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ARBOR VITA.

BY BLAND McLEAN.

In the beginning was the Tree
Of Life for man; a law divine
Of purity and strength,
The Spirit's force, inductive, free,
Love's own producing energy,
God's chosen family line—
Coursed through its length,
A chart of what man was to be.
And man was told to taste and prove
The sweetness of its fruitful Love.

But ere the Tree could bud or flower
Man pluck'd the noxious fruit
Of lower law. God's image fell,
Offering insult to the Power
Creative. From that hour
Man lives as does the brute.
Beneath the brute is Hell,
Where man still sinks and struggles lower
Unless he hears Love's still small voice
Offering yet Redemption's choice.

What does Life mean in the Bible? Is it not a principle, a vivifying force, identical with the producing energy which Science is trying to grasp? Can it mean less than this? Can it mean more?

Life is a unit, as God is life, through all and in all, a Stream coming from some source not yet discovered by scientific explorers, though they have followed its course far enough to project the theory that Life is Spirit. And this brings us very near to divine philosophy and poetic prophecy preserved to man in Holy Writ. We cannot separate Life from God, and we have no conception of God apart from Life. When Christ declares that He "is the Life," the scientific Christian pauses at the infinite meaning of the Master's utterance, and his thought goes out to other claims, related of Him by His disciples and verified by His own words, which lead up to the per-

ception of a Principle capable of producing the Son of the Highest Love by its own informing Power. A Principle unconfined, the Love-Life, a stream flowing from the Over-Soul to touch the soul of man, from soul to soul. It doth not yet appear what we shall be, nor how this Power of the Highest is to be vitally applied, but we know that it is the one divine Event man's soul demands.

We have hardly begun to search into the deep things of the Spirit, the Energy which is back of all the living, and all the loving that we know. We are told that this Life is hidden, we also have the promise of its revelation in one Way, through that Power which shall lead us into all Truth until we understand the fullness of Christ and this order of Life.

Science, having reached the mountain tops, is at last bowing in reverence before this perception of the Spirit-principle of Life, for the place whereon she stands is holy ground, and the brilliancy of the burning Bush blinds her earth-born eyes as she realizes that the hour is nearing when she must scientifically grasp the sword of the Spirit to challenge with their own weapon the angels at the Gate. She may fight long and closely, but in the fullness of the time success will be hers, and the Angel guardians of Life's Tree will reveal their charge to mortal eyes, bidding mankind to enter and taste its fruitage and live the Life divine. And this Life is hid with Christ who is called the Tree of Life, without whom was not anything made. He is also called the First and the Last. We find him in Genesis as a Tree, and in Revelation He appears once more under this earliest symbolic form. Through the Gospels He is called the Vine. In the prophets the Branch,—the Seed; a running metaphor which He Himself impresses upon our memory in the Communion Service, saying, "Except ye eat—ye have no life in you," a Covenant which throws a Light divine on the scene of man's life ever since that primal command, "Thou shalt *not* eat—lest ye die."

We may conclude from the connection that the Tree of Life and the Son of God are one, in Life, in Love, in Law. We are told that He alone is the perfect type of God's image, and in Him is Life (it cannot be repeated too often)—which He came to reveal to us in Person, and by purchase. This Life is called a Tree. Science may yet learn something from this ancient name for the transmission of a vital principle, but let her not lose

sight of the fact that there are *two* Trees in the Garden of our God. . . . Life, as science knows it, reveals itself in the beginnings of vegetation and Scripture retains the primal fact in the symbol Tree.

Let us look a little into the intricacies of this metaphor and see what ground it has to grow upon and where to it may lead. The life-germ of an oak, of a violet, of an elephant, a dove, or a man, is one seed-life from that Tree from which all life sprang: Life itself being through all and in all, not material but Spirit. So we have Life, vegetable, or animal, in a tree-like structure through many a varied form yet still the same. However, it is absurd to believe that Life must eternally be confined in a material cell which is under a law of death. Certain anthropoid laws must cease; for in that City toward which God's image is tending shall enter nothing that offends. And the Power of the Highest shall be free from the protoplasmic stream of lower law, when "moons shall wax and wane no more."

Each individual seed is an epitome of the larger tree. How much more is man the epitome of the Larger Life! And how often has the metaphor of "tree" been used by poet and by prophet, to be taken up at last by Science proving that all life is a tree-life in larger and lesser forms, material and symbolic. Especially is it convenient in the family of man to follow the ramifications of this tree-symbol through history—we must use it to trace descent from any given point. We must use its language and follow its direction in tracing descent of types and species in the lower creation. Without its useful chart we should know little of either good or evil in the interpretation of Nature, vegetate or animate. As there was a time in the evolution of man when Intelligence dawned and man became a living Soul, so there became of the one tree—Two,—the symbols of Eden.

Suggestions thick and fast cluster round these forms of Life, but let us follow the one which is man's true family Tree, growing in him and for him through the ages. One "little day" of atavism has not broken life's upward trend.

In the folk-lore of every race is found in an ancient "myth" tracing the descent of man from trees. It is a universal symbol and runs through the story of every primitive branch of humanity like the theme in classical music—the very life of the structure.

The earliest Egyptians had a legend of the Tree of Life

Many men full of the wisdom of this world have thought that from Egypt came our story of the Tree of Life in Genesis, not recognizing that the tree has always been in every Garden of the Lord, in Eden, in Egypt, in Gethsemane. (Cant. iv. 12-16, etc.)

Among the Bushmen of Australia, that lowest type of our race, without an idea of God, even they are taught from earliest infancy that their first ancestors were trees which could speak and move about from place to place. Extremes meet when the sacred literature of the highest type of humanity tells us that in Eden there were trees of many kinds, all from one Source, but that the chosen Tree of Life's highest development stood apart from other trees—as it does to-day—and that in relation to it stood the tree-of-the-knowledge-of-good-and-evil (a lower law of life-transmission for lower nature), the death-in-life principle.

And God's image was warned to cultivate no appetite for the fruit of this tree, lest he die.

The nervous system of the animal creation is strikingly like a tree or vine when laid bare to the eye; but it is not the Life—only the pathway of the flowing current, through which the Spirit courses like the sap or life-force of a veritable tree,—the river of Life which flows from the throne of God.

The Life also flows through the vascular system of nature animate in a tree-like form: but we must not carry the figure too far lest we become lost in a forest of metaphor dark and dense, going round in ever increasing circles.

Electricity has been considered as a possible life-principle, and it certainly is analogous to the Spirit. It may be a type or forerunner of a vital energy yet to be applied in God's own time and way. An electrical machine may be run by induction, or by direct contact with the dynamo;—indicative of the Spirit's power by a higher and a lower method, as in the two Edenic trees. Science has observed that man's nervous system is curiously like an electrical plant—as well as like a tree—with the brain for its dynamo, that wonderful brain which receives and transmits the thought of God! May we limit its power of suggestion, its spiritual perception, its vivifying wave-of-life, and the effect of the co-mingling of spiritual forces over matter made in the form of God? God is Love. God is Life. The only Begotten from the Father—He hath declared Him. . . .
So shall we be like Him.

In the fullness of Time's sorrow
 One human Flower brought forth
 A Seed, from Love's eternal heart;
 Promise of our glad tomorrow,
 Source of Life from which we borrow
 Life's morning dew, Love's youth.
 And beck'ning Hope beyond Earth's furrow
 Assures us of our destined part
 Above the way our earthly feet have trod
 By this our Son, and Image of our God.

In all ages poets and philosophers have likened man's life to a tree, possibly not in any way as a primal and veritable life-force or chart, but because it is a convenient metaphor. Dante, in the opening lines of his Divine Comedy, sees mankind as a forest. "Poet's metaphors are occasionally prophecies. This Tree of Life is a growing Tree." One cannot doubt that the tree under which Buddha saw his vision is the same old tree mentioned in Genesis—"beneath the shadow of whose foliage we hide ourselves in shame unto this day."

The Psalmist of Israel likens man who delights in the Law of the Lord to a Tree, with deeper symbolism than Dante intended, for it points directly to that Vine of which we are the branches, that Tree of Life which is the First and the Last, the primal and the restored plan of life for the image of God—of which Christ is called the Firstfruits. In a thousand suggestions is this Life-principle set forth in the Scriptures, but the veiling shadow of the lower law hides its Heavenly light, and will continue to hide it, until the fullness of the time draws near when women shall begin to apprehend the fact that they are sisters of Mary as well as daughters of Eve. The most spiritual woman in human history is Mary the Blessed, who being in touch with the Power of the Highest made possible the Son of God. And herein is Life—the Mystery hid from the beginning of the Ages!

Our bodies are not yet redeemed,—vitalized beyond the Power of Death,—but can we doubt that God retains somewhere in His universe a Law that will at some period of evolution, or involution, reach our earth to take the place of every "earnal commandment" humiliating to the soul, which in the eyes of Insulted Love necessitated ceaseless offerings for cleansing until they found their culmination on Calvary?

Then come, thou Tree of Life whose shade
 Sheds healing Hope upon our race,
 Plant of Renown—our body's Head,
 Come, let us see thee face to face!

FROM NIGHT TO MORNING.

As in the natural, so in the spiritual world. In the natural world the night may be comparatively light but the last hour, before the dawning day, brings great darkness.

Since the gospel of Christ was first preached to the world thousands have repented of their sins and have found a conscious acceptance with God,—as they often say, have found peace. And we know from experience that, if a person sincerely repents of the evil habits and deeds of the past, and comes to God with honest, earnest devotion, he will receive a veritable consciousness of a peace with God and a peace with all men and with all nature, which is no myth, no dream of an ideal. This peace is a very precious state, the attainment and maintenance of which are worthy of great sacrifice, watchfulness, and faithfulness. In these elysian fields God's little children have grown and developed. And this was good, but the time has come when, in the process of race unfoldment, *men* and *women* have been matured; they are no longer babes in the Mother's arms, loved and cherished notwithstanding their shortcomings and imperfections.

When the child approaches manhood the things that were all right as a child become evil; as a babe he was expected to know nothing but to eat, sleep, and enjoy his mother's love. And so it has been with the Christian Church. When, however, the child has become a man, he is expected to learn, think, and accomplish, and to conduct himself worthy of his calling as a man. He no longer enjoys his mother's caresses, but he must find his enjoyment in thought and practical usefulness; and like responsibilities rest upon those who have reached a degree of maturity in soul development.

To carry the simile a little further, there exists in the child the mind organs, the natural instincts, intuitions, the adaptability, and readiness to learn, that, if as he approaches manhood he makes proper use of his opportunities, fit him to obtain requisite knowledge and positions of responsibility and remuneration.

neration among men. In like manner, God's children as they reach maturity are in a condition enabling them very quickly to learn the requisite lessons, open into a spiritual consciousness, and, under the guiding and illuminating intelligence of "souls of just men made perfect in the Heavens," find a sphere of usefulness among their fellow men, in which they will have the fullness of realization that they are the sons of God and possess the knowledges and powers, spiritual, or occult, possessed by our prototype, the Lord Jesus, the Christ.

But where in this instance comes in the dark hour before the dawn? There is a dark hour, which comes when the light of this world is extinguished and before the inner, spiritual consciousness has awakened to the light of that world wherein there is no darkness. All must pass through this dark shadow, but each may obtain a lamp from the spirit realm to guide him safely through it. But he that undertakes, without that spiritual consciousness of acceptance with God, to cross from the night of the sense world into spiritual light by simply following certain methods and rules laid down by those who have been over the pathway, will soon find himself in Egyptian darkness—darkness so dense that it may be felt.

What is this darkness? What is its nature? It is this: like the child, man has grown and developed under certain rules of life that were good and orderly in the immature sphere of existence; but in the new life, the life of Godlike manhood, all his baby life becomes evil to him. His thought is different from his former thought. He sees all his former life in a new and higher light. He knows why that life was as it was and why it should have been so. He knows, too, that all that belonged to that life is now evil to him. Wasting time in social gossip is no longer possible. To continue in the old order of family life is repugnant to him, and becomes absolutely impossible in view of the new and higher conditions into which he is entering. He loves his family, his wife, children, his former friends, but with a new and diviner love, one that is not known or recognized by them; consequently, they think that he is growing cold, forsaking them, that he does not love them as he once did. They accuse him of selfishness, of evil doing, and of even

insanity. Because of the wonderful change they find in him, those that once loved him, now begin to hate him; they have become enemies instead of friends—"a man's (or woman's) foes shall be they of his own household." All this throws around the individual a shadow, dark and terrible, and unless he has the light from heaven in his own soul, giving him a consciousness of the heavenly world, of association in it and with it, Oh, how dark and lonely is his life! Then, again, he (or she) finds that his own body is a worse enemy than are the friends that have turned against him. The old habits of eating, drinking, and sleeping press in upon him, and the old sex nature awakens as never before, and with it a host of invisible and hitherto unknown antagonists. He finds that all the currents of his physical life are connected with the creative forces of nature,—dark and malignant elementals and the psychic currents of the mentality of the whole world.

If he has the courage, perseverance, power of mind and will, to go straight forward, not to deviate from the path, he will find that he has but a short distance to go before he passes all this and enters a world of joy unspeakable, and which can be known only by experience. But alas, how we cling to the old age and order! How few there are who can let go all at once! John the Baptist said, "The ax is laid unto the root of the trees" (of evil, the old tree of generation), but how many of us have the determination to wield that axe? We stand aghast before it, fearing to strike at the root of the matter, but begin to lop off one little bough at a time. And Oh, how many branches there are! What a long and tedious task there is before us,—only one little branch at a time! After long years, when the branches are all gone, we begin to dig around the roots; one root after another is severed. And here again is a long, weary task before the tree is uprooted entirely.

Some, the weak ones, must go this way; they have neither the strength nor the courage to begin at once at the root of the tree; consequently, their task is a long one, full of darkness, pain, and peril. How many times they lop off only enough branches from the tree of generation to make it grow strong and vigorous! and when it begins to blossom out in the fullness of its

natural beauty, it becomes so attractive that they go no further. Past experience has shown us that a large per cent of all those who start in the way go only far enough to make the old life of generation more desirable and attractive. How little do the people know or realize of the excellence and grandeur that await the man or woman who is able to free himself or herself from everything that belongs to the old age and order of things and to live in the new and divine order!

THE NARROW WAY.

BY CLARA G. ORTON.

Narrow the Way, another may not share it,—
The Way of Life that leadeth up to God;
To tread it all alone—ah, who shall dare it!
A wilder path no mortal ever trod.

As lone it seems, as if no living creature
E're walked before that desolation wide;
No footprint in the sand, no human feature,
No lamp that shines, nor beckoning hands that guide.

Yet couldst thou from thine eyes the veil uncover,
A multitude is toiling by thy side,
And o'er thy head immortal legions hover,
And come to greet the victor, far and wide.

The air is full of prayers for thy safe-keeping,
And eager eyes upon thy victory wait,
And hearts oppressed are pausing in their weeping
To see if thou shalt gain the golden gate.

The universe shall grieve if thou dost falter,
The way shall steeper grow to following feet;
But if thou pushest on and dost not palter,
Thee shall the universe as conqueror greet.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The fountain of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

HOW DO I THINK? .

BY ROBERT S. SMYTH.

This question, asked in the course of a brief article in the January number of this Magazine, has brought out some good thought, and we are glad to present the following contribution to our readers. However, we do not feel that as yet any one or all of the writers on this subject have touched all its points of interest, and we hope that other thinking men or women may give us the results of their investigation along this line.—[Ed.]

Your question, Sir, compels entry upon a field of thought, broad and fertile, where the wanderer may gather figs or thistles; but from which he could not return empty-handed, though he would. For this I thank you.

How do I think? I live in a country where the wind blows constantly. I place in the breeze an æolian harp. Results are instant, and, under ordinary circumstances, continuous. Soothing monodies and jarring discords follow one another in unbroken succession, but irregularly alternating, till the hand of the master applies what mutes best suit his present mood and fancy. Then is the music molded to the will of him who can command what chords most mate the music of his soul. Within his power it lies to hush each vibrant fiber to repose. Or it is his to let one soft, sweet symphony be filtered through—one rising, falling, but continued strain, depending solely on the wind's velocity.

So, it seems to me, we think: passively, negatively. We think upon one subject by commanding that none other interfere with it. Will, the maestro, controls the instrument of our own attuning, applying and removing mutes that the resultant may be unbroken harmony, as nearly as the individual is informed to perceive it. The scope of imagination is determined by information. So also, it appears to me, is man's thought; or, rather, his acceptance of it. A thought which one rejects is, for another, but the keynote of the grand diapason of life. And no man, it seems reasonable to deduce, is truly master of his instrument until he can, not simply hear what bars he will,

but lend the ear to none when perfect quiet most may meet his need. Your hill climber, of the April ESOTERIC, was one who by an effort of the will persisted in receiving certain lines of thought. How? Very probably by rejecting all that had, so far as he could see, no bearing upon the matter under consideration. Even in his case, many thoughts dismissed as irrelevant would perhaps have been found of value, had his knowledge of that particular hill been broader.

What do I think? is, in my humble opinion, a more momentous question. Upon the theory that thought-waves are a reality, and believing in their causation by the will, I—three years ago, or more—took up telepathy as an experimental fad. I had not gone far before I became convinced of the possession of power, and even more convinced of the importance of carefully weighing, daily, the "What do I think?" In a company of persons, none of whom knew my purpose, mental questions were orally answered by people who, despite abundant evidence to the contrary, insisted that I had spoken to them. Messages at twenty miles were in some instances acted upon. Others were dismissed as vagrant fancies. The power of thought-transference is undoubtedly attainable by all; but very little reflection is needed to convince anyone that a certain and definite responsibility underlies it, and that perfect thought control is the only safe preliminary to thought transference. These experiments were sufficient to make me believe that thought depends upon circumstance, environment and mental atmosphere; that the brain is acted upon only to the extent to which it is sensitive; that thought is received or rejected by the human being in proportion as such being is informed to realize its truth or untruth and its possible application; that, as before stated, man thinks upon one subject by an effort of the will which merely—in so far as it is able—banishes other thoughts; that, will-control once established, man can, by full concentration upon a given thought, inspire upon such subject from the atmosphere of thought as readily as he can convey to others his unspoken thought; and that the "What do I think?" touching so directly the thought of those about us on every hand, is in no wise of secondary importance as compared with, "How do I think?"

"LEAD US NOT INTO TEMPTATION."

These words of the prayer which our Lord has taught, puzzle many a one who is honestly seeking the truth; for, they reason, since we are told that "God cannot be tempted with evil, neither tempteth he any man," why should we pray, "Lead us not into temptation."

While we read that "God is love," and that "God is life," we also read that "God is a consuming fire." We know that while love and life sustain and strengthen, we also know that fire destroys; consequently, the words, "God is a consuming fire," teach us that God is not only the giver of life but also the destroyer of life, or, more correctly, of the body.

This paradoxical statement will be more easily understood by those devotional natures, who, in striving to live the regenerate life, find great difficulty in conserving the life fluids; for the life, or spirit, which the devotee touches through devotion, prayer, enters into and qualifies the life of his body, making it more difficult to control. Indeed, in some instances, persons, who, not being devotional, are able without difficulty to effect the work of complete conservation, find, when they begin to practice the necessary devotion, that the vital fluids become so potent that they are not able to retain them, a dilemma in which they are left to choose between increased effort and increased devotion. For spirit enters into us through prayer, and, since "God is spirit" and "God is fire," by devotion we inspire the fire of God's life. This fire, life, either excites the emotions and rouses the passional nature to activity, or, if restrained in this particular, it clears, strengthens, and invigorates all the faculties of the mind, in fact, it intensifies activity and increases capacity in the direction of its use by the recipient.

If one who is inclined to indulge in impure thoughts and desires, should by prayer draw to and inspire into himself the vital energy of the spirit of God, it would intensify the activities of his carnal nature, and if he do not in act violate the

law of chastity, he would at least do so in thought, which, as Jesus taught us, is just as evil. In this way God, the fire of life, becomes to man a destroying fire, the fire of hell, which at once begins its destruction; and if one continue his prayer and his sin it will complete its work of destruction, for "God is a *consuming* fire." It is because of this law that, as the Apostle said, "many are weak among you, and many sleep"—this fire will destroy without pity all those who thus profane Him; therefore we should fear "Him which is able to destroy both soul and body in hell."

Fortunately, however, the work of immediate destruction is stayed in its course by the fact that one who thus profanes the spirit soon reaches a condition in which he can no longer pray effectively; in Scripture language, "Thy heaven that is over thy head shall be brass," and again, "Then shall they call upon me, but I will not answer." Their sin so far separates them from God that they can inspire but little of his substance, and they continue to live in separation and darkness until they learn to fear God.

PRACTICE.

BY ABBIE W. GOULD.

Never mind the creeds,
 Do the noble deeds,
 Grow just like the flowers in the spring;
 Working day and night,
 Striving toward the light,
 Till upon the stalk the blossoms cling.

Never mind the dark—
 Light is in the spark
 Which the body dense may not behold:
 Tend it every day,
 Then upon the way,
 See it burst into a flame of gold.

Never mind the man,
 Live the true I Am,
 Which the Christ came down to teach, on earth.
 Then, when all is done,
 Upward toward the Sun,
 Enter thou the land of higher birth.

PRAY ALWAYS.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." St. Luke XXI. 36.

We select these words from the teachings of the Lord's Christ because of their own intrinsic value. The same words uttered by another would be just as good, in so far as the words themselves are concerned, but when they are supported by a life which gives unquestionable evidence of an experience justifying the declaration, "I and my Father are one," we are constrained to pause and inquire into their real meaning and their bearing upon such a life. Unity with the Father, to be one with him, is truly the highest goal of human attainment; therefore these utterances are indeed important to all who are inquiring the way to that oneness.

First, we must consider what is meant by the term prayer. Prayer has been defined to be the sincere desire of the heart. The heart is used as a symbol of the seat of love, emotion, desire—not desires that spring from mental conclusions, but the desires that arise in the life currents. A child is not hungry because it reasons out the fact that, having been some time without food it must consequently need it, but because there is a feeling within that makes it know that it needs food. Prayer is the desire of the heart, and without a *consciousness* of need there can be no prayer. In order to pray, one must have within himself a feeling of need, and with this consciousness must be associated the source of supply. Accompanied by these two prerequisites, prayer becomes spontaneous; it is involuntary, that is, it springs forth without effort, at the same time the mind, in unison with the inner desires, being fixed upon the thing desired and the source from which the individual expects to receive it. We therefore readily see that prayer is not a multitude of words, but simply a centralized desire, carrying the mental action with it.

With this conception of the nature of prayer we may perceive the significance of the Lord's injunction to "pray always."

that is, that the mind should be always fixed on God. But such a centralization implies another condition, which is this: a realization of a spiritual need carries with it a consciousness that the individual is not what he wishes to be; consequently, the constant desire is connected with the thought, the ideal, of what he wants to be; namely, to be like God in holiness of life, in ability to know, to understand the divine laws, to possess the same spirit of wisdom that guided the divine hand when worlds were made, that he may have the power to fulfill the purpose of his creation, which was expressed in the words, "Let us make man in our image, after our likeness: and let them have dominion." We all realize that we lack this dominion; that we lack knowledge, wisdom, and power; that we lack the purity of body that would give freedom to the mind; that we lack the strength of soul and purpose that would ever keep us firmly in the right; and a consciousness of his need constantly active in the individual, will of itself create in him a desire for these qualities.

The intermittent prayer, the expression of words, or even the earnest yearning of the heart during a few minutes of each day, is not enough to effect results; for God works by law and not by caprice, and there is a law in nature which is recognized, if not understood, by every person who begins life with the determination to reach some particular attainment, no matter what that attainment may be. The law is this: Success demands that one's entire mind—thought and desire—be given to the accomplishment of any purpose in life. We often hear those who have started in the world with nothing and have made large fortunes, described as men who "know nothing but money." An artist who wishes to excel must be altogether an artist; his whole thought and effort must be continually in his art. In the pursuit of any attainment, it matters not what, the mind of the aspirant, if he would excel, must be wholly centered upon it; and when a person does thus give himself to the prosecution of any purpose, it colors all his thought and even follows him through the dreams of the night.

It is well known that, if a number of men visit a beautiful locality, each one of them will see in it that alone which pertains to his particular pursuit in life: the money-seeker only sees what advantages it may offer from a financial point of view; the painter sees its effect as a landscape placed on canvas—but it is not necessary to multiply examples, every man

and woman is familiar with this phase of human life. Yet, strange but true! men and women expect to reach the highest goal of human attainment,—unity with God,—by giving but very partial effort and thought in that direction. They seem to think that their minds may be occupied with every matter of passing interest, that they may enter into the gossip of the day, and yet attain that high ultimate. But this is an impossibility, for whatever occupies a person's thought, in that is his consciousness, that he is; therefore, it is a correct usage of the world which describes one man as a physician, another as a lawyer, another a mechanic, and so on through the entire list of occupations, a man is called by the name of that with which he is occupied—and correctly, too, because the man is his profession and the profession is the man. A walk through the streets of any city demonstrates this fact,—we can almost locate the sphere of life which most of the men we meet occupy; to the extent, at least, that we point out one man as looking like a professional man, another like a business man, a third like a clergyman, or a mechanic, or a common laborer. A man's profession or whatever vocation he may pursue, enters so fully into all his life and thought that it affects his facial expression, his bearing, his complexion, dress, in short, the entire man. We read that after the crucifixion they took knowledge of the disciples that they had been with Jesus.

If Jesus is an example, as he is accepted to be by most professed Christians, then from the vague history that we have of him let us endeavor to discern his habit of thought. When his disciples came to him in order to show him the buildings of the temple in all its grandeur and beauty, he did not stop to discuss how long it took to build it, its various points of interest, how much gold had been used in the building, as other people would have done, but his answer evinced the fact that his mind was wholly occupied with things eternal, immortal; he at once said, "Behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down;" evidently intending to impress the lesson that all material things are transient, and that he had no time to give to the consideration of what was of passing interest. Throughout the history of the world the same feeling seems to have possessed the prophets and sages. Such a thought impelled the prophet to exclaim, "All flesh is grass, and all the goodli-

ness thereof is as the flower of the field: the grass withereth, the flower fadeth." Is. XL. 6, 7.

He that would have unity with God must dwell always upon things that are eternal. The one who does this will be the one whose mind is constantly stayed on God; thus he prays always and faints not, never ceases. His object being to reach the highest goal of attainment, and realizing the truth of the axiom of old Hermetic philosophy, "As below, so above," he will see in every material thing something allied to, and teaching some law of, the spiritual, or cause world. Perceiving this, and dwelling, as he does, among a people who need the light of truth, he will find in every subject of conversation some lesson to be taught concerning the things of God.

If the aspirant will thus centralize his mind on God, on his law, his purpose, and maintain the thought as diligently and uninterruptedly as the artist pursues his art or the business man his business, refusing to dwell upon any other subject, either in thought or in conversation, at the same time desiring with all his consciousness unity with God, he will find after one month's continuous effort that he is beginning to realize something of that perfect peace of which the prophet sings, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Is. xxvi. 3). Then let the individual spend five or ten minutes in the ordinary gossip of the day, and, when he attempts to return to his former condition of peace and contemplation of the eternal, he will discover that he has lost his hold upon it, that he has lost that peace and happiness, that the light and buoyancy have departed, and that a dark veil has been drawn over his consciousness, which the most diligent effort can alone remove.

It has been frequently said that no one can live up to the requirements of the Sermon in the Mount; Jesus made a statement equivalent to this when he said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And so this high attainment of conscious unity with God, Godlikeness, demands all your thought, effort, and desire. Every consideration of an earthly nature must be secondary, as again it is said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1. John ii. 15. There are but two principles in

this connection recognized in the Heavens: love, a form of desire, which draws to itself the thing loved,—which is attractive in its operation; and hate, the antithesis of desire, repellent in its nature. Therefore, if we love the world, we unavoidably repel the Spirit of God: if we love God, we will involuntarily repel the things of the world.

The affinities of all the beings of the same class have sometimes been represented by a great tree. I believe this simile largely speaks the truth. The green and budding twigs may represent existing species; and those produced during former years may represent the long succession of extinct species. At each period of growth all the growing twigs have tried to branch out on all sides, and to overtop and kill the surrounding twigs and branches, in the same manner as species and groups of species have at all times overmastered other species in the great battle for life. The limbs divided into great branches, and these into lesser and lesser branches, were themselves once, when the tree was young, budding twigs; and this connection of the former and present buds by ramifying branches may well represent the classification of all extinct and living species in groups subordinate to groups. Of the many twigs which flourished when the tree was a mere bush, only two or three, now grown into great branches, yet survive and bear the other branches; so with the species which lived during long-past geological periods, very few have left living and modified descendants. From the first growth of the tree, many a limb and branch has decayed and dropped off; and these fallen branches of various sizes may represent those whole orders, families and genera which have now no living representatives, and which are known to us only in a fossil state. As we here and there see a thin, straggling branch springing from a fork low down in a tree, and which by some chance has been favored and is still alive on its summit, so we occasionally see an animal like the *Ornithorhynchus* or *Lepidosiren*, which in some small degree connects by its affinities two large branches of life, and which has apparently been saved from fatal competition by having inhabited a protected station. As buds give rise by growth to fresh buds, and these, if vigorous, branch out and overtop on all sides many a feeble branch, so by generation I believe it has been with the great Tree of Life, which fills with its dead and broken branches the crust of the earth, and covers the surface with its ever-branching and beautiful ramifications.—Darwin.

GOD'S COVENANT.

