtually intelligence individualized. Through its spirit-body, however, it is protected from being engulfed in the entity of intelligence as a whole, this spirit-body being composed of the material essences of the physical body, and thus constituting a medium through which the soul is enabled to operate on spirit, the same as a physical body is required for such action in earth-life. The spirit-body also constitutes the negative condition of the being as a life-entity — a law in itself, and in harmony with its positive condition, the soul; man is a perfect, individualized law, and analogous to universal law, in that he is the coalition of a positive and negative condition of existence acting in harmony with each other.

> Such is law, motion, activity, force absolute and indestructible; and man in his individualized or perfected state is the counterpart thereof, being motion, activity, force absolute and immortal. One is God, the other is man in God; one is intelligence, the other is the same individualized; one is infinite; the other is eternal.

THE TRUE WAY.

“If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also, but all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin. (John, xv., 20, to 22.)

Christ thus spoke to the twelve, because he desired to prepare them for persecutions yet to come; he well knew there would be many times when their hearts would sink under the weight of the persecution they must suffer; and, in the tenderness of his nature he sought to prepare them for the dark days coming, and thus to lighten their burden.

The disciples felt that, without the comforting presence of their Teacher, it would be no small thing to take up his cross, and follow in his footsteps, emulating his example without the incentive of his approving smile and encouraging word. Jesus, observing their sorrow at parting from him spoke most comfortingly to them, of which we have record in the 15th. and 16th. chapters of John. These gentle, comforting words were to serve a double purpose: from them the disciples were to gain consolation; and they were also destined to show to the world that a truthful following of the path which he had trod while on earth, is man’s mission while here; and an earnest emulation of his divine example is the goal toward which humanity *must* strive for the rounding out and completeness of life.

“If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin.” Before the coming of the Christ the Jews were sinless, inasmuch as they knew not of the plan for redemption; thus their sin was as nothing compared with what it was after they had been *shown* the way, and would not accept it, but mocked the Savior.

It is man’s knowledge of the divine laws which creates his responsibility, and, as this knowledge comes to him, in the same proportion does his responsibility to his God, his brother and himself, increase. Having knowledge there is no cloak, or excuse, for acts in opposition to the teachings

of that knowledge. There is no hiding-place for the careless man, no refuge for him who sits idly down, and with folded hands looks on, while his brother toils or suffers.

Man's responsibility to his Creator, and the laws of his making, is great; and his possibilities through a consciousness of that responsibility are as vast as the powers beyond.

With a clear conception of the powers of the Good, man is fitted for any work toward which the Spirit may lead him. A trusting faith in the powers of the Good, and a patient waiting of the soul for the "there is," which comes in *sure* response to the "let there be," and man is ready for the execution of works as mighty as the wisdom of the beyond may plan: for it is that wisdom which directs the man whose environments are the peace and soul-harmony of which we speak. Man is but an empty vessel through which the wisdom of the Good works.

Had not the Son come to the earth to bring the "glad tidings of great joy," man would have been in ignorance of his possibilities, save as an occasional one might have caught an inspiration from the opening heavens, as did Peter when he exclaimed, "Thou art the Son of the living God," and *lost again* the influence of that inspiration, as Peter did when he was questioned by the servants and soldiers as to whom Jesus was, and of what he taught.

Most apparent is the Father's wisdom in sending his Son to tell man of the laws governing this beautiful roadway to immortality, thus enabling him to hold fast to his inspirations, and to plant them in the garden of his soul, where, nourished by the pure, sparkling waters of the river of life, they might grow, bringing forth sweet blossoms of promise, whose rare fragrance might rise as an incense, surrounding the life of the possessor, sweetening it, and rendering it a *perfect* type of manhood, which might serve as a proof to his fellow man that God reigns supreme, and is the source from whence cometh every good and perfect gift.

Possessed of an understanding of the laws of the Good, see ye not how the soul of man may grow and expand, throwing out its beautiful tendrils of thought, enmeshing those with whom they come in contact, and drawing them into the kingdom of God, where the richest blessings await them?

