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THE ESOTERIC

A MAGAZINE

—OF—

PRACTICAL ESOTERIC THOUGHT.

—
VOL. V.

FROM JULY, 1891. TO JUNE, 1892.
—

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PREFACE.

The Esoteric is devoted wholly to teaching methods for self-culture and attainment of added powers of body, mind and spirit.

It deals scientifically with the laws of nature and their relation to human life.

It has *no alliance* with any class or sect of people, but aims to give that which will be of the greatest possible use to all, carefully avoiding points of doctrine that would be liable to give offence to any. All the laws and methods taught are demonstrated facts, not experiments.

We accept as a foundation of all, the following: God is the Creator of *all* things; therefore all laws, physical, mental or spiritual are but the potency of the divine mind. To know that mind (or the laws or methods produced by its action, which is divine) is the highest physical, mental and spiritual attainment of man.

Because of this we study every department of nature, and endeavor to give to the world such facts as we deem most advantageous in the development of our race.

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THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at \$10. per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents, by the publication of books, advertising the magazine, etc. All who wish to assist us can obtain stock at the above price.

THE ESOTERIC PUBLISHING COMPANY and the Esoteric Commonwealth Fraternity are entirely separate in so far as financial interests and objects are concerned. The ESOTERIC interest is in public teaching through its publications: while the E. C. F. is wholly interested in preparing a place for the working out to ultimates all the laws and methods taught in the magazine, and science and invention: also, the establishment of a college for the more perfect education of young men and all who wish to avail themselves of these advantages.

T. A. WILLISTON, Secretary E. C. F.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. V.]

June 21 to July 22.

[No. 1.

We repeat what was said in the former volume: this pamphlet is published in the continuance of "Bible Reviews," as we feel it furnishes a better exposition of the Abramic and Abrahamie covenant than we could write, and also because of the many other valuable thoughts that it contains. As time and space will not allow us to recapitulate, or even epitomize the former articles, and this, the first number of Vol. V, will fall into the hands of many who have not seen them, all we can do is to ask that you who are interested in this subject should read the former articles in order to get a correct understanding of this. They can be had by sending to our branch office in Boston. [Ed.]

SEPHER ZIKKARON.

"And now we call the proud happy ;
Yea, they that work wickedness are set up ;
Yea, they that tempt God are even delivered.
Then they that feared Yahveh conversed one with another,
And Yarveh hearkened, and heard ;
And there was written before him a Book of the Memorial
For them that feared Yahveh and thought on his name."
(Mal. iii.)

"The way of the just is uprightness;
Thou, most upright, dost weigh the path of the just:
Yea, in the way of thy judgments, O Yahveh, have we waited
for thee ;
To thy Name and to thy Memorial is the desire of our soul."
(Isa. xxvi.)

"Yahveh—thy Name forever ;
Yahveh—thy Memorial to all generations." (Ps. cxxxv.)
"They shall see his face: his name shall be in their foreheads."
(Rev. xxii.)

PREFACE.

"And God said to Moses, I AM THAT I AM (*ehyeh asher ehyeh*); and he said, Thus shalt thou say to the children of Israel, I AM hath sent me to you.' That this passage is intended to indicate the etymology of Jehovah, no one has ventured to doubt: it is in fact the key to the whole mystery. But, though it certainly supplies the etymology, the interpretation must be determined from other considerations. Jehovah must be the third singular masculine future of the substantive verb *to be*.

We accept Yahaveh as the more probable punctuation."—*Dictionary of the Bible, edited by Dr. William Smith. Article—"Jehovah."*

"Although we may not be able to give with perfect certainty the literal meaning of this name, yet at least we will no longer designate it by the barbarous form Jehovah (which was only produced three centuries ago through Christian aggravation of a Jewish superstition), but we will restore its real sound: *Hahve*, were it only as a sign that Hebrew antiquity is now springing up among us out of the grave of ages, endowed with fresh life."—*Heinrich Ewald. History of Israel, translated by Russell Martineau.*

"So far as the interests of criticism are concerned all scholars are now agreed. Gesenius and Ewald on the side of Philologists; Hengstenberg, Tholuck, Lutz, &c., on the side of theologians, are united for once. They all agree in giving it the form YAHVEH and the *future* tense, as its literal rendering."—*Yahveh Christ, by Alexander McWhorter.*

The little book now presented to the wise (Dan. xii. 10. Hosea, xiv. 9. Matt. xi. 19, xxv. 2. I. Cor. x. 15) explains the import of the name, and opens the portals of God's Temple. (2 Chron. xxxi. 14. I. Sam. iii. 15. John x. 3, 23. Acts v. 12). The full light is within the sacred building. JOSEPH T. CURRY.

Laporte, Pa., July, 1874.

SEPHER ZIKKARON.

The Name.

When Moses was commissioned with the message of deliverance from Egyptian bondage, "he said to God: Behold, when I come to the children of Israel, and shall say to them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? what shall I say to them? And God said to Moses, I will be what I will be: thus shalt thou say to the children of Israel, I WILL BE hath sent me to you. And God said again to Moses, Thus shalt thou say to the children of Israel, YAHVEH (or, HE WILL BE), God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: this is my name *forever*, and this is my memorial to all generations.—Ex. iii.

The reference to their fathers turns the children back to the covenant made by Yahveh with Abraham and his children, which tells *what* "He will be." See Gen. xvii. 1-8. He contracted to do five things:

First, to verify the name of Abraham by increasing his posterity until it should become "many nations."

Second, to make "kings come out of" Abraham, or the "many nations."

Third, to establish his covenant, for (or to) an everlasting covenant, with Abraham and his children "in their generations." to be a God to them.

Fourth, to give to Abraham and children the land of Canaan for an everlasting possession.

Fifth, to be the God of the children that shall receive the everlasting possession. In this particular is announced the Name: "I WILL BE their GOD."

Of these five particulars, the third was of necessity first in order of fulfilment. It required that "the Almighty" should establish a contract with Abraham and his children in their generations, for (or to) a future, everlasting covenant, to be a God to as many of the parties of the second part as should observe the expressed condition—"Walk before me, and be thou perfect." Gen. xvii. 1. The word God "presented the idea of strength and power." Gesenius' Hebrew Lexicon. The Power of the Almighty would be exercised in behalf of the faithful covenanters to the extent of giving them an everlasting possession of the land wherein they were strangers. As Abraham and many others have died, preserving to the last moment of life their fidelity to their covenant obligations, the Almighty is now bound, by his own never-failing promise, to raise them from the dead when the time arrives for him to fulfill the covenant to be their God. Matt. xxii. 31, 32. Mark xii. 26, 27. Luke xx. 37.

But when shall this be? When shall the Almighty perform his contract, "according to the working of his mighty power which he wrought in Christ when he raised him from the dead?" Eph. i. Not while the contracting continues. No one can do a thing while he is contracting to do it at a future period. The covenant "for (or to) an everlasting covenant" must be brought to a close before the everlasting covenant itself can go into operation. How long then does the initial covenant last? God said that he would establish it with Abraham and his children "in their generations." Until these "generations" are completed, the everlasting covenant and the everlasting possession cannot obtain. This opens the all important question, What "generation" of Abraham's posterity shall see the conclusion of the covenant "for (or to) an everlasting covenant," and the establishment of the everlasting covenant giving everlasting life in the everlasting possession? In other words, what "generation" is addressed in the following declaration of Yahveh by Isaiah? "Incline your ear, and come unto me! Hear, and your soul shall live! and I will make an *everlasting* covenant with you; for my salvation is *near to come*, and my righteousness to be revealed." Isa. lv. lvi.

Four thousand years has the word passed from "generation" to "generation"—I *covenant* to be your God." But there must at length come a "generation" to whom God will address himself with a present force—"Now, I WILL BE your God." To this last covenanting generation the fifth particular of the Abrahamic covenant is fitted: "I WILL BE *their* God." The name Yahveh has thus pointed from the beginning of time to the period when the long series of promises and typical events should have their epoch of fruition in a particular generation of

Abraham's posterity. By this one word has the purpose of God been memorialized. "This is my name forever, and this is my memorial to generation and generation." In the nature of the case, the Name could not be fully comprehended by any generation but the one that should see the end of the era of contracting, and the beginning of the age of consummation. Therefore "God spake to Moses, and said to him, I am Yahveh! and I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; *but* by my name Yahveh *was I not known to them.* And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (God made a covenant with Abram before he changed his name to Abraham, and this Abramic covenant obligated the Almighty to accomplish Israel's deliverance from Egypt (Gen. xv.) and this was fashioned into a typical history that should point forward to the final deliverance of the Abrahamic covenant.) Wherefore say to the children of Israel, I am Yahveh, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I WILL BE to you a God: and ye shall know that I am HE WILL BE your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Yahveh." Ex. vi. Compare Ezek. xx. 33-44.

In connecting the name Yahveh with this Abramic deliverance and possession, God prevented the thoughtful from inferring that they were witnessing the finality. This exhibition of his power, glorious as it was, only partially showed forth what was meant in the promise to be their God. Because he would eventually perform all, he wrought in part, with each manifestation still pointing to the future. If Israel asked, Who did this or that astounding miracle? the answer was, Yahveh did it — HE WILL BE did it as a faint premonition that he will be your God at the proper time. *Their* action might be right or not, *they* could believe or disbelieve; but nevertheless he was compelled to work "for his Name's sake." See the great argument in Ezek. xx. And when the time of their scattering came, he proclaimed their sin while he still declared the Name. "Because your fathers have forsaken me, saith Yahveh, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law, therefore will I cast you out of this land into a land that ye know not. Therefore, *behold the days come,* saith Yahveh, that it shall no more be said, Yahveh liveth that brought up the children of Israel out of the land of Egypt; but, Yahveh liveth that brought up the children of Israel from the land of the North,

and from all the lands whither he had driven them : and I will bring them again into their land that I gave to their fathers. O Yahveh, my strength and my fortress, and my refuge in the day of affliction, the nations (Gen. xvii. 4) shall come to thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is Yahveh."—Jer. xvi.

Although Israel rejected his terms, beginning with the comprehensive commandment—"Thou shalt have no other gods in my presence" (Ex. xx. Lev. xxvi. 3-12)—yet shall God's name be sanctified in its complete fulfilment. "When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I am Yahveh their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God : I am Yahveh." Lev. xxvi. "I will give them a heart to know that I am Yahveh ; and they shall be my people, and I WILL BE their God." Jer. xxiv. "Their leader shall be of themselves, and their governor shall proceed from the midst of them ; and I will cause him to draw near, and he shall approach to me for who is this that engaged his heart to approach unto me? saith Yahveh. And ye shall be my people, and I WILL BE your God." Jer. xxx. "This shall be the covenant that I will make with the house of Israel ; after those days, saith Yahveh, I will put my law in their inward parts, and write it in their hearts ; and I WILL BE their God, and they shall be my people." Jer. xxxi. "Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath ; and they shall be my people, and I WILL BE their God." Jer. xxxii. "I will take the stony heart out of their flesh, and will give them an heart of flesh ; that they may walk in my statutes, and keep my ordinances, and do them ; and they shall be my people, and I WILL BE their God." Ezek. xi. "They shall not be polluted any more with all their transgressions, and I WILL BE their God." Ezek. xiv. 11. "I will set up one shepherd over them, and he shall feed them, even my servant David. And I, Yahveh, I WILL BE their God, and my servant David a prince among them ; I, Yahveh, have spoken it." Ezek. xxxiv. "I will save them out of all their dwelling places wherein they have sinned, and will cleanse them ; so shall they be my people, and I WILL BE their God. My tabernacle also shall be with them ; yea, I WILL BE their God, and they shall be my people." Ezek. xxxvii. "Behold, I will save my people from the east country, and from the west country ; and I will bring them, and they shall dwell in the midst of Jerusalem ; and they shall be my people, and I WILL BE their God in truth and in righteousness." Zech.

viii. "They shall call on my name, and I will hear them; I will say—It is my people: and they shall say—Yahveh is my God." Zech. xiii. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. He that overcometh shall inherit all things; and I WILL BE his God, and he shall be my son." Rev. xxi. "And they shall see his face; and his Name shall be in their foreheads." Rev. xxii.

(To be Continued.)

FROM THE LATE EDITOR.

The undersigned has resigned his office as editor of the ESOTERIC MAGAZINE and as treasurer of the ESOTERIC PUBLISHING Co. All Mss. has been forwarded to the Colony, and questions relative to either of these offices should be addressed to the new location.

My interest in the movement continues and I shall doubtless make Esoteric matter my life work and study. As to just when I can become more closely connected with the Colony remains for time to decide. I trust that each issue of the magazine will contain something from my pen, useful, perhaps, to a certain class of readers who have kindly received what I have written in the past. Astronomy and my conception of Esoteric Development will form the themes for whatever I may write. Questions are freely invited as heretofore.

I have inaugurated a plan for development by correspondence, and my co-workers are responding with an interest which leaves me little time for general writing, yet I have no doubt that the ESOTERIC will receive at least one article per month from its late editor.

Regarding the plan just mentioned, I would further say that after considerable experience in this work I saw the need of coming in more direct relationship with our people, and although the plan entails an amount of work which would appall a person unused to a large correspondence, yet I have carefully weighed the matter and know that I can attend to a certain number, and when that number is reached, there will doubtless be those who are as well fitted as myself, at least, and who will gladly assume charge of applicants whom I cannot directly reach. Circulars will be sent to those who desire further information upon the subject. Sincerely,

CHAS. H. MACKAY,
1682 Washington St., Boston, Mass.

PRACTICAL METHODS TO INSURE SUCCESS.*

*MOTTO:—Use determines all qualities, whether good or evil.
The greatest use with the least evil result is the best thing
to do under all circumstances.*

Before introducing our subject we will answer the question that nearly always comes first to the mind when such a suggestion is made as the title of these instructions, viz: What will be accomplished by following these instructions? Our answer is a promise, based on the personal experience of many, many years of un-biased examination into the cause of successes, failures, inharmony, sickness, and death. And having had opportunities placed before us that very few, if any, persons ever had, we can speak from that unfailing authority, KNOWLEDGE, and say, We promise you who PERUSE the thoughts hereinafter given *and follow carefully all their suggestions* that after two years of faithful adherence you WILL NEVER BE SICH; YOU WILL NEVER NEED MONEY OR FRIENDS; WHATEVER YOU UNDERTAKE WILL ALWAYS BE SUCCESSFUL; YOUR MENTAL CAPACITY WILL INCREASE AS LONG AS YOU LIVE; YOUR DOMESTIC RELATIONS WILL BE VERY HAPPY, AND YOUR CHILDREN WILL BE SUPERIOR TO ALL OTHERS; AND WHEN

*We have this article put in the present form because we wish to have the plates, after it has run through this Magazine, to make into book form for general distribution, and thus economise expense and labor; and as only a portion of our type is here we are forced to use larger type than we had intended. [Ed.]

YOU LEAVE THE WORLD THE PEOPLE WILL LONG REMEMBER YOU AND BE THANKFUL THAT YOU HAVE LIVED.

These promises are of such an extraordinary nature that they will call out doubt and criticism; that we do not object to, but do not condemn anything until you know it is worthy. The habit of condemning things that you do not know anything about dwarfs the intellect, stupefies the sensibilities, and retards normal growth; therefore deny nothing, no matter how absurd until you *know better*.

In this course of instructions we shall make no effort to exhaust the subject matter treated, on the contrary, we intend to deal with general principles and laws, and depend upon your own good common sense to carry them out properly to their legitimate conclusion. This work is based on laws governing natural forces, which are of such a nature as to always furnish conclusive evidences to the practitioner every step of the way, so that no one will have to depend on our say so for only a very short time (say three months) before getting good and sufficient evidence of its virtue. Therefore we are relieved from that long and tedious method in this line that was necessary to those grand souls, Herbert Spencer, Charles Robert Darwin, and

all others of that class of thinkers and the world's pioneers. They spent many years over a single thought, collecting all the evidence available before giving it to the world, because the truth of their statements depended on those evidences, while the evidence of the truth of what we say is immediately obtainable by following the instructions we herein give, therefore we proceed at once to teach the methods, leaving you to depend upon experience and your own interior and reasoning mind, to judge of their merits. The many testimonials of those who have tried them, as found in this magazine of April and May, 1891, are enough to convince any reasonable mind of their true value.

Our methods are not an unnatural stimulus bringing about a hot-house growth, as some would have you believe, but are intended to remove the hindering causes so that nature is allowed to do her work according to her own laws.

The question has often been asked me, If those are natural laws that would bring such marvelous results, why have they not been known and applied before now? You will answer this when I ask why was not the great utility of steam and electricity, as well as many other important inventions, known prior to the

19th century.

Our race has a development transcending those of prior ages; through that you, dear reader, have an active desire for a higher and better condition; that heartfelt desire is a prayer which is heard and answered by the source from which we derive our intelligence. Again, it is a law in the economy of nature, that there can not exist a general desire for anything that is unattainable. These instructions are the answer to the silent prayer of hundreds of thousands now living. It is the pernicious habit of our age to look backward instead of following the true method of nature in its evolutionary processes of evolving new methods out of every advancing step up the ladder of progress; and there are many now interested in the old books and teachings of a rapidly dying race, under the cognomen of "The Occult," and the misnomen of "Theosophy." Do you think that those teachings of "The Wisdom (?) Religion," will elevate you when it has by its use degraded its people to where the Chinese and Hindoo's are to-day? To ask this question is enough; your own reason answers it. "A tree is known by its fruits." The only reasonable sources to look backward to are to those few reformers who laid the

foundation principles that have contributed to the elevation of the white races to their present *pre-eminence* above all other races; so then it is wise for us to cull out of all the past all the useful truths we can find, discriminating carefully between the erroneous and the true and useful, but always remembering that nature is constantly developing higher capabilities, therefore your mind is more capable than many of the "great minds" of the past, or may be, by a proper course of training. Therefore, we ask all persons to lay aside all antiquated ideas, submit all thoughts presented to you to the crucible of your *own* reason, and decide for yourself.

We hope no one will pick out certain points in these teachings and follow them, and then condemn the teachings because they only obtain partial results. If you want all the results, then follow out all the methods. Do not let *any one* say, "Oh, I know that," and not do it because it is so small a matter that we start with; remember it is the little things that make up our life, and though you may have partially followed out some part with perhaps unfavorable results, stop and think and follow me through, before you decide. See if your decision against it is not based on similar

reasoning to this: once when you were very warm, therefore uncomfortable, you put on a heavy overcoat, with the result that you were more uncomfortable; so when cold weather comes I suggest that you put on your overcoat, and you say, "Oh, I tried that once and I was more uncomfortable than before." We are apt to "jump at conclusions" without taking under consideration changing circumstances or the power there is in the *object behind the act*. Now we propose to build a great structure whose top will reach to heaven and whose expanse will take in all the inhabitants of coming generations; therefore, we begin on bedrock, and no stone must be left out of the foundation.

The germs from which grew all knowledge possessed in human life, were Sensation and Appetite; these were the original guides to the continuity of life, and as long as they were natural they were accurate guides; but on the first transgression of the laws governing organic life pain was introduced as a safeguard against dissolution (self-destruction), then came to be manifest the two great actuators of man, Pain and Pleasure. Pain was the result of SIN against nature, either by their own volition or of another—an enemy. Pleasure was harmonious action of the senses with nature. The

former became a probe—a scourge to drive us into obedience with laws, and the latter a bribe to lead us forward in self-preservation. Herein was lain the foundation of *fear*—of pain, and *desire*—for pleasure; herein was lain the arena of effort and afterward of struggle. Pleasure and pain alike are caused by the motion of Life; either are exhausters of life and weakening to the organism; in the intensity of either no one can endure very long. We can endure longer in pleasure than in pain, because it is harmonious action; in the latter it is inharmony.

All nature is motion—is a song of harmony—therefore moderate pleasure is productive of continuous vigor, health. Health is a normal state; so the first thing to be sought for is health, or harmony with nature, which is the same thing, only one the cause the other the effect.

We wish it to be understood by our friends, and those that are “otherwise,” that this course of instruction is not intended to be new thought; nearly all that we shall say here has been said in our writings and lectures, in *THE ESOTERIC*, and books published by us but associated with other ideas. We intend here to focalize the most essential thoughts for practical use. We have been traversing a circle (the laws of re-

generation) for four years; now, we wish to epitomize and finish this circle of basic principles and then leave them entirely for others to work out and elaborate. We know their value, and that nothing else of prominent importance can be accomplished until these are incorporated into the life of the people. We know that when this is accomplished there will be a foundation laid that will permanently lift our race on to a much higher plane of action, thought, and capacity; therefore, the persistence with which we have repeated them.

MOTTO:

God by mind (thought, word) created the Universe.

1ST LESSON.

Every application of natural law to the government and development of the physical body reacts upon the mind. Also every effort in the right direction ramifies into all departments of life, producing desirable results.

The first essential step is to free the body and mind from the *bondage of habit*; this is no easy matter unless we begin just right, then it becomes a pleasurable task. The proper source to begin with is the kind and quality of food; begin to "eat to live," and not "live to eat;" in doing this we govern our eating by

our reason. We have said that a normal appetite was a correct guide to the needed supply of nourishment to the body, and so it is; but who has a normal appetite? Are there any in our present civilization? No, not one. Then to find it intellectually and establish it physically you must abstain from all articles of food not absolutely essential to you. Perhaps I may be speaking now to one who is a slave to intoxicating drinks; if so, you will say at once, "I know I ought to stop that but I cannot." It may not be strong drink but some other habit or habits. Well then, do not begin with that: begin at the table, laying aside first tea and coffee: you can do that? Yes. After a week or two lay aside the use of the condiments in your food, such as pepper, spices, much salt, etc.; they do not nourish you, they only create an abnormal appetite: doing this will strengthen your will so you can proceed to lay aside pie and cake, and then stop the use of *pork*. Remember the nature of every animal is in its flesh. See what an insatiable appetite the swine has; you are trying to get control of that, then stop eating the very embodiment of it. By the time you have succeeded thus far your desire for fermented liquors will be under your control, and abstemiousness in eating and

drinking will begin to be a delight to you. It will begin to produce in you a feeling of power heretofore unknown and a desire to proceed further will begin to manifest itself: then you are ready to undertake the harder task of overcoming those habits that heretofore have enslaved you. We referred to pork as the embodiment of alimentiveness; by very little observation you will find that appetite and passion are twins; therefore we are fully persuaded that a very large per cent of the lowest and most vicious habits which degrade our race arise in the use of pork. It will be observed that after you have eaten a hearty meal where pork is one of the principal viands, that you still have an unsatisfied craving; you may resort to tobacco, which partially satisfies for a time, but soon you want something else, then intoxicating drink or opium is called into requisition; or worse, illicit connection for sensual gratification. So this appetite enters into all departments of life. The same is largely true with regard to the use of all kinds of flesh food. With reference to abstemiousness in eating please indulge in a little metaphysical physiology: The mind governs digestion; it has been observed that sudden and great fright, sadness or joy, have often stopped digestion,

and been the cause of death. Criminals have been sentenced to die by poison and colored water administered in the name of poison has caused their death. Mental healers have actually performed remarkable cures through the psychic effect on the mind: the majority of physicians know that the confidence of the patient in the remedy is as potent as the chemicals administered. It is observable that a radical change in kind of thought will produce a change in the appetite, causing a desire for unusual kinds of food. Why is this? It is because the mind has a direct relation to chemistry; certain qualities are essential to certain kinds of thought, out of whose elements the thought is formed. As every seed will produce its own peculiar structure when planted, and certain chemical combinations are essential to the growth of the seed, without which that seed could not produce its structure—the plant—whose kind and quality is always known by its form; therefore, we conclude that certain elements in proper relation must be present in the system or the form will not be manifest. Thought is form, and therefore must be, and is, formed of something. It is found that one who labors either with his hands or brain is necessitated to feed the body in proportion. Intense mind activity exhausts the body, and food

is the means of supply; if this is so, and it is well known to all, then it follows that whatever thought is kept active while taking and digesting food will cause the body to assimilate proper elements to produce like thoughts. So if the thought is paramount while eating to develop power of self control, that will be the function of mind that will be abundantly supplied, and will rapidly grow and exert its influence in the direction desired. Volumes might be written on the evidences and arguments in support of this very important thought, but the mind that practices all these methods of self culture will perceive and comprehend them.

We quote the following from J. H. Kellogg, M. D., *Domestic Hygiene and Rational Medicine*, page 361, "Food and Diet:"

"We need not dwell upon the importance of this department of hygiene, as there can be no doubt that this subject is one of the most important of all which relate to the physical welfare of human beings. Since the human body is made of what is received into it in the form of food, it is evident that the character of a person's food will determine his own character. Experiments have again and again proved this to be true of animals, and it can be no less true

of human beings. A few facts bearing on this point may not be without interest to the general reader.

"It has been found that the bones of hogs fed on food which had been colored with madder, a peculiar coloring matter, were stained the same color.

"When herbivorous animals are fed on animal food, their flesh acquires an unpleasant and unpalatable flavor.

"M. Monclar, a French agriculturist, has been experimenting upon this subject, and finds that he can flavor the flesh of animals at pleasure by feeding them upon various kinds of food and employing a variety of strong flavoring substances. He was led to investigate the subject by the observation that hares killed in a wormwood field, and eggs laid by hens which had eaten diseased silk worms, had such a nauseous taste that no one could eat them. These facts accord well with an account which we published some years ago of the poisoning of a family by eating chickens which had fed upon potato bugs. A few years ago, also, a case was reported in which a family in Ohio were poisoned, some persons fatally, by eating chickens which had feasted upon the carcass of a cow that died of milk sickness.

"FOOD ELEMENTS NOT FOOD.—By means of numerous experiments at the expense of numberless dogs, rabbits, pigeons, cats, and other animals, it has been clearly demonstrated that while the various elements mentioned are food elements, they are not in themselves food, either when taken alone or when artificially mixed.

Dogs fed on albumen, fibrine, or gelatine—the constituents of muscle—died in about a month. The same results followed when they were fed on the constituents of muscles artificially mixed. A goose fed on the white of egg died in twenty-six days. A duck fed on butter starved to death in three weeks, with the butter exuding from every part of its body, its feathers being saturated with fat. Dogs fed on oil, gum, and sugar, died in four or five weeks. A goose fed on gum died in sixteen days; one fed on sugar in twenty-one days; two that had only starch lived twenty-four and twenty-seven days. Dogs fed on white, fine-flour bread, lived but fifty days; dogs fed on brown military bread made of the whole grain, were maintained in perfect health; dogs fed on the so-called inorganic elements, the salts which are extracted from flesh, died sooner than those which had nothing at all."

The importance of food and mental con-

ditions and surroundings for refinement and growth, is evidenced in the case of many of the emigrants to this country. The instances well known to all are especially the Irish emigrant who arrives here so very coarse and low down on the scale of manhood, but the children of those parents have scarcely a resemblance of them. It cannot be questioned that the diet, habit of thought, and surrounding scenery, is the cause of the refining miracle wrought upon them. This is a most powerful suggestion of the necessity of, first, beautiful and harmonious surroundings; second, cultured associations, and third, proper care about the kind, quantity, and quality of food taken by us; as a help in this matter of food, we take the liberty of copying the following tables from Dr. J. H. Kellogg's valuable work above quoted:

(To be Continued.)

ESOTERIC DEVELOPMENT BY CORRESPONDENCE.

No. 1, Contains rules, drills, and suggestions which my co-workers will observe during the twelve months' course. This number is a hand-book which must be studied and its principles *lived* until the full meaning is realized.

No. 2, Of this series, will contain letters from my co-workers together with full explanations and answers by the undersigned. In printing these questions and answers I shall use neither the name nor address of the writers, but shall honor everything with strict confidence. The queries already received warrant a most interesting pamphlet for the next issue. Following numbers will also contain articles by the author, adapted as fully as possible to the needs of his class.

To those who may herewith learn of this plan, I would say that owing to numerous letters and inquiries regarding experiences in development, and feeling a great need of a method for regularly and systematically reaching those who from distance, or isolation otherwise, desire advice upon spiritual matters, I determined upon the present plan. This plan brings me *en-rapport* with a large number of people whom I could not otherwise reach. I propose to correspond with each and all *directly*; then by keeping copies of my letters, publish them (usually once a month) for the benefit of *all*. By this plan I shall also be able to unite friends who at present are strangers. For example—In Charleston, S. C., I obtain five members, neither of these are acquainted with the others, but all being in the same thought would derive great benefit by working together. This, after a time, I hope to fully accomplish.