Many centuries ago God called Abraham out from the Chaldeans, in order that he might become the progenitor of a great and powerful nation; a nation who, through superior endowment of mind, would bring into manifestation,—arrange in order, thereby making them useful,—the hidden, and, to the majority of people, unrecognized laws that control the universe. That some subtle, unseen law governs all physical manifestation, no student will deny; therefore, if man would be master of his own acts, he must comprehend the forces which act upon him.

It was the purpose of God, when he created this world, to produce a people who would have the ability to rule it—not by a superior endowment of brute force, but by the mysterious power of mind; a people whose soul unfoldment would enable them to grasp the hidden meaning of life, and to work in perfect harmony and order with the Master Builder; a people living so close to the Spirit, as to be able to manifest the transcendent glory of the Father.

Among all the nations of which we have any record, ancient Israel stands forth preeminently clothed in a spiritual glory; and the secret of her glory and strength arose from the fact that to her alone was revealed the sacred name of God; that name which carries with it irresistible power; that name which, when understandingly used, frees man from the binding conditions of an earthly existence, and permits him to reach into those realms wherein are stored wisdom, knowledge, and understanding. Not only was the sacred name revealed to ancient Israel, but, through an interior comprehension of the purpose of God concerning man, they were led to enter into a sacred covenant with the Creator of all things. It was the bond existing between God and Israel which gave Israel power among the nations.

Israel was not chosen of God as his "peculiar" people, be-

cause their personality surpassed that of the surrounding nations, for in many respects they were inferior; but because they had developed a soul understanding which caused them to realize the necessity of recognizing and worshiping the True God, and of putting all dependence in him.

In so far as Israel was able to live up to the requirements of their covenant with God, they prospered; but living in an age when the animal passions and propensities were in the ascendant, they were controlled by the animal sense and therefore could not fully comprehend the true import of the allegiance they had sworn to God. Consequently, they drifted into idolatrous practices, and gradually lost sight of the faith of their fathers; God withdrew his sustaining arm, and the result was that they became scattered among the nations. When the glory of God departed from Israel, the sacred mysteries of the priesthood were lost; it appeared as if God's promise to Abraham, to Isaac, and to Jacob, was not to be fulfilled.

To-day we find Israel again united;* we see her awakening from her long and deathlike slumber; we see the manifestation of her sublime unfoldment in the progressive spirit of the Western World. To-day the seed of Abraham, Isaac, and Jacob, stand preeminent among the nations of the earth.† God has never lost sight of his promise made to the ancient patriarchs; and the time has come when that promise is to be literally fulfilled, when Israel is to be God's choicest treasure, when the glories of God are to descend once more and bless his chosen people. The time has come when the covenant is to be renewed, never again to be broken.

God's laws never change, and the laws that exist to-day were those in force four thousand years ago. God said to ancient Israel, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. xix. 5), and the law applies to us as it applied to ancient Israel,—if we would be partaker of the blessings promised to the seed of

*Those interested in "restored Israel," should read "Anglo-Israel," by the Rev. Thomas R. Howlett; price \$1.00. Sold from this office.

†Undoubtedly the Teutonic and Celtic races constitute the ten lost tribes of Israel.

Abraham, we must enter into covenant with God, we must dedicate our lives to him, and depend upon no other power. We must be satisfied to renounce the world, with all its load of sin and corruption, in order that we may become one with God, and with those who are to be redeemed from the errors of the past.

Choose ye this day whom ye will serve. If you are satisfied with the shadows of earth, it is well—God will coerce no man; each soul is at liberty to work out its own salvation. If, however, you value your soul's welfare, if you desire to throw off the corruptible and to put on the incorruptible, our advice is that you turn your thought and aspirations away from earth and earthly things, and centralize them upon the Spirit. Strive to live a life in harmony with the higher law of the interior world. If you do so, you will soon arrive at a correct understanding of the love of God for his children, and the great sacrifice made by our elder brother, the Christ, when he left his heavenly home and took upon himself the sin of an unregenerate race. Then you will gladly enter into covenant relation with your Creator, and will joyously accept him as your strength and as your redeemer. Then you will be able to realize the beauties of a life of holiness; your days will be filled with sunshine and love; at night the angel of peace will ever stand beside your pillow.

Remember, your life concerns yourself alone. You cannot help another to unfold spiritual powers; it is a work each must do for himself. You can unfold but one soul,—your own. You are accountable to God but for one life; you have but your own Way to understand. Your Way is for you alone to travel; strive with all the powers of your interior nature to receive illumination from on high. If you are truly in earnest, you will receive direction from above, which will remove all doubts and make all things clear to your understanding.

"Then I passed the nights in sciences . . .
I made mine eyes familiar with eternity,
Space and the peopled infinite.
And with my knowledge grew
The thirst of knowledge."

SIGNS OF THE TIMES.

The keynote of the present age is discontent. This has been said of other ages, but in other ages either discontent has been localized or else its origin and meaning have been different. In every century some nation as a nation has been restless under conditions that for the time pressed heavily upon its people, and the discontent ere long developed into action and worked its way out through some widespread movement that gave ultimate relief. This was so in England under the Stuarts, and it was so in France at the close of the last century when feudalism, grown insolent and conscienceless, laid the last straw of oppression upon the back of an anguished people; but in these and in all other instances that history can show, the discontent was a restricted one, a definite one, and it had its origin primarily in political conditions.

Far different is the case to-day. No nation at the present time stands forth alone as one that more than all the rest is suffering from a restless resentment against specific wrongs; but rather among every people there are seen the symptoms of a strange and vague uneasiness, a spirit of unformulated dissatisfaction, a yearning after something different, an unhappy, sullen and half-fierce desire to break with the traditions of the past, to cut away from what is old, to trample all tradition under foot, to run risks and to make experiments. The discontent of to-day is, in fact, a world-wide discontent; for the world is suffering from a sickness that defies a definite diagnosis. Political conditions, indeed, are quite inadequate as an explanation, for these were never half so favorable as now nor was the outlook ever half so bright.

* * * * *

The discontent that permeates mankind to-day is not, then, primarily political, for were it so, it would be far from universal. Its mutterings might come from Russia, or from Spain, or from misgoverned Italy, or from all of these together, and they would signify but little. They would be temporary; they would be definite; they would be indicative of specific changes in the future. They would concern the artificial framework of single states; they would not tell of something that strikes its roots deep down beneath the surface into the universal consciousness of civilized mankind; and they would not find responsive echoes in the freest and most enlightened as well as in the most oppressed and ignorant of nations. Yet, as it is, the entire Western

world is ill with a strange complaint whose symptoms are perceptible on every side, yet of which the fundamental causes are almost impossible of discovery and of analysis.—Harry Thurston Peck in *The Cormopolitan*.

If the statements contained in the above quotation had been made by an adherent of "advanced thought," they would have been relegated to the category of fanatical ideas, and the rushing, hurrying masses would not have given them sufficient attention to grasp the writer's meaning; but coming, as they do, from a conservative man, a prominent man, and one who is pronounced in his support of the established order of things, they demand more than passing attention, even from those of us who are looking at the world from the cause side. It is indeed significant that such a man so clearly perceives the existence of an unrest that nothing short of a total revolution can appease,—not a revolution of some particular sphere of life, or of some particular state or nation, but a revolution everywhere and of everything, social and political. While he makes but slight attempt, in the progress of his article, to explain this unrest, yet he admits that he has no clear perception of what it portends; and certainly the great mass of the people have not the slightest idea of the meaning of what is taking place around them.

Two thousand years ago the apostle looked forward to "a new heaven and a new earth wherein dwelleth righteousness," and with the advent of THE ESOTERIC the announcement was made that that time is at hand; and the restlessness of which the author, whom we quote, speaks, is unquestionable evidence that the race has reached a point of development where, deep down in the soul, there exists a vague dissatisfaction with all that in the past has been accounted pleasant and desirable; that there exists a deep and undefined consciousness that everything belonging to the old order of generation—the quiet provision for and care of offspring—can no longer satisfy the intelligence of the age.

Woman is no longer content in the marital relation and with the care of children; the soul within is crying out for something higher and nobler. But the physical body is so poisoned with

the perverted condition of the life currents of the race as to make it impossible for the intelligence to define the reason for the disturbance; consequently, the number of women is constantly increasing who are seeking diversion in the direction of promiscuity in the love relation, and a wild chase for pleasure in all the sports and fads of the day. A great body of them are crying out against the oppression of the marital life; but there are few of them who have any idea of what they do really want, or, in other words, what conditions should take the place of those under which they rebel.

Looking in another direction we see the workingman restless in the sphere of labor. In the business world there is a mad rush for gold; and the strongest minds are organizing wealth into syndicates which will enable them to crush out all competition, thus placing the wealth of the world into the hands of the few and making the many millions serve. The world seems mad with its desire for gain. And shall we stop to inquire what is to be the end of all this? We see the two great bodies arraying themselves, the one against the other,—the workingman organizing against capital, and capital against labor. If things continue as they are now going, capital will be represented by its tens, and labor by its tens of millions. The prophet, foreseeing the time of the great change in the world's history, said concerning the centralization of wealth and power and the oppression of the poor: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." Is. XXVI. 5, 6. This prophecy does not refer simply to the destruction of the oppressor and to great political changes, but also to the necessary breaking up of all political organizations, of all authority and rule, and the plunging of the world into chaos. Imagine, if you can, the existing conditions were the masses to rise in rebellion against all law, order, and government, and to divide up into factions, warring one with another.

This is a dark picture, yet not darker than the following ancient prophecy of the time in which we live; "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let

all the inhabitants of the land tremble: for the day of Yahveh cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall there be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel II. 1-3. (See Zeph. I.)

However, the darkest hour precedes the brightest morning, and as the age that we are approaching is the day of Yahveh, the God of the universe, he will bring his own divine order out of the chaos; and all they who live the true life and remember the Lord, will find that there is an illuminating Intelligence that will cause them to know the way of peace and safety. In the midst of the changing times the Lord has begun a work, which, when the people awaken to their need, will stand in the time of trouble as a light in a dark place, by whose radiance the honest and intelligent will find the desire of their soul, and that which will give them a contentment and a joy transcending their highest imagination.

When the sear and yellow leaf falls from the tree in Autumn, nature is throwing off her old worn-out clothing and preparing to don her new attire in the joyous Spring, but that which is thrown off and put aside must be avoided. Oh, children on life's pilgrimage, can you not learn to do for yourself what nature does for the plant—throw off all impurities that retard the growth of God's love in you, and you will retain strength and increase in beauty. Beloved, take lessons from the school of nature.—J. C. Street.

Silence invites the greatest power in the world, the one Power, the one Life. Let us be still in the truest and deepest sense of the word, and feel that power. It is the All in all. It knows no space. It knows no time. Its slightest activity is universal and eternal. It surrounds us here and now; in this present life, this beautiful world of nature, of law and order; this inner world of thought and the soul. It is the supreme wisdom and perfect love.—Horatio W. Dresser.

LIBERTY.

The soul that has awakened to a realization of the sphere in which it dwells, and understands the design of its Creator; the soul that is able consciously to dwell in that sphere, and intellectually perform the task that the Spirit imposes upon it—has indeed gained freedom. It has almost reached the limit of earthly progression, has passed from under the need of “forcing circumstances,” and is well nigh ready to take up its abode in the realm which lies beyond physical sight,—the realm wherein dwell the immortal ones.

The man or the woman who continually complains of lack of opportunities is indeed a slave. He or she fails to realize that opportunities constantly present themselves—opportunities which, if grasped and worked to ultimates, would place the individual upon the highest pinnacle of earthly attainment. This assertion may perhaps be doubted by the majority of our readers, yet, if we are able to perceive the working of infinite law, we will readily see that it is not the opportunity which makes the man, but man the opportunity.

Before our earth was thought into being, the laws which now govern it were in existence; and they will continue to exist, in so far as the finite mind can comprehend, until the end of time. The law which governs success, like all other laws, originates in mind. The men or the women who continually keep the mind focalized on the thought that success is certain to crown their efforts, and who take advantage of all the little opportunities that daily, nay, hourly present themselves, will surely reach the goal of their desires.

And so it is with the student who has determined to reach the high goal of human attainment: he must first determine what constitutes the highest goal of his desires, what ultimate he desires to attain: and having fixed upon that ultimate (the highest ultimate we can imagine is oneness with God), he looks about for practical methods whereby his desires may bear fruit.

If he is honest with himself,—and honest he must be, if he hopes to succeed,—he will readily perceive that his former mode of life has actually made him a slave whose character has remained undeveloped, and whose mind is still unformed; he realizes that he is absolutely controlled by forces, which, while unseen and in many instances outside his organism, are nevertheless his master.

A man who submits to the dictates of another mind, whether that mind be on the seen or unseen plane of manifestation, is far from the ultimate goal of human existence. He is still a babe in spiritual unfoldment, and has much to do before success crowns his efforts; before he can enter the higher spheres of spiritual labor,—a labor that brings continual joy, rest, and satisfaction. Labor performed by the soul, refreshes, invigorates and strengthens the entire organism.

Two things must be gained before the soul of man can enter upon its labors in the higher spheres of service: first, a complete recognition of its power as a spiritual entity; second, a realization of its separation from the influences of physical life.

Those who would free the soul from the forces that control animal life, from the power that has thrown around them a false conception of truth, from the mind currents that psychologize and benumb the higher faculties, will find that they have before them years of unremitting labor, unless they can absolutely renounce the world, dedicate their life to the Spirit, and still the promptings of the lower nature. Man as a race is living in a continuous stupor; a stupor so deep as to be a real death. He believes that he is bound within a fleshly body from which death alone can liberate him. This belief is the chain that binds, the power that holds in thralldom the higher faculties of mind. Man can never hope to obtain freedom, until his mind is independent of external forces.

If one would be successful and obtain liberty, he must strive to gain a rational understanding of the laws of cause and effect. He must be able to realize without a reservation, that nothing binds the soul to the physical body but a false conception, which, being the ruling idea of his own mind, and strengthened

by the combined mind force of the race, is of all conceptions the most difficult to banish. When, however, he realizes its true nature, it is easily broken.

Another enemy to the soul's freedom, and the most determined one, is the sense nature. The external nature draws its power from the mind of earth,—the thought from which our planet evolved,—therefore it forever strives to keep man within the influence of the mind which governs animal consciousness; but in order to attain liberty, he must be free from the control of that consciousness. He must therefore endeavor to control the principle of sex, which is the function through which the mundane mind chiefly manifests its power over the creatures of earth.

The sex nature ever demands to be the controlling factor in human life, and, consequently, when this function is given full liberty it becomes the master instead of the servant. It then perverts the thoughts, obscures the spiritual perception, robs the individual of his liberty, and prevents him from attaining the success for which he hoped; and which he would have attained, had he kept the mind clear and given perfect freedom to the spiritual aspirations continually springing from the soul of the true and devout Christian.

Work every hour, paid or unpaid; see only that thou workest, and thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn or writing epics, see only that it be honest work done in thine own approbation; it shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have done it.—Emerson.

O backward-looking son of time!
The new is old, the old is new.
The cycle of a change sublime
Still sweeping through.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is grey
With morning light!

—Whittier.

UNITY.

TRANSLATED FROM THE GERMAN.

But one spirit, one voice, speaks to thee from the great master-work of nature. Listen to the gentle murmur of the brooklet, to the roaring voice of the rapid stream; bury thy gaze in the blazing, glowing fire; pause and see, in the warm protecting soil at thy feet, all the budding and life, the mysterious moving and stirring.

In the air, high above thee, from the thousand throats of feathered singers, sounds the one song of the one spirit of love, which is animating everything, of the one voice which speaks through everything. It speaks to thy spirit, and is revealing all the mysteries of life and death, of time and eternity. It speaks through thee.

Look into the bright sun, which daily returns to thee and daily sets—he is telling thee of eternal change and eternal being. Behold the gathering clouds, listen to the rolling thunder, trace the course of the lightning—everything is obeying the one law, is speaking the one language. Hear the mighty groaning which re-echoes through the gray old forest as the storm rushes down upon it—it is His voice. Everywhere art thou hearing and seeing Him, if thy eyes are not dazzled, if thy ears are not deaf to thy innermost voice;—in the gloom of the darkness, in the glowing light of the shining sun, in the deepest silence, amid the reverberations of the mightiest sound. He is speaking to thee.

Thou mayest perceive him when sleep descends upon humanity, and when morning is kissing the dewey earth. Dost thou not feel how gently the south wind blows around thee? the breath of the flowers is caressing thee. Kneel down and pray!—God is speaking to thee!—Helene Zillmann in *Neue Metaphysische Rundschau*.

He is a rash man, who pronounces the word *impossible*.—
Arago.

OUR PHYSICAL BASIS.

Few of us realize or even stop to question how dependent we are upon the physical basis for our vital consciousness, indeed, for a consciousness at all; and still fewer have a well-defined conception of the character of that dependence, and by what process the great Architect operates to free us from it, to elevate us above this material dependence. This thought seemed to have occupied the Master's attention when he said, "For where your treasure is, there will your heart be also." A treasure is that which is able to supply the means of sustaining life. Now, if the means which will sustain our vital existence as a conscious being can be obtained through the physical basis alone, then our heart will naturally turn to that sphere for the means of subsistence. But the Master said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Then if we, who are consciously linked to corrupt treasure only, would have a lasting treasure, one that cannot be corrupted, that will not pass away, and one to which we can always maintain a conscious correspondence, we must obtain a definite understanding of the laws and methods by which this everlasting treasure is to become our real possession. To that end, therefore, let us turn our undivided attention; let us examine carefully the physical basis in the effort to detect, if possible, the vital current that will enable us to transfer our dependence from this physical, unstable, corrupt basis, to that everlasting treasure, the spiritual basis.

Looking around us, we see ourselves completely surrounded by innumerable varieties of physical forms. On careful inspection we learn that there is an orderly succession of these types, and by tracing the line of gradation from man down through the animal, vegetable, and mineral kingdoms, and on down

through the fluids, gases, and ethers, it is found that there are no distinct lines of separation, but that each seems to be gradually merged into another. In the higher types we find certain expressions which we call life, and by following these manifestations down along the line, we see certain modes of expression cease as the form and character of the material body is modified, the latter, however, always exhibiting one or more qualities possessed by those of a higher order. Tracing this thread of life down to the utmost verge of material existence, in the gases, which mark the limit of physical investigation, and, through the power of mental perception, still on into the realms that lie beyond the gaseous state, we still find there expressed qualities that are manifest on the highest plane of living physical beings. Now, since the manifestations of energy in the animal and vegetable kingdoms are denominated life, and since some of the factors which go to make up the sum-total of life on the higher planes are expressed on the lowest, it seems not unreasonable to assume that all energy manifested by the material world is life.

Viewing all manifestations of energy, therefore, as so many expressions of life, it becomes intensely interesting and of prime importance to know how the many different forms of expression are produced, since it is admitted that all energy is life. By carefully analyzing all the varieties of material development, from man down the scale, we find with each step a gradual diminution in complexity of organization, until finally nothing is left but the atom, beyond which material analysis cannot go.

The atom is universally admitted to be the primary unit of material organization, and therefore it is necessary to have a correct conception of it and the laws which govern the energies acting through it in building material forms, in order to understand how vital manifestation is modified; for matter was undoubtedly created a medium through which those subtle elements called energy are expressed and thus made cognizable by the physical senses. In form and action the atom must be globular, since it is governed in its functions by the same laws and has the same principles operating in and through it that are manifested by the heavenly bodies, whose forms are un-

questionably spherical. Again, we know that all visible bodies are spherical or are made up of one or more parts of a sphere, variously fashioned according to the function performed. Now, as previously observed, the atom is the base of material organization, and since all material bodies, from the highest to the lowest, are spherical in all their essential elements, it would not be good logic to assume that the atom has any other form than the spherical. Reasoning from this standpoint, the deduction is that the atom is essentially a hollow sphere, as there are sufficient facts known relative to the planet Earth, to warrant us in the assumption that it is a hollow sphere, the interior of which is filled with gases. If this assumption be correct, it follows according to the law of cosmic evolution,—the inexorable law of conformity to type,—that all other planets are spheres likewise. If the planet be so constructed, we may reasonably suppose that all its component parts are similarly formed, for they are controlled by the same laws, which promote uniform results under like conditions. Thus we are convinced that the atom is a hollow sphere containing all the essential elements of a planet. But what composes the atom, giving it existence as a hollow sphere, material science, so far as we know, has not as yet attempted to say, although there are sufficient palpable facts known to enable the unbiased mind, when properly directed, to arrive at a definite conclusion.

In "Seven Creative Principles" we learn that the creative thought originating in the Great Divine Essence is successively modified by the creative principles as it passes down the various steps of involutionary infoldment, each particle receiving the imprint of each step in its course toward the plane of matter. Arriving at the plane of material existence the particle is endowed with all the powers manifested in matter, but not in a condition to be manifested as matter. In order to be thus manifested, the sphere, or atom, must be constructed *out of* these vital particles. This process is performed by the principle of Force, which, by its focalizing and binding powers, succeeds, by the aid of the seven creative principles active within its own specific sphere, in arranging these living particles in the spherical form according to their innate affinities. Thus

the atom is formed; and the orderly arrangement of the elements entering into its composition gives to it its polarity. In obedience to the laws operative in the construction of atoms, the seven creative principles lay hold upon them, and in the same way build other hollow spheres which we call molecules. In like manner, molecules are arranged in other and larger spheres which may be termed compound molecules; compound molecules are in turn builded according to the same method into complex molecules, and so on *ad infinitum*. Each step in this synthetic process evolves a different quality of matter from that of its predecessor, because it is capable of, and does express another quality of energy; and each seventh step ultimates one of the so-called primary elements, and, combining the molecular units of the primary elements, produces all so-called chemicals. Herein rests the foundation principles of chemistry, and the root of evolutionary development.

But there is a spiritual basis also, through which energy must pass from the prime Center before it can enter the physical plane. The conditions existing upon that plane, and the methods by which the laws active thereon maintain those conditions, while but little known to the world, must be well understood by all who take the mastery. Reasoning in accordance with the unanswerable logic of analogy, we are enabled to grasp the fact that the particles of which atoms are formed are themselves molecules—very complexly organized, indeed, but growing less so with each succeeding step as we approach the Source of all created things, whose all-potent will gathers the particles of divine life, and, on that exalted plane, begins to construct from them atoms of life in the same way and by the same system of laws as atoms of matter are constructed on the material plane; and that the fundamental atom, successively compounded in each descending step, finally forms a sphere of matter which we call the atom. Thus we see that life, the physical forces, and matter are essentially one, spring from the same source, are controlled by the same system of laws, but differ in complexity of atomic and molecular organization, and therefore vary in manifestation.

As we have seen, these infinitesimal bodies,—atoms, molecules, compound molecules, complex molecules, etc,—must be in a sense hollow spheres; but, as it is impossible for a perfect vacuum to exist, these hollow bodies are filled with something:

not only is this true of the intra-atomic and molecular spaces, but of the inter-atomic and molecular spaces also. Accordingly we find these spaces filled by what is termed energy, which, by the efficacy of its qualities and by the processes of the seven creative principles, constructs atoms and molecules and their aggregations into such physical media as will promote the full expression of each quality in the rhythm and harmony of universal order. From these premises we may deduce the reasonable supposition that each of the different classes of intra- and inter-atomic and molecular spaces would be capable of incorporating a different quality of energy, with which its manifestations would accord; and if this be correct, it explains many of the hitherto inexplicable questions relative to the manifestations of energy on the different planes of material existence.

(To be continued.)

God's peace can only be found when all self-seeking and self-will are utterly thrown aside. When you cease to be eager for anything save the glory of God, and the fulfilment of His good pleasure, your peace will be as deep as the ocean, and flow with the strength of a flood. Nothing save holding back the portion of an undecided heart, the hesitation of a heart which fears to give too much, can disturb or limit that peace, which is as boundless as God Himself. The indecision of your mind, which cannot be steadfast when things are settled, causes you a great deal of utterly useless trouble, and hinders you in God's ways. You do not go on, you simply go round and round in a circle of unprofitable fancies.

The moment that you think of nothing save God's will you will cease to fear, and there will be no hindrance in your way. Cast aside all earthly impulses, and, so doing, you will spare yourself much inward anxiety and much outward indiscretion.—From "Selections from Fénelon."

The way to do good is to be good. There must be light, then it will shine.—Canon Flemming.

BRIEFS.

A breeze always precedes a refreshing shower; and a breeze in the mental and spiritual atmosphere always precedes mental and spiritual refreshment. When an attainment in life is reached, when we have really earned something, then comes the hour of trial: if in the trial we conquer, we obtain that which we have earned; if we are overcome, we lose it. I believe that every trial is a struggle upon the threshold of something very desirable. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"I saw in a vision once, our mother-sphere,
The World, her fixed foredoomed oval tracing,
Rolling, and rolling on, and resting never,
While, like a phantom fell behind her pacing,
The unfurled flag of night, her shadow drear,
Fled as she fled, and clung to her forever.

Great Heaven! methought, how strange a doom to share!
Would I may never bear
Inevitable darkness after me,
(Darkness endowed with drawings strong,
And shadowy hands that cling unendingly),
Nor feel that phantom wings behind me sweep,
As she feels night pursuing through the long,
Illimitable reaches of the vasty deep."

In every life the past follows on like a shadowy phantom. While we may not always behold it, yet ever and anon, as long as memory lives, it demands recognition. How few there are who do not feel that behind them there unceasingly paces an image whose dark presence they would gladly dismiss forever!

But to the denizens of that world peopled with immortal souls whose interest it is to lead men and women onward and upward, there appears not only the phantom image of the past, which

relentlessly follows in the path of each earthly life, but before each individual there walks the ideal self, an image composed of the ideals of one's life, and which, as the years advance, becomes corporeal. This image stands between us and the world of just men made perfect. The ideals of which it is formed are not only those of what, in our moments of exaltation, we wish to become, but it is the sum of all the vital thought of our lives, of our passions and hates as well as of our noblest desires and aspirations.

This ideal self, this future self, goes before us as a herald proclaiming to the cause world not the name by which our mother called us, but our inherent qualities, the qualities which form the destiny of our lives, which lay the foundation of fortune and misfortune, of honor and dishonor, health and sickness, life and death.

The good and useful, in the form of this ideal self are preceded by a herald who constantly summons to their aid what will contribute to their happiness, health, and prosperity. On the other hand, the ideal ever walking before the base and sensuous, summons to meet them the elements of disaster, disappointment, sorrow, and all the ills of life.

Stop and consider!—there goes before you in your own likeness, the ideal of your life. It is walking before you wherever you may be. Secret vices distort it, make of it a most hideous image. The lowest desires and the noblest aspirations are all pictured in that form that continually stands before you. The angel world see it as it is. Men and women may not know what they see, but they feel its presence, and to many of them it does appear in its true proportions. If you are living the proper life, thinking the proper thoughts, you can make the ideal what it should be,—this image that with all its component parts is visible to both worlds.

We hear much of men of genius, especially of superior mechanical genius, but does not this imply the existence of a master mechanic? In all great undertakings upon which there are many mechanics employed, there is always a master mind to guide and superintend all the rest. "As below, so above:" God stands to

the universe as the great master mechanic, and everything therein is the manifestation of the most perfect mechanical genius. The inference is that the mind possessed of the greatest amount of ingenuity, which it is using for the benefit of humanity, is most in harmony with the universal Constructor. If such a one dedicate his (or her) life to God and place himself in a passive attitude before the Universal Mind, he will soon find that his talents are increased and illuminated by the mind of the great Master Builder of the universe.

Life, as manifested upon our planet, derives its existence from the creative mind, or the mind of the mundane. This is the mind which is next to, and finds its highest expression in, the most perfect present development of mentality and love of man and woman. But there is another mind force—but vaguely known—which is denominated the mind of the Spirit, the Holy Spirit. Those who are striving for the highest attainments in life, must rise above the mind currents that rule physical manifestation, refine the sensibilities, elevate the aspirations, purify the desires and habits of life, and by a deep interior devotion, pass into and become a conscious actor in the Holy Spirit. When they have accomplished this, they stand in the cause world,—the world next beyond that which finds its manifestation in physical existence. And as this Spirit Mind is all-powerful, dominating all below it, he or she who passes into and becomes identified with it, possesses not only the powers that the Christ evinced, but has absolute dominion over the earth.

The mighty powers that are to be manifested by the sons of God, arise in the potency of this most interior Spirit Mind, and not, as the magic seeker generally supposes, in great concentration of will force, the psychic force of the mundane plane. All things obey the Spirit because of a loving impulse which they cannot, neither do they desire to resist.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

AN UNEXPECTED FOE.

"It is the little things that make up the sum of life;" and it is to one of these "little things," which we almost never see mentioned, that I wish to call your attention.

We so seldom associate the subject of health with the clothing we wear—excepting as regards the amount of heat they will retain in, or exclude from, the body, and as regards cleanliness—that we neglect to make use of one considerable source of vitality.

The extreme use of the *flatiron* as a foe to health, is a subject on which little is written. Occasionally some poor, over-worked housewife rises above conventionality and the opinion of Mrs. Grundy sufficiently to reduce to the minimum compatible with a respectable appearance, the enormous stock of ironing deemed necessary by the "neat housekeeper."

But it is only as a means for the saving of the time and strength of the worker that it is done. There is no thought of the act having any possible effect on the *health of the wearer*. The saving of the time and strength of the busy mother is, of course, of incalculable importance to both herself and her family, but it does not comprise all of the good that may be accomplished by a judicious "slighting" at the ironing table.

When we pass a hot iron over the surface of a garment we drive out, or change to noxious gases, the life-giving oxygen which it has absorbed from the sweet, pure outdoor air and sunshine. Thus depriving our bodies of a not inconsiderable source of vitality.

Outside garments, such as dresses, aprons, etc., which do not come into direct contact with the body, wear better, keep clean longer, and are easier to wash, if well starched and ironed—and, of course, look much better; but all garments worn next to the body, as well as the bedclothing in which we pass a third part of our lives, should never be seared over with a hot iron.