The very presence of man on earth is a command to work in the vineyard of the Father. Does the blade of grass cease to grow after it has reared its tiny head above the surface of the earth which holds its roots? No, it drinks in the Spirit of the Creator through the channels of light, heat, and moisture, and, looking heavenward, it grows and expands, each day showing some degree of progress, until it has reached a perfect state, and gives off its seed to the earth which bore it, that other blades may grow. Thus the soul of man must grow and expand, giving out seed-thoughts, that other minds may also grow, aided by these little seed-thoughts as they flit by on their way to the formation of the atmosphere of the beyond, which awaits the projector of the thoughts. Those most impressible catch the tiny thought-images as they pass by, using them as aids to their own development, and sending them out again to go on, on through all eternity, ever ministering to the wants of those in need, or giving strength and health to the weak and the suffering.

The force of the Savior's words "and now they have no cloak for their sin," may be readily seen when we take into consideration the vastness of the human mind, and its works for the Good.

Man once having had the laws, which make such blessed privilege possible, placed before him, where can a cloak, or excuse be found if he neglects to improve these laws? "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," saith the Lord.

Man's duty is simple; it is but the exercise of a passive trust in the Good, while following where the Spirit leads. The Father makes the way easy, and the burdens light, for those who follow His guidance, in this spirit. Know ye not that such a condition of passivity is man's most natural state? All other conditions are brought about through error and sin.

The true way once discovered, man comes nearer to the Creator; his mind is attuned in sweet accord with the Divine Mind, and it gives forth harmonious strains, as the fingers of thought sweep across it. He is himself happier for having reached such accordant conditions, and he is constantly throwing out little rays of happiness whose cheering influences are felt by all with whom they come in contact, even as the warming influence of the sun kisses into blossom the flowerets, wooing them to unfold their sweet petals to the light of day.

With all these privileges and blessings, this living nearer the Source of all Good, this communion of understanding with the Father, who can wish to live elsewhere than near to him? Who can hope to find a "cloak" for his neglect to be a true follower of the "Lamb of God who taketh away the sins of the world?"

Look well into the laws of the Good: ask the Father for wisdom: follow the promptings of the "still, small voice" when it speaks to you of this wisdom: ask for more, and more: ask, or "pray without ceasing, and the growth has begun within your soul. Do not turn back, or grow discouraged because you may not be able to mark the progress of this soul-expansion; but keep on in the work with your faith anchored in God's promises, trusting that he will do by you *exactly* as He says, and your reward will come; ere long you will be made conscious of the delicate fragrance which is exhaled from the flower of your being—your soul—as its petals unfold one by one under the warming, glowing influences of the Spirit. Then will come to you the full consciousness that you are indeed a child of the Father, a joint heir with the Son; then will your kingdom of heaven be at hand; because it dwells within you, illuminating your life, and making it a part of the life of God. "Fear not, I will come unto you, and in that day you shall know that I dwell in the Father, He in me, and I in you."

D. B.

GROWING WHEAT MENTALLY.

It has long been known that certain persons seem to have a peculiar and inexplicable success in floriculture, while others, giving to their flowers far more labor and attention, and, having in many instances far better natural facilities, seem to be met in almost every case with the most signal failure. The poets, who are really the seers of their age, have time and again accounted for this phenomenon by asserting that one person succeeded in the cultivation of flowers and another failed, simply because of the sympathy or love existing between the gardener and his plants, on the one hand, and the lack thereof, on the other. Shelley, whose nimble senses transcended earthly reason, says;

"There was a power in this sweet place,
An Eve in this Eden ; a ruling Grace
Which to the flowers, did they waken or dream,
Was as God is to the starry scheme.

"A Lady, the wonder of her kind,
Whose form was upborne by a lovely mind,
Which, dilating, had moulded her mien and motion
Like a seaflower unfolded beneath the ocean,

"Tended the garden from morn to even :
And the meteors of that sublunar heaven.
Like the lamps of the air when Night walks forth.
Laughed round her footsteps up from the earth.

* * * * *

"This fairest Creature from earliest spring
Thus moved through the garden ministering
All the sweet season of summertime ;
And, ere the first leaf looked brown, she died.

* * * * *

"The garden, once fair, became cold and foul,
Like the corpse of her who had been its soul :
Which at first was lovely as if in sleep,
Then slowly changed, till it grew a heap
To make men tremble who never weep."