My friends will see at once that a vast amount of writing must be done in order to carry out this plan in its entirety. I have, however, carefully weighed the matter and know that it can be done, and (as far as the correspondence portion is concerned) by myself alone.

The number of my correspondents must necessarily be limited. I have closely estimated that I can faithfully attend to a certain number. When that number is reached no more can be received except through the decrease or withdrawal of a member.

Every co-worker under this plan is known as a member of the *Order of the West Gate*. All will be recognized by this title for at least twelve months. At the end of that time it is hoped that members will have become sufficiently advanced and *purified* to warrant the formation of another Order.

No one will ever be *removed* from the Order of the W. G. Whatever may be their condition or conduct during membership, they will be patiently and carefully dealt with *during the course*, and nothing but a voluntary withdrawal, refusal, or neglect to pay the small fee will debar them from the benefits which the most faithful member will receive.

At the end of six months a simple certificate of membership will be issued to all. This certificate will contain the autograph

of the member together with my own signature, and will be used as an evidence of membership when going among strangers. Members who remove to distant places will (after Jan. 1, 1892) be given the addresses of friends who may aid them in their new location.

Dues (25 cents per month) begin with July, '91, and should be paid in advance, in order to allow me to render prompt service in the issuing of circulars, etc. Silver is preferable to stamps, and the former can be safely sent if carefully inclosed in paper and placed within a letter. Four months' dues may be paid at one time if desired.

New members (after Aug. 1, '91) will be required to purchase pamphlet No. 1, (25 cents) and pay the monthly fee for the month in which they join, which entitles them to the current number of the series.

I desire that this plan may be brought to the notice of every person who became a member of an Esoteric Branch, for I trust that benefits will arise from it to which they are fully entitled. Copies of this circular will be sent free to any member who will give them to those in need of our truths. Members who desire extra copies of the pamphlet (No. 1) will be furnished the same at 15 cents. *The pamphlet will not be sold to those who are not enrolled with us*, and when a member sends for extra copies, it is with the understanding that they are to be wisely loaned to friends who will return them or become members.

To those who wish further information I will gladly furnish it upon application. Fraternaly,

CHAS. H. MACKAY,

1682 Washington St., Boston, Mass.

July, 1891.

N. B.—I would suggest that my correspondents give as little consideration as possible to "Preliminary Circular No 1," issued by the Esoteric Publishing Co. Jan. 12, 1890. A more fitting name, perhaps, for that pamphlet would have been "Premature Circular," for our people were in no wise ready for it then.

Owing to the removal of the Esoteric and the main part of the business to the Colony site, at Applegate, Cal., the undersigned is no longer editor of the Magazine nor treasurer of the company, and all correspondence relative to these offices should be sent to the Colony. From this it must not be gathered that I cease connection with the esoteric movement. My life's labor will probably be in the presentation of esoteric principles both by precept and *example*, for in them I see methods which are capable of harmonizing, perfecting and bringing into unity the three mysteries. C. H. M.

EDITORIAL.

We now have the ESOTERIC planted on our own grounds, and thereby we save a heavy monthly rent and many other expenses. The Magazine was started for the exclusive purpose of giving to the world practical methods for attaining a higher and nobler order of life. We have hoped to make it a 20th century periodical, and we now have it where, with the help of those who have knowledge, truth, and virtue, we can make it the most important magazine in the world.

We know that as soon as it is the Master's will, to give us the means for the accomplishment of the work laid out before us in the objects of the Colony Department, that we shall be able to give the world another and transcendently important line of thought, as well as practical facility for the elevation of the world. True, we

are greatly in need of means to move forward in any direction, but our confidence in the intelligence and goodness of the people, and the importance and righteousness of our work, causes us to feel certain of success.

We are in great need of a printing press and stereotyping plant, which would cost at the lowest possible figure, \$700. We now have to send our type 80 miles to be stereotyped and printed, which is not only expensive, but fraught with delays and many difficulties. We feel somewhat like the children of Israel in Egypt when they had to make bricks without straw, but we are "irrepressible;" we WILL MOVE FORWARD AND ACCOMPLISH.

We are very solicitous of getting a hotel built so that our friends can come and see what we are doing and know for themselves the importance of our efforts, and also stay and reap the benefits of our association as long as circumstances will admit of their doing so.

We see so much before us that is only hindered by lack of means, that notwithstanding we know it is God's work, we wonder how long before the hundreds of thousands which will be needed to accomplish it will be obtained? Still we know that it is so practical, that as soon as even a comparatively small amount is gained, it will furnish from its own products all the means needed.

While we know this work has been commissioned from God, and that we have guidance and help from the Holy One, yet we do not forget to use all the ability we possess, and be as practical in all we do as any materialistic business man. We know, too, that there are many who are guided from the inner (or intuitive), and are really obedient to the voice of God in all matters of importance, and we know the importance of this work and that it is no personal matter, but is God's work for man to prepare the necessary conditions for coming ages, therefore we rest in confidence from all anxiety, and labor even against the heavy tide of opposition and actual need, knowing from within that "All things will work together for our good," and the accomplishment of this work.

Before leaving Boston we removed from 478 Shawmut avenue to 1682 Washington street. We did not mention any change because it did not make any difference about our mail matter, and we did not care to confuse the people by that change. The Boston office is now wholly devoted to the book trade and back numbers of the *ESOTERIC*. All other business should be sent to this address. Remember our present address is *ESOTERIC PUBLISHING Co.*, Applegate, Placer County, Calif.

All letters concerning Colony matters should be addressed to T. A. WILLISTON (who is the Secretary of the Colony), addressed as above.

All money orders should be taken on Auburn, as there is no money order office at Applegate, but the letter containing the order should be addressed to this place.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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BIBLE REVIEWS.

NO. XIII.

SEPHER ZIKKARON.

The Abrahamic Seed.

The final "generation" of the Abrahamic covenant could not arise until the fulfillment of the first particular in that covenant, which required that "many nations" should proceed from Abraham. God also named the mother of these nations: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (Princess) shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall become nations; kings of peoples shall be of her." Gen. xvii. To Isaac, the child of promise, God said, "I will make thy seed to multiply as the stars of heaven, and will give to thy seed all these countries." Gen. xxvi. Isaac was thus made the first link from Abraham to the many nations. The next link was Jacob. To him Isaac said: "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be an *assembly of peoples*; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham." Gen. xxviii. "And God appeared to Jacob when he came out of Padan Aram, and said to him, I am God Almighty; be fruitful and multiply; a nation and a *company of nations* shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. xxxv.

The third link was Joseph, the first son of Jacob's chosen wife Rachel. "And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a *company of peoples*; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, that were born

to thee in the land of Egypt before I came to thee into Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue that thou begettest after them shall be thine, and shall be called after the name of their brethren in their inheritance." Gen. xlviii.

The patriarch then indicated Ephraim and Manasseh as the joint fathers of the Abrahamic seed. "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands wittingly. And he blessed Joseph, and said: God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long to this day, the Angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them *grow into a multitude* in the midst of the earth."

Of the "multitude" thus to come in fulfillment of the name Abraham, the greater portion were to proceed from Ephraim. "When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said to his father, Not so, my father; for this is the firstborn: put thy right hand on his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the *fulness of the nations*. (Gen. xvii. 4.) And he blessed them that day, saying, *In thee shall Israel bless* (Gen. xii. 2, 3. xviii. 18. xxii. 18. xxvi. 4. xxviii. 14.), saying, God make thee as Ephraim and as Manasseh."

Israel's words concerning the two sons of Joseph were not verified under the covenant of circumcision. Instead of Ephraim becoming a "fulness of nations," and, with Manasseh, an example of blessedness, they, with the mass of "the house of Israel," were taken into captivity by the Assyrians (2 Kings xv. xvii. Isa. vii.), and Ephraim's fate was proclaimed as an example of God's displeasure. Jer. vii. Said the prophet Hosea: "Ephraim is joined to idols; let him alone. Ephraim shall be desolate in the day of rebuke. Ephraim shall bring forth his children to the murderer. Ephraim is smitten—their root is dried up—they shall bear no fruit: yea, though they bring forth, yet will I slay the beloved of their womb. My God will cast them away, because they did not hearken to him; and they shall be wanderers among the nations."

Nearly a century after Ephraim and his companion tribes of "the house of Israel" had been entirely swept away, and "the house of Judah" had come under subjection to Babylon, the prophet Ezekiel, seeing Judah melt before his eyes, "cried with

a loud voice, and said, Ah, Lord Yahveh! wilt thou make a full end of the remnant of Israel?" Immediately his attention was turned to the people over whom Judah in her pride had rejoiced. "Son of man, thy brethren, even thy brethren, the men of thy kindred, even all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from Yahveh! unto us is this land given in possession. Therefore say, Thus saith the Lord Yahveh, Although I have cast them far off among the nations, and although I have scattered them among the countries, yet will I be to them for a little sanctuary in the countries where they shall come. Therefore say, I will even gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I WILL BE their God." Ezek. xi. Hosea also predicted Ephraim's return to God. "I will go and turn to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return to Yahveh! for he hath torn, and he will heal us; he hath smitten, and he will bind us up: after two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Hos. v. 15. vi.

Before this reconstruction of Israel they were to justify the prophetic appeal—"Let us return to Yahveh!"—within the fixed time of "two days." "After two days he *will* revive us." Moses declares that "a thousand years" are but a day in God's sight. Ps. xc. The apostle Peter, encouraging his fellow believers with the assurance that "the Lord is not slack concerning his promise," would not have them "ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2Pet. iii. Hence Ephraim's repentance had to begin within two thousand years. If we begin this period at the last point in Ephraim's national existence, B. C. 676 (Isa. vii. 8), it ends A. D. 1324.

But what would move them to repentance? They had revolted in the face of incessant warnings and threatenings from the prophets of Yahveh; all the miracles from Egypt to Elijah and Elisha had proved ineffectual to their recovery; what new inducement could be offered? What potent agent would go after the wanderers, and turn them back to seek pardon and salvation? The mystery was represented at Horeb to Elijah. The "strong wind rent the mountains and brake in pieces the rocks; but Yahveh was not in the wind: and after the wind an earthquake; but Yahveh was not in the earthquake: and

after the earthquake a fire; but Yahveh was not in the fire and after the fire a still small voice." It foretold the voice of the Good Shepherd.

The Good Shepherd.

"Listen, O isles unto me, and hearken, ye peoples, from far ! Yahveh hath called me from the womb; from the bowels of my mother hath he made mention of my name. Yahveh hath formed me from the womb to be his servant to bring Jacob again to him." Isa. xlix. This prophecy is explained by Matthew's record of the birth of Jesus: "The angel of the Lord appeared to Joseph in a dream, saying, Joseph, thou son of David, Fear not to take to thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, (Saviour); for he shall save his people from their sins." Matt. i.

God compared Israel to scattered sheep. Jer. 1-17. Behold I, even I, will both care for my sheep and seek them out: as a shepherd seeketh out his flock in the day that he is among his scattered sheep, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will set up one shepherd over them." Ezek. xxxiv. This office Jesus claimed: "I am the good shepherd, and know my sheep, and they know me; as the Father knoweth me, and I know the Father." John x. "I am not sent but to the lost sheep of the house of Israel." Matt. xv.

"And other sheep I have," said Jesus to the Jews, "which are not of this fold: them also I must bring; and there shall be one flock and one shepherd." This reference to the two flocks that shall be united in one, pointed to himself as the agent to fulfil the word of Yahveh by Ezekiel: "I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and I will put them with him, even with the stick of Judah, and they shall be one in my hand: I will take the children of Israel from among the nations whither they are gone, and I will gather them on every side: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: and David my servant shall be king over them: and they all shall have one shepherd." Ezek. xxxvii.

The first flock visited by the Good Shepherd would not obey the call. "He came to his own and his own received him not." With weeping he said—"O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left to you desolate; for I say to you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord" (or "Yahveh"—see Ps. cxviii, 26).

Judah's refusal turned the Good Shepherd to the other flock. In connection with what has been quoted from Isaiah, the prophet continues his personation of Jesus: "Then I said I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with Yahveh, and my work with my God. And now, saith Yahveh—that formed me from the womb to be his servant to bring Jacob again to him, that Israel *may be gathered to him*, and that I may be glorious in the eyes of Yahveh, and that my God may be my strength—Art thou lighter than that thou shouldst be my servant to *raise up* the tribes of Jacob, and to restore the desolations of Israel? therefore I will give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." As Ephraim had "mixed himself among the peoples" (Hos. vii), the Gospel was sent to those peoples to reach Ephraim. Thus, the preaching to the Gentiles, although a "mystery" to those who were ignorant of God's plan (Eph. iii. 3, 4, 6. 1 Tim. iii. 16.), was absolutely necessary to the fulfillment of God's word: it was the gospel to Israel—the Shepherd seeking the lost sheep—the life-giving voice sounding in the valley of dry bones. This is shown by the phrase—"salvation to the *end of the earth*." Connect this with another portion of Isaiah: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the *ends of the earth*, and called thee from the extremities thereof, and said to thee, Thou art my servant; I have chosen thee, and have not cast thee away." Isa. xli. This salvation to the end of the earth is manifestly to the lost Israel, that they may be "taken from the ends of the earth—called from its extremities." How the lost sheep were led thither is shown in the blessing pronounced on Joseph by Moses: "His glory is like the firstling of his bullock, and his horns are like the horns of a buffalo; with them he shall push the peoples (tribes of the house of Israel) *together* to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii.

The very last utterance of the Good Shepherd before he was taken out of sight into heaven, spoke of the prophetic locality: "Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost part of the earth*." Acts. i. And this command had been predicted: "Behold, Yahveh hath proclaimed to the *end of the earth*—Say ye to the daughter of Zion, Behold, thy salvation cometh! And they shall call them, The holy people, the redeemed of Yahveh: and thou shalt be called, sought out, a city not forsaken." Isa. lxii.

The direction from the land of Israel where the lost sheep were "pushed" by Joseph's two horns is expressed in several passages: "Go, and proclaim these words toward the *north*, and say, Return, thou backsliding Israel, saith Yahveh, and I will not cause my anger to fall on you: for I am merciful, saith

Yahveh, and I will not keep anger forever." Jer. iii. "It shall no more be said, Yahveh liveth that brought up the children of Israel from the land of Egypt; but Yahveh liveth that brought up the children of Israel from the land of the *north*." Jer. xvi. "Yahveh liveth, who brought up and who led the seed of the house of Israel out of the *north* country." Jer. xxiii. "Behold, I will bring them from the *north* country, and gather them from the coasts of the earth, for I am a father to Israel, and Ephraim is my firstborn." Jer. xxxi. "Behold, these shall come from the *north* and from the *west*." Isa. xlix. "Yahveh shall rear like a lion; then the children shall hasten from the *west*." Hos. xi. The inference from these prophetic words is well supported by the history of the gospel's progress in the earth: in only one section of the eastern continent has the word of Jesus been accepted by congregated nations or tribes: neither Asia nor Africa can present such a spectacle unto this day. The conclusion is therefore inevitable that the lost tribes went to Europe. The collected evidences may be shaped in a question. Can we, by the aid of history, discern in Europe, before A. D. 1324, a number of peoples or tribes, together, northwest from the land of Israel, and occupying the "coasts" and "isles" at that end of the earth (or land), bearing marks of a common lineage, originally from Asia, in two great divisions—one much larger than the other (ten thousands of Ephraim to thousands of Manasseh)—adhering to Christianity: in all these combined respects unmatched by any other peoples? The affirmative is so clear that we have to wonder how the truth was not recognized centuries ago. But our "eyes were holden." In the various branches of Teutons and Celts we now see the lost sheep of the house of Israel.

Multitude in the Midst of the Earth.

The prophecies point out the manner of Israel's return to the fatherland. "Thus saith Yahveh, The people that were left of the sword found favor in the *wilderness*; even Israel when it went to find rest. For thus saith Yahveh, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Yahveh, save thy people, the remnant of Israel. Behold, I will bring them from the *north* country, and gather them from the coasts of the earth; and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. Hear the word of Yahveh, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi. From this word it appears that a "*wilderness*" is the gathering place in the return from the *north* country, being the antitype of that which Israel entered when they left Egypt. Hosea also agrees: "Behold, I will allure her, and bring her into the *wilderness*, and speak comfortably to her; and I will give her

her vineyards from thence, and the valley of trouble for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." Hos. ii. But as the place of emigration is different from the former one, so also the place of immigration differs. Instead of Egypt is the North country of Europe, and instead of the wilderness of Sinai is the wilderness of America. "As I live, saith the Lord Yahveh, I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, and I will bring you into the wilderness of the peoples; and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord Yahveh" (that is, in the antitypical wilderness). "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Ezek. xx. "The wilderness and the solitary place shall be glad for them. And the ransomed of Yahveh shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv.

Of the vast multitude that have poured and are pouring into the United States, the great majority are Teutons and Celts. Take the record of fifty years: from January 1, 1820, to September 30, 1870, nearly seven and a-half millions of alien passengers arrived in the United States; of which, four millions one hundred and four thousands were of English speech; two millions six hundred and forty-three thousands, of Germanic and Scandinavian speech; two hundred and forty-five thousands, of French speech; thus aggregating about seven millions of the Teutonic and Celtic races. Two hundred and five thousands were not specified; so that definitely we have only about a quarter of a million, out of seven and a-half millions, that may not be designated as Israel. More significant than it supposed was the New York *Tribune's* remark, June, 1868—"It is fortunate that our miraculous access of population should come mainly from the Northern races, with which our older population can to the best advantage assimilate." The word "miraculous" belongs to Yahveh, "who only doeth wondrous things." Unconsciously the Editor verified the prophecy of Jeremiah, that they shall say that God "led the seed of the house of Israel out of the north country."

Bancroft, in his Colonial History, relates that "some enthusiasts saw in this western continent the wilderness spoken of in the vision of the evangelist John, as the asylum of persecuted multitudes to whom the wings of a great eagle had been given to bear them to the place prepared by God for their rest from tribulation." Was the historian himself affected with the same "enthusiasm," or did he think only of rhetorical effect? when he said of the first settlers: "The people, separating itself from all other elements of previous civilization; the people

alone, broke away from European influence, and laid the foundations of our republic. Like Moses, they had escaped from Egyptian bondage to the *wilderness*, that God might there give them the pattern of the tabernacle."

The dying Jacob's words are fulfilled: Ephraim and Manasseh have become "a multitude in the midst of the earth." The intermediate position of the United States has been noted. Charles Sumner, in his speech of August 1, 1853, remarked that this nation is "a clasp between Europe and Asia." J. M. Sturtevant, in the annual discourse before the American Missionary Association, October, 1869, said: "And now that the crisis is come, behold this people in possession of a national domain greater in all the elements of power than was ever before possessed by any kingdom or empire; lying almost midway between the other two great divisions of the earth, as if to exert a controlling force both over the East and the West."

Jacob said that Ephraim would constitute "the fullness" or bulk "of the nations;" hence the great preponderance of the Teutonic over all other race-elements in this country.

"Yahveh gathereth together the outcasts of Israel; he healeth the broken in heart, and bindeth up their wounds: he telleth the number of the *stars*, he calleth them all by names." Ps. cxlvii. The psalmist's word is fulfilled in the States of the American Union, each represented by a star, and all making up the "company of nations" promised to Jacob, their motto—*E Pluribus Unum*—"One of many"—blazoning the accomplishment of the promise that Abraham should become "a great nation", and the "father of many nations."

(To be Continued.)

HAGAR IN THE DESERT.

Injured, hopeless, faint, and weary,
Sad, indignant, and forlorn,
Through the desert wild and dreary,
Hagar leads the child of scorn.

Who can speak a mother's anguish,
Painted in that tearless eye,
Which beholds her darling languish,
Languish unrelieved, and die.

Lo! the empty pitcher fails her,
Perishing with thirst he lies,
Death with deep despair assails her,
Piteous as for aid he cries.

From the dreadful image flying,
Wild she rushes from the sight;
In the agonies of dying
Can she see her soul's delight?

—MARY TIGHE.

PRACTICAL METHODS TO INSURE SUCCESS.

1ST LESSON. (Continued.)

TABLE OF NUTRITIVE VALUES OF VARIOUS ARTICLES
OF FOOD.

Articles.	Water	Albumen	Starch	Sugar	Fats	Salts	Total Nutritive Elements.
Bread	37.	8.1	47.4	3.6	1.6	2.3	63.
Wheat flour	15.	10.8	66.3	4.2	2.	1.7	85.
Barley meal	15.	6.3	69.4	4.9	2.4	2.	85.
Oatmeal	15.	12.6	58.4	5.4	5.0	3.	85.
Rye meal	15.	8.	69.5	3.7	2.	1.8	85.
Indian meal	14.	11.1	64.7	0.4	8.1	1.7	86.
Rice	13.	6.3	79.1	0.4	8.1	0.5	87.
Pean	8.3	23.8	56.7	2.	2.1	2.1	86.7
Beans	12.5	30.8	46.3	2.	1.9	3.5	84.5
Lentils	11.5	25.2	54.	2.	2.6	2.3	86.1
Arrowroot	18.		82.				82.
Potato	75.	2.1	18.8	3.2	0.2	0.7	25.
Sweet potato	67.5	1.5	17.	10.2	0.3	2.6	31.6
Carrot	83.	1.3	8.4	6.1	0.2	1.	17.
Beet	83.5	1.5	0.8	10.5		3.7	16.5
Parasip	82.	1.1	9.6	5.8	0.5	1.	18.
Cabbage	94.4	0.9	4.1			0.6	5.6
Turnip	91.	1.2	5.1	2.1		0.6	9.
Sugar	5.			95.			95.
Treacle	23.			77.			77.
New milk	80.	4.1		5.2	3.9	0.8	14.
Cream	90.	2.7		2.8	23.7	1.8	34.
Skim-milk	88.	4.		5.4	1.8	0.8	12.
Buttermilk	88.	4.1		6.4	0.7	0.8	12.

TABLE OF NUTRITIVE VALUES OF VARIOUS ARTICLES
OF FOOD.

Articles.	Water	Albumen	Starch	Sugar	Fats	Salts	Total Nutritive Elements.
Lean beef	72.	10.3			3.6	5.1	28.
Lean mutton	72.	18.3			4.9	4.8	28.
Veal	63.	16.5			15.8	4.7	37.
Poultry	74.	21.			3.8	1.2	26.
White-fish	78.	18.1			2.9	1.	22.
Salmon	77.	16.1			5.5	1.4	23.
Entire egg	74.	14.			10.5	1.5	28.
White of egg	78.	20.4				1.6	22.
Yolk of egg	52.	16.			30.7	1.3	48.
Bread-fruit	63.	3.	14.				17.
Banana	74.	4.8		10.6	0.6	0.8	25.8
Date	33.	9.		58.			67.
<i>Acid.</i>							
Grape	80.	0.8	0.5	13.8		0.3	15.1
Apple	85.	0.2	2.7	7.6		0.3	19.9
Pear	84.	0.2	3.2	7.		0.3	10.7
Peach	85.	0.4	6.3	1.5		0.4	8.6
Plum	82.	0.2	5.7	3.6		0.6	10.1
Mulberry	84.7	0.4	2.	0.		0.5	11.9
Blackberry	86.	0.5	1.4	4.4		0.4	6.7
Cherry	75.	0.9	2.3	13.		0.6	16.8
Apricot	85.	0.8	5.9	1.		0.8	8.5
Gooseberry	85.	0.4	0.9	8.		0.3	9.6
Strawberry	87.	0.3	0.1	7.2		0.7	4.6
Strawberry (wild)	87.	0.6	0.2	3.2	0.7	0.7	4.6
Raspberry	86.	0.5	1.7	4.7		0.5	7.4
Raspberry (wild)	83.	0.5	1.1	3.6		0.3	5.5
Currant	86.	0.4	0.3	4.7		0.5	5.9

It has been observed that health and happiness are the result of harmony with the laws governing our life. At this point of your experience you will observe that there are two kinds of sensations, each having their antipodes, viz: pleasurable and painful; sensations of the physical body, and pleasure and pain of the mind. While mind and the sensations of the body are inseparable in their normal conditions in the ordinary person, yet one or the other always lead and govern. It has been accepted by the leading minds that happiness is the aim of life, therefore in the Declaration of Independence of the United States we have these words: "We hold these truths to be self-evident, that all men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." This is true, but in the pursuit have they obtained it? It is claimed by those who have made a study of these matters, that there is only a small percentage of happiness, while the capital stock is of the opposite. Was this the design of our Creator? Oh, no! yet these laws were in consonance with the design. The cause of this is that the people have had their mind on the physical and regarded it as their real self,

instead of the intelligence; this is delusive. All pleasure arising in the physical body has its reaction upon the mind, producing pain in that direction, because it is always a disturbance of the normal action of life. A wise soul said to me once, "I do not like to have any sensations in the body, for when the body is normal it has no sensations;" this is true. Is there any sensation in your hand when it is lying quietly by your side? No, but if a fly lights upon it you feel it. If you are pricked with a pin it hurts. Why? because the life is disturbed in its normal action. There is no taste in the mouth unless something of a foreign nature is taken, then the sense of taste is excited and with it nature makes conditions to adapt itself to the work of taking care of it. So with every sensation; it is a disturbance of the life—life in motion—and this is exhaustion. There is in advanced souls a constant desire for—what? While looking wholly to the senses they try every conceivable way to gratify them, and sometimes form destructive habits thereby, but every effort in that direction brings pain and disability, mental and physical; then that desire must arise from some need in the mind. When you begin these practices of ignoring the senses only as informants of con-

ditions needing the mind's attention, and constantly regard this body as a chemical laboratory through which you have access to all the qualities of nature, and the senses as the sentinels that inform you of conditions and demands, and you the MASTER—the mind controlling—then you will begin to know what happiness is. The act of controlling your own body will create within you a consciousness of power that is both pleasurable and profitable, but seeking pleasure through the senses is always disastrous.

The distinguishing feature of man is to seek his pleasure through the gratification of the mental tendencies, while the animal lives wholly in the gratification of the appetites and passions. You want to be more than merely an animal? then live in the mind. Your animal body is yours, not you, but is calculated to serve you in the most important ways, therefore it must be well cared for, much more than a valuable horse, for its use is not only to carry you around and adapt you to the uses in the material world, but to supply the elements and conditions for thought, methods for obtaining knowledge and for growing capacity to think and do.

Few persons realize to what extent their body

is deranged by abuses and neglect. To find a person whose body is in proper working order is a very rare thing. Most persons take more food than they can utilize, and nature in its efforts to harmonize and adjust itself, either causes wasteful habits in the system, or disorders the digestive apparatus. The mental disorder of the dyspeptic is well understood, and that is evidence that any disorder in eating or drinking will react upon the mind. In order to actually increase mind powers these many apparently small obstacles must be removed, and in the effort to do so you accomplish so much in every other direction. A disordered sensation is a deceitful guide, and as they are generally of that character, therefore the great need of a stoic habit of life, until all has been brought into harmony so that they will report truthfully.

SECOND LESSON.

METHODS FOR OBTAINING PERFECT HEALTH.

MOTTO:—In the unyielding will is health; in the weak will is sickness and death.

The following methods necessarily serve as a combination of the ways and means for the strengthening of every faculty of mind as well as the health of the body. Every practical

physician knows that a great portion of disease would be arrested by an active energy of the mind, put in practice in the physical body. It is well known that a person can throw off disease by positive action, and that persons who are discouraged and have little or no will of energy are sick all the time. Sometimes housewives get into a discouraged condition, and through that alone are under the doctor's care all the time; on the other hand it is observed that persons who are very active "have no time to be sick." If they get up in the morning feeling poorly they will rally all their will and begin to rush around; you ask them, "Arn't you feeling well to-day?" "Oh yes, I am all right," or, "I cannot be sick," etc. This thought, "I cannot be sick," is the vital center of all the systems of "Mental Healing" under its varied names, because if one can CONFIDENTLY RESIST DISEASE they will always conquer, if they know how to resist. This can be carried so far as to actually resist the effect of poisonous drugs. A gentleman in business in Philadelphia told me the following story: "The druggist next door, by mistake, took a powerful narcotic; from all human reason he knew he must die, but his will would not yield to it, so he would walk the floor until exhausted then

drop into a chair; feeling the stupor creeping over him he would jump to his feet and with all the will he could rally, stamp across the floor until, his strength failing, he would again drop into a chair, and as he felt the poison beginning to get control he would again stamp up and down the floor; so he persisted until he conquered the drug and saved his life. Proverbs xxiii, 7, says of a man, "For as he thinketh in his heart, so is he." Yes, true; whatever we can believe without doubt, so it is.