Choose, if possible, a bright sunny day for washing; then in the middle of the day when the clothes have become "bone-dry," and

filled with the magnetism of the sunshine, bring them in and fold them smoothly before putting them away.

When they are put on they will not have that dead, glassy feeling usual to ironed clothing, but will be fresh and sweet with the health-giving "bottled sunshine," stored within their snowy depths.—Elma Iona Locke.

HOW DO I THINK?

There is a thinking power which operates spontaneously; it is ready-made, ready of action, ready of fluent word-formation, perfect in its construction and in its every bearing—it is god-made.

There is a thinking power which operates as does a mechanic; it moves by effort and with the cooperation of those organs necessary to the accomplishment of its purpose—this is the mechanical mind.

There is a thinking power which operates in the direction of definite results obtained from given premises—this is the logical mind.

There is a thinking power which is of God, operating by means of given vibrations from existing organs in the intensity of action—this is the planetary mind.

There is a thinking power whose operation arises in the desire to benefit some one by animating and illuminating their understanding so that they may begin to see as the Father sees—this is like opening a door to them that they may see the light.—Ferdinand Imhorst, Soldiers Home, Los Angeles, Cal.

HOW DO I THINK?

In the May number of *THE ESOTERIC* is found my article on the above question. In the same issue on page 527 the Editor takes issue with my position as concluded in the article referred to above. But in taking this issue he reveals the fact that he did not ask the proper question, "How do I think?" to bring out what he wanted. He says that he thinks I am wrong in my position about "How do I think?" But I know I am right, and what he wants is not "How do I think?" but "How do I give direction to thought?" This is an entirely different question. There is a vast difference between thinking and directing the thoughts of that thinking. My analysis in the May number will stand as the true answer to the question, "How do I think?" But when we ask How do I direct these thoughts?—hence begin and close them—it is quite another question. It can be readily answered like the other question.—Student.

Morenci, Mich., June 1, 1899.

Dear Brother Butler:—

I want to renew my subscription to THE ESOTERIC, and to thank you for your untiring effort in the past years, which have, no doubt, been filled with many difficulties and trials, both from within and without. I can heartily indorse what you say in the Editorial of the last number; viz., that no other publication has done so much to *awaken* the world of mankind, as THE ESOTERIC. Words but feebly express the deep gratitude I feel for the valuable instruction received through this Magazine. I am earnestly striving for the "highest goal of human attainment," and although I often feel that my growth is too slow, the fault is not for lack of instruction.

I was pleased to read the article "Ye Must be Born Again," and there was a ready response in my own soul to all the writer says, with the exception of the paragraph on second page, which begins with the words, "Because they permit the senses to control them," etc., and farther on, "Your emotions will not be aroused," etc. Now, in my own experience thus far, my "emotions" are always *aroused* and quickened even to weeping whenever I think of God and His *love* in the wonderful possibilities provided for our "attainment." I can truly say that, so far as I *know*, I love *Him* better than any earthly joy, and my life is wholly dedicated to His service. Now, I wish to ask the author of this article, to tell me why I am moved to tears—often against my will—whenever I most perfectly feel the influence of His love in the soul. And again, as I look around me and see so many of His erring children seeking happiness and finding none,—because they "seek amiss,"—I weep for them because they will not heed the *Truth*. Now, I ask in all simplicity and confidence—is this tenderness of heart a physical weakness merely? and, if so, how may I overcome the same? In the Bible we read that Jesus wept over Jerusalem, because they would not heed the words of warning which He brought them; and at the tomb of Lazarus we see him weeping in sympathy with the beloved sisters, Mary and Martha—true, it may have been over their lack of faith in His power to raise Lazarus, but I have always thought that it was a beautiful token of the Master's love and tenderness for the suffering and sorrowing of earth. If you will answer these simple questions you will greatly oblige one who is with you heart and soul in your unselfish work for our fellow beings.

We have cause for rejoicing in the fact that everywhere there is a general awakening to the need of higher spiritual attainment. This has been especially manifest in our own community, and in the Methodist Church which we attend. With kindest thoughts and best wishes for every member of the "Fraternity", I still remain one with you in loving service to the Master.

Rosa Kolb.

Ans. Although the question relative to emotion, contained in the above communication, was addressed to the author of the article in question,

yet we will essay a brief answer. Emotion is more decided in its effect upon a feminine organism than upon that of a man; yet even a man can indulge it to but a limited extent without suffering undesirable consequences. Woman, more than man, is in the life currents of the planet; by nature she is a passive sensitive, so that when she allows the emotions to act, they directly affect the life currents, and as, under any circumstances, the substance of life is inclined to escape from the womanly organism, the indulgence of emotion breaks up the fountains of her life and makes regeneration an impossibility.—[ED.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

G. H. R. Jan. 25, 1869, 11.30 a. m. Greenwich, England.

⊕ in ♋: ☽ in ♉: θ . γ : ♃ in ♋: ♅ in ♌: ♁ in ♌: ♄ in ♋:

♀ in ♌: ♀ in ♌.

Naturally you have a very strong and vital physical structure, and an interior mind force directly active in the nervous system, all of which gives you a very active mind and great versatility, from the smallest minutiae of things to the greatest undertakings. A very keen psychic perception, as well as a quick physical perception. You read rapidly and memorize readily. Have a natural inclination and an unusual power in the direction of controlling others by the force of the eye—in fact, you use up a great deal of vitality through the eye. A very orderly mind. A lover of art, beauty, and elegance. A great admirer of educational and scientific attainments, and have the ability to reach those attainments in your own experience. Together with these fine abilities you have two serious detriments: first, the position of the moon in relation to your body (rising) sign, creating within you a continual unrest and irritation, which interferes greatly with your psychic perception and your general decisions as to what and how to do—it also causes a lack of persistence in the pursuit of a difficult undertaking; second, the position of Venus, which leads you to feel that woman is your friend, whereas she is your natural enemy. A natural mystic, and could accomplish much in

that direction. Your sex nature is your weakness, and may be made your strength. The times of especial danger are when the moon is in Taurus, Cancer, or Aquarius; and when these signs rise.

A. G. H. Sept. 15, 1871, 10.40 a. m. Pittsburg, Pa.

⊕ in ♉; ☽ in ♋; ☿, ♃, ♁ in ♊; ♀ in ♌; ♁ in ♋; ♂ in ♌
♀ in ♉; ♃ in ♉.

A person of great vitality. Your mental inclinations are almost entirely from the intuitive. Have a great ideal of order and harmony, but your will is a great barrier to your personal comfort and harmony, because you have the disposition to control everyone and everything around you. This is instinctive in your nature. Saturn's position shows us that you are destined to have a great deal of trouble in the marital life, if you choose that sphere. Are highly organized for a chemist or a physician, or both. Have a strong tendency toward the mystic, and especially toward the magical. You should remember that there are two spheres of the mystic: one is purely the mundane, which relates to the control of the forces of nature by the power of the will and influencing others to do or not to do as you would or would not have them do. This the impulse of your nature inclines you to do; and, if you should cultivate the mystic, you would have a strong and perhaps an overpowering temptation to use it in this direction, which would be destructive to soul and body. Are clairvoyant, and in many cases feel and define the thoughts of others. If you would reach the high goal of a spiritual life, cultivate the unselfish and the devotional; study the life and character of Christ and strive to pattern your life after his.

J. D. Jan. 4, 1874, 1 a. m. Coventry, England.

⊕ in ♊; ☽ in ♌; ☿, ♋; ♁ in ♌; ♀ in ♍; ♁ in ♋; ♂ in ♋
♀ in ♌; ♃ in ♋.

You have a peculiar organism. The earth sign and polarity are in positions the reverse of the normal order. The world to you is unreal; you see nothing as others see it. Are zealous, active, and energetic, but, unless you give a great deal of study to human life and thought and to nature generally, your activities will be of little service to you. You *should* have a good body, but Mars being there mars it in many ways. You would derive great benefit from the Dr. Hall treatment, referred to in "Practical Methods." Saturn in Leo gives you mechanical abilities, and Venus in Gemini imparts love of art and the beautiful, but inclines you to talk too much for your own good. Learn to be silent, thoughtful; get others ideas whenever you can on whatever subject interests you. Remember the wise man's statement, "In the multitude of counselors there is safety;" but at the same time keep your own counsel,—do not tell your plans or purposes, for thereby they will be defeated. The counsel of the successful man should be sought for by you, but you must always adjust it to your peculiar

nature and methods of life. Overcome a feeling of irritation that is probably continually active within you. Try to be restful and peaceful in mind; this will greatly aid your body in doing its duty healthfully. The times of greatest danger are when the moon is in Libra, Leo, or Capricorn; and when these signs rise.

J. C. H. Aug. 4, 1869. 4 p. m.. Norway.

⊕ in ♋; ♃ in ♌; ♁, ♀; ♄ in ♍; ♁ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌;
♀ in ♍; ♄ in ♍.

You were born in the sign Leo,—that of zeal and emotion, and Sagittarius, being the rising sign, makes you a man of impulse. A lover of knowledge, of the sciences, and very mechanical and inventive. However, a great difficulty in your way is that you are too sanguine, too apt to take things for granted; you should develop caution. The principle of the old maxim, "Think twice before you speak," should be carried into your actions. Have a peculiarly stubborn nature, which will militate against your success in life. Do not allow the feeling of combativeness or resistance, to influence you without due thought, weighing and balancing the circumstances from the point of view of both parties. Have a certain arrogance, which arises more in the interior thought and feeling than in the general department. Mars in the sensational system produces an irritation in your feelings. Have, deep down in your nature, a loving devotion to the pure and the good, an ideal of loving harmony, and elegance and beauty of surroundings, that should be cultivated. Choose as your closest associate a person born in the sign Aries who is of the intellectual temperament, of full forehead and large brain; such association will give order and harmony to your mind and body. The times of your greatest danger are when the moon is in Leo, Sagittarius or Gemini, and during the hours when these signs are rising.

E. E. March 9, 1864, 4 a. m. Stockholm, Sweden.

⊕ in ♋; ♃ in ♌; ♁, ♀; ♄ in ♍; ♁ in ♌; ♃ in ♌; ♃ in ♌; ♃ in ♌;
♀ in ♍; ♄ in ♍.

Have a restless, struggling nature. A very stubborn will. Strong love of home and family, with combativeness enough to protect them. A good orderly mind, but your unusually stubborn will and peculiar mental tendency will militate greatly against your success in the business world; your thoughts possess you more than you possess them. You should suppress all inclination to combativeness and a condition of restless struggle. Develop the spirit of love, gentleness and kindness, which will call forth the kindness and friendship of others toward you. If you want peace, you must be peaceful; if you want kindness, you must be kind; friendliness will bring friends to you. There is more goodness and kindness in the human family than you are inclined to give them credit for, and if you leave the world of struggle and com-

bat, and, in your own thought and feeling, enter the world of kindness and friendship, you will find a world that you have never known, unless culture has brought it to you. Have high ideals and excellent qualities that should be kept to the front. An inclination by nature, which has been accentuated by your association with the world, to shut yourself up away from everyone, so that the real higher self is kept out of sight. In your efforts toward the higher attainments, cultivate the spirit of devotion, which you greatly lack. You should have little trouble in conquering the waste of life forces; but, if you do, it will occur when the moon is in the sign Capricorn, Aries, or Pisces.

J. A. B. Feb. 19, 1838. Italy.

⊕ in ♋; ☽ in ♌; ♀ in ♍; ♁ in ♎; ♃ in ♏; ♄ in ♐; ♅ in ♑; ♆ in ♒.

You have a restless, dissatisfied nature; inclinations of such peculiar character that you meet with obstacles, disappointments, and reverses at almost every step of life. This arises from a discontented base with an exceedingly strong will, and a combative tendency. All this may be counteracted by remembering that you are but an atom animated by the universal mind, at the same time making a complete surrender to the mind and will of God, and holding only one desire,—to know and do his will. Not knowing the hour of birth, the body sign, we cannot be certain of much in this direction. The probabilities are that your restless, struggling nature has caused dyspeptic difficulties. It has been difficult for you to see the world as it really is; the way of happiness is the way of sacrifice and control,—a control which means a purpose and a rule of life and a living up to that rule regardless of every personal enjoyment or apparent need; a living in the mind and in the reasonable objects of life, regardless of all else. You have good intuitions, and, as soon as you surrender your life to the life of the Infinite, your visions will forewarn you of all important changes and events that will affect your life. The difficulties with which you have been beset have been attended by the fact that your life has always been in speaking distance of the Mind and Cause of all things. Had you listened and inquired as you went, your pathway would have been comparatively smooth, and may be so in the future.

L. F. May 17, 1866. 10-11 a. m. N. S.

⊕ in ♌; ☽ in ♍; ♁, ♀, ♃ in ♎; ♄ in ♏; ♅ in ♐; ♆ in ♑; ♇ in ♒.

You have a strong, vital organism; great power over diseased conditions and consequent tenacity to life, together with one probable weakness, which is that of the digestive system, especially of the stomach. A clear, orderly mind, and superior ability to learn, especially in the direction of the sciences. Yet there is a certain irritability in your mental constitution, which takes the pleasure out of every at-

tainment and accomplishment in life; nevertheless, you enjoy your ideals, which are high and expansive. Your nature is a contradiction, and not easily understood, even by yourself; you have a great deal of devotion, zeal, and love, yet, at the same time, you possess a hard, materialistic tendency of mind, which makes it difficult for you to understand spirit and spiritual qualities, from which are derived the finer qualities and those of real love and harmony. This arises from the fact that you have four planetary positions relating you to the earthy, two to the watery, and two to the fiery, and none to the airy principles; and, as the fiery positions are the physical ones—one of the body and the other that of Mercury—it is only by culture and an earnest spirit of devotion, and a careful practice of Esoteric teachings, that you will get a correct understanding of spirit and spiritual things. You possess plenty of self-protection and are inclined to be head and leader in your sphere; and you have the ability to be so only in the educational lines—in all that belongs to the cause, spirit, you need a head and guide. This you can only find by a surrender of your life and hopes to God, taking the covenant and faithfully living the life of the Esotericist.

A. S. July, 12, 1874. 4-5 a. m. Kansas.

⊕ in ♄: ♃ in ♄: θ. ♄: ♁ in ♁: ♃ in ♄: ♃ in ♄: ♃ in ♄: ♃ in ♄:
♀ in ♃: ♁ in ♃.

All the basic principles of your nature are laid in the maternal sign Cancer, which constitutes you a negative positive. The only law that you recognize is the law of your nature and desires, the accomplishment of that which your reason decides upon. You are a natural physician. Although your mind is full of plans and methods for accomplishing great things in other directions, yet Mercury's position throws you into confusion in directions other than that of the medical profession, bringing your plans to naught, and, consequently, bringing you loss instead of gain. While you are kind, loving, and sympathetic, yet you are hard, cold, and feelingless when you meet anything that lies as a hindrance in your path. The true Christian principles are essential to your success in life; without these you will meet many difficulties and failures. In your efforts toward the highest goal of attainment, it is necessary that you make it a rule of life, to be very careful of what you decide upon, and, when you do decide, learn that quiet, positive persistence will accomplish that which you have undertaken. When you make a law for another, be sure that you live up to it yourself, otherwise you are self-condemned. The times of especial danger of loss are when the moon is in the sign Capricorn or Cancer, and when these signs rise.

H. T. A. Nov. 14, 1869, 7 p. m. Place not given.

⊕ in ♎; ☽ in ♍; ☿, ♁; ♀ in ♎; ♃ in ♏; ♄ in ♎; ♅ in ♁; ♆ in ♋.

The basic principles of your nature—the position of earth and moon—are under the influence of Mars, according to geocentric Astrology. This produces a peculiar chemicalization of qualities, making an irregular Cancer. In your case, however, as Mars is in its home position, Cancer, as you have a Cancer body (Cancer rising), and as woman is more controlled by the body-sign than is man,—you have a more orderly Cancer nature. Saturn gives you a logical mind, with much dignity of character. A very determined will, enabling you to live and act from a harmonious reasoning standpoint. A lover of beauty, elegance, and order. But following you, there seems to be a dark shadow, which annoys and disturbs you, more or less. This is more marked when the world goes well with you and you rest down to enjoy life. With your peculiar construction, it is necessary that you always live an active, useful life. You should live in the mind, for you cannot live harmoniously with yourself in the senses. If there is nothing that demands your regular attention, you should form the habit of writing your thoughts and organizing a system of knowledge and understanding of esoteric and scientific truths; and, if you live in the spirit of devotion, Mars in your body sign will give you inspirational powers whereby you will draw to yourself knowledge transcending anything that now seems possible to you.

C. F. P. June 6, 1876, 12-1 p. m. Place not given.

⊕ in ♏; ☽ in ♏; ☿, ♁; ♀ in ♁; ♃ in ♎; ♄ in ♏; ♅ in ♎; ♆ in ♏ or ♏.

The earth in the sign Gemini, gives you a restless nature, and the Sagittarius polarity accentuates it; you need an active life in order to be healthy and happy. Your body sign and earth sign being both under the ruling of one planet, according to the ancient system of Astrology, and Mercury on the line between Taurus and Gemini, are unfortunate combinations for you, and it is probable that you will have considerable difficulty with the digestive system, brought on mainly by an unreasonable condition of mental struggle. There is a mental state in the Gemini nature which causes them to remember an unpleasantness for years, and continually to renew it in their imagination, which keeps it as fresh as if it had just occurred, they even exaggerate the occurrence beyond what it was originally. In your case, a philosophical mind, arising in the Gemini-Virgo combination, tends somewhat to accentuate this inclination; although Saturn in the rising sign (Virgo) makes you very orderly, gives you a logical mind, and does much to help you out of the difficulty. If you would reach the high attainments it is necessary that you guard against the defects above men-

tioned, and against selfishness, which is of such a nature as to make it hard for you to realize that you possess it. You will have considerable trouble in conquering loss of the vital fluids, and the position of the moon will have but little effect; but the hours of your danger are when Virgo, Sagittarius, or Gemini rises, and probably Taurus.

C. V. P. Oct. 24, 1871, 4 a. m. Sweden.

⊕ in ♉; ☽ in ♋; ☿, ♁: ♃ in ♊; ♀ in ♁; ♄ in ♁; ♅ in ♁; ♆ in ♁; ♇ in ♁; ♈ in ♁; ♉ in ♁; ♊ in ♁; ♋ in ♁; ♌ in ♁; ♍ in ♁; ♎ in ♁; ♏ in ♁; ♐ in ♁; ♑ in ♁; ♒ in ♁; ♓ in ♁.

You were born when the earth was in the first part of the sign Scorpio and Venus in the same sign, which gives you great musical tastes and abilities, and all the basic principles of your nature tend in the one direction; but all of this is adverse to your attainments in life. Mercury in Aries unites with your musical inclinations to carry you into the senses, and to lead and hold you below your normal station in life. Your life is almost entirely under the rule of Mars, which makes you very independent and decided in your likes and dislikes. You have a great deal of genius in the line of the artistic; but, in a business sphere, you would be likely to fail because of undertaking more than you could carry through. In living the regenerate life and devoting yourself to God and the cause world, your consciousness would very quickly open to the world of souls, where you would be immediately met by the most deceptive influences that can be imagined; and, in order to reach the high goal, it will be necessary for you to hold firmly to the position that good is that which does good, and that nothing is good for you but what will give you added knowledge and facilitate your coming into a more perfect consciousness of God, of his Spirit, and of his laws, that your life may conform harmoniously to them. Be especially on your guard when the moon is in the sign Libra, Scorpio, or Pisces, and when Mercury is in Aries or Taurus.

EDITORIAL.

During the course of the last volume of THE ESOTERIC we adopted the rule of giving no name to articles originating in the Fraternity, but we find that this has created some confusion in the minds of the readers; and, furthermore, it makes the Magazine responsible for all such thought found in its pages. Therefore we deem it best hereafter to give the names of the writers and to let them be responsible for what they may say. The first two volumes of THE ESOTERIC were issued with out so much care as has been lately exercised as to the material used; each person was made answerable for his or her own writings, and we think it best again to adopt that principle. We hope, therefore, that when our friends have any criticism or questions to ask concerning articles appearing in THE ESO-

TERIC, they will address them to the parties who wrote the articles. Our time is so fully occupied that we cannot do justice to many interesting questions, and we can only catch up with our correspondence once a month.

If the friends of THE ESOTERIC would try to realize that it is *their* Magazine—theirs and ours,—and would unite with us in selecting and originating choicest thought for its columns, we will soon be able to make it, in a more general sense, a leading magazine of the day. To illustrate the idea of what may be done in this direction, one of our subscribers has been so fortunate as to be instrumental in bringing to light the series of articles—now running in THE ESOTERIC—written by Bland McLean, which but for the good offices of our Esoterist friend, would not, probably, have been given to the public, notwithstanding their value and beauty. We believe there is much valuable manuscript written by the thoughtful who need encouragement to offer it to the public. If the Esoterists throughout the world would take hold of this matter in earnest, we would soon have to enlarge the Magazine in order to accommodate the amount of important material offered.

We would be glad to receive suggestions from our readers as to what thought they would like to see elaborated in the Magazine. Our object is to fill the needs of the people; and separated from the world, as we are, we are more closely in vital touch with its mind currents than with their manifestations: consequently, the suggestions asked would aid us in meeting the immediate demands of the people from an external standpoint.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

THE ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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No. 2.

KNOWING GOD.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27.

The declaration that "no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son," is not, as has been supposed by the Church, susceptible of interpretation, nor is it susceptible of what has been called "spiritualization." It is a fact standing alone, and classed with the fact conveyed in the words of the same great Teacher, "Ye shall know the truth, and the truth shall make you free,"—free from the law of sin and consequent death; not death of the immortal soul—terms which in their association present at least a misnomer—but free from the power of death over the body.

We are prepared to say that not until a recent date has the Son revealed the Father; this revelation was included among the "many things" which he had to tell his people, but which he said they could not bear then. It was reserved for the time of which he gave an intimation in the words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is a revelation which stands paramount among all that have been given since the beginning of the world.

The knowing God from an intellectual standpoint can only come through his works, his laws, and his methods. Because of this the revelation contained in the Bible commences with the beginning and order of creation, and ends with the ultimatum of the work of creation; consequently, the knowledge of the truth in this direction lies at the vitality of all existence, of all knowing, intellectually and spiritually; and as the race are perverted and inverted in their habits of life, so are they in their beliefs and in their imagined knowledge and understand-

ing. Until order is established in the mind, it cannot be established in the body and much less in the soul consciousness.

This revelation must be given in a mere outline statement, without advancing arguments in proof thereof. Such proof can be given, but it would fill large volumes. We must therefore depend upon the illuminating power of the Spirit in the mind of the reader, because of his readiness to receive the truth for the sake of its utility. We briefly make the statement. Everything known in the material world is undergoing a process of growth and refinement. Refinement means advance from a grosser to a more ethereal, or spiritual state of existence; and the refinement is always accompanied by additional mind power, sense consciousness, and a general increase in the capacity to know. This is true not only of man but of the lower orders of animate life, and, in so far as it relates to progress from grosser to finer states, it is true of the materials of the planet on which we live. If planetary life is progression and in no case retrogression, then the mathematics of logic presents to our minds the following view of the universe. Planets are born as the offspring of their central suns, and as they develop and mature satellites are born from them. As these satellites advance in development, they, in turn, become planets, central suns, and planets are again born of them; and this process will undoubtedly go on through the illimitable æons to come.

Let us now return to our planet earth and trace backward the law of transmutation and refinement—back through the unknowable millions of years that have passed. Born of our mother sun, our planet has not yet reached the period in which it shines by its own inherent luster, as has our sun; and yet the sun is still a material orb like her child the earth. The sun, however, is a few hundred billion years in advance of our planet in the order of unfoldment and refinement, so that the intensity of life in that wondrous globe would be to our physical bodies a consuming fire, were we capable of stepping upon it.

The origin of worlds is not like the birth and development of human beings. In the birth of worlds the ashes, so to speak, the materials no longer useful to the planet, are sent off to take up the work of growth and development upon a lower plane, while the more refined qualities remain in the parent world. Thus each world has been a gross, dark planetary body, and will in its order become a central sun. If this is the law, then

our mother sun is the child, the offspring, of another, grander, and more refined central sun, and is only one of a family of worlds born of that great center. That grand center is in turn the offspring of another and still grander center, which in like manner was born of a still more refined sun, and so on, infinitely on, throughout the eternity past.

Now, let us consider what may be the state of refinement of the grandmother, the great-grandmother, the great-great-grandmother, etc., of our own sun. We have seen that the work of creation is progress and refinement, that in development our mother sun is so far in advance of the earth as to be to us a consuming fire (God is a consuming fire), what, then, must be the parent of our sun? It is a still more intense fire, or spirit. It may not have sufficiently lost its materiality to be invisible to the human eye, but its parent, the third from our sun, has probably become so refined and spiritual, because of the lapse of incalculable time, as to be not only invisible, but possibly intangible to us, a mere ether, although to the sun second from us and to its inhabitants, it would be as our own sun to us, a consuming fire.

But let us advance a step further in logical sequence. What would be the state or condition of the fourth in the line of our sun's progenitors? We may reasonably expect that its substance is so refined that its fulness, as it fills space, is to all the higher consciousness of our nature but a vacuum. Whether or not the progression is as rapid as we have been tracing it, we have instanced the second, third, and fourth step in the ancestry of our sun, in order to keep the succession within easy grasp of the mentality, for the chain of progenitorship is infinite, without end.

If this law of refinement be a truth, and it is a truth, it then follows that, as untold billions of worlds have been born, which never die, all space, which is also infinite, must be filled and inter-filled by the fine, the finer, and yet finer substance of worlds and systems of worlds, so that our sun, with its system of worlds including our planet, must be sweeping in their great cycles through the very body and mass of worlds and systems which have passed so far beyond the material substance knowable to the human consciousness that we have no idea of their existence. Pope uttered a wonderful truth, transcending his own highest ideals, when he said:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Thus all that is in the universe, all that has entered upon existence or that is to be, is his body, and he, God, is the immortal soul. But the soul of the Infinite, that is, the consciousness of the worlds that stand among the millions of generations of suns beyond our own, is entirely unknowable to the highest angel that is capable of making himself known to us. Then, who and where is the God that we worship? who and where is the God that we are to know, through which knowing we expect to obtain an immortal and unceasing consciousness of existence?

Jesus intimated something of the order of the manifestation of God to the different spheres of existence in the parable of the ten pounds (Luke XIX. 12-28). In their time and stage of unfoldment, the people to whom he spoke could not comprehend more of the order of the universe, but it is for this our age to receive a higher revelation, which is this: The mature souls belonging to our solar system, who have gained immortality by carrying the physical base beyond the material spheres, form a body in the heavens, "many members, yet but one body," "members one of another." The members of this body, having received the dominion, have entire control of everything in the solar system. They have been gathered and organized by an Intelligence from that system of which our solar system was born. This body is the God of the solar system, receiving inspiration, knowledge, wisdom, and power from a like body of Intelligences, Spirits, organized in the system from which ours originated.

This higher organization is the body of Intelligence in which the God of the universe finds expression throughout its plane of existence, its solar system, and from which the God of our system receives its inspiration and power. The members of this exalted body are in turn organized by the Intelligence of *their* parent system, and draw their inspiration, knowledge, and power from that yet higher and finer source. And as we have traced the progenitors of suns and systems, in like manner we trace the Overruling Intelligence and Spirit, the God-Manifestation, through an infinite series of centers, or spheres of power and dominion, all of which are linked together as an endless chain, every link depending upon its adjoining link, so that the mind and will of God is one, as a chain is one. Yet, in its personal-

ity and individual organization, our God is not the God of the system beyond; for even now the intelligence of its children are capable of receiving but the merest shadow of the mentality and spirituality of the God of our solar system, and the members forming that body are capable of receiving only the lower and grosser spirit elements and mind elements of the system lying beyond them. So that we find but one God, but One, who possesses as many planes of manifestation as these are, or have ever been, in existence.

Now, let us take this conception of the order of the universe, the order of the manifestation of God and of the Sons of God, and bring it down to the sphere of usefulness of this our age. First, then, our earth, so far as we know, has had but one child born to it. No doubt the time is approaching when another will be born—but, laying aside all speculation, this we know,—the time has come for the organization of the Sons of God who are to stand as the God of the planet, just as the perfected souls stand as the manifestation of God in the solar system.

The mission of Christ to earth was to plant the seed that shall bring forth the mature fruit of the planet. In order that this work be ultimated, there must be one, who, under the guiding intelligence of Yahveh, the God of the Universe, through his manifestation as the God of the solar system, will gather and organize a structure of bodies and souls of men and women who are to be direct recipients of the mind and spirit currents of the God of our system, by which means they are to become, in the language of prophecy, "kings and priests unto God" and "shall reign on the earth." This body was revealed to John in the Revelation as a hundred and forty and four thousand. These, said the angel to John, are virgins, pure ones. Out of all the millions of earth's inhabitants the first ripe fruit are to be set apart, sanctified to God, yea, sanctified as God, and will rule over all the earth. This thought in its varied forms has frequently appeared in the columns of THE ESOTERIC, so that the Esoterist need not misunderstand the idea herein conveyed.