Whether or not the personality of the gardner affects, in any direct manner, the growth of his vegetation, will be a warmly contested point so long as any one planet holds both materialists and persons of highly developed spiritual faculties. The following is a report sent us from O. P. Rice, M. D., Ph. D., Atchison, Kansas, with every *external* evidence of its being the record of a *bona fide* test. The greater portion of all knowledge has to be taken, like the miracles in the Bible, upon testimony ; and in giving anything its due amount of credence little more can generally be done than to carefully weigh the motives, the veracity, the opportunities for accurate knowledge, and the possible incentives to falsehood, of persons promulgating any startling discoveries. Such, however, is not the case regarding the matter in hand. Everyone sufficiently interested may carry the subject of controversy up to the highest possible tribunal for final adjudication. That tribunal is the laboratory of actual experiment whose ultimate verdict is eternal and all-quitting. We would call our Readers' attention to the fact that the power of mind over matter is a *verity* which is rapidly assuming visible proportions in the beliefs of the ablest nineteenth-century thinkers. If the following experiment could be attested beyond the reach of doubt or cavil, a service of incalculable value would thereby be rendered contemporary materialistic skeptics, as well as to Science herself. "Seeing is believing." We recommend our Readers to try this for themselves, observing carefully the conditions mentioned, and would especially request all to report to us their degree of success or failure.

The following is the communication referred to :

About the the middle of December last, Miss E. E. Newman, a graduate of the Illinois Metaphysical College, and myself, conceived the idea of experimenting with some wheat mentally. Two boxes of equal size

were filled with like earth, and an equal amount of wheat put in each. One box was marked "best," the other "poor." Each received by measure the same amount of water, and equal sunlight. The best box received our mental impressions to *increase* the growth, the poor box the same to *retard* the growth. The wheat in the best box came up several days ahead of the other, and showed increased growth and size over the poor box, until February 1st, when it was removed from the boxes, for another trial. January 1st, three boxes were filled with like soil, and marked, "best," "natural" and "poor," and received the same care throughout the trial. An equal amount of wheat was put in each box. The best box received our mental impression to increase the growth, the poor to retard the growth, and the natural box was allowed to grow without mental influence. January 5th, the best box showed several seeds up.

January 6, 20 seeds up in best box, 3 in poor.

January 7, 41 in best box, 30 in natural, 24 in poor.

January 7, best box was higher and more vigorous.

January 8, 81 up in best box, 42 in natural, 45 in poor.

The best box shows the tallest to be double in height of that of either of the other boxes.

January 9, best box 110 seeds up, natural 55, poor 56. Best box still in advance as to height. The next five days were cloudy, and the natural and poor boxes made more growth than the best, which comparative growth was generally true during following cloudy weather.

January 17, sunny day, and best box increased rapidly reaching above the others. January 23; all boxes had sun three days, growth increased fastest in best box, average height over poor box one and one-half inches; over natural, three-fourths of an inch.

February 1, best box, still in the ascendancy regarding height and general appearance.

February 1, two boxes, equal in size, were marked, "best" and "poor," and filled with like soil. 100 oats were put in each box, best treated mentally to increase growth, poor to retard growth. Same water and care each day.

February 7, Best box had 3 seeds up.

February 8, 13 seeds up in best box, 3 in poor box.

" 9, 59 " " " " " 22 " " "

" 10, 70 " " " " " 55 " " "

" 11, 91 " " " " " 65 " " "

" 12, 95 " " " " " 75 " " "

" 13, 96 " " " " " 78 " " "

" 14, 98 " " " " " 83 " " "

" 15, 100 " " " " " 88 " " "

February 16; at this writing average height of best box over the poor box is one inch. It is hoped these experiments will be improved upon by others. We shall continue other experiments of a similar nature.

O. P. RICE, M. D. Ph., D. ATCHISON, KANSAS.

Truth is absolute. However evil the source from which it springs, its own white wings remain immaculate. Falsehood, on the other hand, though it "Steal the livery of heaven to serve the devil in," cannot actually don Sincerity's garb.—A truth told by Satan to lure to destruction, is as *true* as one told by Jehovah to save.

(Ed.)

WAITING.

A CHORD in life's rhythm is missing,
Whose scale was the harmonic tone,
Whose touch was the soul's gift Elysian
Which breathed of the spirit alone.

In silence an echo is wafted,
A resonance' softest refrain;
Like the glimpse of the depth first awakened,
I wait for the incoming strain.

But ah! in the waiting I'm weary;
It haunts e'en the moments of rest;
And hope, though the brightest, is dreary,
Where once was the gleam of my quest.