Paul said of this principle of unwavering belief, "Faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen." There is a method by which this substance may be obtained, and when we have obtained it we will have the EVIDENCE in our mental consciousness. The methods given in the rules of dietetics in chapter 1 is the first essential step in this direction, and the following rules of action, like the former, will furnish their own reasons for following them out beyond those just mentioned.

In order to conquer disease we must deny its right or power over us; for example, if you have pain that retards certain movements of the body or limbs, those are the movements we should make in as positive a way as possible

without injury. If you feel dull and inactive, take active exercise. Keep clearly defined in your mind the difference between the physical senses and the intellectual consciousness; remember you are superior to and can control every bodily sensation; with this thought in mind you can cause the body to obey your will even to the exclusion of disease.

We often hear reference made to imagination as a prolific source of disease; if this is true, why cannot the imagination be made to serve as a means of cure? If it is true in one case it certainly is in the other; united with firm belief it will kill or cure any one.

THE CARE OF THE SKIN.—The skin is full of little pores or tubes from which a large amount of the decomposite of the body exudes. With active persons two or three days is sufficient to form a coating of this acid and fatty substance combined, similar to a coat of varnish; a little perspiration causes a decomposition of this substance—a rotting—which produces an offensive odor. This not only closes the pores of the skin and produces a languid feeling in body and mind, but there springs into existence an insect parasite called *demodex follicularum*. We will not attempt to describe in detail these savage little brutes, with

eight legs and sharp claws, sharp lancets for puncturing and burrowing in the skin, producing an itching, and sometimes eruptions similar to the disease common in dogs called the mange. It does not require very long abstinence from proper bathing to produce these results. We, so to say, breathe through the pores in the skin, and if they were all closed we would die almost as quickly as if the lungs were deprived of air. These pores or tubes are provided at the outer surface with muscles capable of opening and closing them; they open when the body is warm and close when it is cold. When we are cold we draw up the body to close these and prevent the heat from escaping and the cold from entering, and when these are healthy and in good working order we are not apt to "catch cold" nor to quickly chill when the cold air strikes us. Use is the most essential thing to keep these muscles so we can use them as nature intended. They, like all other muscles, cease to obey the will if they are not used for a long time. Persons who continue in a regular temperature do not have occasion to use them at all. Then they are like a limb; if the arm is carried in a sling and not used for a long time, when we try to use it we find it is only by repeated effort that we succeed: so with persons

living in a regular temperature, they cease to be able to close these pores when the cold wind blows on them, then they are chilled and get severe colds. Where these are inactive, persons will find that getting into a cold bed in winter, or touching the body with cold water, or allowing the cold air to blow on them produces such a shock to the system they can hardly endure it.

To teach you how to gain control of these and avoid colds, to keep off contagious diseases and conquer and take control of the body, the following advice is given:

1st, You should never sleep in a heated room, and there should always be an open window admitting plenty of fresh air, **NO MATTER HOW COLD THE WEATHER.**

2d, You should never sleep in any garment worn during the day; the beds should be well aired and kept fresh by frequent exposure to the sun.

3d, You should never sleep in a room where the sun cannot enter.

4th, Always take off all the clothing and rub the body over with your hands before putting on your night robes. If you are of the class so very sensitive to cold, etc., then you should make it a rule every morning on rising to take water the temperature of the atmosphere, or as

nearly so as you can, have at hand a woolen cloth long enough so you can take it in each hand, one over your shoulder the other behind you; wet the cloth in the cold water just so it will not drain, then wet the neck and back; have at hand a dry coarse towel to rub that half of the body dry and warm, then the front half, then first one limb then the other, rubbing each dry and warm before wetting the other; then rub the body with the hands until all indications of dampness are gone and the skin feels smooth and warm; this do vigorously, then move around the cold room enough so the cold air can strike every part of the body. This process should be preceded by a tepid water bath and soap freely used, after which use the cold water as given above. This warm water cleansing bath is not essential oftener than once a week, unless you eat considerable meat and perspire very freely, then twice a week is the outside limit. When you get so the cold water, or the cold air, or the bed, feels good to you then these cold "sponge baths" should only be taken every other morning, and in place of the wet cloth rub the body with a dry towel and take the cold air bath. Ladies whose vitality is low might better take these water baths not oftener than every third morning.

This process calls into activity these muscles of the skin and frees them from the effete and oily substance that forms a coating over them. The use of a flesh brush when the warm bath is taken for special cleansing is recommended. The philosophy of this process is this: while the body is comfortably warm there is no effort to close these pores, but when the cold air strikes the body they are closed by the inclination to draw the body together. If they have not been used for this purpose for a long time we cannot close them, and the cold air rushes in and chills the system and diseases the flesh, that is "taking cold." We know if we have cut, bruised, or burned the flesh, and exposed the diseased part to cold we "get cold in it," and it becomes inflamed and fevered and is very sore. This is because the corpuscles get chilled on account of these muscles being disabled or gone, and the cold cannot be shut out. The cold water in the cold room causes us to close these and that puts them in order by use to serve the purpose nature designed. This can be practiced by the most delicate person without danger of unfavorable results, *if followed wholly*; but if you undertake these cold sponge (or rather woollen cloth) baths in a room where there is a heater or stove you

will be very sure to get cold, and perhaps a fatal one, for when you put on the cold water you close the pores; that is a strain, and as soon as you feel the warm air strike you you let down, i. e.: you allow these pores to open, then the cold air rushes in and you take cold (are diseased). Again, ladies are apt to take their bath with part of the body covered, which has the same effect: the part that is warm causes the rest of the body to relax, then a cold is the result, but if the entire body is exposed to the cold at once, then the condition of guard is maintained, you are safe from cold.

Then let all persons of a sedative habit immediately dress as rapidly as possible and go out and take a rapid walk, so as to cause rapid full breathing, and on return take half a tumbler, or even a tumbler full, of cold water before eating breakfast; better still, take the water before the walk. Persons of active physical habits might better take the cold water and then go out into the air and breathe deep and full for three or four minutes, so as to throw out all the carbonic acid gas from the lungs.

We hope none of our friends will reason as some do, that if a little is good a great deal is better, and thus be led to carry these instruct-

ions to extremes, for remember, always, that the only evil is a good thing overdone or perverted, and a thing potent for good is just as powerful for evil. It is very difficult to give even these teachings to all without some misusing them, for some are energetic and are inclined to overdo, and others are timid and cannot be persuaded to do enough, and to half follow these instructions is as productive of evil as to overdo them.

Practice decisiveness of thought and action; that is, let every motion be for a purpose, well defined in your own mind. Study to make as few motions in everything you do as possible, and let every move you make be to the purpose; this will greatly aid your thought to form the habit of careful deliberation. Guard well your words, that you say nothing but what you mean and fully comprehend yourself, and as you express a thought, think of the meaning of every word, and use no more words than is necessary to convey the idea. This will always create confidence in your intelligence in the mind of the hearer. Avoid all confirmatory efforts. That creates a conviction of weakness and falsity. We often hear such expressions as these: "If you don't believe it I can prove it by such and such," etc., or, "I mean what I

say," to say nothing of those much worse forms, the effort to confirm by an oath or the wish of evil upon one's self if not true. Do not even argue the case unless opposed. State quietly the fact and if occasion requires give reasons in as few words as will convey your thought, but at the same time be sure to fully express your ideas so as not to be misunderstood. Avoid haste in action or words, be calm in all your acts, thoughts, and words; never allow yourself to be excited under any circumstances. Avoid too hearty laughter, it weakens power of mind. Do not be too slow of speech, first think what you want to say, then say it, without halting or hesitation. Study the tone qualities of your words. A person living wholly in the excited animal senses will pitch their voice very high. You who think as MEN AND WOMEN, tone the voice, or modulate it to suit the distance of the hearers, and consciously speak TO THE INTELLIGENCE AND NOT TO THE SENSES OF THE AUDIENCE. There are very many who judge of a persons character by the tone qualities of their words. A thoughtful person meeting one whose voice is pitched in a high key at once loses all confidence in them and seeks to get away from them, it grates on their finer sensibilities and causes great repulsion.

A person's mind is always effected by their manner of expression, therefore if you want to be thoughtful always speak thoughtfully; there is so much more in this than I can express. We will further urge the consideration of this matter by asking you TO OBSERVE THE TONE OF YOUR OWN VOICE when you are with some one you greatly respect and love who is grave and very intelligent, and you will thereby learn your own normal tone of voice, then keep it under all circumstances, with the proper changes to indicate mental states, emphasis, etc. These are taught in ordinary elocutionary lessons which all persons ought to know something of, no matter what sphere of life they are in. The physical drill of the Monroe School of Oratory is of great value to all classes of persons.

Avoid all feeling of pride, it is the expression of *folly*: carry the body with dignity, act as if you were a king, and never forget you are only a man or woman the same as the beggar you pass on the street. Always carry your head erect, chin slightly down, the body straight, the sternum (or breast) to the front with shoulders back, step elastic and positive, but not hurried; let your steps be measured and regular, avoid swaying along with your hands like one swimming but try to *glide along* with as little motion

of the body as possible. Remember every form is the expression of a thought; a thief crouches, a weak mind allows the body to swing to and fro, and a treacherous person wiggles through the world like a snake; so every motion expresses the inner thought, and also effects and controls the thought to suit the motion. This is so potent that no matter how much art culture one has if they persist in any evil it will manifest itself in the movements of the person. The above maxims are of greater importance as a matter of culture than is usually realized, and when you begin with conquering habits, and control of the appetites and passions, these will come naturally with very little thought. From the habit of ordinary literature, each of the above should have many pages to impress their importance, but our motto is BREVITY. We wish only to suggest thoughts and methods for you to work out. Think this: EVERY THOUGHT HAS A FORM, AND EVERY FORM IS A THOUGHT EXPRESSED, AND EVERY THOUGHT HAS TWO MODES: ACTION AND REACTION; ACTION UPON OTHERS, REACTION UPON OURSELVES.

(To be Continued.)

OCTAVES OF WORLDS.

The subject brought before students of Esoterics in the December number of this Magazine under the title, "Members of the Solar System," is one of deep interest. If there is a *science* of sevens or twelves, the mind of man would rejoice to see it elucidated.

The author of the "Light of Egypt" teaches that the planets are expressive of, and in correspondence with the evolution of the race; and that as fulfilling that mission they recede from the sun in octaves. The first seven planets form an octave or interval denotive of a specific race advance, though this advance may at present be vividly expressed by a limited number of the race. The eighth planet begins a higher octave in which the elements of the preceding one are, as it were, caught up and refined or ærialized. The planet Vulcan is not included in his system, though apparently he recognizes the ring of asteroids as having the force of a planet. Consequently his first octave begins with Mercury and closes with Saturn.

This is, of course, unsatisfactory to those believing in the existence of the planet Vulcan. If now, we begin the first octave with Vulcan, we find it closing with the asteroid ring of worlds; and Saturn is the beginning of a new and higher octave of expression and influence.

Let us now turn to Solar Biology, page 242, and read what Prof. Butler says of Saturn. "This planet is the embodiment of all that belongs to the science (or language) of *form* in art or nature. Its function has to do with the religious and scientific principles which it *embodies* and *expresses* in a degree far in excess of our present intellectual ability to comprehend. During the author's investigation into the nature and quality of Saturn, he became convinced that it was the grandest and most perfect planet in our solar system, and that its rings were spirit zones, luminous with Divine life, having come into perfect harmony with the same."

This is a positive and wonderful assertion; and how wonderful and illuminating if true! To me there is, at least, this idea made prominent: that the arrival of a nature within the sphere of Saturnian development would, to a consciously marked degree, endow it with faculty and force to express that which the first octave had grounded as soul, and soul possession. As the result of the first octave, so much basic substantiality may be said to be given, demanding equivalent expression. Supposing this to be the case; the close of the first octave would be felt in the experience of the individual as agitating riches of multiplicity, and with many glancing glories of possibility—and yet expression would be indefinite and largely chaotic.

The forces of Saturn, beginning for the soul a new octave of development, would change all this, and combine the multiple but indefinite beauty of swarming space beyond Jupiter into

just what Saturn expresses, according to Prof. Butler. Right here let us look for a moment into the glory and meaning of "The Word." The Word is the other or double of Efficacious Substantiality, or Spirit. When the formative activity victoriously prevails, it reacts upon what it expresses, and serializes it; and so carries on and upward the basic fulness already gained in the first octave of evolution. Looking now with the eyes of Prof. Butler upon the rings of Saturn, we seem to catch the meaning of his wonderful words, that, "its rings are spirit-zones luminous with Divine life." The exalting action and reaction between word and efficacious substantiality or Spirit is here expressed by Saturn in its rings, in addition to its general power and mission as the first member of a higher octave of worlds. This may be simply fine or fanciful philosophy, but it is here set down because it, at least, shows alongside my life experience as a luminous correspondence.

My ideals of character and attainment, and also of expression, have always been afflictively absolute. This characteristic has even passed over into transgressions against what ought to be, and tended to refine the sensual as well as the sensuous or esthetic to its acme of pleasure. But as intellectual passion has forcibly predominated life, and as high conscientiousness has wrought ideals of honor tolerably exacting, my life has largely been a replete and exquisite torment of a gathering, gestating interior activity—for what I knew not, and where and how it would deploy at last, I had no idea. Years of sickness, broken hopes, and shattered ambitions have had no power to lay the ghostly ideal beckoning onward to somewhere. Those who understand this state of being will infer that there has also been a fixed thirst for expression; and I have spent a good share of life with pen and pencil in hand groping for the *Word*. All my life I have been a natural esoteric seeker and did not know what it meant, nor what to do with my yearnings save to intellectualize them and so get them quieted. Mr. Sinnett's Esoteric Buddhism fell into my hands about five years ago. The Brothers, whether existent or not, became a sort of passing radiance for devotion, and a new space into which aspiration could journey; but as intellectual doubt soon took the place of enthusiasm, I remained simply stricken with intellectual wonder at the majesty of that system. Three years ago I saw advertised Mr. Street's "Hidden Way Across the Threshold." The title stirred me, and I sent for the work. It was to some extent like cool, pure, shadowed air to hot weary eyes. What he felt and formulated in his way, I too had somewhat felt and formulated in my own way, but, *he knew where he was going*, and had eyes to see his arrivals; I had not such eyes and had not been thus consciously guided. Then THE ESOTERIC dropped down before me, and in many ways rolled a Path through the vague longings and thought strivings of my entire life. The upshot of it all is this: The theory of octaves; the fact that Saturn

begins a new octave as sovereign of form lies alongside my experience like a wave of illumination. While Spirit has been my great and primal guide and force, and while this has been substantialized in accord with planetary correspondence of the first octave, Saturn has been a higher force in leading and urging unto expression. And though I have made the mistake in seeking power mostly in intellectual training, and have only in the last few months really given esoteric training any trial, yet the three months gone by has been to me, so far as my strength permitted, the outpour of the long gestating treasures of soul in satisfactory forms, to an extent never realized before. I realize, as the effect of a little esoteric training, that I have been carried up into the new along with the divided, scattered, wandering, asteroid-like results and treasures of the old, and the formulating joy of life faintly borders on the divine. Truth as well as mystery is flowed with poetic force, and philosophies, metaphysics, and science, as well as the so-called occult, are now but part of the resonant motion and music in which the soul was formed to live, and to increasingly transcend. I close with a statement of my present convictions:

Matter is but Spirit *limitedly perceived*. A higher perception shows us its astrality. Esoteric training is the white magic which gives the higher perception, just in accord to soul treasure gained in the first octave; and is the portal to the second octave of Spirit. Spirit is increasingly realized as its formulation reacts upon itself increasing perception toward the divine standard. Saturn in its formal or physical aspect, and in its cabalistic and intellectual meanings, is both motor in, and correspondent to, and is expressive of this stage of evolution. It is in chime with the "Mystery of the Logos." Man must ponder, in all this effort, most his own wonderful soul, and follow the voice which cries, "Know Thyself."

Kinderhook, Mich., December, 1890.

E. J. HOWES.

TO YOUNG MEN.

I would like to correspond with the young men of America who are interested in the Esoteric Commonwealth Fraternity, who are living the Regenerate life, have made the covenant, and entered the *Path*; more especially those who know from within what the angel meant (Rev. ii, 17). I feel that there are hundreds of young men who do, and if so I know that we can work together to bring about the ultimate that was foretold by John when on Patmos. I will cheerfully answer all letters from those who desire to unite their effort with us.

Fraternally Yours.

T. A. WILLISTON,
Secretary E. C. F.

HYGIENE.

The first necessity of true and complete health is a knowledge of what we ought to be as *human* beings, of the laws that govern our physical conditions as such, and the consequent importance of a true hygienic state.

The study of hygiene as we see it is more than that which pertains to what we commonly call *health* from a purely physical standpoint. Ordinarily when we speak of good health, the idea is associated with strong animal conditions; this is the reverse of the condition which we seek to attain, being gross and insensible to the source of *true strength* and health, its very grossness makes one unconscious of the effects which the gratification of the sense desires produce, it derives what it supposes to be pleasure from following the sensations, which the higher and true self perceives is the road to death; thus "fools rush in where angels fear to tread."

In order to obtain perfect health, all the faculties which belong to human nature must be in a natural state of operation, that means that the physical body should correspond to the real or spiritual nature. When we speak of what is commonly called health, if we but stop and think, we shall find that it is a fact that we speak with the same idea as we would of the qualities of an animal.

Inasmuch as the physical organism, in its every function, does not afford the spiritual nature its full and true expression, to that extent does such an organism fall short of realizing the true hygienic state, because whenever any faculty of the *mind* does not operate truly, it is because the organism corresponding to that mind is hardened, snarly, mis-shapen, and consequently the impressions which come through such an organism are contorted, what such persons see they believe to be true, the thoughts and impulse that come under such conditions, is what we call evil. Evil means something which *seems* to be and is not. This is the one basic cause of disappointment, unhappiness, and disease.

We do not realize the importance of health and the extent to which it effects our happiness. We feel certain that the condition of our body makes or mars our success in life, not only during *this* life, but conditions are produced now, with which we will have to contend after we have lost this body. We cannot really begin to make attainments, which many of us are now striving for, as long as we are afflicted with disease, arising from un-hygienic living, therefore it is of the first and greatest importance that we study what to eat and how to eat, that we may obtain the very highest state of physical perfection. In order to reach this result we must have the guidance of our real or spiritual sense; to many this will be acquired very slowly; the struggle will be great, with the physical elements calling for satisfaction and trying to keep the ascendancy, which they have held for so long, and sometimes when we are making our best efforts, the protest of the physical appetite is so strong and seems so *natural*, that we are swayed, we stifle the inner monitor that would guide us aright, and we fall back again, only to make the struggle harder the next time. Fraternaly Yours,

Branch No. 3.

LOUISE M. AND J. G. TAYLOR.

EDITORIAL.

We have long looked for a time of great trial for the world. England has been looking at America's helpless condition, unprepared as she is for self defense. In fact the whole world has had its selfish eye fixed on America as the richest country in the world, but the God of Heaven, who has for many years held a loving control over all our affairs, has destined that our glorious land should be *independent a little longer*. There is a people who are to have time to prepare for the crisis that is sure to come; therefore the God of the Universe has made the whole world dependent on America for food. This will give our dear people two or three years yet to get ready for the coming calamity. Now if they take advantage of the Regenerate life as taught in this journal, they will be prepared for anything that may come.

We know this subject is not personal, and no one will be benefited more than another, and all alike will get what they earn, and those that obtain through living the life a *consciousness of the mind of God* will be led aright, and those who follow a life of darkness *will be without light*, and must fail and die. This work is God's work and none but those who unite their lives with divine laws can go through the great struggle that is upon us, but *thanks* to the Holy Ones there is yet time to prepare. Dear souls do not neglect this your opportunity. Now is your time to prepare, it will not be an unnecessary expense, for no matter what comes you will receive more than sufficient to repay you. Read what our dear people say they have gained.* This alone will abundantly pay you. Try it! you are certainly on the safe side, for if every thing goes on well you will not regret that you have tried it. God's work is perfect, therefore no matter what comes you are ready for it.

Here and now is the opportunity for those who have dedicated their all to God and humanity *to serve*. You can become voluntary agents for THE ESOTERIC, and in it we will, God helping us, give a most careful course of instructions, that all who follow will come into a consciousness of the mind of God no matter what their objects are in the beginning.

Now, dear souls although you may not feel competent to teach, you can do the equivalent by bringing THE ESOTERIC to the notice of the people. Remember dear friends, our work is a labor of love, and THE ESOTERIC is your magazine as much as ours. All our lives are in this work. If money, home, and the desirable things of this world was our desire, we could obtain it more readily in other ways, but our delight is to do the will of God and bring in the true divine order. Now my dear people do not allow any one to deceive you; this is just as much yours as mine, and therefore if you want to give your life to God and humanity here is an *opportunity*.

*May and June Esoteric.

Many have asked me about Mr. Mackay's corresponding society. You all have become familiar with his work in THE ESOTERIC and can judge for yourselves as to his ability to teach and guide you. This I can say: he means to do all he can to elevate the world. The "Society of the West Gate" is wholly under his control, and whoever feels that his work is the thing they need, that is the thing for them. But it is not a part of THE ESOTERIC, only in so far as it leads to it. He is soul and mind with us in this work and no one can doubt his honest desire to help others into that which *he has obtained through the regenerate life*. We say, God bless and help him, and we will do all we can to help him help others.

We do not advise any one to follow our own teachings only in so far as they find the results they desire, and we could not advise any one to follow any one else. The thing to do is, seek that which is *useful to you*, no matter from whom it comes; "Judge a tree by its fruits;" if you like its fruits, eat of it and live thereby.

We regret being compelled to change the color of our cover to this magazine, but the difficulty of having the paper made for us out here is so great to overcome now.

The July number was set up and prepared for the press under almost unsurmountable difficulties, therefore we trust our readers will excuse the many errors.


We wish to say to those who have sent us letters expressing the results obtained from esoteric culture as taught through this Magazine, that we have a large number which we will publish soon. We wish to thank our numerous friends for the kind letters received. We know that those who take the trouble to write us are our friends and deserve the most careful consideration. Many are the appeals for help, and our heart aches to find ourself so bound and limited for lack of means to keep an amanuensis to aid us in our overwork. We are forced to work from sixteen to eighteen hours out of the twenty-four in order to keep up, even then many letters are left unanswered, for which we feel true regrets. We would not ask our dear people not to write, but we ask that they discriminate and when they have *special* letters for *me*, that they keep all Company business out and write on a separate sheet.

We have before us a table of the moon's position for the month of September, 1891, giving the day, hour, and number of hours of the moon in each sign; also right ascension, degrees, and hours; also its conjunction with the planets. This will enable any one to locate all visible planets and the Signs of the Zodiac perfectly. Price ten cents. Address, C. H. MACKAY, 1682 Washington street, Boston, Mass.

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BIBLE REVIEWS.

NO. XIV.

SEPHER ZIKKARON.

The Accepted Time.

Yahveh has fulfilled the first particular of the Abrahamic covenant; he has multiplied the seed of Abraham, Isaac, and Jacob, until they have become "many nations" in "the midst of the earth." The question now is, When will the Almighty fulfill his word to the last covenanting generation—"I WILL BE their God"—and give us the everlasting possession with Abraham, Isaac, and Jacob in the kingdom of God? Confidently we answer—"Behold, now is the accepted time!" For Yahveh declared by Jeremiah, to the Jews who were taken captive by Nebuchadnezzar, king of Babylon, in the days Jechoniah: "Thus saith Yahveh, After *seventy years* are accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith Yahveh, thoughts of peace, and not of evil, to give you the expected end. Then shall ye call on me, and ye shall go and pray to me, and I will hearken to you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith Yahveh; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Yahveh; and I will bring you again into the place whence I caused you to be carried away captive." Jer. xxix.

It is evident that this prophecy was not fully accomplished at the return from Babylon under the Persian Cyrus. "*Peace and not evil*"—"the *expected end*"—the whole hearted search for God—all were lacking; as may be traced in Ezra, Nehemiah, Malachi, and the subsequent history. But the word of Yahveh fails not; for there is an antitypical Babylon, which was described by John in his vision of Patmos.

"I saw a woman sit on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written—Mystery, *Babylon* the *Great*, the Mother of harlots and abominations of the earth." Rev. xvii. John identifies the woman as "that great city which reigneth over the kings of the earth." He further speaks of the "seven mountains on which the woman sitteth." This description will only apply to one city—Rome, which stood on seven hills in John's day, and has dominated over the kings of the earth, first in its Pagan era, and latterly—to which the vision especially refers, in its Papal character. The woman is also pictured sitting on "many waters" and the "waters are peoples, and multitudes, and nations, and tongues." One of the Popes in the present century struck a medal representing a woman with a cup in her hand and the motto—*Sedet super universum*, "She sits upon the *universe*." As late as January, 1871, some Boston Catholics publicly addressed the Pope with the assertion—"You are the father, not of Italy alone, but of *all the nations* of the earth." John says, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The bloody persecutions of both Jews and Christians by the Papal power are too strongly impressed on the pages of history to require words at this late day.

That the Babylon of John's vision is embraced in Jeremiah's prophecy may be seen by comparing Jer. li. 6, 8, 9, 63, 64 with Rev. xviii. 2, 4, 5, 21. Jeremiah also refers to the "golden cup," the "abundant treasures," and the "many waters," of which John speaks.

With the antitypical Babylon is connected an antitypical "seventy years." In the prophecy concerning Tyre, Isaiah says: "It shall come to pass in that day, that Tyre shall be forgotten *seventy years*, according to the days of one king: at the end of *seventy years* shall Tyre sing as a harlot. And it shall come to pass, at the end of *seventy years*, that Yahveh will visit Tyre." Isa. xxiii. Tyre is another symbolic name for Papal Rome. Tyre was a great merchant city, and Rome has been the great merchant in sacred things. Mystic Babylon is called a "harlot," and is charged with "committing fornication with the kings of the earth," and making "all nations drink of the wine of her fornication;" and so Tyre is said to be a "harlot," and to "commit fornication with all the kingdoms of the world." Another prophet confirms the identity of Tyre with the Papacy. Compare Ezekiel's description of Tyre's judgment with John's description of Babylon's judgment. Ezek. xxvii. and Rev. xviii. Ezekiel also foretold the blasphemous assumption of infallibility by the Pope: "The word of Yahveh came to me, saying, Son of man, say to the prince of Tyrus, Thus saith the

Lord Yahveh, Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas (Rev. xvii. 15); yet thou art a man, and not God, though thou set thy heart as the heart of God. Behold thou art wiser than Daniel;" (who professed not to have "any wisdom more than any living" except as he received it from "the God of heaven"—Dan. ii. 18, 30) "there is no secret that they can hide from thee: with thy" (pretended) "wisdom and with thine understanding thou has gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom, and by thy traffic, hast thou increased thy riches, and thy heart is lifted up because of thy riches. Therefore thus saith the Lord Yahveh, because thou hast set thy heart as the heart of God; behold, therefore, I will bring strangers on thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee." Ezek. xxviii.

Not until July, 1870, was the prediction of Ezekiel—"Thou hast said, I am God"—fully accomplished. In December, 1869, Pius the Ninth gathered to Rome the greatest assemblage of priests that the city ever saw, about eight hundred ecclesiastics of the highest rank, to meet in "Ecumenical Council." On the 13th of July the Council voted the infallibility of the Pope, which dogma was proclaimed on Monday the 18th of July, "with most imposing ceremonies." This was the signal for the harlot's "judgment" (Rev. xvii. 1); for Ezekiel had said—"Wilt thou yet say before him that *slayeth* thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee." Right here the "seventy years" of Tyre and Babylon ended. Seventy years prior to July, 1870, the harlot was "forgotten" by Yahveh, according to the word of Isaiah: "It shall come to pass in that day that Tyre shall be forgotten seventy years." A few facts from history will explain. Abbe Darras, a Catholic writer, says: "We come at last to the great social catastrophe toward which Europe had been so long driven. The hour of revolution was at hand. Until then, many tempests had threatened the bark of St. Peter; but, if we may so speak, the dangers bore a character only of momentary violence. Now it was not a prince, nor a heresiarch, nor a persecutor that raised the fearful storm; it was the radical, universal, unsparing denial of every belief, the destruction of every institution, the fall of thrones and of altars, the rise of popular sovereignty, inaugurated amid general ruin and torrents of blood, denying God, Jesus Christ, his worship, his vicars, his priests. * * * * On the 12th of February, 1798, the French troops entered Rome; and on the 15th a General ap-

peared in the Vatican before the vicar of Jesus Christ, to tell him he was no longer a temporal sovereign. 'In truth,' says Ranke, 'it seemed as if the Papal power was forever at an end.'—General History of Catholic Church.