Those who are to become members of this body, must be unencumbered by any of the former conditions of earth,—by generation, labor, sorrow, and death. They must, as it were, pull themselves out of the body of humanity. In doing this all former loves, sympathies, desires, and habits must not only be relinquished, but the very elements of those conditions must be

eradicated from the physical structure. In the everlasting covenant we find the injunction, "Thou shalt have no other gods before me;" in other words, you must trust in God alone; you must have no other power upon which you are dependent; your life must be given without reserve to fitting the body and preparing the mind for your high calling as a king and priest unto God. And as God said to Moses, "I have made thee a god to Pharaoh," and "to Aaron instead of God," so to-day the Spirit says to you, I would make you a god to the planet earth. He that is able to receive this truth, let him receive it; and no one will be able to grasp this great revelation without bringing upon himself one of two conditions: either a disposition to forsake all and give his life to this high calling, or to abandon every hope of a spiritual existence, and to plunge into the things of the material world and to be satisfied there. It is because of this terrible fact that this revelation has been withheld until the time has arrived for ultimating, bringing into order, the divine purpose concerning the sons of men, which is, indeed, a part of the very object and order of the creation of the universe.

Up to this time men have lived under the controlling influence of the *spiritus mundi*, the spirit of creation, just as has all the animal world. Now, the angel of divine justice and judgment has parted the veil covering the Holy of holies, and has come forth with a torch of divine intelligence; therefore all men are justified or condemned by the new light that has come to the world. Choose you which sphere you will occupy in this important time.—[ED.

(TO BE CONTINUED.)

Ichthus—this single word contains a host of sacred names.—
Optatus.

Grant that the knowledge I get may be the knowledge worth having.—Thomas à Kempis.

"The gods are to each other not unknown."

THE SPIRIT IS THE LIFE.

BY BLAND McLEAN.

"My flesh shall also rest in hope."

Dr. Lyman Abbott in his "Theology of an Evolutionist," speaking of the place of Christ in evolution, among many other fine passages concerning the new interpretation of the Incarnation, says: "What Christ was, the whole human race becomes, until the Incarnation so spreads out from the one man of Nazareth that it fills the whole race, and all humanity becomes an incarnation of the divine, the infinite and all-loving Spirit."

This modern view is large and grand, though it might suggest a phase of pantheism to some minds, and many will hesitate to accept it as the final meaning in its fulness. It might be better to denote this new line of thought as the overflowing tide of vital energy which had its source in one divine Event, itself the center of human history; an Event which transcends any mortal conception, and which stands as a challenge to finite understanding and as a monument of Life whose inmost message humanity is as yet incapable of deciphering. This popular modern interpretation is serving to turn our thoughts to the contemplation of a most vital subject. It is well to dwell upon it, to search into it, to view it from its many sides of truth, which are altogether beautiful. The stirring up of our minds to "think on these things" is by the power of the Spirit over all, who will surely lead us into all truth. Even the effort of the natural man, showing itself in our gifted theological evolutionists, to waive one aspect of the Incarnation, that primal view which must ever contain the highest hope of one half of our race—is part of the Spirit's educational process. But as truth divine is spherical in its fulness, and as harmony must end on its keynote, so this primal and latter Law for God's image will emerge from every transposition of the theme, resolving itself at the last into the incarnate glory of God.

That "God is Love" has now passed into scientific phrase. That He is Life, is the acknowledgement of our highest scientific and theological thinkers. That the Spirit is the producing energy of Love, of Life, is held by so many renowned scholars

that it is a perpetual wonder why these mighty minds should slur over the clear and unmistakable meaning in the Story of the Incarnation and Birth of the Son of God. We still hear it spoken of by the most advanced thinkers in the pulpit as the "miraculous birth," and the subject of the Incarnation is lightly touched upon in delicate parentheses—when, at the present stage of thought, it ought to be more properly and humbly alluded to as the exponent of a divine mystery now in the process of unfolding. The tendency of our scholars is to explain it away rather than to let it unfold; but it is the tidal wave in the flowing Life stream, and it will enfold all human learning, bearing it on with overpowering force to the goal toward which God's image moves.

Scholars may sing the new song of the Incarnation in tones of philanthropic ecstasy and poetic transport; but the song may be flatted in its rendering, and the poetry crippled by the absence of that theme which is the fountain of all life and harmony,—the Incarnation. When they leave out this Life, this theme,—the sweetest note in all the grand love-story of the ages,—do they not doubt the very power of the Highest Love? Is it possible that they are afraid to touch upon this transcendent expression of the creative energy?—this exposition of a higher law of life for God's image? Have they not acknowledged that Love and Life and Spirit is—God, and that the Christ is all this manifest in the flesh? If this is scientific truth, then Mary's Son by this spiritual conception is the exponent of the Life principle in an especial way for man, as illustrating the direct power from All-Life's center along the line of Love and Spirit to produce a human child. . . . "Like as a father." "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting Life." From passages like these we may infer what God's ideal of a father is, aside from His own All-fatherhood. His very love for His erring creation gave to the world an example necessary to expound the principle of the Spiritual Archetype, and "the only Begotten from the Father, He hath declared" this Law. . . . Made in God's image, inheriting the producing Energy, may we in the light of psychic and evolutionary science shut out a ray so pure and bright as to penetrate the veil of our flesh with prophetic hope.

In earliest dawn, when atoms formed themselves in cells, the

Father-Spirit brooded over all and charged the germ with life, creating species, each containing seed within itself, being fashioned in continuance into higher species, until man crowned all. But death belonged to lower life, and God's image was to be free from that law, so—God breathed into man His Spirit's Life, telling him to be fruitful and multiply, giving him intelligence and speech and creative power, and above all the choice of a higher law of Life-transmission, which, had he tasted, would have caused atrophy or non-development of (some) physical laws essentially humiliating to man, the use of which ever since the Fall has tended to dwarf and atrophy the soul.

All law is the law of God, and God saw that it was good; but the law which belonged to the anthropoid apes was not necessarily good for the image of God, nor have we any evidence that it was in this connection so pronounced. In fact, we find that, when God chose a family from out our fallen race to set His name among, He gave them strict and strenuous command to bring offerings and sacrifices for cleansing from these very laws. And each sacrifice and each offering had in it a symbol of God's higher law of life for man, as in the two doves each mother brought to the altar, the dove being a type of the Holy Spirit, Love's producing energy. In several places throughout the old Testament Scriptures the voice of God the Father speaks in scorn and contempt of these laws of our being, a cruelty hardly consistent with His former approbation of His own work. We recognize the justice of such scorn when our own little souls revolt at the same laws, and instinctively we shield in pitiful love our own children from too early and too painful revelations.

By means of the Jewish ordinances the Life principle was not lost in the darkness of animalism as it was in the religions of all other races who worshiped the creature more than the Creator, turning the glory of an incorruptible Spirit into the image of corruption, as in Egypt, where Life was symbolized in the gross forms of Apis and Neith, being worshiped by the masses in ignorance of any spiritual law—a materialism identical with the trend of a certain crude line of scientific thought to-day. This is that conception of life which is the eternal insult to the Spirit; that "natural mind" which, St. Paul says, "is not subject to the law of God, neither indeed can be." It is the continuation of the Fall, the deliberate choice of a lower law,—the

"Abomination of Desolation standing where it ought not" on the platform of scientific truth.

We are taught to call God our Father by Him who has shown us the Father in His ideality, so that *our* ideal may rise until it is in touch with the everlasting Father of Spirits from whom we inherit all things—perhaps even the untasted glory and power of spiritual fatherhood. We have had an illustration of spiritual motherhood in her whom all generations shall call Blessed, and may we not hope that a Law analogous to this Divine Illustration is being held in reserve for God's image until the fulness of the time comes round once more when we shall be changed into the likeness of the Son of God? Surely the Spirit has a secret of Life to reveal unto us, especially because of the unspeakable suffering which woman endures (not only in the dark places of the earth) under the order of certain inherited animal laws, to say nothing of the sin and death caused by the use and abuse of those laws, to women, and to the sons of women also. In Christ we have revealed to us a more excellent way of living for the present order of things, and a "more excellent way" of Life for our future. But living can never be Life. Sacrifice alone is only half the story—the after-half of all right living. There is a Life in the living, and Incarnation in the incarnating—growth, and God through all, working out the plan of the ages through all nature.

But in the "living soul" of man this incarnation takes the form of the "hope of glory." Now, what is this "glory" unless it be a vital principle yet to be applied, even as the Holy Spirit overshadowed Mary—(as it brooded upon the face of the waters long ago)—and the Power of the Highest came upon her, and that holy thing which was born of her is called the Son of God? The only Begotten from the Father is the first-fruits of the New Creation, and the first-born of God's primal plan for His image. He is our rightful King and Head. He is all that Orthodoxy claims for Him—and more, to be revealed when the Spirit shall open our understanding to understand the Scriptures, and Science shall lead us in illumined paths to our final destiny.

"What Jesus was all humanity is becoming," says Dr. Abbott. Then let us take Him in His entirety, His birth, as well as His resurrection, for a promise and a prophecy of a Life above the way our natural animal feet have trod.

Never in the history of all learning has the subject of Life

been so closely scrutinized as in our day and generation. Evolution is bringing us very near to the primal pulse of Spirit, of Love, and—let us say reverently—very near to the mystery that has been hid from the beginning of the ages, but which is now being made manifest in the end of the creative periods through Jesus Christ our Lord.

All study of Life as a principle must bring us back and up to Him (for in Him was Life), and so long as we are thinking about Life, we are following after God, who from His center controls each line of thought, each ray of light. When each ray is complete, then Love will bound the cycle of our day, clinch the tire and fling one more finished species out into a higher system of this universe—a world without end, the Kingdom of Love, and of God's Christ.

Professor Drummond has said that science does not know why a fresh supply of protoplasm is necessary to carry the spirit of life, nor why the spirit should be confined to the protoplasmic stream, but so it is. Furthermore he says that the Spirit never overflows its bounds. There is a negative prophecy in these words. They could not have been thought a generation ago. But whatever the present scientific knowledge may say as to the impossibility of the Spirit overflowing its bounds, it was written from all time and eternity, that the Son of the *Holy Spirit* should illustrate the possibility of a Higher Law of Life, one, for all mankind. Not that He should be one by Himself, but that all shall be like Him in living and in Life.

Dr. Abbott says, "A miracle constantly repeated becomes a process of nature." . . . "Evolution does not teach that the processes of nature cannot be brought under Spiritual control." Both these thoughts are potent with prophetic suggestion, possibly beyond the author's full meaning. Many Christian evolutionists pen such inspired thoughts; in fact, one cannot be a Christian and an evolutionist without thinking such thoughts in this wonderful age. And again, "The whole," says Dr. Abbott, "is based upon this,—that Spirit can direct, control, manipulate physical forces;" and a little further on, "What does man need, more than these two words,—Law and Love?" In this Dr. Abbott has struck the keynote; still man may yet need an Angel Gabriel to announce that Law once more in trumpet tones that shall enter each human soul.

We know that the Holy Spirit is Love's producing energy,—

Love is only another name for God,—we know that Love has been vouchsafed to each one of us and that the Holy Spirit is leading us on and up to things it seems unlawful to utter before the time. And who can tell what we shall be when Love's "dynamic power" pervades our being. The flow of the *Holy Spirit* through two human souls may be the line of life-transmission for a higher species, for "of such is the Kingdom of heaven."

Woman demands of Evolution a prophecy, a hope, which the scholars as yet have evaded; and, although weary of waiting and sick with suffering untold, she has faith in "God's way of doing things." She has ever sensed the end from the beginning, knowing that the "First and the Last," the primal and the latter Law of Life for God's image, stands revealed in the Person of her Son and Lord. This has been dimly and remotely apprehended through the centuries, and Woman will continue to cling to the charm that has held her, and that is still holding her,—the charm of the fact that she has made possible the Son of the Highest by the power of the Holy Spirit, and she cherishes a hope, impossible to express, that will include the complete human race.

This same vital energy which generated the Christ, has been, by His own will and gift, passed on to His brethren with the promise that He shall lead us into all truth. Man stands unique and alone in creation, a position which demands for him unique and superior laws of life. He is not enough above the brute to fulfil the possibilities of his mind and soul. He is ever out of place and handicapped by the compromising laws of good-and-evil, under which he has no warrant from on high that he ought to be, and from which the Spirit is ever trying to rescue him with groanings that cannot be uttered.

When we consider this "dynamic power," in connection with what we have experienced of Love, and with what we hope for in Love—may we limit its psychic suggestions through the superior mind and soul-force of man to the finer and quickly receptive being of woman, when the "restored image" is freed from every humiliating law of our present flesh, and the Spirit of Love is the master-power—the only power to control?

SELF-CONFIDENCE.

Nearly every vital truth held by the people of the present age has been inverted, and therefore has become a vital error. An error cannot be a vital one unless it be a truth perverted. It is also true that nearly every attribute and condition of the human mind is a perverted one. Because of this fact the Esotericist who starts in pursuit of perfection of life and knowledge, is confronted by a formidable task in his work of rectifying the errors of life. These errors are so numerous and each individual manifests such different phases of them, that, if one wishes to find out those to which his own organization particularly subjects him, he must go within himself, he cannot and should not compare himself with others. Saint Paul in his second letter to the Corinthians (x. 12) says: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." The Apostle here puts the thought very mildly, for out of this comparing ourselves with ourselves arise the greatest errors of the age.

Among the multitude of evils actuating the people, all unconsciously to themselves, is that of egotism. This, again, is an inversion of a most essential principle of the human mind; for self-esteem and self-respect are very important factors of success in life and power in the world. Self-confidence is the root from which grows that wonderful attribute which in the New Testament is denominated "faith," upon which rests all power, physical, mental, and spiritual, and especially all occult or magic powers; for all that pertains to the mundane magic is of the psychic or will power. The divine powers are spiritual powers, soul powers.

The magical, or will power originates in the physical brain and physical feelings and emotions—and shall we not say, passions? It is that which arises in the selfhood, or ego and says,

"I can and I will." This condition of mind is necessary to success in all great undertakings, and undoubted confidence in the "I can" enables a man to overcome tremendous obstacles. It is also a requisite to the attainments in the self-overcoming. In the higher, intellectual self a man must take the position which enables him to say, "I can and I will overcome this body of mine." This feeling firmly established within himself, the overcoming becomes an easy task, providing the consciousness of his ability is not an intermittent one; it must become so thoroughly a part of the inner self as to be unchangeable, a fixture in the inner consciousness.

The reason that this ego, this same self-appreciation, becomes such an evil in the world, is that it develops at the expense of the intellect, and also because it takes the form of selfishness. It is a power, it is true, but when it acts entirely for self, it crushes down all else for its own benefit.

In the ordinary association of life, self-appreciation, self-confidence, is recognized as a power used for selfish purposes, and, as a means of protecting their own interests, people are constantly depreciating each the other's powers. As soon as a man or woman begins to manifest any of this ego, his or her associates at once try to counteract its effect by depreciating the individual and discouraging him in every way possible. This discouragement weakens his powers, destroys his self-confidence, and with it his abilities; and men and women have learned that they must cultivate and support this self-assertive power in order that they may be able to stand against the depreciation and opposition of others. In most cases the combat of life drives them to one of two extremes: they grow to be extreme egotists, or they become weak and vacillating. Men who reach eminence in life are, in their way, extreme egotists, but they have had sufficient mental ability to utilize the egotism, for their own purposes, and not to be used by it. Many of those whose lives have been failures in the physical world have allowed the ego to grow stronger than the mentality, and, consequently, their lack of good judgment and mental ability have caused them to lose the confidence of their fellows, and they are set aside as unreliable.

Now, those who would reach attainments in a spiritual life must be governed by mental processes and not by emotional and egotistic feelings. They must have sufficient mentality to make fine discriminations as to the uses and abuses of the last mentioned faculties. I presume more people, who have made a good, wholesome start in the higher spiritual, have failed because of egotism than from any other cause. They rise from the "I can and I will" in doing and accomplishing, into self-assertion and self-exaltation over others. They reach such results mainly by comparing themselves with others, and when the ego grows stronger than the mentality, it blinds their intelligence and causes them to exalt themselves above their superiors. In such instances the mind is turned away from the true source of greatness—the cause and spirit world—toward their fellows, and, consequently, as soon as they turn from the Source of power, all the powers they gain are simply those of their own natural force, which is the psychic and will power with which they hope to dominate their associates. From a spiritual standpoint such a condition makes a person a demon, a devil, an enemy to God and to all spiritual growth and attainment.

The Spirit is in the very atmosphere we breathe, the mental atmosphere of earth,—the Spirit of the call from the heavens and a demand from the conditions of earth for a Savior, or another who shall stand to the world as the Christ of Nazareth did to Israel; and there is no one who dedicates his life to God and humanity, but who will soon feel—indefinitely, it may be—that he is called to become that Savior; not knowing, however, that the Savior of this age is to be not one man, but a great body of men and women, called by the angel in the Apocalyptic vision, the hundred and forty and four thousand, the first ripe fruit of the earth.

Many have been led through their egoism to declare themselves the Christ, or the Savior, or the Holy Spirit, or some great and holy one, and, in extenuation of the assumption, they point to Jesus, the Christ, as the greatest egotist that ever lived, that is, that he declared himself more fully than any other one has done: but they forget the basis of his declarations.

He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him" (John x. 37, 38). Just this thought gives you the principle upon which the ego may assert itself: namely, the world is not called upon to believe what you say in regard to the matter. Who and what you are does not concern them. If you are a Gabriel, the archangel from the very presence of the Almighty, or if you are the very God incarnate, that of itself would be of no importance to the world; in fact, the more thoroughly the man or the woman believed you to be such, the less you would be able to accomplish. But if the people are in a position to desire knowledge of truth, methods of life by which they may overcome the evils and purify their own bodies and minds, bringing out and developing in themselves the true spiritual life, then the works that you do, the knowledge that you give, will of themselves make you a savior; and the more perfect the knowledge, the more practical your thought, the more efficient you are as a savior. From this standpoint alone should the world judge its teachers, and so should all men judge themselves.

Therefore, as we have said, if a god should incarnate and fail to give the world these requisites, his claims and declarations concerning himself would make of him a devil and not a god, a destroyer and not a savior. On the other hand, no matter what and who you are, the fact that you do the works, the fact that you hold the light of truth which saves the people, makes you a savior of the world.—[ED.]

AN OLD PHILOSOPHER'S SAYING. "The firefly shines only when on the wing; so it is with the mind—when once we rest we darken."

Humanity is but a man who lives perpetually, learns continually.—Pascal.

WHAT IS TRUTH?

BY BROTHER PAUL.

In this age of advanced ideas, the mind of the truly devout and earnest Christian is often confused by the multifarious lines of thought that are being presented by the different schools, which, like mushrooms, are springing up on every hand. The questions, "What is truth?" and "How are we to distinguish it from error?" are echoing throughout the land; and few of all the accepted teachers are able clearly and logically to answer them. In fact, no one can draw the fine line of discrimination which separates the true from the false, unless his mind has been illuminated by the Spirit of God; and the Spirit of God cannot illuminate the intelligence until the individual has willingly become passive to the mind of the Supreme.

It appears strange that, in this age of spiritual outpouring and among the vast army of teachers, so few are able to comprehend this most important subject—most important because the spiritual welfare of our race depends upon it. Without a knowledge of truth, without a clear conception of the destiny of man and the use he is to serve in the present age, no one is in a position to grasp the import of the mission of our Lord; and unless he can do so he is barred from the kingdom which the Christ is to establish among men.

It is an easy matter to proclaim, "I have found truth," but a most difficult one—owing to the perverted condition of the race, brought about by the distorted state of the human mind—to manifest the glory which an understanding of Christ's life and work (another name for truth) confers upon all.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (St. John xiv. 6). In our opinion no passage of the whole Bible has been so distorted, so misinterpreted as this one. The reason for this lies in the fact that man, as an intellectual animal, would willingly place the responsibility of his salvation upon the shoulders of another.

This, however, is an impossibility. Each one is responsible for his own acts; each individual must understand the laws that control life; the laws that quicken into action the mental faculties, and that awaken the soul to a realization of the responsibility entailed upon all by a material existence.

Jesus was the way; the life he lived was for our example. He was the truth, because in his body he held those vital principles which impart immortality; the principles embodied in the Christ were spiritual, and therefore divine. If man be wise, and earnestly desire Godlike powers, he will honestly inquire into the life of Christ and find out his method of living. We guarantee that the man (or the woman) who is willing to labor for the illumination, and who will live up to the teachings of Christ, will surely have his spiritual eyes unsealed, will have the veil removed from before his face,—he will find truth. When one receives the illumination from on high, he no longer blindly grasps the delusive shadows; truth will be enshrined within his heart. Such a one knows that Jesus spoke words of wisdom when he said, "Ye shall know the truth, and the truth shall make you free" (St. John VIII. 32). He also understands the meaning of the words, "If a man keep my saying, he shall never see death" (St. John VIII. 51).

He who has found truth,—that great principle which has existed from the beginning, and which man in his blindness seeks in vain,—has uncovered the "mystery of the ages," has removed the veil which hides the glory of God from the sight of man. It matters not how humble his sphere of action may be, he has the assurance from Him who holds the universe in the hollow of his hand, that, if he so desires, all things, in both heaven and earth, are possible unto him. Wisdom's great storehouse of understanding is gladly opened to such a soul. The accumulated knowledge of the past is at his command. All that is required of the man who would find truth is that he be a Christian,—not in name but in reality. A Christian need not ask the question, "What is truth;" he has become one with the Father, and all things have been revealed to him.

Our readers must not for a moment imagine that a true Christian of necessity stands before the world as a performer

of miracles, or as a great leader and teacher. If that were his sphere of service he would undoubtedly fill it, and fill it wisely and well. In all probability, however, he would remain unknown, his sphere of action would be in the silence. Standing, as he undoubtedly would, a mediator between God and man, he would directly affect the life currents of the race, and in fact, would be responsible for the welfare of all below him. His aspirations would be of such a nature,—so far reaching in the power of spiritual potency,—that he would draw to our planet vital principles of life. Through the agency of such souls is immortality made possible. The vitality they impart to the elements of earth, is life-giving to the ripened soul, but a destructive element to all the perverted conditions of an unregenerated and distorted mind.

Such a man would be not only a savior of life, but also a destroyer. The life which would impart vivacity and vigor to a soul that truly aspires to know God and become one with the Father, proves a destroyer to the one who lives wholly in the animal senses. The force which would give power and intelligence to those who have entered the cause realm, destroys the consciousness of those who are controlled by the mind of the mundane.

Jesus said, "I came not to send peace, but a sword" (Matt. x. 34). When he uttered these words he spoke with peculiar significance. When his mission has been fulfilled, when his kingdom has been established, the reign of peace will be ushered in, but not before. "Peace on earth, good will toward men" belongs to the new dispensation. Only those, however, who are true Christians, who have found the abiding peace, who have been washed and made pure, will enjoy that time of rest. Until then their lives must necessarily be lives of struggle, disappointment, suffering, and death. Struggle is a condition of the external world: all who live in that world must abide by the conditions that control it. Peace is a characteristic of heaven; therefore, friends, if you wish to enter and partake of the joys of that kingdom, prepare now for the great change which must take place before our earth can be transformed from a world of chaos into one of eternal peace and happiness.

It will cost you much to shake off all old conditions. It will cause much suffering to break from the influences which heretofore have bound and limited you in your sphere of action. At the same time, we must not lose sight of the fact, that before we can hope for a realization of the truth, all old things must pass away, and all things become new; we must be purified and made whole.

SELF-CONFIDENCE.—We must bear patiently with ourselves without self-flattery, submitting unceasingly to all that tends to conquer our inward likes and dislikes, that we may become more compliant with the Gospel of Grace. But this work must be done peacefully, and without anxiety; it should even be moderate, not aiming to do the whole in a day. Try to discuss little, and to do much. If we do not take care, all our life will be spent in theorizing, and we should require another life for practice. There is some risk of thinking ourselves advanced in proportion to the enlightened views concerning perfection which we hold; whereas all these fine ideas, so far from promoting self-mortification, only tend to foster the lower life in us, through self-confidence.

I advise you always to be on your guard against haughtiness, self-confidence, and over-decision in speech. Be gentle and humble in heart, that is to say, let gentleness spring from real humility; harshness and want of moderation come only from pride. To grow milder we need to become humble in the depths of the heart. A humble heart is always kind and pliable at bottom, even when the outside is rough, owing to the sallies of a gruff and irritable temper. Watch, pray, labor, bear with yourself, without self-flattery. Let your reading and your prayers tend to enlighten you as to your faults, to correct them and to overcome your natural disposition, in the presence of God.—“Selections from Fénelon.”

In order, next to the Paternal Mind, I, Psyche, dwell, animating.—Zoroaster.

BRIEFS.

The world considers it normal and perfectly legitimate that one should desire and gather for self, but most of the struggle and evil of the age has been brought about by this self-seeking. In living the regenerate life and striving for the attainments of spirituality, a desire for attainments for the sake of attainment or for the sake of the powers, invariably brings results opposite to those sought by the individual. At best, the mind and body of man are very small, and when he reaches up to the spirit world and begins to gather for himself knowledge and power from that source, he involuntarily closes up and tries to hold for his own purposes what he has gathered. When he has drawn from the infinite fountains all that he is capable of holding, he can receive no more, and if he continues to desire and to inspire, he finds himself under a crushing weight unbearable and even destructive, or else he lets go and remains satisfied with what he has. In the latter case he generally becomes inflated by his possessions or powers, and, in his association with his fellows, grows pretentious and overbearing, which characterizes him as an embodiment of evil and not of good, and the added powers are to him a menace rather than an advantage.

On the other hand, if one desires knowledge and power for the elevation of the world, and is even willing to sacrifice self for the sake of others, then, as he inspires from the fountains of life and knowledge, he gives to others as fast as he receives, and in the giving he is enlarged, mentally and spiritually; at the same time the perception of the needs of others is really a perception of his own needs, so that he becomes as a steward under God, receiving of his riches and fulness and giving to the world; and in the receiving and the giving he conforms to the law of use according to the design of the Infinite. Therefore he that gives for the good of others all that he has of spiritual things, is always full, always receiving, and possesses the riches of the universe.

If we place a tube in line with running waters, they continually run through it and fill it anew every moment, but if one end is closed, the tube soon fills with sediment, and, instead of receiving the abundance that is passing by, it becomes stagnant and corrupt. So it is with the human mind. If it gathers for others, it is in line with the purpose of the Creator, and all his goodness, his fulness, in its infinite variety and freshness constantly flows through it.

My friend, if you are my friend, you will tell me of my faults in a way that I may correct them, and if I do not appreciate your kindness I am unworthy of your friendship. But if you tell me that I have faults, *that* I know; if you do not aid me to see them in order that I may correct them, then you are not my friend but my reviler.

A most deceptive thing is the present state of the human consciousness. The eyes, the ears, the taste—all the senses, occupy the entire attention and make up the sum total of the consciousness of the human family, and from the use of these they cannot have the slightest idea of the cause of anything, for all causation lies beyond the reach of the senses. The deception referred to arises in the fact that they think to find that which will give them joy and satisfaction, in the things perceived through the senses, whereas everything thus cognized belongs to a realm of struggle, sorrow, and death. The real world, the world wherein reside joy, peace, and immortality, lies just as near as the material world, but as long as the attention is occupied by this sense realm, one is unable to see those things that belong to the cause and world of immortality.

The mind is like a mirror, reflecting every shade that is cast upon it, let the color be what it will. So that they who live in the senses cannot know whether the mental consciousness of the now is their own or that of some one else, whether it accords with facts in relation to things around them or whether

it is in direct opposition to them. Therefore we should seek for and find the deep, interior, real self; and, when we have found it, we should lay hold upon it and never for an instant let it go.

“Hast thou never in this dark and uncertain world—hast thou never aspired to look beyond? hast thou never wished to put aside the veil of futurity, and to behold on the shores of fate the shadowy images of things to be? For it is not the past alone that has its ghosts; each event *to come* has also its specter—its shade; and when the hour arrives, life enters it, the shadow becomes corporeal, and walks the world.”

In these days when the occult has become a fad, there is an active desire to see a master—a genuine master; but how many among the thousands actuated by this desire would be able to see a master even though they were in his presence? Not one in a million. The ideal of the distinguishing characteristics of a master is as varied as the minds in which it takes form. Some are prepared to recognize a master by the wonders he is supposed to perform. A true master would not be thus known, for he would only gather around him a great body of wonder-seekers with minds so occupied with the marvelous, that, no matter what his teachings might be, they would, at the very best, only follow him for the sake of obtaining the powers that he manifested; and if, under such circumstances, any of them should obtain similar powers, they would be used for evil and not for good; for the attainment of magic powers through self-seeking makes of the individual a black magician, or, in other words, an evil person. Others think that a master should be possessed of a glorified appearance, characterized by majesty and an emanation of light. If such a one should come among the people his presence would be to them a consuming fire, and he would become a murderer and not a master. Still others, more moderate in their ideality concerning a master, conceive of certain habits of life which, in their imagination, would be true characteristics of a master, whereas to another those same

characteristics would indicate a demon and not a master. So that, no matter what his attainments might be, no man could meet the popular requirements in that direction.

A common conception of a master is that of one who carries with him a power which all who come into his presence are able to feel. If this were true, as the higher always condemns the lower, all that the ordinary man would be able to realize in the presence of a master would be a mental influence that he would pronounce evil, when in his blindness he had supposed that it would be good. Thus the master would be condemned by the popular voice as a wicked man.

They who know the truth and are living a pure and holy life, they and only they are capable of seeing a master.

The Garden of Eden is a reality in human existence and its relations to God. Our forefathers are said to have lost Eden by reason of sin, which, we believe, is in one sense allegorical and in another way a literal fact. As regards a garden in some definite locality, the story is allegorical, but in its relation to an Edenic state, it refers to a literal fact. This state is a condition in which men walk and talk with God; or, in other words, are in direct communication with, and have knowledge of, their Creator, and of the laws governing and affecting their lives. It is a condition in which there are present a peace and joy transcending anything of which human thought has conceived. When in that state the individual has power over all the forces of life, and death and its relations are unknown to him. This Eden is not far from every one of you, but the flaming sword is there which guards the way of the tree of life. Were it not so, thousands would have entered ere this. The message that Esoteric teachings have brought to the world has been the presentation of methods by which the flaming sword is removed. They point to the way through the Gate, once more into the Garden of God.