Oh! dearth of the desert far-spreading,
Which circles my noonday of life;
Revive like the dawn of the spring-time,
And vanish this desolate strife!

One thrill from the Central Vibration,
The realm of the *Unspoken* Word,—
Which awakened the soul from its slumber,
When first by its melody stirred.

In the all of the All I am waiting
Where light in the darkness is shown,
Where *splendors* primeval replenish,
Illumined, — benighted, and lone.

M. SHILL.

TWELVE MANNER OF GENII.

THE GENIUS OF ♉ (TAURUS).

ALL persons born between April 19th and May 21st are under the influence of this sign. It is the neck of the "Grand Man." The constellation in the heavens representing the sign of Taurus was pictured by the ancient students of Astronomy as the head, neck and shoulders of a mad, or rushing bull. This figure faithfully depicts the pure Taurus nature. Once started on a path of duty, be it pain or pleasure, no obstacle is too great to be overcome, no mountain too high, no valley too deep for them to cross. Too often this nature will seek to attain an end regardless of rights or privileges of other people, thinking only of the ultimate, and when that ultimate is gained, then, for the first time will they realize that the road they have been traversing was fraught with unpleasantness to their friends, and little profit to themselves.

Their recuperative powers are phenomenal, and the vital life-elements seem inexhaustible. Being governed largely by what they can demonstrate, or be affected by through the sensations, they have little of the purely spiritual, except in those cases where the polarization or planetary influences counterbalance the inherent Taurus nature.

Persons with these characteristics should constantly bear in mind that their genius is a headstrong, unrelenting master when allowed to rule without meeting resistance; but when understood and conquered, he becomes a most useful, docile, and obedient servant.

The Taurus nature, when intelligently studied and brought under control of the more spiritual powers of the mind, is always an acceptable adjunct to the highest and purest classes of society, and will ever be found occupying leading places therein.

When polarized in Aries, or if the planetary positions are largely centered in Aries, the marked peculiarities of this sign will be still more difficult to overcome, and every inherent weakness must be unceasingly watched.

By carefully following the highest guidance, and by frequent meditation upon the mysteries of our being, the most obstinate proclivities to err, and the strongest influences toward evil or unpleasantness, will soon be overcome. In seeking to be master not only of this, but of the whole twelve Genii, always remember that the longer the battle, the fiercer the warfare with self, the more signal and complete will be the ultimate victory.

May peace be yours;

H. E. B.

TWELVE MANNER OF GENII.

THE GENIUS OF ♋ (PISCES).

THIS sign begins February 19th and extends to March 21st of every year. Owing to circumstances beyond control, we could not give our Readers the Genius of Pisces in its proper place, but submit it herewith, and trust that it may be found acceptable, though somewhat late.

I wish most sincerely that every person with this restless, dissatisfied nature could learn by heart these simple lines, and repeat them so often that they would become indelibly stamped upon the mind and heart.

"I check my speed, I make delays,
For what avails this eager pace;
I stand amidst the Eternal ways,
And what is mine shall know my face."

The author I know not, but with my mind's eye I feel that only one who had suffered by sacrificing all on earth most precious, could give utterance to such lofty, inspiring sentiments.

The true ♋ nature is inherently one of struggle and restlessness. If, before the soul has come to its consciousness, the wealth of an El Dorado were laid at the feet of a person born in this sign there would immediately spring up within, a desire for ownership of the Indies also!

Nothing can satisfy, nothing bring peace or contentment in the way of earthly possessions, or of earthly power. Only from long, patient watchfulness of self, and constant desire for a higher and more sublime state of existence can anything approaching peace be given the person born in Pisces.

"Forewarned is forearmed," therefore the first duty in these Genii articles is to show, as fully as possible, the foes within which are ever seeking to drag the natural man down, down and back to former, and unconscious states. "Know Thyself," and the battle is won, but if kept in ignorance of the influences which are ever seeking to drag you down, or if, after

knowing these influences, they are studiously ignored, all is lost, and the work of centuries perhaps is wasted. So many arrive at the point where just another step would open up such gorgeous splendors of life and usefulness, but alas, the *all important* step, the act which was necessary as a culminating incident to crown the struggles and experiences of years, was withheld through heedlessness or discouragement, and all was lost.