This overthrow of the Pope's temporal power was wrought just 1260 years from the establishment of Papal supremacy in Rome, A. D. 538. Yet notwithstanding this apparent judgment of the Roman harlot, there was a reprieve. After twenty-nine months of degradation the Papacy was restored, and Pius the Seventh entered Rome in July, 1800. Thus was Rome "forgotten" by the Almighty, who "gave her space to repent of her fornication; and she repented not." Rev. ii. 21.

Isaiah said that Tyre should "be forgotten seventy years, according to the days of *one king*." The word "king" sometimes means a dynasty. Dan. vii. 17. It here refers to the Napoleon dynasty, which properly began when the first Napoleon became "first consul," December 24, 1799. The seventieth anniversary of that day, was December 24, 1869. Before the return of another anniversary the third Napoleon was a prisoner of war in Germany, and his throne subverted by the French people. This overthrow was a necessary incident in connection with the judgment of the Papacy. Pius the Seventh was reinstated in July, 1800, by the first Napoleon, and at the expiration of the seventy years, Pius the Ninth was supported in his position only by Napoleon the Third. As late as December, 1867, his spokesman in the French Chamber said: "I now come to this dilemma: the Pope wants Rome, and Italy cannot do without it. We declare that Italy shall not seize upon Rome. France will never submit to such a violence committed on her honor, and on Catholicity in general." The close connection of the Roman harlot with the Napoleon power is represented in John's vision by "a woman sitting on a beast," the sight of which caused John to wonder. "And the angel said to me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not." The Napoleon power is, "the beast that was," because it carried the woman up to the judgment month, July, 1870, just seventy years to a month from the restoration of the Pope by the first Napoleon. That the woman might be judged, the beast "is not." The very next day after the Pope's promulgation of infallibility, Napoleon declared war against Prussia and her allies, and immediately ordered the withdrawal of his troops from Rome, leaving the Pope a helpless victim to the Italians. The hour of judgment struck, and the beast threw off the woman and plunged into the "bottomless pit." Then came the prophecy of Isaiah to its fulfilment: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: thou shalt no more be called tender

and delicate. I will take vengeance, and I will not meet thee as a man. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms." Isa. xlvii.

Said Isaiah: "At the end of seventy years shall Tyre sing as a harlot." The Ecumenical Council was opened December 8, 1869. The programme had been foretold twenty-five hundred years: "Take a harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered!" What a spectacle! The great council assembled to arouse the Judge by their music! At the opening of the festival, "the weather was unfavorable, but enormous crowds filled the Vatican and lined the streets through which the members of the council passed. The Pope, followed by seven hundred bishops, proceeded to the Council hall amid ringing of bells and thundering of cannon." Three days before July, the judgment month, the harlot took her last grand "turn about the city." The 28th and 29th of June "here was a series of the grandest festivals that had been witnessed in Rome during the present century. Processions, music, salutes, the grand chorus by many celebrated voices, gorgeous banners and other paraphernalia,"—all attested how faithfully the harlot acted her part. Within three weeks of this parade the final blasphemy ensued: the Pope said, "I am God," and God said, "Yet thou art a man and not God. Thy heart was lifted up because of thy beauty; thou has corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes on the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. xxviii. John echoes: "The ten horns which thou sawest on the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. xvii.

The beast threw off the woman in July, marking the end of her "seventy years," and in September came "forth the fire from the midst of" her. The Italians moved on Rome at the middle of the month, and the Pope's temporal dominion ended forever. The fire of judgment thus kindled cannot be quenched; "the smoke of her torment" must ascend continually until she is utterly destroyed. Since the judgment began, she has continued the verification of Isaiah's oracle of Tyre: "And it shall come to pass, at the end of seventy years, that Yahveh will visit (or, "call to remembrance") Tyre: then shall she turn to her hire (plead for help from her former lovers, the kings of the earth), and shall commit fornication with all the kingdoms of

the world on the face of the earth." She can only repeat her old tricks: professing to be the "Lord's spouse," she has always depended on human aid, and looked to the kings of the earth, thus manifesting her harlot character (and "the mother" has been copied by Protestant daughters). But her allurements are in vain, for the oracle declares that "her merchandise and her hire shall be holiness to Yahveh; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell in Yahveh's presence, to eat sufficiently, and for durable clothing." What a comment on the prophecy was compressed into a few lines of the Roman correspondence of the *N. Y. Herald*! dated June 26, 1871. It is said that "official announcements" were "made by the three powers on which the Pope most relied"—Austria, Prussia, and France—"that they cannot intervene in the affairs of Italy. These statements have caused great affliction and indignation at the Vatican." Well did Isaiah prophesy of her! "Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thy heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come on thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. Evil shall come on thee; thou shalt not know from whence it riseth: and mischief shall fall on thee; thou shalt not be able to put it off: and desolation shall come on thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail." Isa. xlvii.

But let it not be supposed that symbolic Babylon embraces only the Roman Papacy. That "harlot" is only the "queen" (Rev. xviii. 7), and takes her title from her adulterous union with the king of Babylon. The distinction between the two is clearly made in John's vision—a woman seated on a beast. Not only must the woman be unseated and destroyed, but the beast must also be disposed of. The beast symbolizes the power of the animal man standing in opposition to God's Law, and hence includes the whole world—Catholic, Protestant, Infidel, Heathen, all sects and classes of men, saving those that shall reject human authority, and look only to the God of heaven. "Yahveh shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar over his habitation; he shall give a shout, as they that tread grapes, against all the inhabitants of the earth. A noise shall come to the ends of the earth; for Yahveh hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith Yahveh of hosts, Behold, evil shall go forth from nation to nation, and a great whirl-

wind shall be raised up from the borders of the earth: and the slain of Yahveh shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung on the ground. Howl, ye shepherds, and cry! and wallow yourselves in the ashes, ye principal ones of the flock! for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock! for Yahveh hath spoiled their pasture: and the peaceable habitations are cut down, because of Yahveh's fierce anger." Jer. xxv.

And *now* is the favorable—the accepted time! God's word by Jeremiah is unmistakable. "It shall come to pass, when *seventy years* are accomplished that I will visit upon the king of Babylon." Jer. xxv. Fulfilled by the overthrow of Napoleon the Third in 1870, and the downfall of Papal temporal power. And again: "After *seventy years* are accomplished at Babylon I will visit *you* (Israel), and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, thoughts of PEACE and NOT OF EVIL, to give you the EXPECTED END. Then shall ye call on me, and ye shall go and pray to me, and I will *hearken* to you. And ye shall seek me, and *find* me, when ye shall search for me with *all your heart*. And I will be *found* of you, saith Yahveh; and I will turn away your captivity, and I will GATHER you from *all the nations*, and from *all the places* whither I have *driven* you, saith Yahveh; and I will bring you again into the place whence I caused you to be carried away captive. For thus saith Yahveh, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; *but he shall be saved out of it.*" Jer. xxix. xxx. See also Dan. xii. 1. Joel ii. 32. Zeph. ii. 1-3. Isa. xxvi. 20. Nahum i. 15. Isa. xiv. 32.

"Hear ye this, O house of Jacob! For *my name's sake* will I defer mine anger, and for my praise will I refrain for thee, that I cut *thee* not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For my own sake—for my own sake—will I do it: for how should my name be polluted? and I will not give my glory to another. Harken to me, O Jacob, and Israel, my called! *All ye assemble yourselves*, and hear! Who among you hath brought these things to light? Yahveh hath loved him: he will do His pleasure on Babylon, and his arm shall be on the Chaldeans. I, I, have spoken! yea, I have called him! I have brought him, and he shall make his way prosperous. ("Come ye near to me!

Hear ye this! I have not spoken in secret from the first! From the time that it was, there I. And now the Lord Yahveh hath sent me and his Spirit!" Isa. xlvi. John xvi. 13. 1 John iv. 6.)

"Awake! awake! put on thy strength, O Zion! Shake thyself from the dust! Loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith Yahveh, Ye have sold yourselves for nought, and ye shall be redeemed without money." Isa. lii. "O come, let us worship and bow down! let us kneel before Yahveh our Maker! for he is *our* God; and we are the people of his pasture and the sheep of his hand. *To-day*, if ye will hear his voice, harden not your heart." Ps. xc.

(To be Continued.)

LET US TRY TO BE HAPPY.

Let us try to be happy! We may, if we will,
Find some pleasures in life to o'erbalance the ill;
There was never an evil, if well understood,
But what, rightly managed, would turn to a good
If we were but as ready to look to the light
As we are to sit moping because it is night,
We should own it a truth, both in word and in deed,
That who tries to be happy is sure to succeed.

Let us try to be happy! Some shades of regret
Are sure to hang round, which we cannot forget;
There are times when the lightest of spirits must bow,
And the sunniest face wear a cloud on its brow.
We must never bid feelings, the purest and best,
Lie blunted and cold in our bosom at rest;
But the deeper our own griefs the greater our need
To try to be happy, lest other hearts bleed.

O, try to be happy! It is not for long
We shall cheer on each other by counsel or song;
If we make the best use of our time that we may,
There is much we can do to enliven the way:
Let us only in earnestness each do our best
Before God and our conscience, and trust for the rest;
Still taking this truth, both in word and in deed,
That who tries to be happy is sure to succeed.

— *Voice Culture and Elocution.*

PRACTICAL METHODS TO INSURE
SUCCESS.

THIRD LESSON.

TO PUT THE DIGESTION IN ORDER.

MOTTO:—*To live for other eyes, is a life of hypocrisy. The house I live in is polished marble decked with the most exquisite ornaments. I am proud to keep it looking beautiful. Is it clean and pure within?*

ALLEGORY: There was a very wealthy man who had one son and one daughter, for whom he builded each a house. He employed the greatest architect on earth, in whose hands he placed unlimited means to build the most beautiful structure possible. This wise builder exhausted all of earth's facilities of art and mechanics, and the structure was transcendantly beautiful and convenient in its every arrangement. Those two each moved into their house; the young man and woman conceived the idea of its being a place for sensuous pleasure, and so used it, until every room in it was filled with the debris of their revelries. They thought not of cleansing it until the decaying substances so filled it that all their pleasures were only the ravings of delirium, and the emanations from within discolored the walls even to the outer surface.

That was you, dear reader, and that most beautiful structure is your body. Now is it not well to commence house-cleaning? That is a lesson you have never yet learned, so we will give you a few practical suggestions in this direction. The habit is prevalent of eating wholly for the gratification of the appetite, and gorging the alimentary canal with the flesh of animals, and all kinds of pastry, and too often with intoxicating beverages, including tea, coffee, and tobacco, all of which create a morbid appetite. But how seldom you think of this mass of corruption in your body, caused by all those delicate leaves that line the intestines being coated over by the slimy matter taken as food, and remaining there until decomposition commences and the breath becomes heavy with the odor, and the emanations of the skin are so laden with the fumes of the matter that should have passed off with the excretions from the body many days before, that any sensitive person who is truly keeping their house in order can smell them as they sit in, per chance, the elegant drawing-room, church, or railroad car. We have very frequently passed elegantly dressed ladies on the streets of proud Boston, even in winter time, from whom came a stench that caused us to wish to hold our nose and

hurry past them. Persons who live the same as they, get so accustomed to the vile odor that they do not notice it. These persons frequently wash the body and the mere suggestion to them of uncleanness would be an insult; but their skin once fair has become dark, the pores closed, and their temper morbid and irritable; with women, paint and powder cover up these defects and in their "fix up" they look clean and beautiful, but within they are putrid with disease, such as dyspepsia, constipation, and a host of other diseases arising therefrom; and the more abundant the wealth the more thoroughly are they disordered. The man or woman who has to keep up excessive exercise has less of the unessentials and through activity works off all (or the greater portion) of this matter, so that the poor man or woman is really enjoying the best health.

The methods for cleansing the body should be heroic in order at the same time to get control of the appetite and sensations.

1st. We advise fasting; a young person can fast the first time 48 hours, an elderly person of "regular *habits*" had better only fast 24 hours the first time. After the 24-hour fast wait a week or 10 days, then take the 48-hour fast; after the 48-hour fast wait any where

from two to four weeks, then take a 5-day fast. During the times of fasting take nothing into the mouth to start the pancreatic juice (or cause the mouth to water). In fact take *nothing* into the mouth but pure cold water, otherwise you may injure the stomach. It will be observed that after the first 24-hour fast it is much easier to take the second, and after the second, the third, notwithstanding in the majority of cases it will excite to intense activity the appetite, and with some, great difficulty will be experienced in controlling it to keep from eating too much. Herein you have a splendid drill for the *will*; and it always follows that they who have the greatest need for development in that direction, have the greatest difficulty in this direction.

To prevent the hardening of the feces in the colon it is well to flush it with warm water after fasting, be the fast 24 hours, 48 hours, or 5 days, but in the latter case it is well to do this three or four times during the fast, the only proper time for it being on retiring at night.*

*Dr. Hall, of New York city, has published a pamphlet on this subject on which he claims priority, and requires persons to sign papers promising secrecy. A friend presented it to me and I thoughtlessly signed it; but on reading it I found I had already all the essential facts relative to his methods; therefore we do not feel properly bound to secrecy.

In order to wash out all effete matter it is well to inject into the body at least two quarts of water and then expel it as fully as possible; then take a pint into the colon and hold it all night and it will all be evaporated through the walls and taken up in the water passages. The expelling of all the warm water taken first is where the benefits will arise. Those who do not fully understand this would do well to send to Dr. Hall and get his pamphlet. Address him at New York. His system has many merits, especially for stout ladies and for fleshy men, but we would advise caution in its continuous use, not to use too frequently nor too thoroughly.

In cases of prenatal diseases, they can be entirely eradicated from the system by a fast of 12 or 14 days. During these fasts a person should be active all the time, and hold a positive mental attitude toward the bodily conditions, keeping active the difference between your own real self, the thinking, conscious person, and the sensating animal body. On breaking these fasts, or at least the longer ones, we advise that you first take roast corn, roasted brown all through, and either chew at least one-half pint of it or grind it in a coffee mill and eat it; roasted wheat, such as is sold for dyspeptics,

will do. This should be taken two hours before breaking your fast with anything else, unless you take tomato with the corn. In case the stomach sours, take some salt fish, which will sweeten the stomach and put it in proper condition. This coarse corn, or wheat, or granula, will serve as a scrubbing brush to scour off the coating from the alimentary canal and put vitality into those leaves that line the cavity, and will open up the lacteals so that what ever is eaten will fully nourish the body. The continuous habit of eating creates inaction in the secretory glands, but after you have ceased eating for five days you start a thorough reverse action. The fatty material is near the surface of the body; when you stop eating that is first used up and much of the effete elements are returned to the alimentary canal, and really forces the lacteals open, working the same as with a sponge. You pour water containing sediment through a sponge and the pores will fill and the sponge will coat over until no more will go through, but reverse the sponge, pour the water through the other way and it will clean out the pores of the sponge. So it will of your digestive apparatus, and at the same time it will cleanse and purify the blood and enable the system to throw off whatever dis-

eased states may exist in the body; will restore the appetite to the condition of youthful purity, and if the fast is properly conducted will place all the senses within reach of your will. You do not want to be over active during this time. Persons engaged in physical labor or in business that requires much mental strain might better take a vacation for this purpose.

Most persons form a *habit* of eating not only certain things, but also a certain quantity at regular intervals; that causes a demand for the continuance of these habits without regard to the actual needs of the body, and these habits must be overcome before the body will serve you according to the demands made upon it by occasional extra activity; then is the time persons break down. Sometimes this occurs when it entails immense losses. It will be observed after such a fast that your appetite will enable you to take on flesh very rapidly. Then you should discover by careful examinations of your mental clearness and physical buoyancy what amount of flesh you feel best to carry, and when you have as much flesh as gives you the best results, lessen the *amount* of food—not the quality—for you should study to take such quantities as bring the best results. You should feed the body as the fireman does his

boiler; when the steam is low he feeds the fire, and when there is high pressure and not much work to be done he withholds the fuel, and so should you.

In the cases of Dr. Tanner and Succi they lost about three-quarters of a pound per day, but when they began eating they put on one and one-half pounds per day, just double the amount of the loss during the fast. This evidences how perfectly one can take control of the exhaust and supply of flesh of the body. When you have this control of your body, if you are forced into extreme mental or physical strain (or both), you can then supply the extra demand so that marvelous results will be obtained. The habit of following the dictates of the senses is far more common than is usually believed, and persons may control themselves enough to stop eating as directed, and drag the body around like the arm hanging by your side, never throwing the will of energy into it, and in such cases very little of the most important results will be obtained. You should handle the body with the will decisively, but at the same time giving it *plenty* of rest. Remember the *ORDER* of these instructions, and follow them in their order, not letting go of one while following the other. If it is found that the

bath chills the body too much, then hurry through it and go out and take rapid exercise until warm. I would advise nervous persons, who usually suffer considerably with cold, not to take these fasts in cold weather; spring and fall are really the best times for all persons, and the spring is the best of any period.

During all these drills, from the first, a constant restraint should be kept over the sex passions, for in some cases the most exhausting activity will arise in the course of these exercises; but in case of *no* action at all before or during the first part of these exercises, then thought should be given to produce enough to generate life for the use of the body. Remember that function has but two uses: first, to generate life, which is the seed. This retained in the body will be re-absorbed and will supply it with new and increased life. Second, to produce offspring when such is desired. More will be given in the next chapter on this subject.

The Hindoo Stoic finds that by binding fertile soil on the outer surface over the stomach while fasting, the body will draw nourishment from it to supply its needs. This shows that the outer surface of the body can absorb nourishment the same as the inner. It is the natural method to take the seeds of cereals, properly

prepared, into the alimentary canal; the digestive functions absorb from these the necessary elements to repair the constant waste going on in the body, therefore you should use discretion and not take anything into the stomach impure or not adapted to supply the needs of the body, otherwise you injure it; and you should keep the inner pores open and clean, the same as the outer surface of the body, for the lacteals are the same as the pores of the outer skin and all nourishment is by absorption. Therefore, lay aside that vague deceptive dream that eating to please the appetite is the absolute and unchangeable condition of life. You are more than an animal, yet they eat more correctly than you. Shame for 19th century civilization that all the sciences advance except those methods that makes man more than brute beasts! There are sciences for horticulture and zoological culture, but none for vitaculture of the human race. This need we wish herein to supply, for we consider it of greater importance than all the other sciences put together.

FOURTH LESSON.

"REGENERATION" THE SOURCE OF LIFE.

"Now are we the Sons of God;" 1 John iii. 2. You are a little God (His son or daughter) having power within your own body to create another, or others, or re-create self and "Renew your youth as the eagles." Ps. ciii. 5. I have, through this wonderful body, access to all the resources of nature. Why should it grow old and infirm, and die? Having complete control of it, I can, and "I will be what I will to be."

Subject for thoughtful musing and study: Why is it that the food of man is the seed of vegetation, such as wheat, corn, rice, and oats? Because the life is in the seed, and we take it into our bodies and absorb that life for the renewal of our own, which is constantly being exhausted through activity. Eggs are the seed of the birds that lay them; the flesh of birds or beasts is the product of the seed of their species; the nut is the quintessence of the tree and the seed that would produce another like the parent tree. What does the spider do with that immense amount of food? In proportion to his size it would be the equivalent to your eating a whole sheep for breakfast, an ox for dinner, and a yearling calf for supper. What becomes of all that nourishment taken? In

the summer when they are active look for one of them that has an immense sack attached to it, catch it and you will often find the spider is really very small, but the sack is many times larger than it; open the sack carefully and you will find hundreds of diminutive spiders in it. These are the products of that food taken. Again, watch the worm feeding on the green leaf, of which it eats great quantities. Its body is almost a hollow sheath filled with the sap of the leaves. It absorbs the nourishing elements by which it increases in dimensions, and as this fluid element is absorbed it passes off dried. The food taken by you is transformed into a fluid, and so passes into the colon. On its way through, the body absorbs the elements proper for it, and in the colon it is finally hardened and passes off the same as in the worm. The worm has not the organs you have; it is in itself only a digestive apparatus. After the worm has finished its work in that direction it lays itself away in the cocoon and sleeps till spring, when it takes on wings, comes out and flies around, feeds and lays its eggs, and then dies, as if all its life was deposited in them. There are insects, which, when the male and female come together, she absorbs all the substance his body contains

and he dies, leaving only a dry shell. She forms her young from the elements absorbed and gives to them all the life she has, and also dies. Watch all insects and you will see that all their busy life is only to get material (food) out of which to produce their kind, and then they either die or are eaten by some superior. Look at all life: vegetable, insect, animal, and man, alike, are living only to get food to produce offspring, nourish the body to get power to care for and bring their offspring to maturity, then they die, and that life produced through their organism lives on in other organisms (their children), more in number but the same in kind, but other creatures feed on the life of these: i. e., they take their life and the substance that contains it and create out of it their own higher species. Finally, man, feeding on all below him, receives this life that has been carried up through these varied forms, and obeys the injunction of Genesis to "multiply." They, among all the animals, are the only ones that waste the life produced in them for mere sensational gratification, therefore, they die almost as fast as they multiply.

It is evident from the foregoing that the generation of life is the method of creation of the higher from the lower, in gentle grada-

tions, from the life in every drop of water up to man. Man being possessed of a mind and varied capacities of using this life outside of the mere production of his kind, we may reasonably inquire if there is a way of utilizing this life for the increase of self in all its parts and functions? We know that those who are overworked have little or no desire for the act of procreation, also that minds under constant mental strain seldom think of it. This evidences that man can utilize this life element generated in the body, either in the action of the body or mind. If this is true, and we think all persons of experience or thought will agree that it is, then it is certain that the reservation of that element in the body is essential for power of mind or body.*

To any casual observer, the evidences on this subject are too patent for dispute. Look at the pure young woman: her cheeks are red, her eyes bright, her hands warm and dry, her flesh hard, her movements buoyant and vigorous, and her face covered with smiles. She is happy in

*Much might be profitably said here upon the anatomical structure and physiological laws governing the method and functions used in this process of re-fitting and re-absorbing this life element for the use of the body and mind, but we will leave much of this, hoping in the course of time to give to the world a complete physiology of the human body.

her innocence. She marries, and after a few weeks, or months at most, you meet her again and you would scarcely recognize her; the rose is gone from her cheeks, the luster from her eyes, the joyous laugh from her face. Instead of bounding along as if the body had no weight, she moves along heavily, with dark clouds under her eyes. Take her by the hand; it is cold and moist. Pass her by and call on her at the end of one year. Now she begins to look pale and thin. Ask her what has been the matter? Oh, I have been sick, I do not feel well now. What has wrought this great change in so short a time? Certainly there must be something very wrong in the marital habits. Nature always rewards the obedient with abundance of her good, but always punishes the sinner against her laws, and never excuses on account of ignorance; and the God of nature never removes the sentence that nature imposes, even in answer to the devout prayer. But follow that woman further: see her after twenty years. She now is worn and aged, around her are several children. The eldest a son of eighteen years, his face filled with pimples, his hands cold and clammy, his eyes dull and watery, his intellect capable of naught but mischief; he learns slowly at school, frequently gets into trouble

for his wrong doing, chews tobacco, smokes cigarettes, eats enough at each meal for two men, does not care to retire at night till late, and in the morning it is with difficulty his parents can get him out of bed, and when he is up he gapes, and lays around with no ambition. What are all these symptoms? What do they evidence against that young man? That he is injudiciously squandering his life in secret vices, consequently, he is devoid of animation in body or mind. He lacks all the constituents of growing manhood, and is an easy prey to almost any vice that may be placed in his way. It is largely from this class that the recruits for our prisons, insane asylums, and alms-houses come.

He may escape these and marry, but his body is not half developed, and his mind is fit for nothing but menial labor. Where did all this evil begin? With the ignorance of the parents and the consequent excessive indulgence of the sensual nature, and he was inflamed with that all-destroying passion even in his mother's womb. The waste of those vital elements was the cause of the mother's rapid decline and almost constant sickness, and the same was the cause of that most loathsome condition of her son. All the above symptoms are just as apt

to appear in a young woman under the same conditions, but with them we have to add that most dire consequence, prolapsis and general debility of those functions that were destined to reproduce her kind; and in doing so she suffers all her life, dies young, and her husband has no pleasure with her; for her mind is dwarfed, her sex nature destroyed, the doctor is a constant attendant, and he has naught but the care of an invalid, the doctor's bills to meet, and perhaps several puny children to care for after his days work is done. Oh, the horrible nightmare of a life controlled by sex passion! The dire results in its path are worse than— well there is no comparison any where in nature. Why is it that those who *know this most* terrible of all monsters will remain silent? Is it because they do not know how to remedy the evil? Many say to me, "The world is not ready for this kind of teaching." Then it never will be, for unless these teachings are received the race will go no higher. The only means of preservation now is from emigration. Without the Germans, Swedes, and Danes we would rapidly decline. Though the Irish give vitality and numbers yet they furnish the elements of intensified passion and iconoclasticism. Of course there are many exceptions.

But let us return to this young man or woman. You ask them, "What is the cause of those pimples on the face and swellings on the neck?" They will answer, "I inherited scrofula!" Yes, you inherited a passion that you might have controlled, but as you did not you have these results.

Another young man appears bright and active, but he is often seen in questionable company, and is ever seeking an opportunity to gratify an inflamed passion. Look at the pores of the skin on his face. They are full of dark specks or deep coarse cavity-like pin holes. His mind is obtuse on all but the commonest habits of life. Base secret habits are sure to make their marks on the face. I know it is precarious to give all these evidences of secret vices of men and women, but the sooner it is generally known the sooner much of it will be remedied. What young man or woman would not rally all their will to conquer these vices *if they knew* they were *indelibly* engraven on their faces so that all who saw them could read. These little books are to be given out to all, then you who do these things can no longer be shielded from public gaze. But let me note certain exceptions. Pimples on the forehead and not on the face (fine ones) are an indication of active

passions with occasional involuntary losses, therefore do not indicate secret vices. The hand of a sensitive person, may, through the simple act of shaking hands, get cold and moist, or when under some embarrassment. These are the only exceptions we can make. Now, if these marks of derangement in the blood and of the whole nature are so marked and exceedingly bad, all arising from waste of the life, does it not evidence that it is all wrong? The case of the mother and son is not a rare one. We might almost say the cases where there is not some of these results are rare.

The true course of life is this: The function of generation has two uses: The first and principal one is to generate life to supply the body and brain with the proper powers; second, to produce children. No man or woman should allow the life to be thrown off under any *circumstances whatever* unless it is in case a child is desired by both husband and wife.

Here is the dividing line between the animal mind, colored, directed and controlled by sexual desires, and all that grows out of it, and the proper mentality of *Man*, seeing things as they are without coloring or shading.

(To be Continued.)

SPECIAL TO THOSE MAKING ATTAINMENTS.

There are some of our readers who have reached a place in their attainments where a few words will be of use to them.

Many have become aware of the existence of a Temple wherein regular initiations are being conducted, and where they may have been called while the physical body was asleep. Many and varied are the ways by which some of our people have been made conscious of the existence of a Grand Mystic order SOMEWHERE. Some have even seen enough to confirm the belief that such a Temple exists on earth now.

Whether there is such an one on the earth or not is non-essential to you at the present time. But, that that grand old "Order of Melchisedec" still exists, as it always has, even before this planet had an existence, is a valuable truth for many now, and especially Esoteric students; for the methods taught herein are peculiar in that they place no limiting bounds to the knowledges to be gained by them that study and practice the things taught. Every other line of teaching now given to the world is limited and bound by rules and association or lodge laws and beliefs, handed down through many centuries. The effort to protect the neophyte from error and falling has been materialized into words and formulas which have become at best a limiting influence upon all its members; and in many cases the sacred truths once held have been entirely perverted, so that they have become centers of the most vicious but covert teachings, inevitably leading to *soul and body destroying* practices. Therefore, we advise you who are beginning to have such experiences to keep out of all earth's societies, especially those called mystic, for two good and sufficient reasons: First, they bind and limit you; second, they draw you away from this Eternal Order whose methods of teaching are wholly of another and more effectual character. Remember, you who enter into covenant with God to follow the guidance of the Spirit have NO right to follow the guidance of any man or society, ours included, as a physical head, but you can accept suggestions from whatever source they come, and work them out by the aid of the Spirit.