"All the universe over, there is but one thing, this old Two-Face, creator-creature, mind-matter, right-wrong, of which any proposition may be affirmed or denied."

OUR PHYSICAL BASIS.

BY BROTHER JUSTIN.

(Continued from the July Number.)

The pioneers of science, as of all other spheres of human life and thought, labored under many trying difficulties. To obviate such perplexity as much as possible, the originator of molecular physics greatly simplified the dynamic theory by classifying all manifestations of energy under three general heads, viz., Heat Energy, Magnetic Energy, and Vital Energy, each having numerous subdivisions. While this is an arbitrary classification, it is, nevertheless, useful, as it serves as an aid in forming a clearer conception of the many varieties of expression of the one universal Energy.

Energy is that subtle essence which acts in and through matter, as well as space, in the production of effects and the accomplishment of results. It is composed of two primary principles, the masculine and feminine, or the positive and negative, which, by the relative predominance of the one over the other, produce the different qualities and characteristics of the so-called natural forces. The character of these two principles is determined by their active relation, the one to the other; in no instance do we find them absolute in quality,—the positive in one relation becomes the negative in another, and vice versa; as, the Earth in her relations to the Sun is feminine, but masculine in his relations to the Moon. Thus an alternating succession of the two qualities advances from the very inception of the creative process to its ultimatum. The masculine is active, executive, dissipating; the feminine is passive, binding, concentrating. Manifestations of the former, science denominates *kinetic* energy, those of the latter *potential* energy.

Heat energy is the one universal element that permeates all things,—all forms of force and matter; nothing is, or can be wholly destitute of it. Either directly or indirectly, it enters into the production of all natural as well as supernatural processes, and without it nothing that is could have an existence. It is essentially masculine in function, but, in common with all

manifestation, it has two modes of expression, of which the kinetic form is the one most often considered as heat, because it alone is sensible. However, the opposite quality—although, because of its latency or potentiality, it is not usually reckoned by scientists as of any importance in the functional operations of heat, but thought to be merely stored energy—is in fact of very great direct importance in the production of all natural phenomena.

Kinetic heat is the purest expression of the masculine principle on the physical plane. It acts in straight lines radiating in all directions from a given center; is an expression of the centrifugal force in nature, and is the active agent in the production of sublimation, fermentation, and disintegration. Potential heat, which is ensphered in matter and thus rendered latent, in so far as sensible activity is concerned, in a measure governs material density. It is the quality which, by its magnetic attraction for the masculine principle, enables the latter to insinuate itself into the very interior of things: when this masculine quality, because of its changed state, becomes ensphered in matter, and, therefore, latent or potential heat. In this way the kinetic is converted into potential, and so remains until the temperature of the substance in which it is incorporated rises above that of adjacent objects, when it again becomes active, and radiates to other substances whose temperature is relatively low.

Experiment shows that it requires eighty degrees of kinetic heat to render ice fluid, although the water at the melting point registers the same temperature as the ice. Now, if it requires eighty degrees of kinetic heat to separate the molecules sufficiently to render the ice liquid, it is convincing evidence that eighty degrees of kinetic heat have become latent. If, on the other hand, the water is placed under conditions favorable to the formation of ice, the eighty degrees of potential heat again become active in order to permit the molecules to approach each other near enough to admit of crystallization; and the heat liberated becomes active and therefore positive to the surrounding media, which it enters again to assume the form of latent heat. Thus kinetic and potential heat are continually acting and reacting upon each other. The important part played by potential heat in the functional operations of heat is beautifully illustrated in the combustion of the famous redwood of the

Pacific Coast. It is a very light, porous wood, and to all appearances very combustible, but experiment shows the contrary to be true. The difficulty with which disintegration of its substance is produced, either by active chemical combustion, or by the slower process of natural decay, is a surprise to all who are not acquainted with its characteristics. This unusual phenomenon can be explained in no other way than by the fact that there is not sufficient potential heat incorporated in it to attract the kinetic form in volume great enough to produce rapid organic dissolution.

Magnetic energy is that subtle power which attracts and holds in harmonious union, the numerous qualities and kinds of force and matter. It is preeminently feminine in function, although the masculine and feminine principles enter into its composition and direct its action in the production of astral and material phenomena. The masculine or kinetic form is known to science as electricity, and the potential as magnetism. Again, the kinetic form is made up of masculine and feminine qualities, the former being active in the immaterial realm—as is shown in the lightning flash, and the induction coil—while the latter is bound in matter, as revealed by the battery. Magnetism on the material plane acts through the atom and molecule and their aggregations, and by virtue of its masculine and feminine qualities gives polarity to them. The affinity existing between the positive and negative poles of atoms is known as chemism or chemical affinity, that between molecules as cohesion, that between masses as gravitation, and that between the heavenly bodies as planetary attraction. It is the operation of this energy through polarity which brings the principle of discrimination into action. The positive or the negative poles of magnets repel each other, because the lines of magnetic action are in opposite directions; but when a positive opposes a negative pole, powerful attraction results, since their lines of magnetic action approach each other. This is why one mind inspires freely from the astral while another does not do so. The astral ether being positive energy, acts in straight lines, which are only subject to the inspiration of the individual when the lines of his mental action correspond to, or parallel them, which enables the polar affinities by means of attraction to produce chemical union. This attitude of mind is that of inactivity as relates to the thought-forming process, but is that

of positive activity as relates to magnetic action; for the moment thought formulation begins, the lines of mental action and of thought organization are those of the circle which, of course, repel the astral current.

Vital energy is an expression of the substance of divinity: it is both magnetic and calorific—a harmonious blending of the qualities from which the two baser forces are derived. Through the interaction of the masculine and feminine qualities composing it, it is undergoing the process of organization into individualized centers—vital fabrics of most exquisite workmanship. This vital fabric is the organized volitional center—the soul—which, through the agency of organic life in matter, is born, developed, and ultimately matured as an immortal existence. It lifts up the inanimate elements of the inorganic world into the animate, and builds them into organic bodies to serve as media through which the elements necessary to continue further development may be gathered and blended in accordance with the laws governing the evolutionary process. It not only builds material forms, but endows them indirectly with the powers of growth, repair, and reproduction. The substance from which the soul is organized is the positive energy of our solar system, while that of the Sun is its nearest negative, and the Sun, in turn, becomes the positive energy of our planet whose energy is negative thereto, the two being mutually concerned in the development of organic life.

All organic life upon this planet is derived primarily from the Sun, and reaches us by means of the solar ray, in which all forms of expression of energy tabulated by science as distinct forces can be detected. The sun's ray is not only vital, but it is magnetic and calorific as well. When the solar ray strikes the earth,—being positive to her life qualities as incorporated in matter, and which are therefore feminine or negative to the solar life qualities,—the vital energy thus conveyed penetrates her material envelope by virtue of the affinity existing between them, thus forming magnetic or chemical union. This vital product is that subtle substance which is known as organic life, and by virtue of whose qualities all material substance is organized and vitalized according to the complexity of molecular construction; thus making it possible for the individualized vital centers to construct and preserve material forms. The vital product thus evolved vibrates at a higher rate than the femi-

nine quality governing the material substance which constituted the base of its present formation, an intensity of vibration which causes the molecules to separate farther from each other. Being thus sublimated, the recently organized life gathers the disconnected molecules by means of the affinity existing between it and that which maintains the molecule's integrity, and builds other more complex molecules with them, which serve as a medium through which the new life product can act. Thus incorporated in matter, it finds itself in a condition which enables it to attract higher solar life qualities than those from which it was organized, and which, when chemically united, will produce a still higher organic life product. Each of these life products forms a central point of action according to the law governing tangential energy, in which the feminine quality seeks the interior and the masculine the exterior. The magnetic attraction of the feminine toward the central point and the radiation of the masculine in all directions from this point, produce a zone completely enveloping the vital center, in which is established an equilibrium between attraction and repulsion; and it is in this zone that the integral units from which molecules are constructed, are gathered and arranged in the spherical form.

[THE END.]

ABIDE IN ME.

"ABIDE in Me—tread not the thorny path alone;
 The way is dark and drear,
 Put thou thy trust in Me—I'll lead thee on,
 Dispel thy doubts and fear.
 For this I came from My own Father's throne:
 To lead His children through the darkness lone,
 And peace and comfort give along their journey home.
 Fear not! Abide in Me.

"Abide in Me, dear one—the way I've trod before;
 I know its piercing thorns.
 Put thou thy hand in Mine, and fear no more,
 And safe I'll lead thee on.
 Abide in Me, as branch doth in the vine—
 Around Me fast thy feeble arms entwine,
 And I will keep thee ever more as Mine.
 Doubt not! Abide in me."

OUR EXCHANGES.

LIFE AND PSYCHOLOGY—THE CREATION OF MAN AND THE SUBSTANCE OF THE SOUL.

The following paper from *The Suggester and Thinker*—edited by Robert Sheerin, M. D., 178 Summit Street, Cleveland, Ohio—is a long one, but its nature is such that extracts from it would destroy its value and give little idea of its merit. The magazine in which this article appears ranks among the most interesting of our exchanges. Dr. Sheerin, its editor, has just commenced the publication of a magazine called *The Psychic Digest and Occult Review of Reviews*, which, he announces, is “a monthly compendium of the contemporaneous thought and writings of the world of Mental Science and Occultism.” The field chosen by its editor for this magazine is one hitherto unoccupied, and as, without such assistance as it promises its readers, few have the time and opportunity to “keep up with” the metaphysical and occult literature of the day, we believe that *The Psychic Digest and Occult Review of Reviews* will be as successful as has been the *Suggester and Thinker*.—[ED.]

Life is action and is electrical in nature. It is the interchange of certain principles, governed by certain laws which ultimately form compounds, tissues, organs and finally individuals.

Humbolt and Laplace say that when condensation of the earth had sufficiently advanced and cooled, a crust was formed on its surface. On this appeared the lower forms of vegetable life; the grasses, ferns and lichens, and in course of time animal life made its appearance. Pliny, the elder, who, from the deck of his gally in the bay of Naples, witnessed the eruption of Mt. Vesuvius, in the year 69, relates, that as soon as the stream of lava had cooled sufficiently, and crust had formed, vegetation sprung upon it. From this Burts considers that it seems to point to a uniform and universal existence throughout nature of the elements or germs of life, that matter was originally endowed with the vital principle we call life. Shaw (Creator and Cosmos) goes still further, and says that even the inorganic or inanimate in nature is alive and is endowed not only with the vital principle but with intelligence, and it seems to be held by

advanced scientists that what we call living matter at least was endowed with the vital spark which we see developed into the various multitudinous forms of vegetable and animal life according to its surroundings and environments.

The mechanical view of life is that vital activity is only another mode of energy derived from motion, heat and chemism, that is transformed into its equivalent during life and death. If this were true, says Murfee (*Jour. Med. & Surg.*), we ought to be able to artificially produce life, which is an absurdity. Heat can be converted into motion and motion into electricity and electricity into chemical action, but science has made no progress whatever in transforming any phase of energy into vital action.

Life, we have said, is action, electrical in nature. The earth has motion, both general and partial. It has motion in its particles, or molecular structure; its compounds are constantly redissolving and recombining, and it is in proof that in all motion, as seen in the down hill run of water, in the evaporation of water, and in the movements of the winds, clouds, planets, etc., the action is electrical. There is but one force. It follows as a self-evident truth that back of this electrical force is the one power that emits it—electricity. We must remember that in electricity in action, where we have electrical force, there are two forms, the positive and the negative, and that in the action and reaction between these we have electrical force, and according to the degree of vibrations, either heat, light, or sound.

The earth has affinities and antipathies in its electrical and magnetic currents, which are fraught with great interest to its inherent structure. Its origin and development are governed by laws fixed and immutable. The worlds, before they were created or shaped as we now see them, were in their elementary or gaseous state and would have been invisible to human eyes (if such could have been possible) either telescopic or microscopic. This was chaos. On the reciprocal play, action and reaction of electricity (life force) with all its varied phenomena and in all its varied forms, essentially depends all the matter of the universe as well as of the human body.

"Protoplasm is a colorless semi-fluid of a jelly-like consistence, and is composed of albuminous matter." Huxley says that vast quantities of it lie at the bottom of the deep oceans, a kind of living slime. To this he has given the name of bathy

vibus. Chemically, it is a heterogenous complex compound. Every living cell is composed of it and in addition to the remarkable powers of digestion, it performs the function of nutrition, sensation and motion. Prof. Lang says its simplest form is that of the monera or protista, the lowest of living beings, we find a homogeneous structureless piece of protoplasm without any differentiation of parts. The monera are simple living globules of jelly, without even a molecule or any sign of an organ, and yet they perform all the essential functions of life without, as in most other organisms, any part being told off for particular offices or functions. Every particle or molecule is of the same chemical condition as, and a fac-simile of the whole body. This living matter moves and grows as all else in nature may grow by the aggregation of particles of non-living matter, but the contents of the cell alone have the power of motion, possesses in itself the inherent power of motion and growth—it is living matter, and by its agency every living thing is made. It is germinal matter and is called bioplasm, or that which is "capable of being fashioned." They are, therefore, the first step from the inorganic into the organic world.

The next step upward is the cell. In this the protoplasm is enveloped in a skin or membrane of modified protoplasm, and a nucleus or denser spot is developed in the enclosed mass. This is the primary element from which all the more complex forms of life are built up.

The first organized living forms are extremely minute and can only be recognized by the aid of the most powerful microscope. Among the simplest is the amœba—a minute cell-matter or plasm, containing a nucleus. In this simple form the lowest forms of life are not yet sufficiently differentiated to enable us to distinguish the animal from the vegetable and are called "protozoa" or "protophyta," as they show more resemblance to one or the other forms of life. In the next stage upward life is differentiated into two great kingdoms, the animal and the vegetable. In their general definition, as contrasted with inorganic matter, as well as in their common origin from an embryo cell, which divides and sub-divides until cell aggregates are formed, from which the living organism is built up by a process of evolution the elements of which reside in each one; they are precisely alike. The plant differs from the animal only in this: the former feeds directly on inorganic matter, while the latter can only appropriate it after it has been manufactured.

According to the theory of evolution, it is claimed that the facts obtained by geologists in the investigation of the surface of the earth and its crust, so far as yet penetrated, supported as they are by the paleontologist's discoveries, would show that two hundred millions of years of existence of the earth are necessary to have wrought changes recognized in its present state. These changes are admitted to have supervened upon the original state, or condition of molten matter. A period of time, which is totally beyond the appreciation of the human mind, and which defies even imagination itself. If then, so many millions of years are required to bring the earth to its present condition, it is not surprising that only eighty-six thousand years were required to evolve man from an original primordial cell, and that the world of life is not one and uniform, but consists of a vast variety of different species, from the speck of protoplasm called monera up to the forest tree, and keeping its own separate and peculiar path along the line of evolution. In the case of man, we may trace the embryo in its various stages of growth through forms having a certain analogy to those of the fish, the reptiles and the lower mammals, until it finally takes that of the human infant.

Man, like all other animals, is born of an egg. This primitive egg or ovum, the beginning of our existence, the germ of human life, is a small cell about the 1-120 of an inch in diameter. The human egg at its commencement is utterly undistinguishable from that of any other mammal, and it remains so for a long period of its growth. At first it behaves exactly as all other single-celled organisms, as, for instance, that of an amœba, which, as we stated before, is considered the simplest form of organized life; that is to say, it contracts in the middle and divides into two cells, each with its nucleus and each an exact counterpart of the original cell. These two subdivide into four, the four into eight, and so on, until at last a cluster of cells is formed which is called "morula" from its resemblance to the fruit of the mulberry tree. As development advances the globular lump of cells changes into a globular bladder whose outer skin is built up of flattened cells: then condensation takes place from the more rapid growth of cells at particular points, and the foundation is laid of the actual body of the germ or embryo, the other cells of the germ bladder serving only for its nutrition. Up to this point the germs of all mammals, including man, in-

deed, all vertebrate animals, birds, reptiles and fishes, are scarcely distinguishable the one from the other.

The outer surface of the embryo in the next stage of development forms three distinct layers, the outer one of which, or epidermis, becomes the outer skin, the inner one, or epithelium, the mucous membrane or lining of all intestinal organs, and the intermediate layer, the raw material out of which the muscles, bone and blood are later developed. The embryo is now contracted in the middle and assumes the form of a violin-shaped disc, and a slight longitudinal furrow appears dividing it into two equal right and left parts, and the furrow is gradually converted into a tube enclosing the spinal marrow, and to protect which a chain of bones or vertebræ is developed, forming the back bone.

"And now comes," says Professor Huxley, "the most marvelous part of the process—the development of the brain, eye, ear and other organs of sense, from the simple elements. The brain begins as a swelling of the foremost end of the cylindrical marrow tube. This divides itself into five bladders lying one behind the other and from which the whole complicated structure of the brain and skull is subsequently developed. The eye, ear and other sense organs begin in the same way; a slight depression in the outer skin extends until the edges close and form a hollow space, in which the eye is formed."

When the embryo has passed the reptilian form for a considerable time, the line of development remains the same as that of other mammals; the rudimentary limbs are exactly similar; the five fingers and toes develop in the same way, and the resemblance after the first four weeks growth between the embryo of a man and that of a dog is such, that it is scarcely possible to distinguish them, even at the age of eight weeks. The embryo man is an animal with a tail, hardly to be distinguished from an embryo dog, and in medical jurisprudence it would be a very hazardous thing for a fair average physician to swear to the identity of an embryo man, earlier than the second month of intra-uterine development. Beyond that period, as evolution proceeds, the embryo emerges from the general mammalian type into the special order of primates to which man belongs. Says Murfee (*J. M. & S.*, 1894): "How remarkable that a homogeneous substance like protoplasm should have the inherent power or property of differentiating in the construction of the

human body or that of any other structure." It would be wonderful enough if there should be simply cell growth, and a large body of one composition alone were the result, such as we see in the yeast plant; an indefinite reproduction of the parent cell; but to see cells of a common origin, and precisely alike in appearance and in chemical composition, so far as human knowledge can determine it, promptly take their places, some in the construction of bone, some of blood, and some of brain, is still more remarkable. They seem to exercise a selective power, at least, and take their proper place with precision. It would seem that all would go one way, all enter into the formation of one tissue. But we see the sensitive retina and the wonderful lenses shape themselves out of the same plastic matter that forms the grosser fibres of the body.

"What guides the cells in their unerring selection, as it were, of their destined place? Why do some go to make one tissue and some another?" The vegetable cell furnishes the conditions for the evolution of the animal cell. In the higher orders vegetative cells have super-imposed on them peculiar dynamic properties and these properties respond to appropriate external stimuli. By the action and reaction of these forces the nervous system was formed, so that the nervous system, in turn, is the medium or channel of life. The nervous system controls the conditions under which this inherent plastic power must operate. The complete inter-relation of organ to organ, part to part, and function to function, is due to the influence of the nervous system. The sensitive motor and sympathetic nerves have actual fibrillated connections and a mutual dependence, so that it is impossible to influence one without in some degree the rest.

Knowledge takes its rise in sensation. The mental history of every human being begins with its first sensations. We here enter upon the domain of psychology. "And if our intellect is powerless to assimilate inanimate or physical activity with what it is cognizant of, an animated or volitional activity, our senses fail to yield us adequate information regarding even the effects of such physical activity. We offer our sundry sensibilities as delicately guarded reagents to the sense-affecting agents of the outside world. How marvelous the definiteness of our vision, its close inspection and distant reach, its refined distinction of shades and colors! And what a world of sound is revealed to our hearing! resistance and weight! How discriminative our

tasting and smelling! Yet lifeless glass lenses, photographic plates, vibrating membranes, thermometers, scales and chemical reagents innumerable, undo us in the recording and penetration of distinction obtaining in the material universe. And who can tell what marvels of nature may be taking place beyond the reach of our living senses?"

Just as certain as these activities stimulate our senses, so do these same activities stimulate changes in other physical compounds. By the constant recording of the constant vibrations, the trace is left, and thus individuality was formed and finally memory of the soul and volition. The soul, called by the Hebrews "Nephish," by the Greek "Psyche," and by the Latins "Ariama," is the volition and thought of man; it is the reaction of the recorded sensations and by them formed. This principle or the subliminal self, the sub-conscious or subjective mind, has long been recognized and thus the dual nature of mind. The subjective mind constitutes the soul of man.

Atmospheric air contains more electricity than any other known substance, excepting iron, cobalt and nickel. Life force (electricity) in man is derived through the lungs with the inspired air: it enters the stomach in the food we eat, and in the fluids which we drink, and it apparently enters the central nervous system direct by way of the afferent nerves in connection with the respiratory function of the skin. i. e., each time we breathe in, and it is distributed to the various parts of the body by the afferent nerves. It is certain, moreover that a continuous supply of this life force or nerve influence is essential, both to sensation and to voluntary—indeed to all muscular action. The sympathetic nerve plexuses are the storage batteries. The better this system is developed the greater is the measure of vital tenacity, as is illustrated in many animals. With proper hypnotic suggestions we may stimulate or diminish the activity of the sympathetic system; acting through the mind, it influences the reflexes (all functions are reflex). To produce hypnosis we may be aided by ganglionic passivity; the conditions are generally brought about by suggestions, and receptivity on the part of the patient is a necessity.—Professor Thos. Bassett Keys, M. D., LL. D., in *The Suggester and Thinker*.

THE EXPANSION OF THOUGHT.

It is *thought* in man which has the power to expand until it is forced to confess to a realization of an infiniteness of some kind.

It is thought which finds itself absolutely unlimited in its powers—for, by aid of his imagination, if his thought cannot find food for itself from what is placed before him in *shaped* things, he has the privilege of letting his *thoughts* dwell upon the *unshaped* infinite: of thinking about it, and what it is and where, and sooner or later that infinite (if the thought of it be held constantly) is *felt to be* infinite (meaning limitless).

More thinking and meditation upon the nature of it proves that the infinite and the man who fondly broods upon the infinite, learns its attributes to be Love and Wisdom and finally Power and Life.

As he sees the subjective infinitely great and boundless, he also finds the material objective infinitely boundless in variety and possibilities. Thus thought standing between binds the two together, making one Love, one Wisdom, one power of all. Man cannot long feel the infinitely great without feeling it to be an infinite Love. His soul with its accompaniment, thought, will open the two worlds to his vision in their unity and reveal them as infinite.

But what kind of thinking must one do to have the soul opened to his infinitude?

Think about infinitude. Believe in and dwell upon a Love which is infinite in pity, protection, mercy, forgiveness and commendation, *and try to feel it.*

Believe in and dwell upon a power which cannot fail in any way, *and claim it for your own.*

Believe in and dwell upon a wisdom which needs no telling, but knows all things, *and claim it for your own.*

Day after day make claims upon your infiniteness for all things great and small. Live, in thought, upon an infinite supply.

Create new thoughts—thoughts which breathe infinitude—thoughts which send forth an odor from the infinite beauty in which we live and move and have our being.

Think in an infinite atmosphere. Check all small, narrow and cramping thoughts, and substitute ones of infinite breadth, depth, height, glory, peace, joy and happiness. Always infinite in supply.—*Expression.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter θ as the character indicating "the rising sign."

J. H. A. Feb. 14, 1858, 10 p. m. Terre Haute, Ind.

⊕ in ♉; ♃ in ♋; θ , ♄; ♁ in ♌; ♅ in ♍; ♆ in ♎; ♂ in ♏;
♀ in ♑; ♃ in ♒.

You have a nervous, restless temperament, subject to "notions," which occasionally make you seem like an extremist. It is very difficult for you to work under the direction of another; it is necessary for you to have a sphere of action disassociated from that of others. In your efforts to live the regenerate life, it will be well for you, first to dig very deep and to be sure that your foundation is laid upon a rock,—an unmovable foundation. Think very carefully on the subject, or your mind will change; there will be times when you will feel uncertain, seriously doubting the correctness of your position. When you have your times of doubt and restless dissatisfaction, it brings out all the steely hardness of the Aquarius nature, so that scarcely anything could move your sympathies or touch your love nature. It is because of these conditions that it is necessary for you to be firmly established in your purposes and conclusions. You have strong attractions to the mystic, and should, more than all others, first establish in your own mind an idea of God, and dedicate your life to him and seek until you find conscious acceptance. Then you will realize the force of the words, "The name Yahveh is a strong tower: the righteous runneth into it and is safe." The times of your strongest trials are when the moon is in the sign Libra, Aquarius, or Pisces, and the hours when these signs rise—and especially when Mercury is in Taurus.

M. R. A. July 2, 1854, 9 a. m. Perryaville, Ind.

⊕ in ♉; ♃ in ♋; θ , ♁; ♁ in ♌; ♅ in ♍; ♆ in ♎; ♂ in ♏;
♀ in ♑; ♃ in ♒.

You belong to the positive side of the maternal nature. Are governed almost entirely by impulse and intuition. You possess a sensi-

sive, critical nature, with a very determined will—a will that governs you, instead of your governing it. Your intuitions, however, are very accurate. If your body—especially the stomach, is kept in order, your intuitions will be a very safe guide and make you very successful in any business venture that you may undertake. If your mind is thoroughly established beyond all question to live the regenerate life, you should have less trouble than the majority of women. Have most exalted ideas of home and family and of everything orderly and beautiful in that home, and have the artistic ability necessary to plan and manage such a home. You will find Ecclesiastes III. 11 applicable to your own life. If you would reach the high goal, you should study this verse in connection with your own nature—it will aid you in discovering one of your greatest hindrances in the way of reaching the high attainment. Do not depend upon authority for your belief in regard to religio-scientific subjects. You should write out a system of thought; this will enable you to criticize your own positions, and it will impress upon your consciousness your own decisions and purposes in life; for you should have a rule of action well defined and thoroughly established, because your mentality is very largely derived from the psychic influence of the world-thought. Your greatest struggle will be to stand against this.

L. D. B. March 1, 1847, noon. New Jersey.

⊕ in ♋; ♃ in ♉; θ. ☽: ♀ in ♎; ♁ in ♉; ♃ in ♌; ♄ in ♏
♀ in ♎; ♁ in ♌.

You belong to that restless sign, Pisces; are polarized into the earthy sign, Virgo—but your strength lies in the fact that your body, Cancer, is polarized into its normal expression. Have active two distinct qualities, or leadings,—one is firmly fixed in the generation, and the other in the regeneration. There has always been a dark shadow over your pathway, producing an unaccountable sadness, as if of the death of a child. Your only true enjoyment is in the intellectual pursuits—everything else has its bitterness. That sadness gives you sedateness and thoughtfulness, and leads your mind to seek something more lasting than the external show of life. This would naturally open your inner consciousness to God and the spirit world, in which alone can you find peace and rest. With that marvelous vitality of which you are possessed, you could soon reach high attainments in the regenerate life, if your whole attention is turned in that direction. Uranus in Libra opens up your interior vision and gives you a consciousness of the spiritual and occult world. No doubt you have ere this learned to watch carefully your words; for if you are displeased, you are apt to speak sharply, and thus make unnecessary enemies. You make friends quickly, but guard this point or you will lose them as quickly. With a mind stayed on God and purpose fixed on the highest goal, your way will be comparatively smooth.

B. April 15, 1846. No place given.

⊕ in ♏; ☽ in ♏; ♀ in ♌; ♃ in ♏; ♄ in ♏; ♁ in ♏; ♀ in ♏; ♁ in ♏.

You are a man of ideals—in one way, practical, in another way, quite impractical. Good words and a reasonable argument will change your course at almost any time. You set too much value on appearances,—are often deceived by men of position who assume to be more than they are. Another point of difficulty as to success in life is that you have more dignity to support than expediency renders advisable. If you would reach the highest attainments, it will be necessary that you carefully study the relations of human life to the laws of nature: mankind as a race, is not half as high and noble and mysterious a creature as your mind has pictured him. There is a glamour thrown over all human relations that is unreal and deceptive. When you can strip nature and look at it bare and simple as it is, and realize its dependence upon its Creator, then, and not until then, can you surrender yourself with every desire and ambition to God, the Source of your being and the Hope of your future. Remember, it is only by a harmonious alliance with that Source that there is anything worth hoping for in human life. Study the subject of unselfishness. The times for you to be watchful in the regenerate life are when the moon is in Pisces, Aries, or Sagittarius, and when these signs rise—especially when Mercury is in Aries.

J. M. Nov. 22, 1863, 3 p. m. Havana, Cuba.

⊕ in ♏; ☽ in ♏ or ♏; ♀ in ♏; ♃ in ♏; ♄ in ♏; ♁ in ♏; ♀ in ♏; ♁ in ♏.

A man of energy and thought. Have a very orderly brain. Can succeed in almost anything you undertake, unless Mercury's position should, from sex activity, cause you to deplete the body and mind. You have active ideals of great undertakings and a royal success, unless, perchance, music should occupy your attention; for you are very musical, and I believe that you could reach some eminence as a composer. Uranus in your life sign makes you largely a Uranus man; that is, a mystic by nature. It inclines you to be a little eccentric from the social standpoint; culture, however, may obviate this tendency. But this peculiarity of your nature, when intelligently directed by the interior and soul qualities, would lead you to a ready perception of God as Spirit, and his laws as manifest in the natural world. Two things stand out prominently in the way of your effort to reach the highest goal of attainment. The first is that you are vividly conscious in the physical body, and, through the senses, of everything around you, and your active energies unite to keep you in the external senses. Take as your motto the Scripture injunction, "Be still and know God." The second obstacle in your way is a very active sex nature: and music, if you de-

vote much time to it, will aid in keeping you in the senses and will greatly weaken your control of the sex. The times of greatest danger in the regenerate life are when the moon is in Aries, Taurus or Sagittarius, and the hours when these signs rise.