Let me especially urge upon you the vital importance of unwearied watchfulness. The dwellers under this Genius must carefully guard every impatient motive, and every desire for that which is not *absolutely necessary* for mental, spiritual or physical growth and improvement.

"Guard well thy thoughts,
Thy thoughts are heard in heaven."

I am your Servant,

H. E. B.

THE HEALING OF THE NATIONS.

THERE is no true nobility save that which dwells in charity.

Thy voice can glorify God by giving good counsel to an erring brother. By making manifest pure love.

Thy highest and holiest duty is so very humble, and so lowly, that if not very watchful, thou wilt not find it.

Seek not the praise, nor fear the censure of man. He is thy brother, and the spirit of our Father is in him working out his own glory; therefore keep to thine own path.

Be always humble, remembering thy imperfection.

Light is the garment in which humility is clothed: Love maketh little noise: Charity is always quiet and Wisdom liveth in silent places.

Be not in haste to do God's will. Know first what it is; remembering thou art but a little babe, and can grow in truth but slowly.

Seek ever unto thy Father for help and strength.

Light one another, love one another; preach and practise the truth.

Ye are all rays of your Father's glory: all separate, yet all having one common center.

Then stand not in another's light, for thou dost not thus imitate thy Father, who doeth good impartially unto all, but love ye one another and by your goodness raise the fallen.

Show thy Brother his road, but do not compel him to enter thy path, for either must thus be retarded in the journey toward perfection.

Keep not aloof from thy brother who is in error, but go to him and ask, 'Art thou thus glorifying thy Father in Heaven?' and his own light will reveal his path unto him.

Thy erring brother may rave and scoff at, and even spit upon thee, thou must forgive and love him. With his Father is his account to be settled, and within himself is the witness that shall condemn him.

Thou art thy own judge; not thy brother's; therefore be very careful lest thou dost imitate his ways instead of thy Father's, for if thou dost judge him, what better art thou than he, when he judges thee.

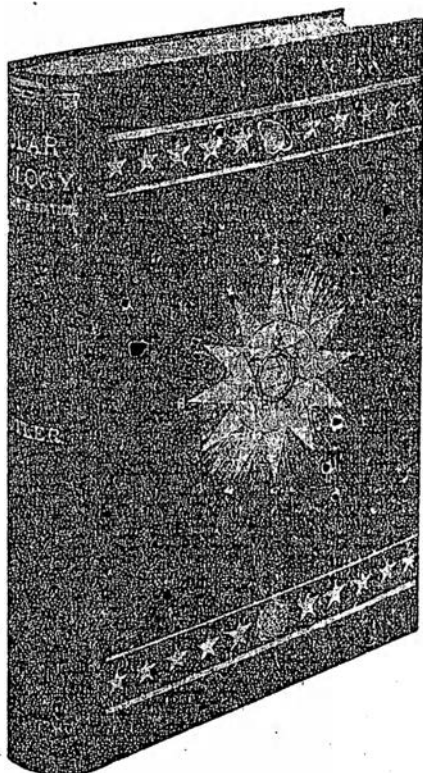
Thy brothers error is no excuse, thine belongs to thee.

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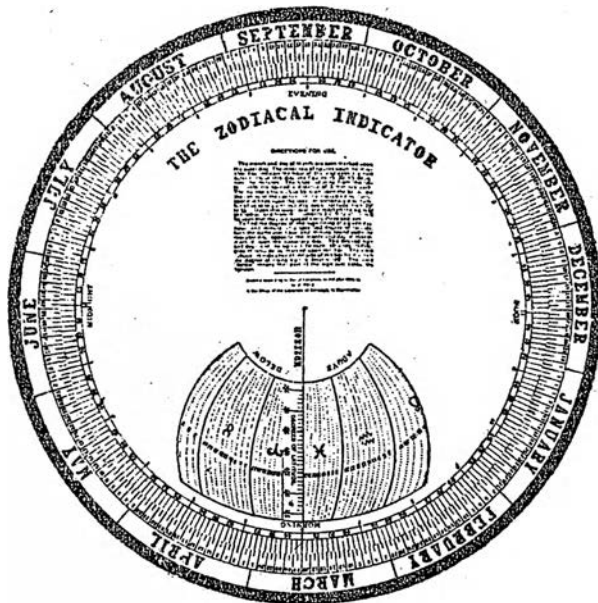
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