You have a right to expect and require that the Spirit of Truth which Jesus promised to all who live the life he taught should *illuminate* your mind and thus *enable you to know what is true and good*, or otherwise. The statement that we should not follow the guidance of any physical head puzzles some minds. This apparent incongruity may be explained in this way: First, no high and holy teacher will attempt to guide you in any direction until you have made your own decision as to which way you will go, for they will never interfere in the slightest degree with your free will of action. Second, through the illuminating power of the Spirit, you recognize the truth when you hear it, and it will also give you the power to perceive the object, and basic principles that you are to work out.

There are teachers who are instruments of this spirit, and if one of these teachers tells us that under certain circumstances we may expect certain things, we accept their statement as we would if we were going to a certain place and there was but one road leading to it, and one should say to us, "When you come to such a place you need to be careful for there is an almost invisible pit-fall which you will fall into unless on your guard, but you will recognize it by such and such indications." Now this does not change your purpose. You go on but you are guarded, you say, "I believe what he tells me, and I shall know the truth when I prove it to be as he says." And again, "If it should turn out that no such danger exists no harm will be done, for I would go that way anyhow." So you are always safe.

Our teachings simply tell you that if you do certain things, certain benefits will follow; when you try it and they do follow then your faith is changed to knowledge, and you also know *why* it is so; then it matters not what others may say or do you have that which you know to be true, and nothing that anyone can say will change you.

Beware of all societies that claim authority because of the possession of certain phenomenal powers. The desire for power has been the stumbling block over which thousands have fallen into worse than death, yet a large majority of all the students of the occult are pursuing it wholly with that aim in view. One instance of this kind has recently come to my notice. About two years ago a member of the Esoteric society met one claiming to be high up in one of the ancient orders, and took up the study, and is now in the insane asylum. Another who has been very active in circulating certain manuscripts of the same order, told me he was often in a terrible condition, and gave me ample proof that if it were not for one, his constant associate, he also would have suffered the same fate. I have learned from one familiar with the fact, that the one accepted as the great head of the order, and author of the books and manuscripts they were studying, committed suicide a few years ago. That they were able to produce marvelous phenomena is well known of that order. It is admitted by the society that has imported their Cult from India, that among the Hindoo Chelas "not one in ten succeed," and all who know anything about what a failure of that kind means, know it means ruin of the most deplorable nature. When Jesus came, the land was filled with these societies to a far greater extent than now; he let that matter entirely alone and taught righteousness pure and simple (that is the only safe way), for he knew that the order of the universe itself was based upon these high and holy principles, and all who sought righteousness in the sight of those divine laws would be brought into the knowledge of that Celestial Order of the Solar Circle, then known to the few by the name of its earthly head in Abraham's time, Melchisedec, called King of Salem.

We want nothing of these side issues. If there are members of the true order on earth, and we believe there are, it is not necessary for you to join any society to find them; "He that doeth righteousness is righteous," and will have all the help from such that they can give.

Remember, even as you found the path that opened the beginning of the way, so continue, and know this, that *anything, no matter how plausible it looks, or what powers it demonstrates, that requires you to relinquish those methods which you have proved and found available, this alone is sufficient evidence that it would lead you into the wrong road; and remember this also, that every imaginable thing will be brought to bear upon you to turn you if possible.*

These visions of the great Temple and of certain initiations are apt to mislead the *reasoning* mind, but can never mislead the soul, if you are patient and faithful to that which has led you up to where you are.

We quote the following from a letter recently received from one of those who are actually making attainments. "The other night I was again with that society I have spoken to you about. I dreamed that I was receiving my — degree. I also saw you there, and you were encouraging me. Is there any meaning to it, or was it only a dream? A night or two after I thought I was swimming in the water, I was looking for some adversary that was to be overcome, and at last a horrible monster came at me and I overcame it."

When the appetites and passions are subdued, the stomach kept clean, and the body and mind is in harmony so that the sleep is only of the physical body, and a continued consciousness of the soul is obtained, then the dreams of the night is the awakening of the soul into the *real* consciousness, which is the immortal state, and therefore is far more of a reality than those occurrences of the physical consciousness. Throughout the history of the world "The Dreamer's" dream of yesterday is the scientific discovery of to-day, for the cause world is the invisible and intangible one to the physical senses. In living the regenerate life the soul of man awakens to a real consciousness of the world of soul, and then it ceases to be a belief of the soul's immortality and becomes knowledge, absolute and certain. Therefore I would say to our brother, and all others having like experiences, be patient, move forward just as you are going, be sure and follow the inner guidance, and you will reach a point where this "dream" consciousness will become more real and tangible than the physical. Then you will realize what was meant in the message Jesus "sent by his angel to his servant John," Rev. iii. v, where he introduces the neophyte to his Father and the Holy Angels. This holy order has its degrees in the attainments of the people, and the further the people go the more certain they are made of the reality and importance of the course in which they are being led, and of its

sublime pre-eminence over all earthly orders. In regard to the "monster" you found in the water, the explanation is found in the bible symbols: in it the water has two significations; first, "The waters thou sawest are peoples, tongues, and nations." Second, "Generation:" the spirit of the people is the spirit of generation, therein the two symbols unite. "The old serpent, the Devil, and Satan that deceives the whole world," is the monster of the waters, which is the spirit of perverted generation, and is "the water elemental," you overcame in the soul's struggle. Now you must have a physical struggle, be on your guard and be strong, and you will be the victor in that also. We all have adversaries to overcome, and we struggle long and hard, and finally it is manifest to the soul in a "dream," then comes the last and physical struggle. Each time we are conducted to that Divine Temple and receive our degrees, we come back to make new conquests, and as soon as made and we have really the added powers and knowledges, then we return for another, and so on we are led from step to step until we "Sit down with Him on His throne, even as He overcame and sat down with His Father on His throne." Rev. iii. 21.

One more word of caution: All persons who are truly living the life, find they have such added physical powers that it is difficult to discover the limits of their endurance until they stop to rest, when they find difficulty in causing the surging energies to cease. Here will be seen the necessity of the drill we gave in Practical Instructions, Vols. I and II, to still the senses and to get them under control of your will, so you can speak the word and be obeyed. Here again comes the wisdom of the ancient proverb, "Use moderation in all things," avoid excitement all you possibly can, for now you have a store of energy that must never be allowed to be all stirred into action at the same time, for fear it may destroy the body or mind. It is **EXTREMELY** necessary that you learn to handle for usefulness this new power, and be able under all circumstances to manage it **PERFECTLY**.

We are satisfied we are nearing a time of great excitement and demand upon all the cool self control that any of us have, and if you have not absolute control of this new energy it may become a destroyer, for you will find after you reach a certain altitude that when you are unduly excited it will be exceedingly difficult to stop the energies and rest the body or mind, and if it gets entirely beyond your control, it will either take you out of the body or destroy the brain, so that you will be compelled to leave the body behind, an insane wreck. With only ordinary caution there is no danger of either. Now will the selfish adversary attack you here, and say, "Well, if there is any such danger as that I don't want to try it." Why did not our people reason that way in regard to the steam-engine? in it are a thousand dangers to one in this Regenerate life. In all great and useful things there are some dangers. But in this there is

not HALF the danger that will constantly attend you if you do not live this life. I only refer to this because it is entirely new to the experience of the people, and a word of warning may prevent there ever being even one evil resulting from it.

Persons having some of these experiences would do well to write to me of them in case advice is wanted and I will give the best I have as far as possible. Now if you should write to me and not receive an answer, do not think that it is because of disregard for you, for I will answer any one to whom I see I can be of use, and have the time to do so. So do not hesitate to write to me, and if possible I will answer, and if I do not, believe me, unable to be of any use to you.

Peace be unto you,

H. E. BUTLER.

EDITORIAL.

TO THE FRIENDS OF THE ESOTERIC CULTURE:—We need your help. The world is in darkness, sorrow, sickness and death for lack of it. Will you aid us in placing these truths before the people? We must work together or the cause will languish and fail of accomplishing its object within the time it should be done. Will you send us addresses of those who are intelligent and aspiring, and we will send sample copies to them.

The churches are in special need of this Magazine, and many are ready to receive its truths. Will you carry it to them? We will send you as many copies as you will use; send them to ministers with a good word. If you, my dear friends, will work in these directions, your reward will be abundant.


I am glad to announce that we have nearly caught up to original date in the issue of *THE ESOTERIC*, so that, as heretofore, it will appear on time, providing only ordinary success crowns our efforts, so in your recommending it you can feel confident of its prompt appearance. We are taking unusual precaution in having every wrapper correctly addressed, so that all will be sure to receive their Magazine. Will our subscribers notice the directions on the wrapper and if not correctly addressed please let us know. If you miss getting a number please notify us with carefully written address, and we will do our best to prevent its recurrence.

We have never before seen the opportunity for accomplishing grander results with so little outlay of money as now. To us at this time one thousand dollars would be worth more than five thousand in three years from now.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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WHO AND WHERE ARE THE PEOPLE, WHO BELONG TO THIS (THE ESOTERIC) MOVEMENT?

In answering this question we deem it of use to give personal experience, thereby departing from an almost absolute rule, that you may know we are not a stranger to the subject under consideration. I, as a child, was converted, and became a member of a Union church. My ideas of Christianity were, obedience to the teachings of Jesus, and a correct understanding of the same. I studied carefully the teachings of the Bible and sought guidance of the spirit in all I did, and was made vividly conscious that I had that guidance. When I had grown older I was reading in Revelations where it said, "And whosoever was not found written in the book of life, was cast into the lake of fire." The question arose in my mind: Is my name written there? I felt it was my duty to know for a certainty, not because of the fear of Hell fire, but as I often expressed it in meetings, I thought we ought to form an acquaintance with heaven's inhabitants here, so that we would not be strangers when we arrived there: so I went away alone and prayed earnestly to know this, and as I prayed, a scroll of golden light appeared before me, and in the midst of a long list of names, one, especially illuminated so as to stand out before me—was mine! I thanked God, and was satisfied that I was accepted as a member of Heaven. I always felt it to be the privilege of Christians to KNOW day by day that they were doing those things that pleased God, therefore I watched with greatest care the inner consciousness in every thing I did, and I found there a sure guide in all my life. I often told the people in prayer, conference, and class meetings, that it was very easy to live near

to Christ, but very difficult to follow afar off. Many good faithful souls recognize the same truth in themselves. So harmonious was my life during my boyish innocence that I was permitted to actually see the Angel of God walking before me as I wandered over the fields of my native N. Y. home; at other times I have heard the songs of the redeemed in heaven, as plainly as I ever heard those of the people on earth.

My idea of those on earth living so perfectly in harmony with those in heaven that they become consciously a member of of the heavenly body, "the church triumphant in heaven," was fully realized and enjoyed, and we are as firm in our convictions now as then, and much more so, that by living a christian life correctly, any one can come to this knowledge: and further, that unless we do come to this knowledge here, we shall not get it hereafter.

I also found when I read the Bible, that although I had not become familiar with the words of the chapter through having read it, yet I would almost invariably find that my mind had before received instructions upon the subject matter it contained, so that it would be clear to me. Through this I saw many errors in the commonly accepted doctrines of the churches, and held many controversies with ministers and members regarding them, and was surprised to discover that neither had any well defined belief on the most important doctrines, only as certain doctrines were handed down to them as "The essentials to salvation," and therefore, without any other reason for it, they thought they MUST believe them.

In all the years of my association as a member of the church we constantly met those whose minds had been led into a broader understanding of the truth than they felt like even admitting to themselves; for in all cases where true christian devotion exists it is preceded by the covenant dedication of all they are or hope to be, to God, (which is really the pre-requisite to conversion.) That this people are accepted, led and instructed, we have no doubt, but they are actually afraid to think, because as soon as they do they at once see the errors in their own church doctrines, and begin to argue with their own higher self and the spirit that would "lead them into all truth," that such ideas would break up the church, or be opposed by its teachers and they would be turned out of the church, and thus left in the cold world alone, outcasts, their influence for good all gone. And then they argue the church must be right and good; 'twas there I was led into the knowledge of God's love for me, and was accepted by his spirit. See how much good it is doing. See our institutions of learning; how they care for the aged, the poor, the outcast, and the orphan. No! no! It must be I that am wrong, the church must be right; it is my wicked heart that would mislead me, or it is a temptation of the adversary. Thus, these, the "Beloved of God" torture themselves, and cling to the only vital principle that the church has, viz: Devotion.

Thousands of this class of men and women, in all denominations, love the good and close their eyes to the evil, and go on with the church, simply because it seems to furnish a way to do good to the world. While this is true, as things are, yet, is it the best you can do? If so, it is good, but if not, it is evil. Now there is at least 50 per cent of all the members of the various churches that have had experiences similar to these. If each of these should renew their covenant with God, of self dedication and obedience, and should begin to follow the guidance of the spirit, they would all be led into one common understanding of the truths of christianity; and if they were expelled from their several churches by it, how long would it take them to be led into one harmonious body, in which knowledge of the mind of the spirit and one understanding of truth, (i.e. The facts of things that really are) would become the only creed. This would constitute the TRUE CHURCH of CHRIST on earth. This would constitute THE ESOTERIC CHURCH. These are our people, and are they that WILL, sooner or later, take hold on this work and carry it to its God appointed ultimate.

It has always been mine to foresee every evil that was to come upon this work: and when the spirit showed me that "THE OLD SERPENT" was going to rise against it with lying scandal I was shown that it was the *enemy of the PEOPLE* — not of me, but of their best good: and so it has proved. It could not injure me for I do not belong to this world, and have found my eternal home, but the children have yet to find theirs; therefore, the spirit showed me many serpents all over the land, with their heads toward the people but away from me, and their tongues active. Strange to say, while they tried to make the public think they were talking about me, yet they were not—for there was nothing they said concerning me that was true—and the time is near when those who have been injured and deceived by them will know what body of people it is that has by LYING deception deceived them, by intimidation, of those most important truths. But if this people will really follow the guidance these things will not be of so much delay. When Jesus came with these same teachings 1891 years ago, their scandalizing him and actually prosecuting him as a criminal, executing him as such, was the cause of his true teachings not being really understood and lived up to, to the present day: For the early church was persecuted, and their manuscripts sought for in order to destroy them; to such an extent was this carried that it originated the name of our present Bible, from by-bills or secret bills. These were in the custody of the few heads of the church. Before conditions came that the knowledge they contained could be made public, the physical head of the church was tempted by the offer of temporal power if he would "Fall down and worship him" or it, i.e. Power,

and he did so; then as a matter of worldly wisdom he held as a secret all those methods, (which we are now giving to the world,) as instruments of power for the use of the organization immediately under his control, and instituted that most pernicious doctrine that there is no salvation outside of that special organization. That necessitated another falsity to make good the first; viz., the infallibility of the church doctrines. That still left room for some to think and question, so next they pronounced the Pope personally infallible.

This latter blasphemy was delayed until the protesting bodies had become well established. All these evils have grown out of the infamy thrown upon the founder (Jesus) at the beginning, and the truths he taught were hidden from the world by selfish custodians. But all this would have failed to conceal these vital truths had not the protestant churches made similar errors. One of the main sources of these evils is in the "Ministerial PROFESSION:" for illustration: a well to do family has three sons; They want these boys to have a profession, so they think the matter over and decide that one shall be a Physician, another a Lawyer, and the third a Minister. They are accordingly educated and sent to their several professions. The Minister is educated in Theological doctrines and finally hired to preach those doctrines. He understands that his business is to support certain beliefs, and to exclude every thing that would have the slightest tendency to change them; it is understood that in so far as he seeks for knowledge at all, it shall be confirmatory of those beliefs and he must not admit any contradictory evidence, no matter how convincing. He is taught in the Theological College that they have all the knowledge necessary, and it is understood that the business of his life is, to hold that which they have and exclude all else, or in other words, to prevent any advancement in knowledge. So thoroughly have they succeeded, that on the last anniversary of the landing of the Puritans they assembled at Plymouth, and were proud to say they believed just the same as the Pilgrims did two hundred years before when they landed at that place, poor and ignorant, seldom having an opportunity even to see a Bible, unless perchance they went many miles to the church where it was chained to the pulpit: for none but the wealthy could afford a Bible in those days. But alas, in the light of this advancing age, that a nation's representative body should confess that tho' all else had advanced, they had virtually stood still!

This condition was necessary, for were it not for this, there would have been an open door for enterprising men and women to speculate upon new theories for the profit of notoriety. So even that evil was then good, and will be, until the VITAL (because life giving) truths of Jesus' doctrine, come to the world and are proved by their effectuality to be those which the PEOPLE

need as has already been, done in *THE ESOTERIC MOVEMENT*: see the numerous letters of experience in April, May, and June, *ESOTERIC* for 1891. Then by virtue of their freedom from all speculative theories, and being the truths the spirit has already impressed those minds with, they will be received, and through their elevating character the people will be elevated mentally and spiritually so that they can "KNOW the truth" that makes "free from the law of sin and death."

There is nothing so convincing to any one as to tell them things they have thought and could see no reason for rejecting other than custom &c. To present these Esoteric teachings to this class of minds requires only for them to hear them stated, and the spirit of truth which is ever near these devoted souls, will illuminate their intelligence so fully that they will need no further proof.

The trouble is to get these important truths before them. They are now afraid to even listen to anything outside of their own church doctrine; but as soon as any one of their teachers accept these things the door will open and they will accept them as a body. We are safe in prophesying that something will come to cause many of the ministers to accept these things and to begin their advocacy. There are many noble, devout souls amongst them, and there are no reasons why they should not accept these truths, for they do not necessarily lead the people out of their churches, but on the contrary will tend to make them more zealous members than before.

The evidence of their importance is found in the many testimonials we have published. The Spirit of our God will not allow his DEAR CHILDREN to be bound much longer so they dare not think; dare not follow the guidance of his counsel. The present lethargy in the churches is because of this, and as soon as they accept the truth herein taught, their numbers will increase, as well as the zeal of their members.

We have in the early part of the *Esoteric Magazine* allowed many articles that were not in consonance with our real sympathies, which has greatly retarded our progress. From the beginning of this the V. Vol. we intend to rigidly exclude all sentiments not in harmony with our views, and if they are admitted to our pages they will be criticised by us at the time.

Our policy has been to publish whatever had real value in it and leave our readers to judge for themselves, but we find that this policy does not answer; not that those who have "The Spirit of Truth" are incapable of judging for themselves; but because it is lain hold upon as a means of preventing this people from even reading it. we further intend to condense into one volume all that is recommended by us, found in Vols. i, ii, iii and iv, then cease to re-issue any other than that.

This will clean up the pages of *The Esoteric* so that it

will stand wholly on its *own real merits*, and be unclassified with any sectarian doctrine, ism, or cism, leaving its truth free from all objection on the part of any. So that any teacher of any organized body, it matters not what one, can use these truths without "side tracking" any of their people. The present overwhelming cloud of witnesses is abundant evidence of the vitality of these teachings and their importance to all. We are not trying to build up some sect, church, or society; we only wish to avail ourselves of whatever means will carry these truths to the people.

These dear children are only allowed to remain in this condition until the conditions are made so that they can safely step out of their present environments into a safer place. There is thrown around them now a wall of protection against all theories and all isms that would mislead them; and they are accepted of God in their devotion, and are nursed as it were in the arms of a loving mother: and we, your humble servant, wait and work under Divine guidance, until "the Spirit of Truth" shall open the door and call out his beloved, to higher and holier spheres of action.

We pray God to send the spirit of truth speedly; "For since the beginning of the world MEN have heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, WHAT he hath prepared for him that waiteth for him." (Isaiah xiv. 4.)

Peace be unto you

H. E. BUTLER.

ESOTERIC DEVELOPMENT.

NUMBER SIX. *

Perhaps the greatest evil to which the tongue is given, is the habit of criticism; criticism as allied to fault finding. A great deal has already been said in this series, regarding this important point, but I find that there is still a demand for further elaboration of the subject. The vice, (for in its subtile harmfulness I can call it nothing milder) steals upon its victim so stealthily that constant watchfulness, lasting through months and years of patience and determination, can alone be found potent to dislodge the monster from the mind and soul whercin it takes up its home. No one supposes *himself* to come under this head. The reader will perhaps disclaim that *he* is guilty of undue criticism, but I have only to ask him to watch himself carefully through just one day; note down your hourly talks with friends, then at night conscientiously arraign your self-sufficient ego and pass an honorable judgement! Allow me to give a few examples:

* This refers to the instructions given by MR. MACKAY, in pamphlet form; independent of the Esoteric Magazine. [Ed.]

Your neighbor is a member of the Methodist church; you hear him shouting "glory" and "amen" in the Tuesday evening prayer meeting, then Wednesday morning you behold him in the midst of a very questionable trade of horse "swapping". You remark "If that is religion, I guess I am safe, as to future existence." Now this presented a most favorable time for you to hold your tongue. Look at such an occurrence, *not* as a wicked act of your neighbor but rather as a golden opportunity, in the way of a test as to your ability to control and put behind you the ever present tempter.

Again: you hear of an unjust, but trivial, story which some mind of small calibre has called into existence, and which closely concerns yourself or some bosom friend. You lose no time in making search for the maligner and compelling him to retract. Your offended dignity is satisfied and you pass many a delightful conversation in telling how summarily you dealt with the gossip. Wrong from the very start! It was wholly out of your sphere to attempt to bring about the retraction. Possibly the story had a grain of truth in the foundation. Such stories usually do, for the mind that is so small as to be capable of starting anything of the kind, certainly lacks the originality sufficient to create anything *completely* new. Therefore if it was partially true, mediate upon it and look searchingly within for the purpose of seeking out the remedy which will make it impossible for a recurrence. A much better method than to rush blindly off for the insane purpose of compelling an habitual liar to lie again! But supposing you get him to retract, and the thing is arranged in calmness and without anger, then in justice to your already insulted soul, insult it no further by boasting of the weakness before your friends. In all such cases it is far better to add another prop to your spiritual structure by mentally saying: "I am innocent; the injustice cannot harm me but temporarily if at all." I cannot avenge for it is written, "Vengeance is Mine, I will repay, saith the Lord." Leave it all right there and take up your duty with renewed interest and faith.

Once more: you attend a concert; you are not in a condition physically, mentally or spiritually to go, but you do not realize this and quickly embrace the opportunity for a "change." The performers fail to appeal to you, and while the remainder of the audience go into raptures, you draw yourself further and further within yourself and go home in disgust, wondering how people can enjoy such indifferent productions! Now if the harm stopped here it would not be so bad, but you are not content until every thought and adverse mental criticism of performers and audience is put into *words*. After this you feel "relieved," but I assure you that your soul has lost a part of its virtue. Why didn't you come closer to the *real* cause of your feelings? Why didn't you reason that *possibly* there was inharmony within, rather than with externals?

These are three possible incidents taken at random from a list innumerable. They very incompletely illustrate my meaning, but I know that if the reader will allow himself to mediate deeply upon this matter he will get at the *whole* truth, and will better understand the enemy with which he has to deal. In this connection how potent the words "Let him who is without sin cast the first stone." If, before we pass judgement upon a weak brother, we would only stop a moment and ask ourselves, "Am I competent to judge? Can I see sufficiently plain to extract the mote from my brother's eye?"

I earnestly hope that *this article* will not be taken as a "criticism;" that if it is the reader will kindly try to feel that I write to my own soul as truly as to yours. Realizing the great need in myself I seek to warn others. I also realize the potent aid to the inner growth which constant vigilance in this direction will bring you, and I earnestly exhort you to daily retire within the sacredness of your conscience and make a thorough study of your proclivity to this weakness. The beneficial effects in the attainments of additional will-power and growth, in all ways spiritual, will soon be noticeable.

Directly in line with the above I would class *Complaint*. Under no conditions should we descend to this harmful habit of speech. But of this I shall perhaps write more fully in another paper. Sincerely,

CHAS. H. MACKAY.

LOOKING BEYOND THE SHADOWS.

Written for THE ESOTERIC.]

In taking an exoteric view of life, feeling the conflicting forces that are producing such discordant notes in the human soul, the tendency is to a pessimistic conception of life's unfoldment. The externalities of our existence absorbing so much of our time, and the vital forces being drawn upon to merely sustain the physical existence, neither time is given, nor inclination, to enter into the soul of things and dwell in the inner temple, where a conscious communion with the divine spirit places the recipient beyond the influence of material conditions, where with the Apostle Paul we can affirm that "The things that are seen are transitory, but the things that are not seen are eternal."

When Jesus told his disciples that he had meat to eat that they knew not of, he alluded to those vitalizing spiritual forces that the truly esoteric mind is in constant rapport with, enabling it to look beyond the shadows of material life into the realm of the spiritual, from which is constantly flowing in pure and living streams those life-sustaining forces that will even give sustenance to the physical organization, and enable it to endure privations that under conditions not in harmony with those life centers would culminate in death. We have a witness to the truth of said affirmation in the case of Ann Lee, when confined

for fourteen days in a cell with the intention of starving her. She could not have been kept alive with the small amount of milk and wine that she received once a day, if she had not been in rapport with the fountain of life, from which emanations are being sent, and received into all forms of life in the material and spiritual world.

As discordant tones are not as far reaching, leaving only the harmony to be made manifest to the ear; so distance in spirit from the apparent commotion that is producing the discord in human life, leaves only the impress on the soul of peace.

The geological structure of our planet indicates at some remote time, time so vast as to be beyond human comprehension, a period of intense and fiery commotion, elements apparently contending with other elements for the mastery. But as we see, that was not the ultimatum. Out of the apparent confusion and discord of then, has come the higher developed conditions and more harmonious surroundings of the present. And so with the spirits unfoldment, if true to its inherent life forces, must look beyond the shadows of the present turmoil into the bright vista that is constantly unfolding, and revealing higher conceptions of what life consists.

To the soul that has truly entered the inner temple of its existence, the crash of empires and wreck of worlds disturbs not its peace, nor breaks the harmony existing between it and the infinite life. Praise or blame, adversity or prosperity, in the external world, it passes by as the idle wind, heeded not, because conscious of the in-dwelling truth, and, looking beyond the shadows, sees the substance, and in that securely rests.

Then, as the elements that are producing the present discord are only a temporary ebullition of the surface, while down deep in the internal seas a holy calm prevails, the wisest course is to calmly wait, possessing in patience our souls, knowing that we cannot be deceived in accepting the shadow for the substance.

The lions that intercepted the path of Pilgrim, and terrified him, quailed when boldly met, and proved harmless phantoms when advanced upon with a brave heart. As darkness is but the absence of light, so these negations cannot terrify the soul that serenely dwells in the consciousness of the divine presence.

Not, whatever is is right, only in the sense that these perturbations arising from false views of life and the obligations that are due from one individual to another, can be used as stepping stones to higher conditions, and the wrath of man can be made to rebound to the glory of God. And thus assured that the divine all-sustaining power that forgetteth not a sparrow that falleth to the ground will not forsake the soul who on it trustingly relies; calmly, hopefully, and joyfully, the pathway of life can be pursued, knowing that the ever-present light will lead us out of the darkness and shadows into the brightness of the coming day.

PRACTICAL METHODS TO INSURE SUCCESS.

FOURTH LESSON. (Continued.)

It is the normal capacity of man's mind to grasp the most subtle or expand into the immense. As long as one submits to the controlling power of the sex desire it will continue to wield its coloring and biasing influence on all the consciousness of the individual. Who among men have not met old and young men whose minds were so thoroughly controlled by this monster that every mirthful thought was disgustingly obscene. While sometimes you will find they have a low cunning enabling them to keep up a show of success, the mind is totally incapable of an exalted moral thought. True, these are extreme cases, but go among the "roughs" of our large cities, and down into the "slums" and listen to the conversation of these people, and you will hear the most loathsome vulgarity, which is only an expression of the vitiating influence of the passions on the mind and habits of these persons. We challenge the world to bring from the history of the past one instance of a criminal character who was chaste in these respects.