M. A. S. Aug 17, 1867, 3-4 p. m. Clarksville, Mo.

⊕ in ♈; ☽ in ♋; ☿ in ♎; ♃ in ♏; ♀ in ♏; ♁ in ♏; ♄ in ♏; ♀ in ♏; ♁ in ♏.

You were born under the governing influence of love and emotion, and polarized into that restless sign, Pisces. Your body, being Sagittarius, keeps you always actively engaged. Your ideals, however, are very much in chaos, so that what you think you want to-day; to-morrow you find out that you do not want. Are very combative in words and thought. You should devote yourself to the spirit of devotion, and, in connection with your effort to find unity with Divinity, you should study the laws of morality, righteousness; for your nature leads you to accept the standard laid down by the Church, which cannot be a standard for you. Remember, right is that which does right, and good that which does good, when no evil follows. Have very little inclination to the mystic, and are too much inclined to take life as you find it, which greatly militates against your efforts toward the highest attainments. Attainment means effort, and that of a most persistent and determined kind—an effort in which every attribute and power of one's nature is called into requisition, and is kept there, day and night continually. Guard against hasty speaking and flashes of anger. Remember that angry words poison those with whom you associate, and angry thoughts and feelings poison your own body and blind the eyes of your soul.

H. E. Oct. 23, 1853. Chatham, Ontario.

⊕ in ♏; ☽ in ♏; ♁ in ♏; ♃ in ♏; ♀ in ♏; ♁ in ♏; ♄ in ♏; ♀ in ♏; ♁ in ♏.

You were born in the sign Scorpio, with Uranus and Saturn in the same sign. This makes you a natural mystic, gives great love of the scientific, and good ability for attainment in these directions. But the moon and Jupiter in Cancer bring in a condition of discord. Mercury's position in Gemini throws you more into the ideal than into the executive; so that there is but one sphere of use in which you may look for an abundant success, and that is in the line of Chemistry. Are very much self-centered, and have too much self-satisfaction, which will manifest itself in involuntary selfishness. Have a very strong love nature, and with it, an excess of jealousy. These tendencies must all be overcome, and brought into harmony with the divine purpose and methods. No self-satisfaction should be admitted to your consciousness, until, through prayer and a devout life, you reach a realization that the Spirit of the Highest is satisfied with you. Remember

that the consciousness that you are living in harmony with the divine purpose is the only condition of life in which the mind should rest in peace and content; and even that rest is one of activity and continual effort. A firm decision to live the regenerate life should, in your case, be rewarded by comparatively easy victory. The times of greatest danger are when the moon is in Cancer, or Scorpio, when these signs rise, when the moon is in the sign that was rising when you were born, and when that sign rises.

J. M. G. June 8, 1841, 5-6 p. m. New Hampshire.

⊕ in ♀: ☽ in ♄: ☿, ♁: ♃ in ♏: ♅ in ♀: ♆ in ♀: ☿ in ♄:
♀ in ♄: ♃ in ♄.

The basic principles of your nature are very harmonious, as Jupiter and Saturn in the earth sign give you a clear head, an orderly brain, and one well adapted to dealing with occult and scientific subjects; but your great love of home and family is sufficient to hold your attention in that direction. Avoid excitement and worry, for they will affect the heart and respiratory organs. Undoubtedly you have many visions, but the difficulty will be in always interpreting them correctly. There is a peculiar irritableness in your composition that affects the senses, which excites to activity a certain dwelling upon wrongs that you have met in life. You think that you can forgive them, but in reality you do not do so. If you are in association with a person whom you feel to have wronged you at any time in the past, that wrong will come to you years after as fresh as if it had just occurred; although your body sign helps you much to overcome this peculiarity, yet it will be well to consider the point. Have excellent language, and can express yourself on almost any subject with great ease and fluency. And especially can you do so when you have given the subject especial thought. Have abilities to become very useful to the world in the lines of the new thought that is now agitating the public mind. One difficulty, however, is that the thought-feeling within you, or, we might say, the unformed ideas, are so much better than your words, that it causes you to hesitate to express yourself, especially in public.

C. M. P. Nov. 5, 1860, 7 p. m. Devonshire, England.

⊕ in ♁: ☽ in ♁: ☿, ♁: ♃ in ♏: ♅ in ♏: ♆ in ♏: ☿ in ♄:
♀ in ♄: ♃ in ♄.

A woman of strong feelings and emotions—governed too much by your emotions. You have a clear, orderly mind and a vital constitution. Belong more to the intellectual sphere of life than to the domestic—are especially adapted to the study of music, and have some poetic talents. Your rising sign, being Cancer, gives you ability to inspire knowledge from the spheres or from any source your mind may be centered upon. If you are interested in music and poetry,

O. M. April 21, 1860, 9 p. m. Ohio.

⊕ in 8; ♃ in 8; θ, ♃; ♄ in 7; ♅ in 6; ♆ in 5; ♂ in 4;
♀ in 3; ♁ in 2.

A man of unusually strong physique, which finds expression in all your appetites and passions, also in great physical endurance. Have but little by nature to ally you to the spiritual or occult, but the tide of public thought in that direction will greatly aid you. Are fond of mental gymnastics and mental sparring. If you would reach the high goal of attainment, it is very necessary that you make it a rule to say what you mean and mean what you say. You especially need to learn the meaning of our Lord when he spoke of the spirit of truth that should lead into all truth, without which no great attainment can be reached in any direction. If you would give your whole life to the spirit of devotion, the desire to know God and his laws, and his mind and will concerning you, you would soon obtain ability to inspire knowledge and understanding from the spirit side; you would very quickly obtain spiritual phenomena that might deceive yourself and others, if you were not forewarned. You would soon receive an inflow of words expressing ideas grand and elevating, transcending your own mental capacity to comprehend, so that you would naturally think that you had reached heights not known to others, when really, by your peculiar nature, you would only have touched a realm of words and ideas, which would simply flow through you without your partaking of their benefits. You will have little trouble living the regenerate life.

M. E. H. Jan. 20, 1858, 11 a. m. Springfield, Mass.

⊕ in 6; ♃ in 7; θ, ♄; ♄ in 4; ♅ in 5; ♆ in 4; ♂ in 7;
♀ in 6; ♁ in 6.

A nervous temperament, with your senses wide awake to all around you. Mentally positive. A very strong will, and well calculated to take care of self. Great love of home and family, providing you can make that home anything like what you would like to have it. Have a natural abhorrence to the slightest approach to being dominated by another, but it is instinctive with you to control all with whom you are brought in contact. If you can get a person's eye, you can generally make them do what you want them to do. In this way you take on, or become responsible for, the results of such action as you produce in others. This is an important subject for you to consider—to see how far you are willing to become responsible, not only for the immediate acts of the individual controlled by your eye, but for the conditions produced in that individual by such acts; for there is a long chain of effects following each act of human life. You have mystic powers natural to your composition—such as the power of inner vision, foreseeing events, and controlling circumstances; therefore you

should, by all means, see to it that you so live that you constantly know the mind and will of God concerning you in order that you may have the illumination from on high to guide you in all you do; otherwise you may assume serious responsibilities. Mars in Aries causes you to imagine evil where none exists, because you often feel antagonistic conditions and cannot distinguish between that feeling and the true impressions that you get in other matters.

EDITORIAL.

Concerning membership in the Esoteric Fraternity, we wish to say that we have never been solicitous for members, neither have we intentionally held out any inducements to join the Fraternity, but we have now reached a point where we feel that at present it is necessary for us not to receive any more members. When we were admitting members, we tried to avoid all discrimination as to age, position in life, or any distinction of that kind; the only requisite has been the proper mental attitude. Theory and experience unite with the higher illumination to show, that it is useless to bring men and women here whose minds have become ossified, having lost their adjustability and youthful vigor. Very, very few persons after the age of forty-five or fifty can adjust themselves to the new conditions of this life. As has often been stated in the columns of this Magazine, in order that ultimates may be reached in this work, all old conditions, appetites, habits, desires, must pass away and give place to new ones, because in the spirit world there is scarcely anything in the mental habit, consciousness, or desire in common with the people of this world, and the mind that has become crystallized in its old conditions, its old ideas of righteousness as well as of the necessities of life, cannot adapt itself to the new order.

As soon as a man or woman begins to live in the memories of the past, it is better for him or her to remain in the world under the accustomed circumstances and amid the accustomed

surroundings, and to study the new thought and prepare for a higher and better resurrection. Women who have passed the menopause of life have passed largely into the state of mental crystallization, and we feel that we should not receive them as members until the Fraternity has reached a point in its attainments when it has a vital center so strongly established and so overflowing with life as to be able, as it were, to carry with it, without a conscious effort, those who have passed the meridian of life.

By reference to the first article of this issue of our Magazine it will be seen that our objects are such that it is no reflection upon individual worth to decline to admit a person as a member of the Fraternity. Only the few among the millions of men and women have natures adapted to an attainment of ultimates at this center. Millions will become Esoterists, will reap the reward of righteousness and become bright and shining lights in the world, who will never be called to be members of this body. Therefore we would advise our students to turn their thoughts away from membership here, and to prepare themselves, where they are, to live in unison with the mind of their Creator, and to rest satisfied in their present surroundings. If they are to become members of this body they will receive an unmistakable call from the Spirit when they are ready to forsake all and unite themselves with the new order. Remember, it is not of him that desires, nor by the will of man in any particular, that an individual is chosen by the Spirit for this particular sphere of service. We do not consider that our work is by any means confined to this place or to this people, but that it is to give the light of life to the world, and you who receive it are commissioned by the Spirit to bring this light to those who need it. All need the light THE ESOTERIC gives—many, however, will never receive it—and you should

earnestly pray for wisdom from on high to guide you in its presentation.

When we consider the great number of periodicals now in circulation, it would seem as if there were no room for more, yet the number is constantly increasing and they live and prosper, as all publications must live that meet the needs of the people, and as some do that only meet the demands of the people. We have before us two new magazines that are worthy of notice, "The Threshold Lamp," edited and published by Coulson Turnbull, 644 Englewood Ave., Chicago, Ill., "is to be devoted," the editor tells us, "to the study of those Laws which lead to the Attainment of Power, Harmony, and Wisdom; to studies for beginners in Astrology, Palmistry, Symbolism, and the Mystic Meaning of the Scriptures." Subscription price, \$1.00 per year. The number before us, Vol. I., No. I., presents an attractive appearance. The enterprise seems to be a healthy child, and we hope that it may grow and prosper.

"Occult Truths," a magazine of twenty-three pages is edited by Anagaraka Caskalananda, and published by Chas. W. Smiley, 943 Mass. Ave., Washington, D. C. It announces itself as "a monthly magazine hinting at Divine Alchemy, or that wisdom and those mysteries which alone can be understood by initiates." Subscription, \$1.00 per year. The contents of the current issue indicate that it deals with a great variety of subjects. Seems rather inclined to be anti-Christian, and, we should judge, leans toward spiritualism.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation

from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

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INDIVIDUAL DEVELOPMENT.

BY HARRIET B. BRADBURY.

Many who are living in the higher realization of spiritual things, feel somewhat at a loss as to methods for further growth. The more we become acquainted with New Thought literature, the more we feel that there are even within this movement, "many men of many minds." Every teacher has a different method to propose, and a slightly different interpretation of the inner truth of our being. It is quite possible to become confused through much study, until one's hold on the truth which maketh free seems to be weakening rather than growing stronger, and a certain vagueness, like a gathering fog, seems to be settling over all the knowledge already gained.

There is a cause for such a condition as this, which, when understood, will give the clue by which freedom may be regained, and through which one may become conscious once more of a steady onward progress. To keep such freedom is no easy task. Probably there is no one who goes forward constantly with the sense of being led directly toward the truth that is meant for him, unwavering, undoubting, and looking always to the inner guidance which alone is infallible. For the real secret of all our uncertainty is that we look too little to the inner guidance, and too much to the advice of our fellow-travelers on the upward path. Each one who has attained a measure of freedom has a different method to suggest, simply because the Spirit never leads two in exactly the same way. When we try to follow closely the method of another, we unconsciously close our ears to the voice that is speaking in our own souls, and thus, by becoming deaf to the only guidance which is exactly suited to our individual needs, we lose our way, and then wonder why we cannot hear the voice that says plainly, "This is the way; walk ye in it."

It is much easier to take a course of instruction from an accredited teacher, and to rehearse the formulas or affirmations that are recommended, than it is to hold the attitude in which we can ourselves receive wisdom directly from the divine Source. It is also easier to become negative to thought currents from other minds than to find our true relation to the great current which is the onward sweep of evolution, and in which we must move if we are to make true progress and develop harmoniously on all the planes of our being. This great current is within us, even when we cannot find it; it is urging us forward continually, while we, like silly sheep, instead of following in the plain path that lies marked out before us, dash through fences and obstructions, only to find ourselves in woods or thickets or among thorns and brambles. We shut our eyes and then complain that we cannot see. Even when we venture to look straight before us, we distrust the revelations that come, or at least, do not learn the plain lesson which they teach, that we may receive such guidance continually.

Sometimes the very eagerness of our desire and the firm resolution of our will bring us unconsciously into an attitude in which we trust our own will too much. In sitting down for the express purpose of receiving light, we are apt to have a too definite idea of what the coming revelation is to be, and thus make ourselves more and more rigid in the position which we already hold. We do not fully realize the presence of the inner Light, and so are unable to make ourselves receptive to its illumination. Perhaps the thought of some friend's experience, or of the teaching of the last book we read, is really guiding our desire. Perhaps we are trusting our intellectual powers too much, and are trying to reason our way out of our difficulties. Perhaps we are denying ourselves that free and wholesome enjoyment of life which every one should have, even when living without a selfish desire. Indeed, if a life is truly selfless, it *must* find honied sweets in every moment, and a blessed meaning in even the most trivial experiences. Sometimes the trouble is a shutting off of the avenues of approach by which our fellow-men come near to us in sympathy. Always the trouble is that we are trying to do artificially, that which can only be done by the inmost Spirit that is each one's guardian angel.

To one teacher the all-important consideration seems to be the complete mastery of physical sensations and appetites by

the will, guided by the reason. To another the dangers involved in trusting the reason seems appallingly great. He will perhaps advise faithful practice with certain affirmations which the reason utterly repudiates, in order that that pretender to the throne may learn its own true place. How can these teachers both be right? The answer is that the intellect in its lower activity, reasoning from a materialistic basis, is utterly misleading and degrading to the soul, while in its higher and more spiritual activity it is as godlike a faculty as intuition itself, being the masculine expression of the highest life, with intuition as its feminine counterpart. Instinct, so-called, is the lower life of the intuition, and as appetite, must be conquered by the higher reason, even as the lower reason must give way before the intuitions of the soul. But the masculine and feminine are, when perfected, truly one, united in indissoluble marriage, the higher reason seeing God as plainly as the intuition has always seen Him, and the true instinct of the race proving itself after all to be a supreme desire for God, needing only to grow *reasonable* in order to see the vanity of all lower delights and the hideousness of superstition. Those two seem to be at war because neither understands its own nor the other's true nature, nor their need of each other for the perfecting of both. The time is coming, however, when each will see that the other is only itself in a different guise, its true counterpart and helpmeet. All methods for attaining the higher life are simply methods for adjusting to a true relationship these two phases of soul activity. Active and passive, inner and outer, masculine and feminine, both are needed and must learn to work together harmoniously. One soul finds help in one way and another in a way quite different, because the internal dissensions in each soul's kingdom are different from those in every other soul.

Anyone who has reached a measure of attainment has become capable of receiving the guidance which he needs directly from the inmost center of his being. That part of our life which is like the deep sea, unmoved by any waves or storms that beat upon the surface, has the secret of our ultimate destiny. To it we must look for the true means of solving our special problems. The further we have progressed on the true path the more impossible will it be for us to follow literally another's method. It is only as something in that other's experience has been like our own, that his method has any meaning for

us. We cannot take in what we are not ready for, without producing a sort of mental indigestion. To try to assimilate ideas for which we seem to have no affinity is not very profitable. Rather let us learn to look within and listen to the voice that is waiting to speak to us out of the depths of our own being.

Teaching is not to be despised; we must have more and more of it until all have learned how to look within and find the "true light which lighteth every man that cometh into the world." But this and this alone should be the object of the teaching. An elaborate system of philosophy is not necessary. "Lessons" founded on the idea that the truth of being can be expressed in words, are inevitably little more than twaddle. The truth of being is the personal relation of the man to his higher Self,—to his God, or that aspect of the divine Life for which he stands as a specialized product. To find the true meaning of one's own life and the true use to which one should put brain and muscle and thought and feeling,—this is to become one with that higher Self, and a conscious user of the instrument which seemed formerly to be all there was of one's individuality. A teacher's work is not to inculcate a system; it is rather to understand the pupil as an individual and to know how to play upon him as upon a most delicate instrument, while the pupil's inner consciousness takes note of all that is done, and discovers by that means how he may bring out new harmonies for himself. A teacher should advise, criticize, suggest; he should correct as far as possible wrong habits both mental and physical, he should guide the pupil in meditation and see to it that he is not led astray upon the psychic plane. All this is sufficiently delicate work to give material for many lessons, and to prove a teacher's real ability, without wasting time over any peculiar system of philosophy or cosmology. A teacher should remember also that the method which helps one pupil most may not be best for another, and therefore leave a great deal to the intuitive perception of the individual pupil in regard to the method he is to employ, advising with him, and suggesting where that is necessary. He should also remember that some persons are more susceptible to psychic influences than others, and beware lest he prove to be a "blind leader of the blind," while trying to guide a more sensitive soul over places of which he himself has had no experience.

But the inner Guide is always right. No teacher's voice should be listened to when it contradicts that silent monitor. Only, one must be sure that the voice is from the very depth and center of the soul. The best means of determining the nature of any leading is to observe the effect upon the whole mental and physical condition. If, for example, when waiting in the silence, a new suggestion comes into the mind, if the mind seems clearer, the body stronger, and all emotions purer for the presence of that new idea or purpose, then it should be cherished and cultivated. Every time that such a leading is followed, one is preparing the way for other leadings that will guide the soul to higher and yet higher things. Whatever work brings a sense of effort and friction is not done "in the Spirit." Whatever impulse brings a weakening of executive power or a depressed condition of vitality is wrong. There are many guideposts by which a learner may discover whether he is on the right road or no. And when one finds himself on the wrong road, the Spirit, if invoked with faith, will show the true way, either by a direct revelation or by bringing one into the presence of a human helper who can touch the hidden spring that shall bring harmony out of discord, restoring again that receptivity which makes the inner guidance possible.

CHRIST SPEAKETH STILL.

BY MARTHA SHEPARD LIPPINCOTT.

Ah! still the voice of Jesus Christ
Speaks to his children here;
If we but list, with soul intent,
His messages to hear.
He speaketh through the inner voice,
Where conscience holds the key.
And if we will obey his will,
Disciples we may be.

He ne'er forsakes us in our trials;
If we on him depend,
He'll reach to us a helping hand,
And consolation lend.
Then why should man grope in the dark
With unbelieving thought,
When by a little faith and trust,
Christ's messages are taught.

KNOWING GOD.

(Continued from the August Number.)

The presentation of the idea of God, in the first part of this paper, may have been confusing to many minds in regard to that most important conception of the nature of God and of how to approach him; and more especially so as, in a former volume of *THE ESOTERIC*, God is described as the formless omnipresent Spirit,—a Spirit separated from and above the mind or spirit of creation. There is no one subject the harmonization of which is so important to the mind seeking the highest attainments, as a clear, well-defined conception of God. A deficiency in this direction has brought about much infidelity, and entire disregard of everything but self. Even those who are seeking to come into unity with the Divine Mind and who are devout in all their life and habit, must establish a clear conception of God, or their devotion will cease. Therefore, as we have disturbed the fundamental imagination in this relation, it becomes our duty to give a better foundation, or we are doing evil instead of good.

In pursuance of the thought presented in the preceding chapter we would call attention to the following selection from Genesis (xviii. 20, 21): "And Yahveh said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." These verses present Yahveh in the light of an individual, a personality, who, in order to make a thorough investigation of the doings of his subjects, to make perfectly sure of the entire situation, is necessitated to come down and see for himself; and in all the accounts of God's promises and appearances to Abraham, Abraham talks with God face to face, as a man talks with his friend. Read also the account of the destruction of the tower of Babel (Gen. xi.).

In these chapters and in many others throughout the Bible, if one cares to follow up the subject, it is seen that Yahveh appears to men as a man. In short, when a man is wholly pos-

sessed and controlled by the mind and will of God, then the thinking intelligence of that individual is God; and as all that constitutes the man, the conscious existence, is his intelligence, and as that intelligence causes the body to speak, then in such case it is God speaking. Because of this fact the prophets, when they prophesied, said, "Thus saith Yahveh," and the words of the prophets have been accepted by Christian believers as the words of God.

God said to Israel, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, . . . and I will cut them off" (Ex. XXIII. 20-23). Now, we have here an instance in which God uses a messenger (angel). Whether the messenger was in the body or out of it, whether it was Moses or Aaron, the statement is unmistakable that it was the one in whom was placed God's name, his will; and as the will of the individual is absolute monarch, perfectly governing the intelligence, it follows that, where God's name is placed, in that one is God enthroned, speaking, thinking, and ruling. We note also that, in all the accounts of God's dealings with the children of Israel, he used instrumentalities, usually in the form of men; and this being so, why is it not reasonable, why does it not appeal to the intelligence to believe that there are organized centers throughout the universe through which God manifests himself according to the plane of development that men or the souls of men have reached. It will be observed that we here speak of God as separate from, over and above, as ruling or being the cause of, all these centers of his manifestation.

We have previously presented the idea of God in all the various degrees of unfoldment, from the highest imaginable plane down through all the centers ruling the various systems to the one governing the Solar System, and the prospect of the establishment of such an organization on our planet to rule, under them, over the earth. Now, we do not mean to imply that there is no God except that which is manifested in these

bodies, or centers; for we, with the ancient prophets, believe in God the Spirit, the omnipresent Spirit, "the fullness of Him that filleth all things." David exclaims, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This Spirit is the fountain from which all organic life has derived its potentiality. It is all-knowing, because from it came all mind. It is all power, because from it came all powers that are. It is formless, because it formed all things and is limitless in power. Form expresses limitation. In all form there are special organs made for special purposes, and no organization could be formed that would possess functions for all the purposes that are served by the various forms of existence, even upon our planet. Therefore God is formless, yet forming instrumentalities for his purpose; even the blazing suns are but the mind organs of the Infinite. And this infinite, unformed Spirit does not change to suit any organization or mind. We may say that God takes no knowledge of any living thing.

When Jesus said, A sparrow "shall not fall on the ground without your Father," he did not refer to this limitless fountain of Spirit Consciousness, but to a living, conscious, organic form. God is manifested in all stages of existence; the life in the waters and on the earth is of his substance—he is the life thereof. But when we read in Genesis that God said, "Let us make man, etc.," the reference is not to the one Spirit that is manifest upon all planes of existence, but we are brought before an individualized, organized Intelligence, whose thought is specialized because the sphere of their use is limited by the plane of their consciousness; and that especial sphere was the formation, the guardianship, guidance, and control of the system of worlds to which they belong.

Our Lord said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John XVI. 24); that is to say, the Intelligent Actor of the world of Spirit is in him and the body in the heavens to which he belongs. We may pray to the formless Spirit and our prayer is but the act of inspiring from the fountains of the infinite Life; and the character of our desire, our thought concerning God, and the plane of our own development and mental capacity, will absolutely govern that which we receive. That formless, eternal One is forever subject to all his creatures. As one has said, "God serves faithfully"—the righteous man and the

murderer, the thief and the benefactor. He will struggle to preserve life in the organism until sinned against beyond hope, when he or she will tear down the structure, liberate its forces, and scatter it to the primal elements.

The formless One acts by law. It is true that the God of the Solar System, who is in the form of man, works under and through this divine law and cannot violate it without sin, yet they act by volition, and do not wait for us to formulate our thought out of that divine Substance. They, God, so loved the world that not only did they give man a pattern of their holiness in the person of our Lord, but he himself left on record the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt VII. 7); "Him that cometh to me I will in no wise cast out" (John VI. 37). Thus we are introduced to One knowing, feeling, having had experience like our own, yet so far transcending our highest ideals, that we can form no idea of his glory save by the revelations of the past and by the gradual unfolding of our own individual growth.

If it was necessary that God come down to see if Sodom was altogether as reported to him, the question may arise as to whether he hears our prayers or knows our needs. The apostle has well asked, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. I. 14). Yes, there are millions of ministering angels, messengers, who go and come between man and God. All our physical and mental states are carefully watched, and every prayer uttered from the soul is borne to Source and Center of all the government and power of our system; and, consequently, our prayers are not in vain.

But James (IV. 3) says, "Ye ask, and receive not, because ye ask amiss." The apostle had here a well-defined idea of the cause of one's prayers not being answered. If one-thousandth part of the wordy, so-called prayers from the pulpits of our day were answered, the world would be thrown into confusion. In order to be answered, prayer must arise from the consciousness of the spirit within of our needs, and then, as St. Paul says, "The Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans VIII. 26).

Again, although hard for men to believe, yet it is true, that there are many things which we need most sadly and for which

we pray most earnestly, and yet we would not receive those very things were they given us; we are in an attitude to repel and thus prohibit the answer to our prayer. As we have said, these Holy Ones cannot violate the law of God, the universal Soul, without becoming sinners, which is an impossibility. There are revelations that you all need, and that the Holy Ones would gladly give you, but they cannot do so, because, if in the plainest and simplest language they were to give you what you need, not only would you fail to understand but you would misconstrue the revelation, which would, therefore, become an evil to you and to them for having communicated it. Thus it is that legions of Holy Ones are waiting to attend to your needs if you yourself were able to comply with the requirements that make such attendance possible. Certain laws governing mind must be complied with before those high Intelligences can possibly approach us.

We should bear in mind two facts: first, God, the formless, eternal One, is the fountain from which we draw by inspiration all that we need, in compliance with the injunction to pray always with all prayer; for in this Fountain reside, ever at our command, all things that we can possibly need; second, when we want help from the Source that is able to help us in time of need, our prayer to that Source must arise from a vivid consciousness of the need; and we should approach reverently, lovingly, yet confidently.

As to the method of approach, you should centralize your mind in loving, passive devotion upon the Holy Center. If you wish to single out the one individual, the Christ, as the Church does, it is well—it does not matter. Place your mind upon him, banish every other thought or desire, do not allow your mind to waver for a moment; and, if you are free from all selfish desire and otherwise in the right attitude, you will soon be conscious of a mental touch with him. Then, with the simplicity, honesty, and earnestness of a child, make known your desires, which, indeed, will be known before you ask. The mental touch that you obtain will bring you the answer you seek, so that you will know definitely what the result is to be. Mark it well, see to it that you do not forget it, believe it, depend on it; accord-

ing to the answer, so will it be to you. Then return to your previous condition; do your part faithfully and honestly and earnestly, and rest assured that the Holy One will do his.—[ED.

(THE END.)

"Two travellers started on a tour,
With trust and knowledge laden:
One was a man with mighty brain,
And one a gentle maiden.

They joined their hands and vowed to be
Companions for a season,
The gentle maiden's name was Faith,
The mighty man's was Reason.

He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise,
And found it in her feeling.

He said, 'This earth's a rolling ball,'
And so does science prove it.
He but discovered that it moves,
She found the strings that move it.

If any stars were missed from heaven,
His telescope would find them:
But while he only found the stars
She found the God behind them.

All things in science, beauty, art,
In common they inherit;
But he has only clasped the form
While she has found the spirit.

He tries from earth to forge a key
To ope' the gate of Heaven:
The key is in the maiden's heart,
And back its bolts are driven.

A SERIES OF POEMS.

BY E. J. HOWES.

We present the following poems, as, to our mind, they possess rare merit; but it will be the few who will have the subtle, mystic mind to float out in their spirit and rejoice in the mysteries of an unknown realm. To be appreciated, these poems must be read by the light of an interior consciousness. We print them in mass in order to make them available to those who will read, study, muse upon, and appreciate. The author sends the contributions with the following remark: "I send you a squad of poems utterly esoteric, because they spring as naturally from my ultimations, as breath, and are usually written in the night from irrepressible life. They are *not* written for THE ESOTERIC, but they are written to ease the fire that seeks the flame form of the poem."—[ED.]

THE ATOM.

For after all, what do we know of this terrible matter except as a name for this unknown and hypothetical cause of states of our own consciousness.—T. C. Huxley.

Perceptions are pure mental modes
And fabric of mind's light.
(Thus saith the learned scientist.)
While solid physics are unseen
And lair in unknown night.

Back of the sceneries shot with change
And quivering with sense.
(Thus saith the learned scientist.)
Atomic cloud, sure, dense, and pure,
Drears with a grit intense.

Then what we sense proves psychical:
And what we love proves mind!
And nowhere do we get a glimpse
Of all that steady fund, beyond,
Of atoms, moving blind.

And while we keep on loving mind
 More finished proves the show.
 More exquisite the joys we feel;
 To kinder deeds our footsteps steal
 And purer friendships glow.

But no glimpse yet of real world!
 No atom bars the way.
 We stare aghast. Existence proves
 But life romance, backed by a pure
 Atom mythology.

Thus uproar sinks at last to rest;
 The breast of peace breathes full.
 We never get atouch with fact.
 Nor plane, nor sphere, nor foe, nor guest
 Not wholly spiritual.

Where lurks the fever then of thought,
 Since mind and mind's own place
 Are one sufficient sure control:
 One prime hypnotic trancing whole,
 Of which each soul heirs grace.

PERMISSION.

Hast thou heard of spirit love?
 Seen the shaken twilight moving
 Past the rapid moonbeam roving:
 Felt the ways of something loving
 Breathe by from the slopes above?

Surely then thy oft lone heart
 Watches past the birth of evening—
 Rising everywhere in shadow,
 Till the moon comes on the meadow,
 Where the silver ripples dart.

Ways of shadow lure thy eye,
 Wherein longing's glamour lying
 Blends the list of breezes dying,
 Till before the brain's espying
 Forms the future phantomry.

Who shall say thy spirit, nay;
 While thy gentlest mood is joining
 Intuition's subtle coining?
 Surely spiritward thy soigning
 Bears thy griefs and toils of day.

Thought and courage hold thee dear,
 But more dear doth all the loving
 Love, which proveth past all proving
 Solid socialisms moving
 Thickly in the there and here.

Let the worry then be theirs
 Whose both thought and courage crieth
 Down the soul; while thou espieth,
 Close an endless life's broad stairs.
 Golden phantomry's first lairs.

THE MANY AND GONE.

How does it happen that man should have invented such a belief?
 What kind of a creature is this man who fancies that to him is given
 this prerogative of an endless life?—Rev. Minot J. Savage

Heartily know
 When the half-gods go
 The gods arrive.

The roots of all things are in man.

—Emerson.

Many were the dreams of might
 In the lands so lone,
 Where tones of the constant light
 Were cold greys of stone;
 Which the king on the throne, the soul,
 Peered through alone.
 And the song from that night we hear,
 Is a swelling monotone
 Of its many and gone
 To the height of their goal.

For there they flashed into Man—
 That parable:
 Where the cosmos met and ran
 Its one mold full.
 And the throned Idea began
 To kiss and buffet each soul;
 To untwist at each twisted thread
 For the point of the what and the how,
 That thought, with the crown on the head,
 Should peer with the powers of the dead—
 The many and gone
 Who know truth alone.

Yet still there beateth the air
 But Memory's grand review.
 Where the Platos yet ravel the soul
 From its bristles to golden hair,
 From its pit and fire to the blue,
 In the face of its snarl and groan;
 For its center shades sullenly
 Speak through their mumble, of clue
 To implacable hailing and goal
 Mid the astrals of many and gone.

And to-day we half believe
 Mid the cumber here and there
 Of things that yet fabric and weave
 The bristles and golden hair
 (Those nights of hereditia.);
 And we move our gaze to the glare
 That seemeth to line the dark:
 And the troubled world says, hark!
 To the moving tread and tone
 Of the many and gone.

THE OPEN DOOR.

In at the open door the Lord
 Leads Love. The scene is fair.
 Along the housetops shines the air:
 It is the angels walking there.

The scene is constant, for the Lord
 Day in, day out, returns and comes;
 And Love the open door illumes;
 And Love is walking all the rooms.

Ever the guise of face and hue
 Is ne'er the same, but e'er the same
 Fine manner in the Lord; and flame
 Along the housetops at each name.

The prison grime, the palace shine—
 Once gulft apart in time—now here
 Walk free together everywhere,
 And seraphs haunt the shining air.

No vision and no dream are these.
 The word is nigh thee; and therein

To walk is vesture white to win
And freedom from all sin.

NIGHT.

(JULY 26, 1896.)

In silénce glides the moon
Far up the silver stream of night,
To hold her court of shine and sheen
With all the world in sight.

The corn breadths quiver far,
And glance and follow hour by hour
With crowding gleams yon silver car
Of midnight's passion flower.

'Tis love that ebbs in light
Far down the evening star's decline;
That swells the crystal vase of night
With flash of mantling wine.

Now wake the inner ways,
Where counters to the outer sense
Roam through the mystic magic maze
Of things long faded hence.

Faded, but not decayed.
Rather, like yon ascending scene,
Grown deep in shimmer free from shade,
And kept at courts of the unseen.

THE EVERLASTING HOPE.

I have a life; no one shall live it.
I have a sin; no one shall shrive it.
Life and sin are one—
I am undone.
Twin soul of mine, evermore parted
From me the half of thee—
How can we meet with each half hearted?
Oh, should we greet if chanced to meet?
My life and sin are one forever.
Thy life shall taste of sin—no, never!
Ah, should we greet if chanced to meet?
And yet a hope of richest seeming

Shines far above life's severed gleaming,
 My life and sin—
 Thy life of sin ne'er dreaming.
 In thee a Christ is living deathless;
 In me a Christ is lying breathless.
 If he ne'er bursts his prison,
 Ought we to say Christ is arisen?
 Christ will not stay a Christ divided.
 'Then pass despair' and thou divided
 Soul of my soul, somewhere we meet—
 Somewhere shall greet.

MORN.

Morn ripened on the east.
 Two clouds lay there,
 Narrow and bare;
 Just seen beyond the screen of living green.
 But oh! so lone with some dark care,
 Which happy brilliancy and bird
 Roved from in joy afar—
 Roved from and left to lie
 All sick with sighs unheard.

Morn ripened on the east;
 A scene to brink
 One at the edge of seeing
 Into the heart of being,
 Where the immortals feast
 And nectar drink.

DRINK THE LIGHT.

Drink the light thy being craves!
 Should it crave fine occult waves,
 Which, like wines, exhilarate,
 Or, like honey, feedeth sweet,
 Know that in some distant star
 One is waiting thee afar,
 And across the chasm wide
 Only thus thy spirits meet.
 Time is but the trance of mind,
 Space is but the trance outlined.

Things are solid, soul to soul:
 A surperb one mental whole.
 Fluctuation, change, and rush
 Are the modes by which we hush
 This most awful truth to flesh,
 Yet at cost to gain the mesh
 Infinitely underlined
 Of the nights and days of Brahm,
 Ever struggling to be calm:
 Never ceasing quite from will:
 Ne're all-conseious of the thrill
 Of the langour so intense
 That to it the fringe of sense
 Stiffs to ice of sense of being,
 Where the square truth turn of seeing
 Sings its changeless spirit psalm.

TOUCH THE HARP.

Touch the harp that in thee lies:
 Hear intently,
 Touch it gently—
 Thou shalt win thee soft replies.

Scarlet gold in borders blue—
 Such is passion.
 Touch will fashion
 Wouldst thou flame celestial too.

Muck sun smit doth bubble off
 Globes so tender.
 Queens of splendor,
 Lastly dahlias grow aloft.

And in quiver of a groan
 Music bideth,
 Where it hideth
 Singing sands of Memnon tone.

In the fragment as the star
 Glamour slumbers.
 Touch it true to mental numbers—
 It is rapture from afar.

A FACT.

— More than we can even ask or think.—Paul.

All things now dark shall change.
 We live in "the light range;"
 The cloud is in our eyes
 And not within the skies.
 Perception grows: and then
 The beams are glowing where
 Darkness hath had its lair—
 Making a brilliant glen.
 Widening anon
 If we step in and travel on.

At last, like a deploy
 Of glory at our feet,
 Whichever way we turn
 We find a golden street:
 And in the solemn joy
 Transcending all we knew.
 We cry:
 To this have come our glens agleam;
 And more than even thought or dream
 We've struggled to.

WE TAKE OUR RANK.

We take our rank where we take being hourly
 In general beauty of our stage and state.
 The sudden flower may bloom e'en when but sourly
 The landscape with the sullen sky doth mate.
 The little things are great; and yet not great
 If they bewitch the eye alone at points
 In widths of isolation: while a fate
 Of dismal portent steams from million joints
 Of cells the fate approvingly appoints.

Work at a plan of empire which the moods
 Of candor and romance and action line.
 Make clear to thought the lovely solitudes
 Which lie at heart of this threefold refine.
 Then draw thy breath from energy divine,
 And in the slow, calm way of perfect power
 Give wonder to the winds: and countersign
 The Word, all one in atom, star, and flower.
 And entering know Eternity's grand hour.

THERE.

When we remote shall be
 From time as here,
 What will the moment thrill
 As there?
 What likeness shall we wear?
 As we such questions peer
 At ease and are
 Half smiling as the seer.
 Some star
 Has curdled on the bar
 We cross ere we shall know
 How tense is *now*,
 And to the moment's flow
 Life shapes its prow,
 The seas to plough.

Oh, hauntings of the far!
 That ye like wind
 Do blow at all, and are
 The present mind.
 Silver and not storm-lined,
 Is somewhat answer to the quest
 The spirit moved—
 The ripe and silken nest
 Shaped by the loved
 E'en now is proved.

QUESTION AND ANSWER.

—What is the sea whose shore is speech?

—What is the pearl found in its depths?

—Gulshan.

Spirit and Word, twin spheres inlocked,
 Are the eternal dawn of thought.
 Behind them soul can never peer
 But holds them in her perfect sphere.
 Self is the pearl found in its depth—
 A wakened soul where God hath slept.

THE STRENGTH OF SIN.

BY BROTHER JUSTIN.

"The sting of death is sin; and the strength of sin is the law." I. Cor. xv. 56.

In this axiomatic statement Paul briefly defines the scientific relations existing between the law, sin, and death: and with one masterly stroke plunges us into the remotest labyrinths of the problem of life and places in our hands the keys that unlock its mysteries.

The pivotal point is *the law*: upon it rests human action and by it the results are measured. We may ask to what law did Paul refer? Evidently creative law,—that law by which God spake all creation into existence when He said, "Let us make man in our image, after our likeness; and let them have dominion." We see this law active in all created things: indeed, it is the only law revealed to our world of creation. In it are all the potencies requisite to ultimate the divine plan, viz., to make man in God's image. Then, if this be true, the law to which Paul referred, and which is the strength of sin, is natural law,—the law controlling and directing the manifestations of force and matter; for creative law in all its spheres and phases of government is that which rules nature. Consequently, in order to be successful in the gigantic task of escaping death by ceasing to commit sin, thus escaping the killing power of the sting, we must make a careful and critical study of natural law in all its spheres and phases of action, so as to gain as clear an understanding of the co-relations of force and matter and of the conditions which modify their phases of expression as is obtainable: for with all known aids at our command, we shall scarcely be able to succeed.

"The sting of death"—that which has power to produce death—"is sin," the transgression of law: "and the strength of sin"—that which has power to cause us to commit sin, to transgress the law—"is the law." That *the law* is the means of causing us to transgress *the law* seems to be paradoxical, but

with a clearly defined idea of the connection in which the term is used, the obscurity disappears, and we readily understand that "the strength of sin is the law." Each individual lives only by complying more or less perfectly with the laws of his own plane of existence: and thus engaged is, at the same time, transgressing laws operating on higher or lower planes, with which he must come in contact while inhabiting a material form. But we are not conscious of these transgressions, neither do we become conscious of "the strength of sin," nor of the source of its power, until we choose to ascend to higher planes or to descend to lower ones; then we learn in a practical way how strong is *the law*, and, in view of the higher or of the lower plane, how *strong is sin*, how difficult it is to comply with the laws of the plane to which we choose to pass, and to prevent the structures organized for the harmonious action of the laws of the new plane, from being swept away by the workings of the laws of the old plane.

In generation soul and body exist according to certain laws, and while under their dominion, are forced to act in accordance with them; but when it is desired to cease thus to act and to come into subjection to other and higher laws, the whole organic structure of both soul and body must be rearranged, reorganized, in order to give the higher an easy, harmonious field of expression. In doing this the former set of laws are transgressed, and by so doing we sin against them, we place ourselves in opposition to them; and, thus opposing their natural course of action, we learn how difficult it is to dam up, as it were, their channels, and at the same time to construct other channels through which the newer set of laws may act. While in the transitory stage from one plane to another, we are in a measure under the influence of two sets of laws, which, acting in opposition to each other, create a greater or less degree of antagonism and strife, thus making of soul and body a battleground for the clashing of what seem to be opposing forces. To stand firmly and unflinchingly, "like a stonewall" under the cross-fire of the old set of laws while creating conditions permitting the freest action of the newer set, requires an abundance of fortitude. Thus we learn how strong is "the strength of sin," and that its strength resides "in the law."

HEALTH BY MEANS OF MENTAL CONTROL.

If there were no other evidence that the time has arrived for a higher order of life, it would be sufficient to note the fact that every quality of mind that has been active in the animal and human organism, is now being brought to ultimations in the various systems of culture, physical and mental, and the varied schools studying and working on the effect of the mind on the body; and yet, at best, none of these can do more than obtain a correct knowledge of the effect of certain mental states.

Although it is a truth not yet generally accepted, a little consideration of the subject must convince us of the fact that, without the mind, the physical organism is dead; and we observe at least two spheres of mind active in control of animal nature.— one finding expression in reptile, bird, and beast, the other in human life. While many of us are not prepared to believe that animals think in the sense that men think, yet we must admit that they manifest a certain kind of thought. Every creature works for its own support, and there is undoubted intelligence shown by the bird in the building of its nest and caring for its young, by the bee in gathering honey and providing for the winter, and by the ant in the exhibition of its colonizing instincts: we are told that the ants even keep slaves, and cows which they milk. All this is a manifestation of mind,— a manifestation which may be followed through all grades of animate life down to the protozoa. Out of this realm of mind, whose activity is confined to the instincts of the physical body, has grown a reasoning intelligence, and that intelligence having obtained all that it possesses from the lower realm of mind, is inclined, in its more mature phase, to turn round, and, as it were, look back over the road by which it has come, to question each and every attitude, to trace out the connecting links between the higher and lower intelligence, and, in the examination of the lower phases of mind from which it has arisen, to discover the laws governing life, hoping thereby to become acquainted with the causes of failure, disappointment, sickness, sorrow, and death.

The moth has not yet discovered that the light of fire will

burn it, and, consequently, it rushes into the flame and is consumed. The higher order of animals have learned that fire will burn, that water will drown, that falling will injure or kill. Man has learned that many other things are sources of injury: but the majority of the race have still to learn that the violation of the law brings disease and death, that the keeping of the law will guarantee perpetual life, health, and peace. The faculty of preserving the body from the ravages of disease, is one of the most marked characteristics of the animal world and of human instinct, yet it is strange that so few of us intelligently recognize the basis upon which this faculty rests—which is, that all life is a struggle, a combat, a perpetual resistance, and that this resistance, properly directed, is capable of overcoming all diseased conditions to which flesh is heir.

We see the animal world in constant effort to resist death and its influences, and we know also that the person who has the greatest amount of vitativeness instinct in his or her nature, is the one who preserves health and vigor the longest. This vitative instinct not only causes the individual to look with horror upon disease and death, but creates within him a hope, a conviction amounting to faith, that he will not be sick. If you wish to call forth the real thought upon which rests such a one's control of diseased states, say to him, "You don't look well this morning: are you sick?" and you will meet the almost excited reply, "Oh no, I cannot be sick; I am perfectly well," and immediately he straightens up, an expression of firmness comes into his face, and there gathers around him the appearance of the brave man who is prepared to meet and struggle with the enemy. The attitude of mind which arises and takes form within him is that of the unyielding determination, "I will not have anything the matter with me;" and as long as that firmness is maintained, there is no danger of illness. Illness only attacks the weak mind which surrenders the body to its ravages.

The work of the Esoteric student is to take this thought and natural condition and carry it into the higher mentality, taking control of the physical forces and making his (or her) body that which he would have it. His attention is turned to the psychismic forces of other minds: he finds that, when he meets a diseased person, he begins to feel that he is diseased in like manner; if he meets condemnation and reproach, if only in the

unuttered thought, he feels crushed and oppressed by it, and he soon learns that his only hope of existence lies in the ability to rise above and overcome such things. Thus is called out within him the I-can-and-I-will principle, and he is forced to examine into and give special attention to the mental states requisite to the overcoming of debilitating and depressing conditions; and in this way he discovers the necessity of the name Yahveh, "I will be what I will to be." There recurs to him a condition active within him as a child, when, in play with other children, he was continually creating and overcoming obstacles; one striving to do what the other could not. Thus the childish mind lays the foundation of that all-important faculty, faith, and an independent individuality which says, "If you cannot do it, I can."

But in the experience of the Esoterist it is not necessary to create obstacles in order to overcome them—he finds them in his pathway, at every turn; and if he wish to advance, to make progress, he must assume the attitude of the fearless warrior who, determined to conquer or die, goes forward to meet the enemy. In this mental attitude he cannot let the body down into a sleepy, dreamy, passive state, but learns not only to command it, but to *hold* it under control as an instrument of use. He learns to live, so to speak, in the mind, and when undesirable conditions creep over the physical body, he rises in the dignity and power of his mentality and repels them: he does not for a moment permit their existence in his organism. By the power of the conquering will he says to the infirmity, "You must go," and the will put into the word causes it to go. Thus he learns—from the experience forced upon him by the necessities of his attainment—that all is mind, and that he, the organic, thinking intelligence, must rise superior to all lower forms of mind; and we are prepared to say that no man or woman will ever reach the high goal of attainment without thus having complete control of his or her own body.

One who talks of possessing these attainments and who has not perfect control of his physical organism, is like the soldier who boasts of his bravery, but trembles and runs away at the approach of the enemy. The words of the angel to John were, "He that overcometh shall inherit all things," and the Esoterist must bear in mind that it is the overcoming which is, of itself, the attainment. Therefore a professed Esoterist who is guilty of such weakness as to be sick, is an Esoterist in name only,

he has not made the first step in the line of attainment; for these attainments mean the meeting and conquering of many mightier adversaries than mere weakness of the physical body.

When we discern that the instinct of animals and the instinctive mind of certain persons are able to control any and all functions of the body, keeping them in health, it suggests the necessity of understanding the law by which this is accomplished, in order that we may apply it in our own lives for the control of our own bodies; and to the end that Esoteric students might have within their reach methods for properly doing this thing, there have appeared in *THE ESOTERIC* several articles containing instructions in regard to going through the body, being consciously in every part of it, and while there, taking command of each particular function, that it may do its duty faithfully. The regenerate life means a great increase of, a filling the body with, life's pure energies, and from the time that the man or woman begins the effort to retain all the life generated therein, there will be sufficient added life to make every organ of the physical structure healthy and vigorous, so that there is no excuse for the presence of any diseased state.

You should, therefore, go through the body with the light of your own mind consciousness and command therein health and vigor, setting each function to the work of doing its duty. If any member of your body refuses to work, the body is diseased; consequently, see to it that each organ keeps up its end of the requisite task. Therefore, if you have hope of the final attainments, of becoming conqueror, remember that the first requisite is to overcome all disordered physical conditions and to cast them out. Put the body in healthy, vigorous working order, and then you are prepared to go forward, doing and accomplishing.—[Ed.]

This life were brutish did we not sometimes
 Have intimation clear of wider scope:
 Hints of occasion infinite to keep
 The soul alert with noble discontent.

—Whittier.

AM I A CHRISTIAN?

BY BROTHER PAUL.

Statisticians tell us that there are four hundred millions of Christians in the world at this time; and as the term Christian implies an acceptance of the doctrine of Christ and a belief in his teachings, it follows that, if statisticians are correct, and if our beloved Lord and Master spoke the truth (and surely no one would be bold enough to question the veracity of one who proved by his deeds that he was the Son of God), then this enormous body of people, these sanctified ones, must be partakers of the promises and blessings that he made to all who should believe on him; must be able to prove by a holy life and righteous deeds that their claim is not a false one.

Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death (St. John VIII. 51). He also said, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; 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" (Mark XVI. 17, 18).

From the above we readily see that Christians must be a superior people; they must have reached a period of soul unfoldment when their mind has become illuminated and quickened, so that they are able to comprehend the law of being, and are thereby able so to order their lives as to be in perfect touch with the Spirit in whose image they were created. They must be an immortal people,—a people who have gained control of the master death; a people who are able to "walk and talk with God; a people whose understanding has become so unfolded as to enable them to govern not only the physical organism, but the mind currents of the planet as well; a people in whom the image of the Father shines forth in all the celestial grandeur of ripened manhood. This is no ideal picture, created in the imagination, a chimera that cannot exist; it is

truth—truth as taught in the Holy Scriptures, which, as our Leader tells us, “Cannot be broken” (John x. 35).

If the signs which are to follow all who believe in Christ are not manifested by those who call themselves Christian, then there is something wrong. Either Jesus did not speak the truth, or those who profess to be his followers are not living in conformity with his teachings. If Christians are believers in the Nazarene, then why are they compelled to call in the physician? Why are they not able by the power of mind to control the physical body? Why is it that they are so ignorant of the laws of life? Why is it that they are unable to comprehend the simplest of the Master's teachings? Surely there must be a misunderstanding somewhere. Either the Christ was a deceiver, or his so-called followers do not as yet fully comprehend the teachings of their Lord.

Christ spoke in no uncertain language when he said, “Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke xiv. 33). He here strikes the keynote of all true soul powers, and he but echoes the command of Yahveh who said, “Ye shall have no other gods beside me.” If all old things are not renounced, if the perverted conditions of a sinful world are not recognized and eradicated, the individual who asserts that he is a Christian, will find himself numbered among those who claim to be disciples, but to whom the Christ says, “I know you not.”

If we are to be Christians in the truest sense of the term, we must renounce all the vanities of earth, we must cease to worship the gods we have created, and must turn to the God of the universe for our strength, for our knowledge, for our support. The God of the universe is the God of Abraham, Isaac, and Jacob; the God who has said, “If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me.” These are no idle words, they contain that which is vital and eternal.

A Christian must know God: he must put aside all that separates him from the Spirit. He must follow our Lord in the “regeneration,” in order that he may be “born again.” If he does this, within his breast will be born the Christ: the

power which imparts wisdom and understanding, and which enables a man to manifest the fact that he is a Christian—not in name only, but in deed. He will then understand what it means to be resurrected. His capacity to comprehend spiritual truth will have been unfolded. The words of our Lord will no longer fall upon deaf or unheeding ears; they will enter the heart, and the mind will understand the truth, which, to the materialistic Jew, our Lord taught in parables.

The term "Christian" is intended to designate those who will have reached the crowning ultimate of the present age,—individuals perfect in physical form, mental abilities, and spiritual powers. They will be men of wisdom, men of godlike understanding, men whose power to command will be limited only by the needs of our planet. They will have unfolded the image of the Father, and can with truth exclaim, as did our Lord, "The Father hath not left me alone; for I do always those things that please him" (John VIII. 29). They will also understand that they are the expression of the incarnate power and glory of God; men overshadowed and controlled by the mind of Him who willed the universe into manifestation. This state is a most glorious one to contemplate, and fills the mind and soul with love divine. The Father incarnate in the son, ushers in the time foretold by Jeremiah when he said, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahveh: for they shall all know me, from the least of them unto the greatest of them, saith Yahveh" Jeremiah XXXI. 34.

Search well your hearts. Pray that the Father may illuminate your understanding, that you may know the truth. When you have found truth you need not proclaim that you are a Christian; the Christ within will manifest the power and glory of the Father, and the world will see and recognize that the Christ is no longer dead, but has arisen.

"Aristotle has said that 'The sweetest of all things is knowledge.' And he is right. But if you were to suppose that the publication of a new view were productive of unbounded sweetness, you would be mightily mistaken."

OUR EXCHANGES.

We take the subjoined extracts from *The Light of the East*, a Hindu Monthly Review, edited by S. C. Mukhopadhaya, M. A., 20 Grey St., Calcutta, India—a magazine well named, for its articles are able and very thoughtful, as is evinced by the metaphysical value of these extracts. This journal is probably the exponent of the highest thought of the East.—[ED.]

THE SPIRITUAL PRINCIPLE.

The spiritual principle is not born of the senses, nor of the sense-consciousness. It is not reasoned up to nor attained through any process. Neither is it a matter for the intellect to handle, for it cannot be made subject and object; but it is the ground or unity of subject and object—that which makes subject and object possible. It is the source and centre of our existence. It is not a process, nor a series, nor the sum of a series; it is not one, nor many, nor all of these. It must be out of a process in order to discern the process. It cannot be in any series, for no term can discern the other terms of a series. It cannot be the summation of a series, for it must have been as perfect at the beginning as at the end. It cannot be an aggregation either of states of consciousness or of trains of reasoning, for these mental functions are materially conditioned and cannot originate or explain the spiritual principle which makes them possible.

No philosophy or philosophic system yields the spiritual principle, for it is infinite and cannot be attained to. None of the so-called faculties of the mind can give it birth, for it is not reducible to any polarity and cannot be discerned by the sense-consciousness. It comes through intuition. It simply "is." It is the "blind spot" of our mind (to borrow from one of the senses), which, if we give heed thereto, will more and more become our light and life. It is the Divine within us. It is everywhere, the center and circumference of everything. It is the essence of all things, the principle of nature, the principle of knowledge, the all in all.

An investigation of the verb "to be," the copula of every sentence, reveals the spiritual principle. In the simple sentence, "I am a man," there is a residuum rich in its implications, whose ultimate cannot be resolved. The subject "I" and the attribute "man" are one and the same person, or individual. They are on the same plane. Whatever is true of one is true of the other. They are united through an infinite copula—"am." The two finites are made one through this infinite. Plainly, the copula "am" is on a plane totally distinct from the subject and the attribute; and the oneness or unity or identity of the subject and attribute lies just in this infinity. The subject and object is a product of my discursive intellect, depending on material conditions for its physical manifestation; but the copula is infinite, outside of time and space, and alone makes time and space possible. Without it they are not. The one is; the other exists.

It will require but very little thought to recognize that in all knowledge this is the spiritual principle, and is spiritually discerned. I cannot look within for a moment but I am in this infinite—I cannot attain to it. Reason does not reveal it—I find, I recognize, I "am." It is not the product of experience, because it is that which makes experience possible. It is the reality which manifests itself through experience. This reality is not in things, but in their unalterable order of relations, which is perfect now. This does not mean that every one is aware of it, but that experience is only explicable through its action. It cannot be the outcome of experience, but is presupposed therein. If experience means a process of change, that process cannot be a consciousness of the process; neither can it produce it. If experience means a series of events, that series cannot be a consciousness of the series; nor can it produce it. Neither can this consciousness of the effect of any previous changes or events, for this supposition is only a repetition of the previous thought.

The more firmly the spiritual principle is held in our consciousness, the more will it manifest itself and become our permanent possession. Of nature it is the essence. If the essence of a thing is not in itself—for a thing cannot be self-

existent—but in its relations, then nature implies a spiritual principle. What anything really is, it is unalterably. The nature or essence of a thing is spiritual, therefore unchangeable. Nature is an unalterable or of relations, nonmenal and not phenomenal. This is not Kant's "Ding-an-sich," unknown things-in-themselves, producing feelings in us. It shows that the uniform order of nature and our knowledge thereof have a common source in the spiritual principle. Kant says, "The understanding makes nature," meaning that the "form" of phenomena is due to the understanding, while the "matter"—the affections produced by things-in-themselves—has a character independent of it.

We have, therefore, two unrelated worlds—a diverse instead of a universe. This led into idealism that was speculative, capricious, and untrustworthy, because of the non-recognition of law. But under reign of the ascertained order it becomes exact, scientific. The divine cannot be capricious if God is infinitely and eternally perfect. His part is already complete, and it only remains for man to come into harmony with truth, which is the divine method. It is all expressed now, and only awaits the obedience of our will to become manifested to our consciousness. Such as idealism, which interprets facts as relations and affirms the reality of nature as opposed to our transitory feelings, is the very reverse of the so-called idealism which reduces facts to feelings. Human experience, on the one hand, is an order of events; on the other hand, it is a consciousness thereof. This consciousness cannot be a part of this order, nor the sum of it; for it must be equally present to the whole. Neither is it a product thereof, for it always "is."

Is the spiritual principle conditioned? Our consciousness varies and grows and develops in time apparently, but only as a function of our animal organism. The spiritual principle is wholly expressed now; its manifestation to my consciousness is only conditioned by time. It lies below the threshold, or is buried within and awaits the resurrection. What is its power? It is the source of all power. It is the omnipotence of God manifesting itself to my consciousness, and I have as much as I can use. This truth is to-day intuitively apprehended by

many minds who are striving to give it articulation. If man be the offspring of God, made in his image, then when I can say, "I and my Father are one," this divine power is mine to a degree hitherto almost unimagined. This comes into my consciousness as thought. In concentrated thought there is great power. Man is a self-realizing spirit. By directing and holding his thought on his true nature, he can lift himself into the realm of the spiritual and real, and there "gain a residence." High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. Matthew Arnold says, "There is a power not ourselves that makes for righteousness." This power really is ourselves, and we through evolution are tending toward righteousness. Of the power in the spiritual principle the sayings of Christ are full. One cannot think and live them without the divine Life being manifested within him.

The spiritual principle is the source of all things. It cannot be proved by induction; it is a pure assumption or hypothesis, and can be reasoned from only deductively. All science starts in the same way. Now, if the facts fit the hypothesis, then is our ground rightly taken. By what particular name this principle is recognized matters little. God, First Cause, Intelligence, Life, Substance, Love, Spirit, Mind—these are but synonyms of the same principle. By no "process" can the mind reason up to this principle. It transcends our experiences, both outer and inner. It is not born of experience. It is beyond both time and space, being the cause of both. It is a "tertium quid." It "is"—we "exist;" and because we exist there must be a cause for our existence. We know this because we know we exist, since every effect has a producing cause. Something has "to be" before anything can exist.