We ask you to make a study of this and you will find that every immoral and vicious, or even dishonest, character, arises wholly from an abnormal sex nature. The first step on the downward path is in the controlling influence of sex passion. That is why the ancient philosophers and bible historians called it "The old serpent, the devil, and satan, that deceives the whole world." (Rev. xii. 9.)

Many of our "good" people do not want to believe this, in fact do not want to even think of it, and are offended when their attention is called to it. They are like one harboring a corrupt mass of decaying matter in their closets which is causing constant sickness and death in the family, and one says to them, "There is where all your trouble comes from," but they will not hear; it is too disgusting to their sensitive nature.

And not only so, but they see no way of remedying it; for those who are accepted as authority on these subjects have impressed upon their minds that it is necessary to the health to exhaust the life, and that it is only a natural overflow when involuntary losses occur &c. So they have settled down to think that the creator is partial to the animal world, but endowed them with an adversary over

which they have no control. But thanks to our creator, such is not true, and we believe we now have with us every first class medical authority, of recent date; and we also have the experience of thousands of men and women of all ages, who have received and practiced our instructions, and every one of them will give, as many have already given, the very strongest testimonials of BENEFICIAL results obtained thereby.

We will now first state what should be accomplished, and how, afterwards, the laws governing.

We have said there are but two uses for the sexual powers; the first and most constant is for renewal of our own vitality; the second, occasional use for propagation. Every healthy man produces many thousand germs every year, and woman many hundred, each of which are capable of producing another organism equal to that of the person producing the germ. These should never be allowed to leave the body under any circumstances whatever, except when a man and wife wish a child, then preparation should be made long enough to get each of their bodies and minds into proper condition. This occasion could not come properly, even

with the most zealous for children, oftener than once in 18 months. This would amount to almost a continent life with the man, and would add much to the woman; so that child bearing would become a delight, in place of the danger, sickness and pain now prevalent. And children produced from fully matured and well cultivated germs would be an honor to our race. Great care is taken to develop good horses, cows, sheep &c., and even fruit and vegetables, but none for the development of our children. This is wholly due to the pernicious teachings of professed scientists on these subjects of sex life. If men and women had complete control of themselves in these matters, then the way would be easy to begin the culture of our own specie; but as it is, they constantly yield to impulse without regard to any thing else. A man in gentlemanly dress and a voice well cultured, listening to me on these subjects, abruptly asked me, "Do you mean to say that a person could if he wished, stop all discharge of the sexual life?"—we answered yes!! he replied gruffly, "I don't believe it!" This only gave voice to the belief common in the world, and there are many reasons for these convictions. Many a man has said to me, "Why, we

cannot control what takes place in our sleep, and we know nothing about it until after all is over;”—yes you can. You should first decide in your own mind that you will not indulge that passion under any circumstances whatever. A complete decision of the mind is the battle half won for any one, and for many it is wholly won,—as the decisions of the mind enter into and control the dream state,—but some have greater difficulty than others. Many have to charge their minds not to let go consciousness of the body at any-time, and so refuse to sleep soundly, in order to gain this control. You who have to give your sound sleep for this attainment need not fear evil results; for as you succeed, and the body becomes more potent, the need and consequent inclination to sleep soundly passes away. Any person who finds this extreme difficulty in overcoming the waste of the life, will find that after they persevere and succeed in retaining the germs, even one whole month, the need of the old fashioned dead sleep will pass away; and such an one will find, that although they do not appear to sleep at all, yet they will not feel tired or sleepy: and as they go on they will find there will awaken within them another

consciousness, which awakens as they close their eyes and forget the body. This consciousness is wholly of the mind, but a mind that does not use or exhaust the body at all but allows it perfect rest; and while it is active in this state they can perfectly guard and protect themselves from involuntary losses. There are some who have to struggle a long time before they can reach this point; to such we would say: It is necessary that you place your mind in the attitude of one who has to sleep in a place of danger, where he has to be on the alert all the time; for instance: if you had wealth of gold and you knew there were thieves around to steal it from you, what would be your mental condition while sleeping? the life generated in you is worth more than gold, and there are sneak thieves who will steal it from you unless you are in a condition to awaken and protect yourself from the slightest indication of their presence. At first it may seem a greater task than you can perform, and so it would be were it not for the fact that but a few days success rewards you with a condition that takes the place of sleep. Sleep is nature's time of recuperation, i.e. replenishing exhausted life: but if you retain the life—

the seed—the exhaust is supplied without sleep, and therefore the necessity for sleep ceases.

I personally know of an instance where a man who was retaining all the life, worked day and night continually for months with only one or one and one half hours rest daily, which he would take by lying down on a lounge and immediately letting go of the body. The mind would continue active while the body would lay like a clod for half an hour or more, after which the sex nature would begin to be active, (in its office of transmuting the elements of the blood to life) and this would continue perhaps for half an hour then cease; he would then arise and go to his work refreshed much more than as if he had slept 12 hours, for then the body would have felt dull and oppressed, because sleep when it is not needed causes a stagnation of the blood.

All persons living this life should make it a rule to get up as soon as they awake in the morning, and immediately begin activity of mind or body, or both; but when they are far enough on the way to cease to sleep soundly, they should carefully council their feelings, and experiment upon them, and thus find out how long it is necessary for them to lie in bed:

and govern their hours of sleep by their conscious needs. But as long as there are occasional losses they should persist in not sleeping any more than is absolutely necessary in order to keep up health and vigor. No person can help you, and we have never found one instance where any one obtained any help by prayer in this particular; but on the contrary, it has often been remarked to me that, "So sure as I pray for help and protection so sure am I to fail." Remember, dear devotional friend, that the word is written, "HE that overcometh &c." Now if God were to overcome for you, then you would not be the overcomer, nor the recipient of the reward which is absolutely certain to any and all who overcome the creative energies in himself or herself.

But we must make some very careful discriminations right on this point. First of all is the question, what do we mean by overcoming? We *do not* mean to kill out all activity or feeling there, because the office of that function is to create, or transmute, life for the use of the body and brain, and for soul food; then we simply mean for you to get that function of your organism under control of your will. You can never judge another by yourself; for all diversity of character, nature &c., is intensified

in that function. It is the spring (life fountain) from which nature flows unmodified by education or surroundings: therefore, there is no one else like you. These laws and methods apply to all as regards ultimates, but not wholly in way of applying methods. One whose nature is very active, and who experiences much difficulty in getting control, should make every effort to suppress it just as if the object were to kill it out; another who has activity but has no difficulty in preventing any waste, should not suppress a normal action, especially after sleep or quiet rest, for that is nature's time for re-invigorating the blood. We hope no one will allow a depraved imagination, arising from an inflamed and unnatural passion, to deceive them into any kind of abuse. There are two kinds of passion, very different from each other: one, imaginative of base and low indulgence; the other an ENERGY, activity, and in so far as it affects the mind it carries it up to God, and the pure and good: and is entirely free from any base imaginings or desires.

If you are one among the many whose vitality is low from weakness in ability to hold the vital fluids, (and there are none who are weak from any other cause,—many young girls inherit weakness so that as soon as they begin

to generate life they begin to lose it from sheer weakness alone,—) then it is important for you to concentrate all your powers in that direction, beginning with the first of these instructions, and following them up with will and decisiveness. To those who have no consciousness of any such action: you should guard yourself the same as others and make sure there is no waste. There are many delicate ladies who are entirely unconscious of any action or waste, who can, by the will, take control of that function, and by care, will find the reason for no conscious action there to be the continual loss of the life generated; as soon as that ceases they will find themselves in possession of a great power which will tax their utmost ability to subjugate. There are those, who, from various causes, have suppressed or virtually killed out all power of action in this most important function, and consequently are in the decline of life; some from old age and exhaustion, others from being surfeited &c., &c. To such the former instructions do not apply: to such we will give special instructions.*

We have in these lessons the keys to all

*By sending 10 cents to us we will send printed instructions which, if followed will restore declining age to youth and vigor.

that is good and desirable in life. The sexual power is the creative faculty: in it is found the source of all the good and evil on the earth; in it is the "spring of all human action, the father and mother alike of all the good and evil on the earth; and through its halo alone can man sense the ineffable essence of the God-head." When it is perfectly normal and is being used for the health and vitalization of the body and is held subject to a domination of intelligence, then the body, mind and soul is in a healthful growing condition, but if it is allowed to dominate then it causes us to give our life for mere sensual gratification, and yet we are not gratified but are deceived and disappointed, and our life is made a hell of vague imaginings devoid of all reality or even ability to see and understand things as they really are.

We know how deceptive the mind is which is under control of PERVERTED passion, therefore we repeat the salient point, to prevent, if possible, falsification of our position. The office of the sex function to the body and mind is like the digestive functions to the body; its action does not mean mere gratification, but rather service. The sex nature will do its work if left alone, and do it properly when it is in a normal condition, without any outside assistance, so

the first important work is to put it in a healthy condition and keep it so. Remember, dear reader, this is the fountain head from which your life flows, and if it is pure and good you will be likewise, but if your life is corrupt at the fountain head what can we expect of the results.

'Tis ignorance that multiplies the wrongs
Of human nature. Almost all the crimes
Directly may be traced to ignorance,
And indirectly through the passions all.
The man is ignorant of law who gives
Being to offspring, cursed, before their birth,
With passions that destroy their future peace,
And make the stately fabric of the soul
A dungeon of impure depravities.
The man is ignorant of law who takes
A forced reluctant wife into his breast,
Whose inward soul another's spirit claims,
Whose deepest heart expires in constant pain,
Dying and waking daily to new deaths.
O cursed Ignorance, that educates
Maidens for public barter ; that first crowns
With orange blooms their brows, then turns the key
Of wedlock, falsely called so by divines,
To crush them in its infamous Bastile,

Making the marriage bed a rack, where they
Must wed themselves, poor children, to despair,
As to an iron giant, while the fire
Of madness inundates the reeking brain.
O God, 'tis terrible! — Thou who didst once
Rest cradled in the sainted Mary's arms,—
Whom woman loved, bathing thy sacred feet
With costly tears, wiping them with her hair,—
Break thou that spell of ignorance that makes
Woman the slave; redeem her captive heart,
Let marriage be the sacrament of soul,
The deathless union of accordant minds,
The blending of two perfect lives in one,
Whose home shall be a paradise, whose bliss
Chaste, fervent, lasting as an Angel's love.

—T. L. HARRIS.

(To be Continued.)

"Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou it good light and a clean soil, that the blossom and the fruit thereon may glorify thy Creator and thee."

Oashpe.

BIBLE REVIEWS.

NO. XV.

SEPHER ZIKKARON.

House of Yahveh.

The name of Yahveh is indissolubly connected with the House of Yahveh: the one cannot be fulfilled unless the other is built. Hence the various Scriptures: "Unto *the place* which Yahveh your God shall choose out of all your tribes to *put his name there*, even unto his *habitation* shall ye seek." Deut. xii. "He shall build a *house* for my Name." 2 Sam. vii. 13. 1 Chron. xxii. 10. "Behold, I purpose to build a house unto the name of Yahveh my God, as Yahveh spake to David my father, saying Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my Name." 1 Kings v. 5. viii. 18. 19. 20. 43. 44. "If thy people sin against thee, and thou be angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee, saying, We have sinned, and have done perversely, and have committed wickedness; and return to thee with all their heart, and with all their soul, and pray to thee toward the land which thou gavest to their fathers, the city which thou hast chosen, and *the house* which I have built for *thy name*; then hear thou their prayer." 1 Kings viii. 2. Chron. vi. xx. Neh. i. 9.

The House was foreshown to Jacob as he was journeying "from the face of Esau" toward Padan-Aram. "He lighted on a certain place, and lay down to sleep. And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. (John i. 51.) And, behold, Yahveh stood above it, and said, I am Yahveh, God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt break forth to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Yahveh is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is no other but the House of God, and this is the Gate of Heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it. And he called the name of that place Beth-El (House of God). And Jacob vowed

a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to *my father's house in peace*; then shall Yahveh be *my God*; and this stone, which I have set for a pillar, shall be *God's house*." Gen. xxviii.

This vision takes in Jacob's personal career as a type of the history of his offspring. Ephraim and his companions did indeed "break forth to the west," until now they have reached their Ultima—the Rocky Mountains and the Pacific. Here, in "the wilderness of the peoples," they are preparing for the movement "to the east." But just at this point God again stands "at the head of the way" (Ezekiel. xxi. 19.) and calls upon us to fulfill Jacob's vow, and make a Bethel, that we may come to our "father's house in peace," and that Yahveh may be our God, and give us the promised possession. This explains why he commands those that "fear his Name" and belong to "his jewels," in the day "when all the proud and all that do wickedly shall be stubble," to "remember the law of Moses which was commanded to him in Horeb for all Israel." (Malachi.) This law is contained in seven chapters of the book of Exodus, xxv-xxx. It begins thus: "Speak to the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. (Ps. cx. 3. Mal. iii. 10.) And let them make me a *sanctuary* that I *MAY DWELL AMONG THEM*." Hag. i. 4-8. The tabernacle then made in the wilderness of Sinai was a symbol of the house now to be built in the wilderness of America, and indicated the consecration which must precede the fulfilment of the name Yahveh. The promise—"I WILL BE their God"—will be fulfilled when God descends to dwell among us, which involves the construction of a dwelling place, which, when it is erected will "set up on the earth" the ladder seen by Jacob, and "the Great God—our Saviour Jesus" will come and abide with us for ever. Ex. xxix. 45. Rev. xxi. 3. Here will be the point of communication between heaven and earth—"the gate of heaven." The ladder is "the way of Yahveh" which Israel will "keep" at the earth-terminus. "Thy way, O God, is in the Sanctuary." Ps. lxxvii. "Yahveh said, Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall *keep* the way of Yahveh to do righteousness and judgment; that Yahveh may bring on Abraham that which he hath spoken of him." Gen. xviii. And therefore "the voice of the crier in the wilderness—*Prepare ye the way of Yahveh!* make straight in the desert a highway for our God! and the glory of Yahveh shall be revealed! Isa. xl. The time has come for the rapturous antiphony—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors! and the King of glory shall come in! Who

is this King of glory? Yahveh, strong and mighty! Yahveh, mighty in battle! Yahveh of hosts, he is the King of glory! Ps. xxiv.

The Builder.

The prophetic Spirit in Jacob said: "Then shall Yahveh be my God if I come to my father's house in peace." A greater then Jacob echoed: "In my Father's house are many mansions: if it were not so (if you did not see the Temple standing before you in Jerusalem—John ii. 16. 1. Kings vi. 5. Ezra viii. 29. Jer. xxxv. xxxvi. 10.) I would have told you. Because I go to prepare a place for *you* (the antitype of the Father's House at Jerusalem). And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, ye may be also." John xiv. The "place" alluded to was predicted to David, when he thought of building a House for the Ark of God. Yahveh said, "I will appoint a *place* for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more. Also Yahveh telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a House for my Name, and I will establish the throne of his kingdom forever. I WILL BE his Father, and he shall be my Son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." 2 Sam. vii. 1 Chron. xvii.

From this word we learn that the "place" of God's people Israel, the "throne" of David, and the "House" of Yahveh, are all connected together in Yahveh's purpose. This is further shown in what God said to Solomon after he had finished the Temple. "I have hallowed this House which thou hast built, to put my Name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish *the throne* of thy kingdom *over Israel forever*, as I promised to David thy father, saying, There shall not fail thee a man upon the *throne of Israel*. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; Then will I *cut off Israel* out of the land which I have given them: and *this House*, which I have hallowed for my Name, will I *cast out of my sight*; and Israel shall be a proverb and a byword among all peoples: and at this House, which is high, every one that passeth by it shall be astonished,

and shall hiss: and they shall say, Why hath Yahveh done thus unto *this land*, and to *this House*? And they shall answer, Because they forsook Yahveh their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath Yahveh brought on them all this evil." 1 Kings ix. 2 Chron. vii. The House built by Solomon represented Israel's "place" and David's "throne," because God himself dwelt in the House "between the cherubs." Ex. xxv. 22. xxix. 45. Num. vii. 89. 1 Sam. iv. 4. The Divine presence preserved both the kingdom of David and the place of God's people. The solemn charge to Solomon indicated that everything would be well while the House was "hallowed" by God's presence; but that people and throne would both perish when the House should be deserted by its Heavenly occupant. Notwithstanding this Divine warning, "they provoked Him to jealousy with strange gods, with abominations provoked they him to anger. And when Yahveh saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said I will HIDE MY FACE from them." Song of Moses. Deut. xxxii. The "provoking" had a fixed culmination. Manasseh the son of Hezekiah "wrought much evil in the sight of Yahveh, to provoke him to anger. And he set a carved image the idol which he had made, in the House of God. And Yahveh spake to Manasseh, and to his people; but they would not hearken." 2 Chron. xxxiii. Here was the signal of destruction which had been given by Moses. "Ye shall make you no idols nor graven image, neither rear you up a standing image, to bow down to it: for I am Yahveh your God.....And if ye will not hearken to me, then I will walk contrary to you, and I, even I, will chastise you SEVEN TIMES, for your sins....And I will scatter you among the nations, and your land shall be desolate." Lev. xxvi. Thus the act of Manasseh in setting up an image in the very House of God, filled up the cup of Israel's iniquity. From the moment of that crowning insult, the House was deserted by the Almighty, and then People and Throne were subverted. And Yahveh said, Because Manasseh, king of Judah, hath done these abominations, I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies, because they have provoked me to anger, since the day their fathers came out of Egypt even to this day," 2 Kings xxi. "I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem." Jer. xv.

If the standing of Israel and David's throne was thus dependent on the Sanctification of God's House by God's Presence, and both People and Throne were destroyed by its pollution, how clearly does it follow that the reconstruction of People and Throne depends on the rebuilding of the House, and the coming again of the Glorifying Presence! And therefore the

necessity of another Builder—the antitype of Solomon. His name is Jesus. Born of the wife of David's son Joseph, he became heir of David's throne; begotten of the Holy Spirit, he justified Yahveh's word to David—"I WILL BE his Father, and he shall be my Son." 2 Sam. vii. 14. 1 Chron. xvii. 13. xxii. 9, 10. Isa. ix. 6, 7. Luke i. 32-35. Well might this greater Solomon declare—"I came not to destroy the law, but to fulfill"—for he will build a House for Yahveh compared to which that of the first Solomon was vanity itself!

"In my Father's House are many mansions." The "chambers" or "mansions" built by Solomon in the symbolic temple were *outside* the House itself. "Against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third." 1 Kings vi. These "mansions" represented the place of those who shall be "accounted worthy to obtain" a "resurrection from the dead." Luke xx. 35. They will be outside of the House, yet in direct and immediate connection with it. Jesus promised his disciples who were to die, that he would "prepare a place" for them like, or answering to, the chambers of the temple; and that when the place is prepared, he "will come again" to the earth, and "receive" them (from the dead) to himself, that where he is, they "may also be". Thus the resurrection cannot take place until the House is built, for without it there is no "place" prepared. We, the children of Abraham, will "make a sanctuary," and "keep the way of Yahveh," in order "that Yahveh may bring on Abraham (and the rest of the faithful sleepers) that which He hath spoken of him." Gen. xviii.

The building of Yahveh's house was typified unto Hezekiah, the righteous father of the wicked prince who defiled the temple. "In those days was Hezekiah sick unto death. And Yahveh said to him, Set thy house in order, for thou shalt die, and not live." In answer to Hezekiah's prayer, the word came to Isaiah—"Turn again, and tell Hezekiah, the captain of my people, Thus saith Yahveh, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: *on the third day* thou shalt go up to the house of Yahveh. And Hezekiah said, What shall be the sign that Yahveh will heal me, and that I shall go up to the house of Yahveh the third day? And Isaiah said, This sign shalt thou have of Yahveh, that Yahveh will do the thing that he hath

spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow go backward ten degrees. And Isaiah the prophet cried to Yahveh; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings xx.

The shadow was turned back on the dial of Ahaz, to represent the time that had passed since God gave a sign to Ahaz. "Yahveh spake to Ahaz, saying, Ask thee a sign of Yahveh thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt Yahveh. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, the virgin shall conceive, and bear a son, and thou shalt call his name Immanuel." Isa. vii. From the sign to Ahaz (in his first year) unto the sign to Hezekiah was just thirty years (2 Kings xv. 37, 38. xvi. 2 xviii. 2. xx. 6); and therefore thirty years after the fulfilment of the first sign at the birth of Jesus (Luke iii. 23) "the Lord himself" (see the distinction between the terms "Yahveh" and "the Lord" in Isaiah, vii. the latter being intended to apply both to the Father's sign to Ahaz, and the Son's sign to the Jews) gave the sign in response both to Hezekiah and the Jews. "Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, Take these things hence; make not my Father's house a house of merchandise. Then answered the Jews and said to him, *What sign showest thou to us, seeing that thou doest these things?* Jesus answered and said to them, *Destroy this temple, and in THREE DAYS I will raise it up.*" John ii.

John says, "He spake of the temple of his body." This is true; but his body was a type of the restored temple, which will be composed of human bodies possessed, as his was, by the indwelling God—"Immanuel"—GOD WITH US. Hence God told Ahaz to "ask a sign either in the depth, or in the height above." "In the depth" was laid the body of Jesus three days, and from thence he went to "the height above" there to exercise his universal power in building the temple "made without hands" (Mark xiv, 58), and thus fulfilling the prophecy of Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." Amos ix, 11. As surely as he raised his body on the third day, so surely will he build and glorify with his Presence the temple of the Living God in the third

symbolic day—the third millennium. Hence the word of Hosea: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." The House of Yahveh, the Throne of David, the People of Israel, will all be manifested to the astonished nations of the earth. "Then shall the earth yield her increase; and God, our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." Ps. lxxvii.

But why shall the temple be erected on the third day? Because the "seven times" of Israel's scattering reach into the third millennium. A time is a year (Gen. xvii. 21. Dan. iv. 16, 29, 34.)—seven times are seven years. The prophet Ezekiel was commanded to lie down four hundred and thirty days, and "bear the iniquity of Israel and Judah." While in this position, God required him to eat defiled bread, saying, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." "I have appointed thee," said Yahveh, "a day for a year—a day for a year." Ezek. iv. The 430 days answered to the 430 years of Israel's subjection in Egypt (Gen. xv. 13. Ex. xii. 40), and typified the greater subjection of the Seven Times. According to the rule "appointed," the seven times comprise as many years as there are days in seven years. In one year are 365½ days; in seven years, 2556½ days.

The beginning of the seven times is fixed in Isa. vii. in direct and significant connection with the sign to Ahaz. The whole of this extremely interesting passage reads thus: "Within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. Moreover, Yahveh spake again to Ahaz, saying, Ask thee a sign of Yahveh thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt Yahveh. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and thou shalt call his name Immanuel." The first point is concerning Ephraim. As "the birthright was Joseph's (1 Chron. v. 2), the integrity of Israel as a People depends on Joseph, whose "stick is in the hand of Ephraim." Ezek. xxxvii. Jer. xxxi. 9. Therefore the seven times began when Ephraim was made Not a People, in fulfilment of God's word by Hosea: "Call his name Lo-Amni (Not my People); for ye are not my people, and I will not be your God" (I, not I WILL BE your God—Hebrew arrangement of words). Hos. i. 9. This was accomplished at the Divinely—fixed time. The word to Ahaz was in his first year. Compare 2 Kings xv. 37, 38, with Isa. vii. 2. This is further

certified by the agreement between the space from the sign to Ahaz unto the sign to Hezekiah, and the space from the birth of Immanuel or Jesus to his sign to the Jews in the temple—thirty years. According to Clinton, Winer, Hales, and Milman, the first year of Ahaz was B. C. 741. "Sixty-five years" from that date was B. C. 676.

(To be Continued.)

EDITORIAL.

Several persons have written us that they are truly interested in the Esoteric but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: Any person sending us three dollars and two NEW subscribers, we will (if they so state their object) send them the magazine for one year. But it must be two who have not been subscribers.

To those living outside of the United States the subscription price is one dollar and seventy five cents, therefore if they wish to avail themselves of the above offer they must send us three dollars and fifty cents.

We are now taking every pains to redeem ourselves by using the utmost care to see that every subscriber receives the Esoteric. If there are any who do not, it will be the fault of either carelessly written addresses sent us, or of the postal department in delivering it; so we sincerely hope any one who does not receive the magazine will notify us at once and we will send it again, and carefully compare the address sent by the one on our books, and correct all errors.

We hope our friends will send us names of persons to whom we can send sample copies; in this way you can greatly aid this work.

Since our removal to this place we have been unable to get the work of folding and binding done in as good style as formerly, but hereafter hope to remedy this defect somewhat by having the magazine trimmed.

Our contributors seem to have lost track of us out here. We hope they will not think we are out of the world, but will continue to send us such practical thought as will be most profitable to the readers.

We would like to devote several pages each month to answering letters on important subjects. When a letter is sent for publication please mark it "For the Esoteric."

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on Post Office at Auburn Calif., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol IV can have it by applying to us at this office.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. V.

III

October 23 to November 22.

[No. 5.]

BIBLE REVIEWS.

NO. XVI.

SEPHER ZIKKARON.

The Builder. (continued)

The next point in this all-important passage is its reference to the Headship of Ephraim. "The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." This could not mean that Ephraim's character as a People depended on Pekah, the son of Remaliah, for that monarch was slain within three or four years. 2 Kings xv. 27-30. But it evidently meant that the Headship of Ephraim, which was then vested in Pekah, would fall when Ephraim's time should arrive. Long before that time "Samaria" was captured by the Assyrians, and the Kingdom of Israel, or the ten tribes, was destroyed. 2 Kings xvii. The Headship of Ephraim then of necessity reverted to the house of David. 1 Kings xi. 35-39. And there is evidence that many Israelites did recognize the old relation when their troubles came. 2 Chron. xxx. 1, 5, 9-11, 18, 25. xxxi. 1, 5, 6. xxxiv. 6, 7, 9, 21, 33. xxxv. 18. So the prophecy was covertly aimed at David's throne, which would be "broken" when Ephraim should be "broken." And this brings us to the argument already presented concerning Manasseh, whose pollution of God's House signaled the overthrow of People and Throne. "The Jews, in Seder Olam Rabba, and the Talmudists, in D. Kimchi on Esek. iv. say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains (2 Chron. xxxiii. 11), in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables." Lowth's Notes on Isaiah.

"If ye will not believe, surely ye shall not be established. The Lord himself shall give you a sign." God addresses the "house of David," that is, the heirs of God's kingdom

in our day. It is necessary for them to recognize the coincidence arranged by the Almighty, that Ephraim the people and Judah the Throne were both "broken" at the same time, B. C. 676, in order that they shall see the inevitable inference.

"In the third day"—"seven times" or 2556 $\frac{3}{4}$ years from B. C. 676, the House of Yahveh shall be restored, David's throne erected, and Ephraim shall be God's people. And the name of Immanuel shall then be fully accomplished—GOD WITH US. "Associate yourselves, O ye peoples, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught: speak the word, and it shall not stand: for GOD IS WITH US! Sanctify Yahveh of hosts himself; and let him be your fear, and let him be your dread. AND HE SHALL BE FOR A SANCTUARY." Isa. viii.

Peter.

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith to them, But who say ye that I am? And Simon Peter answered and said—Thou art the Christ, the Son of the Living God. And Jesus answered and said to him, Blessed art thou, Simon Bar-Jona! for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say also to thee, that thou art Peter; and on this rock *I will build* my church; and the gates of hell shall not prevail against it." Matt. xvi.

The word "church" is *ecclesia*, from *Ekkaleo*, "to call out;" hence "a convocation, assembly, congregation." Thus the "sanctuary" or "house of Yahveh" is a *congregation* of human beings. God took for his first earthly dwelling, a tent made "of linen, blue, purple, and scarlet;" then he occupied a temple made of wood and stone; next he occupied the body of Jesus, the son of Mary, to give a pattern of the material which will constitute the perfect house; and when a sufficient number of the children of men are purified to enter the perfect and everlasting structure, his final house will be a "congregation" of human bodies "called out" from the people of Israel, and built into one sanctuary by that "Word" which "was made flesh," and which "liveth and abideth forever."

When Jesus first spoke to Simon, he said—"thou art Simon, the son of Jona: thou shalt be called Cephas." John i. Cephas means *rock*, and so does Peter. But this surname was not Simon's until he earned it. His confession of "the Christ, the Son of the living God," made him a rock. Then was the word

—"Thou shalt be"—changed into, "Thou *art* Peter; and on this rock I will build my church."