This is illustrated by mathematics, God is the Principle of man; the Principle of principles; Idea of ideas (Plato); Form of forms (Aristotle); the Life of man. Man is made in the image and likeness of God and God is spirit. Whatever the substance, the image is the same. God cannot create me and exclude himself; therefore, God is spirit. I (in my reality) am

also spirit. All real things are spiritual, and the substance of everything is spiritual. The mathematical principle is the life or sustaining cause of mathematics. Now, a principle in order to be, must be expressed. Mathematical principle is expressed by numbers and combinations thereof, and these are symbolized by figures. "One" is the principle of mathematics. It never had a beginning and can never have an end; it simply "is." The science of mathematics is perfectly expressed now; but it is not manifested to my mind. One, the unit, contains its own parts and is the sum of them, and because of this fact it includes in itself multiplicity and variety. All fractions leave parts of the unit. But no fraction can be a unit, and its only value is that it is part of a unit. The relation between the part and the whole alone gives value to the part. The substance of the science of mathematics is but the out-picturing of what is in the unit—invisible, i. e., apparent to consciousness. The figure 1 is the expression of the abstract unit, and as such it represents it. We obtain a knowledge of the abstract through them, and they are not interchangeable. They are permanently fixed in their relations; therefore, to know the representative is to have the abstract manifest to the one who knows; God is the One, the Author of all things, i. e., the Source of all effects. "In him we live and move and have our being." This One is the Whole that contains all parts, and all parts have their value through their relation to the One.

I recognize three distinct planes of consciousness. The outer plane—our sensuous nature, or physical consciousness—is made up of states. It is only a mirror in which the ego sees itself reflected. The second plane is the intellectual or reasoning consciousness, which constitutes the inner world of thought. These two planes, in relation to the ego, are called the object-object and subject-object. The third plane is the intuitive or spiritual consciousness. This trinity forms the ego which is the content or spirit of man. Consciousness is the relation of the ego to its thought-environment. I have a consciousness of an outer world and spiritual world. These three planes may be compared to a three-storied house of which the ego may occupy a floor. These planes are discrete one from another, and

the passage from lower to higher is not a process but a birth, an intuition or revelation. When the soul perceives its true Self it finds life eternal—its oneness with God. This is the spiritual principle, which can never die or pass away. It is perfect now, and all we have to do is to recognize and bring it into our consciousness. Held even as a thought, it becomes a possession.

This external consciousness I have long mistrusted, not distrusted. It practically regards the material body as the Self. That view makes us subject to our physical environment. When the ego is aroused and lifted to the realm of the spiritual life (into the presence of the divine image within), there comes a sense of supremacy over the sensuous consciousness, or outer world. The divine Spirit is our greatest educator. "He will guide you into all truth." This is the Christ principle, "the Way, the Truth, and the Life." Christ's sayings are all easily interpreted through the spiritual principle. It is both life-giving and life-supporting. "No man cometh unto the Father but by me;" that is, through the Christ principle (or quality) within. Thought discipline and concentration, earnest desire and aspiration, which is the "prayer without ceasing," are the requirements for unfolding from within our real and eternal Self. The ego becomes conscious of a Presence other than the tumultuous, external world, and finds the One "in whom we live and move and have our beings." Shall we take counsel of our states? "Preach the gospel to every creature." Paul says, "Be ye transformed by the renewing of your mind," which means "to have Life, and have it more abundantly."

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian

Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always, changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

Change ever-recurring change, is the law of Nature. But is there nothing constant amidst the flux of changes? Is there no central principle of nature which is devoid of change, over and upon which the manifestation of eternal change is going on? Is there no seer of these changes which remains unchanged amidst this flux of changes? The constant unchangeable entity is the Spirit, the *Atman*, the invisible Presence, which sees unseen, hears unheard, and thinks unthought. It is the deepest principle of Nature, the last residuum of all abstractions. It is within you and without you, far and near, manifest and unmanifest. It is in you, it is in the sun, it is in the distant star which twinkles beyond the ken of our vision, it is within the heart of the lotus, it also permeates the creeping plant. It is the field of consciousness in which rise, grow and disappear the phenomena of the universe, like so many dream-worlds.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

The thoughtful of all classes are invited to contribute to this column. It is a department that may be made very helpful, as it brings out thought that would not otherwise be expressed. Unless such letters are marked "private," we shall consider ourselves at liberty to publish letters or parts of letters that we deem useful to the public.

AN EXPERIENCE.

Something like fourteen years ago, before I had read any occult literature or had been specifically directed toward esoteric subjects, I had a strange experience which I have often thought I would like to have explained. Many times I have been of a mind to inquire of THE ESOTERIC for light, but have delayed till the present.

I had retired to rest at my usual hour and was in no unusual frame of mind. I had been lying quietly for about half or three quarters of an hour, when I was conscious of having passed into, or at least of being present in, a state of experience utterly foreign, and so astounding that I have never mentioned the matter to but one or two very intimate friends. In short, I sensed myself in an evolutionary unfoldment, in which I was, as it were, unfolding from one degree of seeming divinity to another. At every degree of unfoldment I was conscious of attaining a state superior to the former one, and thrilling with a wonderful consciousness of the same, and at the same time assuring myself that I was wide awake and observant of my strange condition.

I did not seem to be making any strenuous effort to bring to birth the successive coming forth of myself to greater and more thrilling states, but my *being* seemed to be of itself in labour (apart from any sense of individual will), to extrude its stored-up implications of divinity. Each state or degree unfolded like the bursting of a calyx, and my being was upon each occasion more thrillingly universal, complete, God-like, and astounding.

How long, as we measure experience by time, this continued I was never able to determine, but a full climax came, in which I rose to what seemed a full sense of godhood, supreme and awfully glorious. The assurance was overwhelmingly blissful and majestic that I was absolutely God in will and power; and yet my creature will seemed simply to assent and pass on with the ascending glory of being, and be itself in its usual limitation of conscious individuality. E. J. Howes.

Ans. Your experience was of greater value, received, as it was, before your mind had taken hold of the newly evolved thought of the

age. It is undoubtedly the destiny of all men thus to evolve, through immense cycles of time, from one degree of godhood to another: for, as we were taught from our infancy, we are the sons of God—infants now, it is true, but give us time and we will grow to be like our Father. The Esoteric thought is a method for opening into the first degree of consciousness,—from a mere animal existence to a child, a son of God. The experience carried with it a beautiful promise and prophecy of that which lies immediately before you. A suggestion for further explanation will be found in the article entitled "Knowing God," August and September numbers of THE ESOTERIC.—[ED.]

STOCKVILLE, Neb., July 5, 1899.

Dear Esoteric:—

I was so rejoiced to find an invitation in the last Magazine for Esoteric students to indicate the thoughts concerning which they desire amplification, and I seize the opportunity with all eagerness. In a recent communication from Brother Zeeub, regarding the neophyte's admittance into the Fraternity, he sought to impress upon my mind the signification of the Master's words: "For many are called, but few are chosen." Matt. xxii. 14. The correct understanding of this text—of who may and who may not be the "chosen few"—is of serious moment to me, and I implore you to make this thought entirely comprehensible to me in all its bearings. The words seem to indicate that *all* does not depend upon *one* individual, since "to be chosen" implies the decision of another. As it appears to my mind, it is somewhat like this: I serve, for instance, under a loved King. This King calls for volunteers to go to the front to engage in more active service, under his immediate supervision. I hear the call, and feeling myself one of "the called," I gladly cast aside all my worldly entanglements and go to him, bearing my offering of all that I am or have, promising cheerful obedience to his will in so far as I am able to discern it, and praying for guidance and instruction wherein I lack. I may be able to do no more than to carry the colors or play the fife, but having a deep inward assurance that the power and ability necessary to gaining a higher vantage ground, is inherent, I answer the call with all readiness. It now rests with my King to say whether or not I shall be one of his "chosen" ones, and I tremblingly await his decision.

This is a brusque outline of my willingness to serve God, for I would "rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness," notwithstanding the tempting array of glory, emoluments, etc., on the world's side. If I am laboring under delusions as to what God really wants of his children, please disabuse my mind and make things clear through the columns of the Magazine. The Master said: "Come, and follow me, and ye shall have eternal

life." I feel the stirrings of immortality in my soul, and I believe the promise is for *me*, and so far as I can understand myself I am ready to yield everything to the Spirit's guidance, and pray hourly that I may not miss the voice when it speaks.

I find some confusing references in the Revised Vols. of *The Esoteric* upon which I seek light. For instance, in Revised Esoteric, Vol. I., II., page 186, Practical Instructions (number Five), the reader is referred to the April number page 345; and again on page 200, Practical Instructions (number Six), to the February number, page 301, and many other instances; now how are we to find these connections, since neither the number of the Magazine nor page, as found in the original, is given. The two references above I am desirous of getting, as I feel the need of an elaboration of the thought there treated.

In Practical Instructions, Mr. Butler says something like this: "And be sure to *do* what the Spirit suggests in these sittings." When I take these drills, as I do each morning and evening, usually one hour each time, as I yield to the Spirit's control, the tendency is for my body to fall into the vibrations of the currents, causing it to sway back and forth, and again in a rotary manner? Is this as it should be, or am I overlooking some little thing to which my attention needs direction? I am gaining every day, and yet, I feel there is something regarding the teachings in reference to "stillness" which I am not getting. Or perhaps it takes more time for me to unfold into that stillness.

Your fraternal sister,
Myra E. Olmstead.

Ans. In the question as to the meaning of the words, "Many are called, but few are chosen," you have used a good simile in the instance of the beloved king calling for volunteers to engage in active service. We have recently seen an account of the character of the examination made of those who answered the call for volunteers for the war with Spain. The examination as to fitness for service was most rigid in the case of each man, and many good, honest, patriotic men who answered the call, were found incapable of doing the service required. Now, there was no reflection upon the rejected men or upon the officials who rejected them; it was a question of ability to do the work demanded. Our government officials would have been considered very much at fault had they chosen men with one arm or leg, consumptives, or persons otherwise diseased.

The call has gone forth to the world for men and women who are able to live the life and reach the high goal. Many will think themselves able and make the effort, honestly and sincerely, but, when brought to the crucial test, they will be found mentally diseased or deficient in the body of their soul consciousness, like a man with one arm or one leg. They are able to do good service in some directions, but in all-round ability, which is absolutely necessary to every one

who reaches the highest goal of human attainment, they are unmistakably deficient. But in the divine order, if a man has not grown big enough in soul powers to reach the ultimate, there is plenty of time for him to develop. The simile of "the first ripe fruit," used by the angel in the Revelation to John, expresses the principle relative to the gathering and preparing of this body. Through the experience of many lives the souls of men grow and develop, and only those who have reached sufficient maturity and all-round development are able to attain the ultimate goal.

JESUS said, "He that is able to receive it, let him receive it;" and we have no doubt that the only reliable evidence of a soul's maturity for this work, is to be found—first, in its interest in the work, and, second, in the ability to comprehend its import. Whenever these conditions obtain, we believe that the individual will not only hear the call, but will be able to meet the requirements so perfectly as to be chosen. There may, however, be those who have an adequate grasp of the subject, and who are truly interested in it, and yet who will not be able to let go old loves, sympathies and desires, and who will be thereby bound to the old order of things and carried down with the tide of human life. But one thing is certain, all those who live the Esoteric life as near as they are able, will be greatly benefited, and, if they cannot reach the highest goal of attainment, they will at least prepare themselves for a better incarnation. Therefore it is not by caprice on the part of the Holy Ones that the choice is made, but because of the qualities and abilities of the one chosen.

As to your query in regard to references in Revised Esoteric, page 186 occurs in an article which was left out in the revision of the volume; page 301 of the first edition of Vol. I. becomes, in the renumbering of the pages, page 145, first part of Vol. I., Revised Esoteric.

Yes, the swaying motion of which you speak certainly shows that you are overlooking something, which is briefly this: the inclination of the body to fall into motion is an impulse of the senses and not of the mind. The attitude of the sitting is chosen for the purpose of rising above the control of the senses, and—for the period of the sitting, at least—of living wholly in the mind. True, one must unfold into the stillness that he seeks, but the mind must be centered in God, in that fountain of conscious power—a power so great as to produce a stillness. We should grasp the fact that God, the Holy Spirit, is an ocean of mind, of living consciousness, always ready to rush in and fill the individual consciousness whenever one can produce in the mind a vacuum, by repelling all thought activity except that for which his highest ideal and desires are reaching out. There is nothing of which the human mind can conceive that does not exist in its fullness around us; and, because of this fact, the positive sittings are

taken in order that the individual may repel all undesirable thought conditions and force the body and brain to become, for the time of sitting, the receptacle of his highest ideals. Then, when one has received thought, feeling and consciousness from that fountain of Intelligence, it is comparatively easy to continue in a condition which could only be obtained by force of will.—[Ed.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families who are striving for the attainments. This is our only means of discerning who is entitled to our time and to space in this column.

In writing for Delineation of Character from Solar Biology, always send hour and place of birth, also state sex.

We have introduced the Greek letter theta as the character indicating "the rising sign."

L. W. H. June 26, 1842, 10 a. m. Belmont Co., Ohio.

⊕ in ☌; ♃ in ☌; θ. ♃; ♄ in ♃; ♅ in ☌; ♆ in ☌; ♂ in ♄;
♀ in ♃; ♁ in □.

You are a nervous sensitive, and what might be termed a positive negative. Have a great deal of the maternal in your nature, but, at the same time, it has been quite a trial to you to settle down into the routine of family life. Have much in your composition that inclines you to a sphere of life which would place you in touch with the public. You make friends very quickly and are much at home among strangers. Your mind is bright and active, but you have certain ideals within that have never been realized, and this has produced a peculiar restlessness, a wanting of something, that cannot be satisfied—a condition that has very likely caused dyspeptic difficulties or indigestion. Have a very clear psychic perception and foresight relative to everything that is about to occur to yourself or family. Are a natural physician, and know what to do for the sick better than the majority of professional physicians. Your main interest gathers around yourself and family—an interest which, if you reach the goal of attainment, must be enlarged to an interest in humanity in general. You should understand methods of mental healing, and thereby you will be enabled to keep the digestive system in order.

J. S. H. Nov. 25, 1888, 12.30 a. m. Monroe Co., Ohio.

⊕ in ♄; ♃ in ♃; θ. ♃; ♄ in ♃; ♅ in □; ♆ in ♃; ♂ in ☌;
♀ in ♄; ♁ in ☌.

You have a very active, energetic nature, capable of seeing at a

glance the order of whatever you meet. The earth, moon, and rising sign are represented by expressing signs, which gives you the capacity to utilize to the best advantage all the ability you possess. By nature you are a scientist. But the positions of Venus and Mercury have militated against your success, by reason of your active sex nature—if you take control of that and carry the forces to the brain, your mind will soon be illuminated on the subject of world-building and the laws governing the universe. If you cultivate the spirit of devotion, so that you come into conscious unity with God, your mind will readily adjust itself to divine order, so that you will be able to do valuable work along lines of the new thought. That upon which your mind is fixed, you pursue with great persistence; consequently, if your mind is fixed upon these high attainments, you will undoubtedly succeed in reaching them. The times when the life forces are most active are when the moon is in Virgo, Sagittarius, or Pisces, the hours when these signs are rising, and when Venus is in Taurus.

V. W. B. Nov. 26, 1872, 4 a. m. Augusta, Ill.

⊕ in ♄: ♃ in ♌: θ, ♌: ♀ in ♍: ♁ in ♎: ♃ in ♏: ♄ in ♐: ♁ in ♑: ♀ in ♒: ♁ in ♓.

By nature you are an active, energetic person. Have quite an orderly mind, with very good perceptions. You should not live on the sea coast or in a cold, damp place, for under such circumstances you would have a struggle with rheumatism. You possess a mathematical mind, and in business you would do well as a banker, or a book keeper. You have also good mechanical abilities. Are led too much by the heart,—the loves, sympathies, desires, and emotions. You should cultivate within yourself the positive: or, in other words, you should establish in your own mind a rule and course of life, and rigidly follow it. Study your own nature, in order that you may learn what your real self is, and then be yourself under all circumstances. Know and do the right, regardless of every one else. Have an ideal of being in some way in public life, but your polarization and body sign are backward in the zodiac, and you lack the tact or wisdom for public life. The times of greatest danger are when the moon is in Libra or Sagittarius, and when these signs rise. The moon or Mercury in Leo will influence your life very much.

B. Aug. 6, 1879. Austin, Texas.

⊕ in ♒: ♃ in ♑: ♀ in ♏: ♁ in ♎: ♃ in ♌: ♄ in ♋: ♁ in ♊: ♀ in ♑: ♁ in ♐: ♁ in ♏: ♁ in ♎.

A woman governed very much by impulses and your feelings, strong likes and dislikes. A will almost indomitable,—whatever you take a notion to do, you will hazard almost anything to accomplish. Have a restless, desiring nature. Times of sadness and deep depression, of the cause of which you have no idea. Often hungry without wanting to

eat. That same peculiar desire for something, although it annoys you very much, will, nevertheless, help you to give a great deal of your time to study and thought. You will never find that which you are desiring unless you find it in God, through a spirit of devotion, and a close adherence to the principles of an Esoteric life. Not having the hour of your birth, it is difficult to know just what direction these influences may take. Avoid opposing others more than you can help. Live within yourself, in your own spirit of devotion, a life of holiness; for in that alone will you ever be satisfied. If all those strong desires and love emotions are turned toward God, you will not only be satisfied, but you will gain power and knowledge that will make you useful and successful in life.

M. O. C. July 21, 1875, 6 a. m. Irvington, N. Y.

⊕ in ♄: ☽ in ♋: ☿ in ♌: ♁ in ♍: ♃ in ♎: ♅ in ♏: ♆ in ♐: ♇ in ♑:
♀ in ♒: ♄ in ♓.

A man of plans and methods for accomplishment—schemes without limit. In your business affairs, you carefully attend to all the little things. A natural organizer. Very orderly in all that you do. Have by nature great inspirational ability. Are liable to overtax your vitality by intense mental activity. A natural chemist and physician; in other spheres of action you will be apt to leave something incomplete, which will follow you up and annoy you. Notwithstanding the fact that you have in your composition unusual order, exactness, and ability to attend to minutiae, yet Mercury's position raises an evil Genie in your path, which appears before you under most disagreeable and unexpected conditions; although Saturn's position in your body sign, and Mars in your life sign, give you sufficient order to largely overcome this. In your efforts to reach the high attainments you will appear to be successful right from the start; and therein resides an adversary difficult for you to meet and overcome. It will take the form of added abilities in your sphere of action and thought, and the inclination will immediately come to compare yourself with others, and then the ego will rise up and deceive you. The times of especial danger are when the moon is in the sign Leo, Cancer, or Pisces, and when these signs rise. Be on your guard when Mercury is in Virgo—in your business as well as in the regeneration.

A. R. April 13, 1859, 9 p. m. Sidney, Ohio.

⊕ in ♉: ☽ in ♋: ☿ in ♌: ♁ in ♍: ♃ in ♎: ♅ in ♏: ♆ in ♐: ♇ in ♑:
♀ in ♒: ♄ in ♓.

You are a man of active mentality. Very critical, quickly discover all the flaws in others' natures; and often think you find flaws that do not exist. It is hard for you to find in the world a place of harmony and contentment. Have much of the subtle or secretive in your make up. Easily offended and quite combative. In your interest in the new

and higher thought you are in danger of becoming iconoclastic. In your business ventures you would be inclined to overreach your means, unless your means is large; for if you did not have everything just to suit your ideals—which are very difficult to be satisfied—you would want to drop the whole thing. The two greatest difficulties in the way of your attainments are jealousy and undue care for self. Have much in your organism that allies you to the new order of life, but in order to reach it, you should bear in mind the words of the angel to John, "Behold, I make all things new;" that is, you should fix your mind wholly upon the methods of attainment, have well organized in your mind the manner of life you should live, and then put your whole energies into living it. The times to be on your guard are when the moon is in Scorpio, Aries, Virgo, or Cancer, and when these signs are rising.

G. D. M. July 19, 1849, 4 a. m. Pa.

⊕ in ♄; ☽ in ♄; ☿, ♀; ♁ in ♌; ♃ in ♌; ♆ in ♋; ☿ in ♌;
♀ in ♏; ♁ in ♏.

A man of a nature to stand alone; it is necessary that your sphere of use in the world should be alone. Your mind is allied to the chemistry of nature. The positions of Mercury and Venus, with Libra three times represented, attract you most strangely to the peculiar and unusual in nature; you should be a chemist. Your opinion is that woman is especially your friend, but the reverse of this is true. Have a very peculiar psychic power, which, I believe, would make you very successful in discovering minerals, and in locating water courses, gases, and so forth, in the earth. Are a natural physician, but too sensitive for a practitioner in that profession. Have elements of success in whatever thoroughly interests you. Would be quite successful in the occult, but your mind allies you more especially to the ancient methods and orders of the mystic. In order to reach the attainments of the Esoteric life you must resolutely overcome and take control of the sex nature; and, whilst doing so, fit yourself to get the consent of your will to place yourself under the guidance and control of one who has reached advanced attainments in the Esoteric life, or you would not go far before you would switch off on a bypath. When the moon is in Cancer and when Cancer or Virgo is rising, you will meet danger in the regeneration.

L. L. Dec. 14, 1861, 7 a. m. St. Charles, Mo.

⊕ in ♄; ☽ in ♃; ☿, ♄; ♁ in ♄; ♃ in ♋; ♆ in ♋; ☿ in ♏;
♀ in ♏; ♁ in ♃.

A very executive nature. It is necessary for your health and happiness that you always do a certain amount of physical work—that you keep physically active. Fond of travelling. Have a great love of the mystic, and your polarity gives you strength of mind, access to language, and thought in the expression of which you are forceful, clear,

and practical. If you live the regenerate life strictly and successfully, it will give you great power among the people; I therefore would say, qualify yourself for a teacher and lecturer upon Esoteric truths, for the time is near when there will be a great demand in that direction. It is more especially important to your happiness and health that you live the Esoteric life, as there are indications of a love affair that would prove unfortunate for you. In order to be successful there are two points which should be particularly guarded against and overcome—first, the imagination of evil and evil intentions on the part of others; and, second and immediately connected therewith, hasty and combative speech. Do not be in a hurry about anything; "be anxious for nothing."

M. L. B. Feb. 24, 1855, 10 a. m. Booneville, Mo.

⊕ in X: ♃ in Π: θ. ϛ: ♁ in ϙ: ♁ in ♁: ♁ in ϙ: ♁ in ϙ:
♀ in ♁: ♁ in ♁.

Have a restless, quite positive nature, and what may be denominated a strong character. Whatever you fully decide upon as being right, you generally see carried out. If you were a man and a politician, you would command high positions. A natural leader among women; could organize and carry the masses with you, and in living the regenerate life you would have a power that would be untiring. But you have a proud heart, which you must guard against—guide and utilize the tendency and do not be used by it. If utilized, it will keep you in a pure, refined atmosphere. Unless you learn how to keep your body in health by the power of mind, you will be inclined to dyspeptic difficulties, and, in the old order of life, female weakness. Have a certain consciousness of being all-sufficient within yourself to meet whatever may come to you, but you should bear in mind that there is no strength in the physical mind or organism to be compared to that which is attained by unity with God; therefore the spirit of devotion is very essential to your attainments.

O. H. L. Jan. 11, 1866, 5.30 p. m. Sweden.

⊕ in ♁: ♃ in ϙ: θ. ϙ: ♁ in ♁: ♁ in ♁: ♁ in ♁: ♁ in ♁:
♀ in ♁: ♁ in ♁.

You have a good practical, business mind. A great lover of knowledge, and have by nature a delight in books and the educational spheres of action. A good, strong, physical body—bold, active, self-reliant, keeping your own counsel, and going your own way. But with all this there is a certain confusing element in your composition that causes you to make many mistakes. Have a great ideal of home and elegant surroundings, but also a peculiar selfishness which militates against your obtaining such conditions as you idealize. Guard against sarcastic speech. In order to reach the attainments it will be highly necessary for you to live a very devout life, studying carefully the principles of righteousness, in other words, the principles of God-

likeness; for otherwise your materialistic mind is too practical to properly succeed in the regenerate life. Try so to live that you have the consciousness within that you have nothing to cover or hide from the eyes of all. The times of especial danger are when the moon is in Leo, Scorpio or Capricorn, and when these signs rise.

E. M. F. Jan. 5, 1875, 4 p. m. Joplin, Mo.

⊕ in ♊; ☽ in ♌; ☿, ♁; ♀ in ♎; ♃ in ♏; ♄ in ♑; ♅ in ♒; ♆ in ♓; ♁ in ♉.

The basic principles of your nature are laid in a positive sign, with the moon in that positive, active, executive sign, Sagittarius. All this gives you energy and force, and mental activity. The rising sign, governing the qualities of the physical body, being the motherly sign Cancer, imparts strong motherly powers, embodying therein instinct, fine intuition, and inspirational abilities. Saturn in Leo endows body and mind with order. Jupiter and Mars in Aries give you great ideality, and set in motion the Capricorn qualities, that is, fill the mind with plans and schemes and methods for accomplishing great results; or, in other words, fill the mind with day dreams, which, unless checked and held down to the practical, to the useful, will waste your powers. There is in your nature nothing but the mystic that would ally you to the divine love, that interior devotional love which gladly gives up self for the object of its love. This condition is absolutely essential to reaching the highest goal of human attainment. You can obtain such a condition by much musing on God, a deep soul devotion, and an entire self-consecration to the Spirit.

G. H. Feb. 10, 1856. Toledo, Ohio.

⊕ in ♎; ☽ in ♑; ♀ in ♒; ♃ in ♌; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♁ in ♉; ♂ in ♊.

A nervous temperament. An active mind, with a very determined will. Orderly in the home and in everything that you do. In the domestic sphere you are thoroughly at home. But with it all you have a deep, undefined, dissatisfied restlessness, which may cause you to be at times quite combative. While you have a natural inclination toward the mystic, yet your mind is too practical, in the sense of the things of this world, for you to accomplish more than to prepare yourself for a higher and better incarnation in the time to come. Nevertheless, if you have sufficient determination to put your whole life into the effort, you can attain to immortality in the present incarnation. You live much in a beautiful, ideal world, which is largely all shut up within yourself—the ideal is of love, harmony, excellence, which you have, no doubt, long since given up the hope of attaining in this world. But that ideal, being natural, is a godly attribute, and through unity of your mind and love with God and faithful adherence to the Esoteric life, it is attainable for you. Remember, however, that

you cannot receive and enter into that divine order whilst in the old disorder.

A. S. S. May 17, 1859, 10 a. m. Norway.

⊕ in ♄; ☽ in ♀; ☿, ♁: ♃ in ♀; ♄ in ♁; ♀ in ♃; ♂ in ♀;
♀ in ♁; ☿ in ♁.

You have a very strong, vital organism. Very zealous in whatever you do or think. Rather too quick to arrive at conclusions; that is to say, you have not sufficient scepticism in your nature always to demand two witnesses before coming to a conclusion. You can always talk wiser than you know. In your study of the metaphysical you will gather great and wondrous ideals, far beyond what your intelligence can properly ally and associate. You may have visions and great inspirations which will put all your faculties into most vivid activity, and yet you are liable to fail in bringing them down to practical utility. More than any one whose nature we have met, you need the Esoteric Motto, "Use determines all qualities, whether good or evil;" your mind is too apt to grasp ultimates without seeing the many chasms and difficult crags to be crossed before reaching them. If you wish to enjoy the benefits of the regenerate life, your mind should be mainly occupied with the ways and means immediately before you, or in the next step requisite to be taken. You have probably but little difficulty in living in the regenerate life.

J. E. H. May 6, 1869, 3 a. m. Sheffield, England.

⊕ in ♄; ☽ in ♁; ☿, ♁: ♃ in ♃; ♄ in ♁; ♀ in ♁; ♂ in ♃;
♀ in ♁; ☿ in ♀.

You were born in the function that relates to the sense system, which gives you a very prolific mind and vivid imagination. But your mind is polarized into that restless, dissatisfied sign, Pisces. Your Taurus nature perceives so much that you want, and the Pisces polarity makes it so difficult to appropriate; yet your mind grasps quickly whatever you read, and you remember it, unfortunately, verbatim. You should remember the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"—you do not lack knowledge, but you do lack wisdom; that is, the faculty of gathering and formulating a system of knowledge, washed out, so to speak, cleansed from all the rubbish of accepted theory and standard authority; that which is useful for your practical purpose now, that which will aid you in coming into conscious unity with the mind and purpose of God in the creation of the world. Say to that hungry, restless mind, "Be still and know God;" for in him is the fountain of all knowledge worth having. If you have difficulties in the regeneration, they will occur when the moon is in Aries, Pisces or Taurus, and when these signs rise.

EDITORIAL.

One of our correspondents, Miss Marie Deedy, 54 Frant Road, Thornton Heath, London, England—writes us that she would like to meet the Esoteric students in that city, for the purpose of mutual improvement in the line of Esoteric study. Our acquaintance with Miss Deedy is entirely through correspondence, by which we learn that she is teaching school in London. The character of her letters has been such as to lead us to believe that it will be pleasant and profitable to meet with her in the study of the higher thought.

We often receive orders, from those who have read the advertisements in our Magazine, to the effect that the party wants such and such a thing that we "recommend so highly." It seems a little strange that our subscribers should take for granted that what appears in our advertising columns is a recommendation from THE ESOTERIC. Usually these advertisements are not recommendations from us; if a person wishes to advertise in our Journal, he or she sends us the advertisement ready-made, which we insert, and we are in no way responsible for what the insertion may contain. Many times we do not know the firms who are advertising with us, and scarcely ever anything about the individuals. Of course, we avoid what seems out of harmony with justice and right—further than that we cannot be expected to discriminate.

The Esoteric Ephemeris for 1900, advertised in this issue of THE ESOTERIC, contains much additional data relative to Solar Biology; points that the students of that science can ill afford to do without. The Ephemeris has been enlarged.