"Flesh and blood," said Jesus, "hath not revealed it to thee." Elsewhere he had said, "That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is Spirit." John iii. The natural man is only a creature of flesh and blood like other animals (Ps. xlix. Eccl. iii. ix. 2 Pet. ii. 12), although possessing a superior organization; but those who are "begotten *again*," begotten of the "Father who is in heaven," begotten not only "of water" or the "corruptible seed" of "the flesh," but also "of Spirit" or the incorruptible seed which liveth and abideth" (1 Peter i. 23), such partake of immortality, of life everlasting—and only such can enter the temple of "the Living God." Hence "flesh and blood" could not "reveal" this rock—truth, although it had been on record from the beginning of the world. Before man was made, God declared his purpose to give them his own nature: "Let us make man in our image, after our likeness, and let them have dominion." Gen. i. 26. Peter's confession brought out the illustrated fact. "Thou art the Christ"—the Lord, the Holder of the "dominion"—because thou art "the Son of the Living God"—the Image and Likeness of the Creator.

Here is explained the failure of ancient Israel. Yahveh had said:—"If ye will obey my voice indeed, and keep my covenant, *then* ye shall be a peculiar treasure to me above all peoples for all the earth is mine. And ye shall be to me a kingdom of priests, and a holy nation." Ex. xix. "All the earth" was his to give to the man in his image, according to the original purpose, and those who have the image will obtain that dominion; but "except a man be begotten again he cannot see the kingdom of God." John iii. To see the kingdom of God he must have the nature of God. And no one can have the Divine nature without being generated by the Divine Father. Hence the importance of the promise—"I WILL BE their God." All mankind being partakers of the same natural emptiness, only the Will of the Generator can decide who shall obey his voice, and keep his covenant. If God did not become the Father, no one would ever do his will. The Divine election is all essential. As he declared to Moses—"I will be what I will be:" my will is the supreme law and whatsoever I desire I will accomplish. And again he said to Moses: "I will make all my goodness pass before thee, and I will proclaim the Name of Yahveh before thee; and will be gracious to whom I WILL BE gracious, and will show mercy on whom I will show mercy." Ex. xxxiii. The promise, "I WILL BE their God," is otherwise expressed in the promise to David—"I WILL BE his (Jesus', as the pattern man) *Father*, and he shall be my son." This is transferred to all the children: "He that overcometh shall inherit all things; and I WILL BE his God, and he shall be *my son*." Rev. xxi. The Father imparts his incorruptible seed, the first act in fulfillment

of the promise—"I WILL BE their God." "Ye have received the Spirit of adoption, whereby we cry, Father! The Spirit itself beareth witness with our spirit, that we are *the children of God.*" Rom. viii. Therefore the prayer of the regenerated ones begins—"Our *Father*, who art in heaven!" and when they understand the import of the name Yahveh, they will see in this relation between God and themselves the initiatory fulfillment of the first petition—"Hallowed be thy name." "He will be" their God because he will be and is their Father. Having God's nature, they must, according to the universal principle that every thing acts out its nature, agree with God's law. Their righteousness is thus the result of God's act of generation. They shall "be called trees of righteousness, the planting of Yahveh, that *he* may be glorified." Isa. lx. 21. lxi. 3. Jesus declared the Name by exhibiting himself as the result of God's generation, and he "*will* declare it" when his people are brought to the same perfection through the same Spirit. John xvii. 6, 8, 11, 26. 2 Cor. iii. 18. "The House of Yahveh" will be "a house for his Name" because it will be composed of those who have been generated by the Spirit in pursuance of the word "I WILL BE their God;" and every constituent "living stone" in the building will be "a Son"—a child—of the Living God, just as Jesus was. They will be sealed in their foreheads with "the seal of the Living God"—The name of Yahveh. See also Gal. iv. 4-7. John i. 12-14. viii. 12. 2 Cor. iv. 4. iii. 18. John i. 2. ii. 8. v. 10-21.

The one God, Creator of heaven and earth, in his crowning work of producing his own likeness in the earth, assumes a triune form: God the Father sends into the creature man the incorruptible seed of his own nature; God the Son stands forth in illustration of the accomplished work, and then withdraws back into "the bosom of the Father;" and God the Holy Ghost substantiates in the children of men what was exhibited in the man Jesus. And this glorious manifestation will be consummated in a portion of Israel—"the first fruits" of God's purpose. Mark the two extremes: "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that instead of it being said to them, Ye—not my people, it shall be said to them, Ye—the Sons of the Living God." Hos. i. 10.

Sanctification of the name.

"Our Father who art in heaven, Hallowed be thy Name." Long before Jesus taught this prayer, the Father's Amen was on record. "Thus saith the Lord Yahveh, I do not this for your sakes, O house of Israel, but for my holy Name's sake. And I will *sanctify* my great Name, which was profaned among the nations, which ye have profaned in the midst of them; and

the nations shall know that I am Yahveh, saith the Lord Yahveh, when I shall be sanctified in *you* before their eyes." Ezek. xxxvi. Ever since God gave the name Yahveh it has been a "memorial" of the purpose. The word has always been, "I am He who will be your God;" hence to sanctify the Name, He must sanctify the People. "Thus saith Yahveh, who redeemeth Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale (Gen. xlii. 36). But when he seeth his children (Gen. xlv. 26-28. xlviii. 11), the work of my hands (Isa. lx. 21), in the midst of him, they shall *sanctify* my Name, and sanctify the Holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. xxix.

"Give ear, O ye heavens, and I will speak! and hear, O earth, the words of my mouth! My doctrine shall drop as the rain—my speech shall distil as the dew, as the small rain on the tender herb, and as the showers on the grass; because *I will publish the name of Yahveh!* Ascribe ye greatness to our God. He is the rock; his work is perfect; for all his ways are judgement: a God of truth and without iniquity, just and right is he." Deut. xxxii. See the whole "song of witness." Deut. xxxi. 19. He has been Yahveh our God in the past, sustaining, preserving, delivering; calling Abraham "alone" (Isa. li.) from the land of his fathers, bringing him to a land that he knew not, enriching him there with natural blessings; repeating his kindness to Isaac and Jacob; bringing their posterity, in his own promised time, out of the land of Egypt; leading them through a "waste howling wilderness," stimulating them by mighty miracles, causing the vast multitude to hear his voice out of the midst of the fire; and after a journey of forty years—during which he fed them with bread rained from heaven—bringing the obedient safely into a "land flowing with milk and honey, the glory of all lands." And now, after ages of dispersion, he again calls to Israel, and asks them to commit themselves **UNRESERVEDLY** to his protection and guidance, in order that he may purify them, and make them fit to be the eternal dwelling of the Living God. Jesus, having made his soul an offering for sin, by pouring out the blood-life of the natural man, and thus showing the cause and cure of disobedience, must now "see of the travail of his soul and be satisfied." He must "see his seed" and "prolong their days." He must have "the many (nations) for his portion, and the mighty people for his spoil." Isa. liii. 12. Therefore, the prophet Isaiah, foreseeing the glorious consequence of the cross, breaks out in ecstasy:

"Sing O barren, thou that didst bear! break forth into singing, and cry aloud, thou that didst not travail with child! for more are the children of the desolate than the children of the married wife, saith Yahveh. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not,

lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall dispossess the Gentiles, and make the desolate cities to be inhabited. Fear not! for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker is thy husband: Yahveh of hosts is his name! and thy Redeemer is the Holy One of Israel; The God of the whole earth shall he be called. For Yahveh hath called thee as a woman forsaken and grieved in spirit, and a wife wedded in youth but afterward rejected, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee: in a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Yahveh thy Redeemer. For this is as the waters of Noah unto me: for *as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee.* For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Yahveh that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted! behold, *I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.* And all thy children shall be taught of Yahveh; and great shall be the peace of thy children: in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee: behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy: no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of Yahveh; and their righteousness is of me, saith Yahveh." (Isa. liv.)

In this glowing prophecy the work of perfecting the elect is expressed in two figures; one being that of a marriage between Yahveh and Israel, and the other, the construction of a building. These two figures date from the wilderness of Sinai and are sustained in all the Holy Scriptures down to the last book—the Revelation of John—where they finally combine into one—the marriage of the lamb with the Holy city, the new Jerusalem. The covenant made between Yahveh and Israel in the wilderness of Sinai, Yahveh called a marriage. "Behold, the days come saith Yahveh, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I

took them by the hand, to bring them out of the land of Egypt; which my covenant they brake although I was a *husband* to them, saith Yahveh." (Jer. xxxi.) But he was only a *betrothed* husband: "it was a maxim of the Jewish law that betrothal was of equal force with marriage. Hence faithlessness on the part of the woman was punishable with death (Deut. xxii. 23, 24.), the husband having, however, the option of 'putting her away' (Matt. i. 19.) by giving her a bill of divorcement, in case he did not wish to proceed to such an extreme punishment (Deut. xxiv. 1.)." (Smith's Dictionary of the Bible.) Hardly had the two parties entered into a covenant of marriage, and before the terms of its consummation had been brought to the espoused wife by Moses, "the friend of the bridegroom" (John iii. 29), when she broke her engagement, erected "a molten calf," and said "These are thy gods, O Israel, that have brought thee up out of the land of Egypt" (Ex. xxxii.). Nevertheless, the husband "wrought for his name's sake" and brought the wife into the land of Canaan. In the days of Rehoboam the son of Solomon, the revolt of the ten tribes from the house of David, made two wives—Israel and Judah. Both continued the old infidelity to the husband, but Judah kept up with more or less consistency an appearance of faithfulness, while Israel renounced every pretension of loyalty and plunged deeper and deeper into idolatry, adding to Jeroboam's calf-worship Ahab's Baal-worship. Steadily she pursued her downward course until the denunciations of Hosea and Amos indicated that her cup of iniquity was filled to the brim, "And Yahveh said to Hosea, Go, take to thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from Yahveh. and Yahveh said to me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of Yahveh toward the children of Israel, who look to other gods, and love flagons of wine." (Hosea i.—iii.) In these two acts of Hosea was represented the two positions of Yahveh toward his betrothed wife, the woman in the first case being called a *wife*, answering to Israel's position in the land: and in the second case, a *harlot*, answering to Israel's position after her expulsion from the land after the husband gave her a bill of divorcement. The purpose of the husband was to be carried out in the way known to himself. "Behold," said he, "I will hedge up thy way with thorns, and make a wall that she shall not find her paths; and she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say—I will go and return to my first husband! for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. And it shall be at that day, saith Yahveh, that thou shalt call me, My Husband! and shalt call me no more My

Lord! for I will take away the names of lords out of her mouth, and they shall no more be remembered by their name. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; and I will betroth thee unto me in faithfulness; and thou shalt know Yahveh." (Hosea ii.)

Thus the name Yahveh is to be known as the sign of the perfection of his people: "I WILL BE their God." This new covenant of marriage must be a success because the wife is of a heavenly nature; begotten by the Spirit, nourished by the Spirit, strengthened by the Spirit, she is now to be perfected by the Spirit. The Divine purpose—"I will be their God"—having generated, now brings a perfect creation to the birth. The Holy Ghost, which has been *distilling* for eighteen hundred years in limited quantities, producing a partial agreement with the perfect law, is now to be *poured out*, producing perfect righteousness. To the great and comforting experience of justification by faith is now to be added its necessary ultimate—justification by works; entire sanctification in the sight of the perfect law of Yahveh. A portion of the Spirit produces a partial change in man; all that is needed to bring the believer into perfect conformity to the law is the full possession of that which he has in part: and this Yahveh says he will *give*: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them; and ye shall be my people, and I WILL BE your God." (Ezek. xxxvi.) "I will set my eyes on them for good, and I will give them a heart to know me, that I am Yahveh; and they shall be my people and I WILL BE their God: for they shall return to me with their whole heart." (Jer. xxiv.) "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I WILL BE their God." (Ezek. xxxvii. 23.) "This shall be the covenant that I will make with the house of Israel: I will put my law in their inward parts, and write it in their hearts; and WILL BE their God, and they shall be my people." (Jer. xxxi. 33.)

"This people have I formed for myself; they shall show forth my praise." (Isa. xliii:) "He showeth his word to Jacob, his statutes and his judgments to Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Hallelu-Yah!" (Ps. cxlvii.) "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham; and,

his oath unto Isaac: and confirmed the same unto Jacob for a law, and to Israel for an *everlasting covenant*," Ps. cv. Hence the first command of the ten reproduces the promise, and declares the Name: "Thou"—Israel—"shalt have *no other gods in my Presence!*" All our dependence, all our strength, all our hope, all our obedience, all our love, will be in and to Yahveh; so that all our actions, words, and thoughts, will perfectly accord with the Divine will—all other creatures, powers, principles, affections, passions, sympathies, to the contrary notwithstanding.

The sign of this thorough purification is "the Lamb of God that taketh away the sin of the world." The same Being "who through the Eternal Spirit offered *himself* without spot to God" will consummate the "*living sacrifice*" of his people by the same power. Not without profound meaning was John's vision of a slain Lamb having seven horns and seven eyes; for his power equals his perception, and both are perfect: and when Israel is brought to make herself a willing whole burnt offering, she becomes "the Lamb's wife," and "the throne of God" will be the "throne of the Lamb."

(To be continued)

OUR SUNDAY DINNER.

Written for the Esoteric.]

It was so VERY simple and inexpensive, that I am almost afraid to tell my Esoteric friends that it was one of the most thoroughly enjoyable meals which my vegetarian regime has thus far brought me. Mrs. Mackay would, I think, be much better pleased if I had selected one of her more elaborate or carefully prepared "spreads," but the fact that it was wholly an "unpremeditated" affair adds to its value. Here it is:

Potatoes.

Squash.

Rice Muffins.

Cauliflower, with Mayonaise Dressing.

Blueberry Pie.

Olives.

Hot Water and Milk.

Peaches.

The several critiques called out by the appearance of tea and coffee on my menus, published in the April Esoteric, opened my eyes to the fact that perhaps my vegetarian principles were not carried quite far enough; hence the above substitution of warm water and milk.

An habitual meat eater would declare, upon beholding our dinner, "I prefer something solid; I am not prepared to starve

myself on THAT kind of fare." Well, the most satisfactory answer to such a position is to bring forth the simple FACTS which, in brief, proves that health, strength, muscle, nerve tone, mental capacity and control in all directions noted, have STEADILY INCREASED. But do not suppose that diet is potent to do all this of itself. There are many other esoteric principles which must be lived in order to produce the desirable and useful existence. In point of physical health and a normal nerve system, however, I feel confident that this manner of living is the correct one.

It is frequently urged that a vegetarian is unfit for manual labor; that his manner of life must be constantly in connection with light indoor work &c., &c. Now my experience shows that I am better able to do muscular labor than formerly. This was proven entirely to my satisfaction the past summer. I needed a little more discretion in holding back my efforts to accomplish everything in ONE DAY, but I never was conscious of more endurance or desire to use my muscles in the execution of heavy work. The rice muffins above mentioned have proven a great favorite with me. Here is the recipe for making them:

Take one cupful cold boiled rice, one egg, one half cup of milk, one cupful flour, into which sift a teaspoonful of yeast powder; add one teaspoonful sugar and a little salt.

Now the different ways in which a simple vegetarian meal may be prepared are countless. There is scarcely an acre of our fair land incapable of producing vegetables in ample sufficiency for the needs of any human being. Nature surely does HER share, but weak man's perverted, abnormal appetite and craving for luxury, or sensation, or both combined, is the "curse" which prevents his full appreciation and enjoyment of the Eden in the midst of which he is blindly groping.

The families now held down in poverty might live in "peace and plenty" if they would drop the luxuries and keep strictly to the necessities of life. Meat, tea, coffee, snuff, tobacco, intoxicating liquors &c., &c., eat away the foundation of many a worthy human structure. Let us all seriously consider these points and as we consider let us EXEMPLIFY.

Boston, September, 1891.

Chas. H. Mackay.

God is our conquest; and we make
That conquest only as we love.
Love is complete when for love's sake
All is beloved, below, above.

He prayeth best, who loveth best
Sang one of yore; and here is rest.
That sure vibration of the flood
Of being, which is thrill of God.

Written in "The Bhagavad Gita."

PRACTICAL METHODS TO INSURE SUCCESS.

FIFTH LESSON.

WHAT IS TO BE OBTAINED BY "REGENERATION?"

Before beginning this article, this question was suggested to a young man in my hearing, and his spontaneous answer was, "why everything!!!" Yes everything desirable is attainable by it. We have often seen young men and women attend a course of lessons on these subject, whose faces were pale, eyes dim and health poor, and before the course closed, (or inside of three weeks) their eyes would become bright and the color would return to their cheeks.

Young ladies resort to various methods to produce healthful appearance, and in some cases young men do the same—to make themselves attractive—but those who follow these instructions will have all that bloom of health, and added to that they will have that "personal magnetism" which is so attractive, and which is really one of the strongest factors to insure success even in a business way, and is, in fact, the main element of success to speakers, teachers, lawyers, doctors and even salesmen.

It has very often been remarked to me by young men who are living this life that they have added power to attract the opposite sex: in fact therein lies one of man's greatest dangers, viz: in attracting to them persons who will use every means to ensnare them. Young people who live this life will possess attractive powers so great that they can have their choice of a companion from all classes of persons. But these are the smallest things to be considered. We know it is an impossibility to express in words one half of all that is actually attained thro' this mode of life, but we will mention a few facts and leave it for you to experience, then you will KNOW for yourself.

It gives a joyous happy feeling to the body and mind; it clears up the intellect so that you can readily understand the most abstruse subjects; it gives strength and decision of character and directness of purpose: it gives a love for refinement, purity, goodness, honor, justice and morality. It adds to the capacity of the mind and body in every conceivable direction, and the process of growth of all these may be kept up continually. Where to place the limits of the possibilities of increase, we have never known any one who could say, or who, with any degree of credibility, could draw the line. We have

known some of the most marvelous mind powers to be gained through it: such as being able to read the thoughts of those around; to foresee events; to perceive the most subtile forces in nature: in fact, we have had abundant reason to believe that every power possessed by those in the spirit world may be possessed by those who follow these instructions.

We will relate one instance which occurred in our early experimentation on these methods, which will illustrate many other instances of varied character. A gentleman in business was induced to adopt them. His business called into constant use his physical strength, and it was almost unlimited. His constant activity, his wonderful strength as well as his keen business ability were a source of wonder to all who knew him. One day we were sitting in a basement room in the extreme end of a hundred foot store; for one to get from the store to this room necessitated going out of the store at the right, then to the left through a long dark corridor, then turning again to the right, opening a door and descending one flight of stairs. We were busily engaged in conversation when a clerk made his way through this circuitous route to the stair door, and called him by name; he was speaking and did not answer

the first call, but when his name was called the second time, he turned toward the clerk, who had not descended the steps, was not even in sight, and had only called him by name, and said "Tell her it is all right, I do not care." The clerk returned to the store, and as we were discussing similar matters, he turned to me and said: "When he called me I saw an old lady dressed in black, who had engaged my services for this morning, standing in the store, and I knew she had come to countermand the order, I will now go up and see if it is true." On his return he informed me he had found matters exactly as he saw them in his mind when he was called. This man had been a materialist and was naturally very sceptical on every subject bordering on the spiritual, but he had then reached a point in his growth where his scepticism began to give way to the vivid consciousness within, of the reality of an Immortal Soul, and of Spirit or God.

We might fill a large volume with similar instances from the experience of various persons, where they have developed within themselves capacities of mind transcending the five senses. But it is not these marvelous powers alone that you should desire, neither is it these alone that you gain: but this extreme case will enable you

to see that if such marvelous ultimates are attainable, there are gradations of mental capacities transcending all you now possess, which will be of great utility to you in whatever sphere of life you may occupy. For instance, if you have a clear business mind it will become much clearer, and you will be enabled to discern the motives of those with whom you deal to an extent transcending the powers of others: and this will be true in every department of life.

THE LAW GOVERNING, OR THE WAY IN WHICH NATURE CARRIES ON THIS WORK UNDER GUIDANCE OF AN INTELLIGENT WILL.

The first question to be answered is: What attitude of the mind is necessary in order to allow nature to do its work without interference? You should first fully decide, so there is no longer any doubt or question in your mind, that you will stop all unnatural waste: also that you WILL NOT UNDER ANY CIRCUMSTANCES WHATEVER allow yourself to enter into those relations with any one; nor to do anything that would cause the waste of the vital fluids: that you will not under any circumstances use those forces for merely sense gratification. When this decision is really made so that every feeling within you unites in it, the work is virtu-

ally accomplished. But few there are who can do this at once.

There will for a long time remain a hidden feeling—in many—which desires that relation, but you can overcome even that by a persistent determination, never yielding; for once to yield is to give it a controlling influence which it hard to conquer. When the mind is unquestionably fixed, then if your nature is ordinarily normal you will find but little difficulty until the moon enters the sign the earth (“the sun”) was in when you were born. Some will ask, “what has the moon to do with that matter?” But if you take *Solar Biology* or an ordinary *Nautical Almanac* or even the *Astrological Ephemerides* and observe the above position, and your feelings, the question will be answered in your own experience (and that will make plain to you the law which we now give). Then you will find there will awaken within you new feelings, which, unless your decision is well made, will change your mind; and every day after that you will find that you have a new and increasing force active within. If you hold the life for fifteen days you will observe that your mind will become clearer, unless the passions have had a firm control of you; and if they have, you will find that there will arise imagin-

ary beauties and attractions in those relations transcending any before known; and every month this will increase, for several months. But if you hold firm to your decision there will be observable benefits to the mental as well as the physical powers inside of the first thirty days, which will continue to increase as long as you continue to live the life. These improved conditions come so gradually that many do not realize them, for, in some instances, a whole year, unless, after they have kept the life for a month or more they lose it, then will be very vividly realized what they have lost, and from the contrast they will know what they have gained.

The law is this: Every time the moon passes through the sign the earth ("sun") was in when you were born there matures within you a psychic germ, and when the moon passes through your polarity (i. e. through the sign it was in when you were born) intensified passion is created which by the normal action, without help or restraint further than to prevent loss or injurious strain on the system, will transmute this germ from its germ state to a crystal fluid. This fluid will be taken up by the Lymphatic glands, which abound especially in that region of the body, and the Lymphatic system will de-

posit it in the blood, which at first produces a quiet dreamy feeling—unless you are very active, then it simply adds to your abilities to be and to do that which you wish. After the first successful month the Psychic germ matures one sign earlier, that is, about two and one half days sooner. This is more observable by ladies than gentlemen, for it will immediately effect the time of the moonly weakness so that it will manifest about that much earlier each month; unless by a strong will and active mind they are able to prevent its manifestation altogether, which very few can do. Usually this process will continue for twelve months, or rather moons, then it may locate in either the time of the moon's entrance into ♈ (Aries) ♋ (Cancer) ♎ (Libra) or ♊ (Capricorn) but more frequently in the latter sign, for reasons we will not now explain. These manifestations in woman do not argue that they only are affected by these things, for man's life is affected as much as woman's, but the manifestations are only observable to themselves by careful observations of their feelings.

It is readily observed by those who live the life that all the work is done by the spontaneity of nature, and the part which we have to take in the matter is to stop doing; but it will be

found by all that this is the most difficult part of it. The whole matter may be summed up thus: Put, and keep the body in perfect order and do not waste the life produced by it, and so surely as the power resides in you to produce another or other lives, so surely it will constantly renew and increase your own; and as the amount and quality of life decides the amount and capacity of the person so surely will these continue to increase.

SIXTH LESSON.

THE CAUSE OF INHARMONY IN MARRIAGE.

The sex nature underlies all that makes existence desirable: it is the foundation of all domestic life and its perversion is the cause of all unhappiness in that life, while its proper use in that life is a fountain of constant happiness. The perverted idea that all happiness is derived from the sex relation causes great misery in the world. There are few men or women who have married—of course there are some—who have not had experiences, which, if they were to think over, would prove to them that the happiest hours of their lives were while keeping company with the one they loved. How many times when men and women have spent an evening together and separated, they have both felt such a

happy exhilaration it seemed as if their bodies had no weight, but as if they floated along without effort, and they looked forward to the time they were to meet again with great delight, and while together what happiness the mere touch of the hand would bring. How often we read of suicides because of disappointment in love, they giving as a reason that they could not live without the object of their love. But if these same persons had married, in all probability it would not have been three months, before, that if they were separated for life they would not feel the same, and in many cases would even be sorry they married at all. Why is this? It is because that while they were both potent with life there was a harmonious interchange and interblending which fed the body, mind and soul, and when that life was exhausted nothing remained but the memory of what had been and the desire to find it again. This desire is often the cause of excessive indulgence, which is only a vulgar deceiver that robs both husband and wife of health, happiness and mental capacity and makes life seem a mockery and a deception; whereas the deception is in our own ideas of the laws, a correct knowledge and application of which would make life far more than the "Dream of youth and courtship?" For that so called

dream is the real life, and the drugged lethargy of sensual indulgence is a horrible nightmare.

No wonder one of the poets said,

“ I saw two spirits shine above the town,
Whose marts ten thousand busy mortals
thronged: one said,
With eyes of utmost pity gazing down,
Behold the dead !!! ”

Truly the world, living in this drugged sensual state, is dead to all that pertains to real life; and men and women go about struggling and fighting for a phantom that is ever before them and ever evades their grasp.

One of the causes of delight in the virginal association of the sexes is the interblending of the positive and negative life elements obtained from the magnetisms emanating from each. This magnetism when it meets its opposite, creates life. Life is not material substance but is a refined subtile element permeating all the material of the body. In the generation of offspring the germ is animated by the blending of the life element in both parents; but when the life element throughout the entire body blends, the pleasure transcends all others that the human organism is capable of.

Love is a hunger of the life, producing motion, and guides the emanations to the object loved.

This life emanation will go where it is attracted and will not be taken up on its way. It will pass through a crowd of people, if they are quiet, and reach the one to whom sent. It will travel thousands of miles on the strength of the mind and cause itself to be felt by the one to whom it is directed. "Love, then, is life in motion," and the variety of qualities in persons is by virtue of the different—chemicals, shall I say? Yes, we believe this to be true! All persons can not love each other, for there are natural repulsions as well as attractions.

Where repulsion exists it should be obeyed; for it exists by the same law that a seed of a certain kind attracts certain qualities and repels others, and is thereby enabled to maintain its own specie: otherwise all plants would mix together and become a shapeless conglomerate mass.

The same law obtains in the life creative principle, love; herein is a most prolific source of misery resulting from the marriage relation. Men and women marry without knowing whether there is proper harmony in the life qualities. How often it occurs that two good bright persons marry and all their friends say, "What a good match that is," but in a year or so, one, perhaps the man, turns out bad, becomes lazy or vicious;

or it may be the wife is the one to turn out bad ; or she loses her health and dies early. Why is this? Surely something is wrong or it would not be.

If we put two chemicals together and they "chemically combine," another element is formed: so in the life emanations from men and women. Now, the new elements formed by the combination of varying life elements are as varied in character as the elements producing them. Sometimes the life qualities of two good persons will produce a poisonous element, which will destroy, sometimes the body, other times the mind, and many times the morals. Volumes could be written on this vital subject, but we only suggest thought, and propose a remedy. We consider it wrong to point the ills of human life without showing the way to avoid them: but when we would propose a better way we must consider and show the cause of the difficulty.

Before proposing the remedy: We have said that men and woman marry without knowing whether there is proper harmony in the life qualities: Why? Most people will answer this by asking, how could they know? Nature has made abundant provision for all the needs of her children, and obedience to her laws will es-

tablish love, harmony and happiness. The perverted state of the passions, and ignorance on these subjects, has put up a barrier between men and women so high that but few can cross it without dire results. That barrier is this: In all society relations woman has always to remember her sex and the difference between herself and her brother man. She has ever to hold herself "at a proper distance," be very careful what she says, and especially about any expression of love toward a man, for fear he will think she desires sensual gratification and that he will make advances in that direction. This keeps men and women strangers to each other until after they marry, then Oh, how often they awake to the erroneous idea that all men are alike, or all women are alike, and that all there is left of that holy relation is mere animal gratification. There is something more in love than the majority of this generation realize. Love is free, it cannot be bound by any law except that of its own great nature; but sensual acts can and should be bound. The Bible says, "God is love," also, "God is good." When human nature is free from the tyrant passion's chains, then love will always be good because it will always produce beneficial results. It often produces the exact opposite now, because of the above

mentioned barrier; and as soon as that is broken down, even in a small degree, young people who are full of life-love-are blinded to all the effects in their own natures and cling together. Nature has provided senses that if allowed freedom of action, would, like the normal appetite, always make right selections; but if there is no choice, that is, if there is no opportunity for a person to come into close and free sympathetic relations except with one or two only, there is no opportunity to select the right one and they are forced to select mainly from physical appearances. If men and women were known to be too honorable to do wrong one with another, then woman could approach the man toward whom she feels attracted as a most loving brother and he would receive her as a loved sister; and in that MANLY and WOMANLY sympathy, no sensual passions blinding their sensibilities, they would certainly know whether it was a brotherly and sisterly love or a most sacred love; and even if they should begin to think that it was true love when it was not, variety of experience would check their ardor and suggest carefulness, and by the purity of ABSOLUTE chastity on the part of both the intuitions would instruct the intellect, and thus prevent all mistakes in marriage.

(To be Continued.)

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS (THE ESOTERIC) MOVEMENT.

Dear Friends:—As I am a young man I feel that my mission is to you, therefore these few lines.

To you who have entered the "Path" and made the covenant: Remember that the covenant means more than that which comes from the lips, it must come from the soul. You must first get the consent of your interior nature; and be perfectly certain that you have that consent, before you make the covenant, for when once made, you break it at your peril. The soul can not lie. Should you not listen to its promptings you will be put back—perhaps for centuries—in your development. Remember that to make this covenant, you give yourself unreservedly to God just as you are or hope to be, with all you possess, to him. Having made the covenant, move right on. Obey the voice of the Spirit in all things, and assuredly you will be led into the "Path:" but not before you have done all this.

Remember that to make the covenant, does not place you at once in the "Path," as you cannot truly enter until you have been tried and proved. After you have once entered the "Path" your trials will come thick and fast. Do not become discouraged but be contented and happy, for this is a sure indication that you are accepted of the Spirit. If your physical is not in perfect order, commence at once to put it in proper condition to make it a fit habitation for the Spirit (see Practical instructions in the Esoteric). Remember that your physical is a most important instrument. If you are living the Regenerate life and have stopped all waste, you will have no trouble in developing a well balanced mind, body and soul; and when all this is accomplished you can truly say, "I will be what I will to be," and not before. I hear so many of our young people say, "I cannot." This is altogether wrong. If we have anything to accomplish, our determination should be fixed in that direction, and should not be weakened by even thinking—I cannot. Nothing will develop will-power so much as a determination to overcome obstacles. This will cause it to grow and develop to such a degree that in a very short time things which appeared to us at first insurmountable, are no longer so.

You, dear young men and women, who have not made the covenant and feel that you should do so, do not hesitate, but trust God, who is a kind and loving father. My spirit seems to go out to all such, and I wish that all could feel the love that truly flows from my soul to-night. May the Spirit descend and bless you, and direct you aright.

Lovingly yours.

T. A. Williston.

WHAT THE PEOPLE SAY.

Westfield, Wis., March 9, 1891.

Mr. H. E. Battler.

Dear Sir:—In reply to your questions on the subject of "Regeneration" I will say—I have been a practical believer in the doctrine for many years, and the teachings of the Esoteric concerning it but confirm my previous ideas of the same.

Since I found the new spiritual way of living and thinking I can truthfully say I am healthier and stronger; my mind is clearer, my capacity for memorizing is increased,—as also my recollection of former events.

My family circle for over twenty years has consisted of myself and three children—two sons and a daughter. We have always lived harmoniously together, my plan of management being to allow them the greatest freedom of action consistent with their moral and physical well-being. This gave us the maximum of home happiness with the minimum of family inharmonies resulting from escapades, &c. Being harmonious among ourselves we escaped many of the afflictions from which our neighbors suffered. Still, in our spiritual blindness, we could not all escape the ills that flesh is supposed to be heir to. Beliefs in accidents, sickness and bad luck occasionally made us their victims. Yes, I can see plainly now, how splendid it would have been to have had this knowledge sooner. It makes me almost want to live my life over again for the sake of living it "scientifically." But regrets are somewhat swallowed up in thankfulness that at last we were permitted to receive the light and if I can help others to find the same light it shall be my exceeding great reward.

We need not go far to find our mission; it is at our doors. All can be healed and helped; every one can learn some of it and be the better for it—while the soul that is ready for it learns the whole glad lesson.

Alone and lost in the darkness and mist
I wandered in search of a light;
The clouds cleared away and the mountains,
 sun kissed,
Uprose on my raptured sight.

I believe in universal brotherhood, therefore I do not form any sectarian ties. I do not join any party, society or "ism." It is easy enough to start an "ism." People can be made to love something if they can be allowed to hate something; but they are rare who can be brought to love the good in all and leave the evil out. All antagonistic thought and feeling breeds inharmonious. God is non-partisan, non-sectarian and no respecter of persons.

I earnestly desire the Best Gifts, therefore I take all the good I can glean from every available source. My motto is "Under-

stand what you teach, practise what you preach, and aspire to all the knowledge that comes within your reach". For this reason I joined the "Nucleus work" last year hoping I could learn something from it to teach and benefit my children—and others, as fast and as far as I could reach them.

Why do people fret and feel anxious? Their anxiety and care only keeps them from the good they seek. Be still troubled soul and see the salvation of God. I am not anxious for any, all shall be gathered in in God's good time. For

"Nothing walks with aimless feet;
Not one life shall be destroyed
Or fall as rubbish in the void,
When God has made his file complete."

My only concern is to discharge my own duty faithfully in the service of Love: "Love never faileth," God giveth the increase; "The Bread of Life is born on the lips of the one who hungers for it," and when the soul truly hungers and thirsts after Righteousness it is bound to be filled.

Fraternally Yours,

Helen J. Kendall.

Athol, Mass., August 15, 1891.

Dear Esoteric:—I consider a life of "Esoteric Regeneration" the only life that can give supreme health and happiness. My husband was willing for a short time to live that life, after we had listened to the wise and earnest words of Prof. H. E. Butler, and that was the happiest time of all my married life, and I felt a deeper love for my husband than when living in generation. I long for the highest joys of loving and I realize that they come not through any springs of sensualism. My general health was better and my nerves in a better condition at that time. It is a continual source of sadness and sorrow to me that the mind of my husband is not with me in unity in this. I wish to progress, still do not wish to leave him behind. I feel assured it is the one thing lacking to make home a heaven and to help us and our children grow into harmony with all created things. It increased my sensibilities in a large degree and my sensations were of a higher order.

My mental clearness and capabilities seemed much strengthened. The Bible is a different book to me since I embraced the Esoteric faith. My husband might be strong in every way by living this life and it does not conduce to his health to live on a lower plane. I can see wherein these teachings of regeneration would have saved me a world of trouble it seems to me, or at least troubles mountains high, of sickness, darkness and despair. I can not express how much, but this I know, that generation is Hell and Regeneration (Esoteric) is Heaven. I would not be ashamed nor afraid to sign my name to this in view of a million worlds like this. All that could make me ashamed

would be if I should not live up to the teachings of this great truth. All should seek and find this Truth for their temporal and eternal welfare.

Mrs. Allen Call.

Baton Rouge, La. March 9, 1891.

Prof. H. E. Butler,

Dear Sir:—Your circular letter "To our People" is received, and I am at a loss to know if such answer as I can give will be worth, even your perusal. All my life I have had an instinctive dread of cold water for bathing, but since studying your "Narrow way of Attainment" I have adopted the way suggested, beginning about two years ago; and except the first winter I have not omitted its daily use even through our severest weather, often rising as early as four o'clock A. M. and usually at five. I feel this to be a real conquest, and I have realized its virtue in freedom from colds and the usual congestive troubles of my head in winter.

For two years also I have not eaten meat although during that time I have tasted it two or three times, only to put it from me, and now I use flesh in no way. I have not rested in study and thought of the higher life, in seeking to understand myself and my relation to "The All" in my own way, and I feel I am growing more and more toward the light of comprehension and union with the good of all—God. I hardly dare to say yet that I have conquered all anger, for when I sometimes feel I have nearly done so, I am reminded of the thought, "Let him who thinketh he standeth take heed lest he fall," but I am thankful to feel I am progressing in that direction also. Hoping you will pardon the intrusion of a letter, which seemed a necessity to me if I tried to answer your questions, I am,

Respectfully and Fraternaly,

Mrs. Mary C. Mason.

EDITORIAL.

There appears to be a few who have the idea that we expect to at once organize a college for the promulgation of some ideals that have come to our mind. We will therefore again state our plans, and if our readers do not think we are more practical than those who spend their lives in the effort to make a fortune, then we will ascribe it to their inability to see things as they really are OR to our incapacity to comprehend the situation.

We have received many evidences that those who live the regenerate life do actually gain a mental capacity far transcending any other people, both in endurance and keenness of perception. Our effort here is to provide, first, conditions suitable for those who have these added powers to make the best possible use of them in science and invention. To accomplish

this we have taken lands in one of the most desirable localities in the world for climate, convenience to civilization, and cheapness. Here we have planted The Esoteric Publishing Co. Our lease in Boston called for one thousand dollars per year beside gas bills. We were compelled to pay high prices for labor in order to allow our employees to pay high rents, and many other expenses contingent on living in a large city. We, as a publishing company had no use for the city except for the U. S. Post Office; that we have here and we are free from all the exorbitant expenses of city life, thereby saving about 50 per cent for The Esoteric Publishing Co.

None of the company's money can be used for colony work except in so far as the company pays moderate salaries to those employed on The Esoteric Magazine, who are colonists, and the surplus of their salaries, after providing for their own support, goes to the advancement of the colony work. We will have no one here who has not the work thoroughly at heart, so after the day's work is done in the office, and at all leisure times, we work to prepare the colony grounds and whatever we see necessary to its advancement. And after The Esoteric (our means of communicating important practical thought to the world) is properly fitted out we will give all our means and efforts to work-shops laboratories &c., where these higher faculties can have freedom to demonstrate their capacity to discover and harness the more subtle and potent energies of nature for the use, first, of the Colony, and when that is provided for, then for a College, afterwards for the world at large. So you see the order of our effort is; first, The Esoteric, for through it we can continue to lead many into important methods of life; second, the Colony, for by providing proper means of support and instructions in self-culture, as soon as circumstances and means will permit, we expect to produce scientific inventions of vastly greater importance than any that the world now possesses, (we now KNOW the underlying forces and how to harness some of them,) and we expect to realize from the proceeds of these ample to endow a college where these newly discovered laws &c., &c., &c., will be given to the worthy and capable young man and woman.*

Several persons have written us that they were truly interested in The Esoteric but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: Any person sending us three dollars and two NEW subscribers, we will (if they so state their object) send them the magazine for one year, but it must be two who have not been subscribers.

We hope our friends will send us names of persons to whom we can send sample copies; in this way you can greatly aid this work.

**Is this practical? if not will some one wiser than we, be so kind as to tell us wherein it is not.*

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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[No. 6.]

BIBLE REVIEWS.

NO. XVII.

SEPHER ZIKKARON.

Sons of Levi.

"Behold, the bridegroom! *go ye out to meet him!*" Yahveh calls his people to gather themselves to him, that the marriage contract so long in abeyance may be finally ratified and Israel be crowned with everlasting joy. Again we hear the word to Moses—"Speak to the children of Israel, and let them make me a sanctuary, that I may dwell among them." The materials now wanted are regenerated human beings, new creatures in Christ Jesus, "in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, builded together a habitation of God in the Spirit." Eph. ii. "Thus saith Yahveh, The heaven is my throne, and the earth is my footstool; where is the house that ye build to me and where is the place of my rest? For all those things (the numberless church edifices which entamber the ground—Hos. viii. 14.) hath my hand made and all those things have been (in the typical history of Moses, Solomon, and Zerubbabel.) But to this person will I look, to the one who is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. Thus saith the High and Lofty one that inhabiteth eternity, whose Name is holy: I dwell in the high and holy place; with him also (will I dwell) that is of a contrite and humble spirit, to *preserve alive* the spirit of the humble, and to *preserve alive* the heart of the contrite ones." Isa. lvii. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as lively stones be ye built up a spiritual house, a holy priesthood." 1 Pet. ii.

"None," said David, "can carry the ark of God but the Levites: for them hath Yahveh chosen to carry the ark of God, and to minister to him forever." 1 Chron. xv. 2. The tribe of Levi was separated from all the other tribes that they might be a

type of God's elect of the new covenant. At Levi's birth his mother Leah said—"now will my husband be *joined* unto me. Therefore was his name called Levi (Joined)." The antitype is Yahveh the husband joined to Israel the wife in the Everlasting Covenant. "The children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek Yahveh their God: they shall ask the way to Zion with their faces thitherward, saying—Come, and let us *join* ourselves to Yahveh in a perpetual covenant that shall not be forgotten."

True to their typical position, Levi stood for Yahveh when all Israel were rebellious, and had erected the golden calf. "Moses stood in the gate of the camp, and said, Who is on Yahveh's side? let him come to me. And all the sons of Levi gathered themselves together to him. And he said to them, Thus saith Yahveh God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses." Ex. xxxii. And so will the antitypical Levites gather; forgetting all human relations that hinder, and sacrificing all sympathies merely human, they will range themselves on the side of Yahveh, and consecrate themselves for the everlasting Kingdom. Then will be fulfilled the blessing pronounced by Moses upon Levi: "Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah and with whom thou didst strive at the waters of Meribah; who said to his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law. Let them put incense before thee, and whole burnt sacrifice on thine altar. Bless, Yahveh, his substance, and accept the work of his hands. Smite through the loins of them that rise against him, and of them that hate him, that they rise not again. Deut. xxxiii.

"Yahveh spake to Moses, saying. Bring the tribe of Levi near and present them before Aaron the priest, that they may minister to him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of appointment, to do the service of the tabernacle. And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn among the children of Israel; therefore the Levites shall be mine, because all the firstborn are mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed to me all the firstborn in Israel, both man and beast; mine shall they be: I am Yahveh." Num. iii.

Levi was identified with the firstborn because the firstborn were saved from the destruction in Egypt as a type of the first fruits of the great salvation of the everlasting covenant. They shall be mine, saith Yahveh of hosts, in that day when I make

up my peculiar treasure (Ex. xix. 5); and I will spare them as a man spareth his own son that serveth him." Mal. iii. "And I heard the number of them which were sealed—a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii. Ezek. ix. Hag. ii. 23. "And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's Name written in their foreheads. These were redeemed from among men—the first fruits unto God and the Lamb." Rev. xiv.

"And who then is willing to consecrate his service this day unto Yahveh?" 1 Chron. xxix. 5. Ex. xxxii. 26. xxxiii. 7. "He that hath an ear, let him hear what the Spirit saith to the churches." Matt. xi. 15. John xvi. 13. Rev. ii. 7, &c. "To-day, if ye will hear his voice, harden not your hearts." Ps. xc. Dent. xviii. 15-19. Mal. iii. iv. Ex. xxiii. 20-26.

When Moses erected the tabernacle in Sinai, the glory of Yahveh descended and filled it. So it was when Solomon completed the temple. In both cases, the manifestation was in a cloud. Behold, he cometh with clouds! Having "glorified his Name" once (2 Sam. vii. 13. 2 Chron. v. 14. vii. 1-3, 16), he "will glorify it again!", John. xii. 28. Then we shall hail the sleeping saints and the blessed ages.

Year of Jubilee.

PREFACE.

It will be observed that Mr. Curry bases his time arguments on the authority of Hale and Jarvis. Men who are accepted authority, yet they did not claim to be infallible, and if their dates were within twenty years that was doing very well. The arguments in this work are good as to the facts generally stated, but when it comes to giving the year that prophecy indicated we take that with some degree of caution; but it contains too much valuable thought for the thoughtful to be left out. One point used in his time arguments is so true and valuable in itself that we cannot afford to pass it by, and that is the Sabbath system of a series of seven ascending steps: it is a valuable thought for the Bible Student. With this explanation we print the article as it was written, knowing that all clear minded people think for themselves and are capable of receiving the good and true and rejecting the erroneous.

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To build the house of Yahveh requires seven years, according to the type. 1 Kings vi. 38. So the gathering of the elect begins seven years prior to the end. A. D. 1881 less seven years marks the time for Israel to seek "the place which Yahveh hath chosen to set his Name there." Dent. xii. 6-9, 13, 14. xiv. 23-26. Isa. xviii. 3-7. xiii. 2. xiv. 1, 32. xxv. 5-9. xxxii. 15-18. xxxiii. 14-24. xxxv. Now comes the antitype of the feast of booths. Lev. xxiii. 39-42. Ex. xii. 37. "Succoth" means "booths." The seven days of the feast of unleavened bread in-

augurated by the blood of the Lamb, and the seven days of the feast of booths, *unite* here in the seven years of ingathering. Ex. xxiii 16. Hag. ii. 19. Hos. xii. 9-13 xiii. 4, 13. 14. xiv. See also Gen. vii. 4 and Matt. xxiv. 37-39.

To mark the year of gathering, God gave the Jubilee. "And Yahveh spake to Moses in mount Sinai, saying, Speak to the children of Israel, and say to them, When ye come into the land which I give you, then shall the land keep a sabbath to Yahveh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest to the land, a sabbath for Yahveh: thou shalt neither sow thy field, nor prune thy vineyard. And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a Jubilee to you: and ye shall return every man unto his possession. He shall go out in the year of Jubilee, he, and his children with him. For unto me the children of Israel are servants; I am Yahveh your God." Lev. xxv. 1-4, 8-13, 54, 55.

The sabbatical system is an ascending series of seven steps. First; the seventh day, or weekly Sabbath, which is to be observed by Israel forever—a perpetual covenant. Ex. xx. xxxi. Second; the "feast of weeks," or the day following a series of seven weeks—the fiftieth day. Ex. xxxiv. 22. Lev. xxiii. 15, 16, 21. Third; the seventh month, which, in addition to the weekly sabbaths, contained four sabbaths—the first, tenth, fifteenth, and twenty-second days. Lev. xxiii. Fourth; the seventh year. Lev. xxv. 4. Fifth; the Jubilee, or fiftieth year. As "the feast of weeks" was the fiftieth day, or the day following a series of seven weeks of days; so the year of Jubilee was the feast of weeks of years—the year following a series of seven weeks of years. Sixth; the Great Jubilee, or seventieth Jubilee year. The type was the "seventy years" of Jeremiah's prophecy. When Daniel inquired of God concerning these seventy years (Dan. ix.), the angel Gabriel came while he was "confessing the sin of Israel," and said "Seventy weeks are determined upon thy people to make an end of sins." He then divides the seventy weeks into three parts, and gives the application. But the seventy weeks are not only weeks of years, but also seventy Jubilees, or seventy times the period of a feast of weeks of years. The sin of Daniel's people was with them when they first entered the land (Ezek. xx); but the seventieth Jubilee introduces them to the Feast of Booths, a gracious dispensation which makes "an end of sins," and cleanses the people for God's dwelling. See the typical representation of the cleansing process in Numbers xxix. 13-34;

the "young bullocks" representing the sin of the people (Lev. viii. 2) which gradually disappears from day to day until in "the eighth day" the people are clean, "a sweet savour unto Yahveh." The whole number of bullocks offered for sin throughout the seven days was seventy, representing the accumulated transgressions of Israel in the seventy Jubilee periods.

The seven sabbatical steps are 1. The Seventh day. 2. The Feast of weeks. 3. The Seventh month. 4. The Seventh year. 5. The Jubilee. 6. The Great Jubilee. 7. The Sabbath of Eternal Rest.

Seventy Jubilees are seventy times fifty years, or 3500 years, making the Great Jubilee come in A. D. 1874.

"Interval from the Exodus to the Foundation of Solomon's Temple" (R. Stuart Poole in Dr. Smith's Dictionary of the Bible—article "Chronology") 638 years. Subtract 40 years in the wilderness; leaving from the entrance to the land to foundation of Temple. 598 years

From foundation of temple. to beginning of the "seven times," the 22d year of Manasseh, B. C. 676 (chronologies of Hales, Jarvis, and Bliss—"Time of the End" by Bliss) } 352 "

B. C. 676 to A. D. 1874, both inclusive. 2550 "

Great Jubilee Period. 3500 "

In Seven Times, or 2556 $\frac{1}{2}$ years, are 51 Jubilees, or 2550 years, which from B. C. 676 reaches to the last year of Jubilee, A. D. 1874.

The seven years feast of booths will bring all the faithful children of Abraham safe and sound into the Father's House. "Proclaim Liberty" from man and service to God. Lev. xxv. 41, 55.

"Blow ye the trumpet! blow
The gladly solemn sound;
Let all the nations know
To earth's remotest bound.
The year of Jubilee is come!
Return, ye ransomed sinners, home."

"What sound is this salutes my ear?
'Tis Gabriel's trump methinks I hear;
The expected day has come.
Behold the heavens, the earth, the sea,
Proclaim the year of Jubilee;
Return, ye exiles, home."

The Sacrifice.

The first Psalm of Asaph (the Gatherer) opens the great Covenant of Life without death. "The Mighty God, Yahveh, hath spoken, and called the land, from the rising of the sun unto its going down. Gather my zealous ones together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is Ruler himself." Psalm. i.

The sacrifice was prefigured by the Lamb slain to preserve the firstborn of Israel; hence the firstborn of our day are called "the first fruits unto the Lamb." The Mosaic tabernacle had before its door an altar, on which was sacrificed a lamb every morning and evening. "There I will meet with the children of Israel, and Israel shall be sanctified by my glory. And I will dwell among the children of Israel, and I WILL BE their God." Ex. xxix. 38-45. This covers the question of cost to all who shall know the reality of the words—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." Rev. xxi. This unspeakable blessedness is for those who pay the entrance fee "at the door of the tabernacle." The Lamb represents the animal nature completely submissive to the will of God. John the son of Zacharias proclaimed, in the name of the law, the acceptable sacrifice, when he said of Jesus—"Behold the Lamb of God." The whole "burnt offering" was made when Jesus cried, "It is finished;" and "the veil of the temple was rent in twain from the top to the bottom," indicating God's recognition of the sacrificer's right to enter the holiest of all. So now—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. But to do his commandments involves an entire sacrifice. Now in the full sense will be carried out the words of Jesus—Matt. x. 34-39. xix. 24. Luke xiv. 26-33. xviii. 29, 30.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; that ye may prove what is that good and acceptable and perfect will of God." Rom. xii.

Sign of the Covenant.

The sign of God's covenant with Abraham and his seed, was circumcision. But that was only preliminary to another sign—the Sabbath. The second was designed to supersede the first when the last covenanting "generation" should appear. A parallel presentation of the two will show their agreement and disagreement.

CIRCUMCISION.

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for (or to) an everlasting covenant to be a God unto thee and to thy seed after thee. Ye shall circumcise the flesh of

THE SABBATH.

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am Yahveh that doth sanctify you. Whosoever doeth any work therein, that soul

your foreskin; and it shall be a sign of the covenant betwixt me and you. And my covenant shall be in your flesh for (or to) an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people*; he hath broken my covenant." Gen. xvii.

shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to Yahveh. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *an everlasting covenant.* It is a sign between me and the children of Israel forever: for in six days Yahveh made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. xxxi.

The two signs agreed in being each a sign of the covenant, and in having the same penalty. But they disagreed in one respect: circumcision represented a covenant "for (or to) an everlasting covenant," whereas the Sabbath represented the everlasting covenant itself. The first bound the Almighty to give its observers a part in a future everlasting covenant under the operation of which they should have everlasting possession of the Land of Canaan: the second bound Yahveh to give Israel as a body the perpetual inheritance when they should observe the sign. Hence the Sabbath was not presented until Israel was about to enter the land of Canaan; and it was the common disregard of this sign that indicated their unfitness for the everlasting inheritance. Ezek. xx.

As we have now come to the everlasting covenant (for the seven years dispensation virtually begins the everlasting covenant, to the living children, because the faithful will be preserved through the seven years by the especial care of their Everlasting Redeemer), the covenant, "for (or to) the everlasting covenant" is finally ended, and all the literal children of Abraham who do not have a part in the seven years' covenant are left to experience the "great tribulation." Rev. xv. 8. vii. 14. After that the distinction between Israel and the nations is lost sight of, so far as any priority is concerned, and "a great multitude of all nations, and kindreds, and people, and tongues," will flow into the temple and holy city, for "the gates shall be open continually." Isa. lx. 11. Rev. xxi. 25.

The cessation of the sign of circumcision brings us to the thing signified by it. Cutting off the flesh foretold that those who inherit the everlasting possession will abstain from further natural generation, and any thing connected with it. Apart from the unexpressed design of this prohibition, there is an obvious reason for it. The covenant of circumcision takes in the "generations" of the parties to it; therefore as long as they continue to generate, they postpone the everlasting covenant, as is shown in the former part of this book. God cannot do a particular thing

until he ceases the act of *promising* to do it. Hence all the children of Abraham who take hold of the seven years' covenant will manifest their faith by abstaining from any further propagation. God will circumcise their *hearts* (Deut. xxx. 6), and enable them by his spirit to fulfil the ancient sign, and the word of Jesus—"He that is able to receive it, let him receive it." Matt. xix. 12. The everlasting sign of the Sabbath represents the same idea in another form. The Sabbath is a memorial of God's rest from *creation*, and therefore in entering "into his rest" we cease from generation. "Let not the eunuchs say, Behold, I am a dry tree. For thus saith Yahveh to the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even to them will I give in my house and within my walls, a place and a name better than of sons and of daughters. I will give them an everlasting Name that shall not be cut off." Isa. lvi. "These are they that were not defiled with women; for they are virgins." Rev. xiv. Ex. xix. 10-15. Lev. xv. 16-18, 31. xxii. 3. 1 Sam. xxi. 4, 5. Rev. iii. 12. Isa. iv. 4. More in this connection is reserved for those who enter the temple, finishing the mystery of God. Rev. x. 7.

"Incline your ear, and *come to me*; hear, and your soul shall live! and I will make an EVERLASTING COVENANT with you—the sure mercies of David. For ye shall *go out* with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Yahveh for a Name, for an everlasting sign that shall not be cut off. Thus saith Yahveh. Keep ye judgment and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth *this*, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to Yahveh, speak, saying, Yahveh hath utterly separated me from his people. The sons of the stranger, that join themselves to Yahveh, to serve him, and to love the name of Yahveh, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant—even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted on my altar: for my House shall be called a House of prayer for all the peoples." Isa. lv. lvi. lviii 13, 14.

(To be Continued.)

OCTAVES OF WORLDS.

Written for the Esoteric.]

In the brief and tentative presentation of this subject in the August Esoteric the writer laid stress only upon an illuminating correspondence between planetary glories and powers on the

physical plane, and intellectual and spiritual developments. There was one very striking point of correspondence omitted which we will now supply in order to fasten reflection upon a great and solemn regenerative movement in history.

In tracing the first octave of our development as answering to the first planetary octave beginning with Vulcan, we hinted at that regeneratively troubled and chaotic era, where the accrued ambitions and earthly values fall away from us as any longer substantial, and glanced at the planetoid ring of worlds as illustrative of this era. Now the most splendid orb of all, Jupiter, stands as the close of our first octave, and with a very good correspondential reason. There is no splendor resting upon, or conjoined with Man, greater than that of Prophecy; and, Prophecy is at its splendid rise and illumination just upon the heels of our sufferings, disillusionings, and growing chaos upon all earthly strivings. The Paul in Saul begins to rise from the dead when in humiliation and wreck of former confidence, "*behold he prayeth.*" It is at this point that the prophetic begins to rise glowingly and usurp attention, and swarm the spaces beyond, preparing transmutations and sublimations for the spiritual growth of the agent, and the bringing forth of a *new man*. Here is Jupiter's position. He stands for Hope and the uplifting of all the garnered past, and the bringing on of spiritual result, and the higher octave of development.

There is a growing prophetic glory all through the ages; and in one line of race development, set forth in the Christian Scriptures, runs parallel with that faith column vividly pictured in the eleventh chapter of Hebrews. It closes with the Old Testament to be renewed again in John, and unified by the *Man* Christ Jesus projecting the path and the pilgrims on through ascending octaves and spheres.

The *Man* is the Saturnian era and octave. The measure of the stature of the fullness of Christ is its watchword. It lifts up the old in its arms and justifies all preceding evolutionary processes, and steps as at one with the first grand inclusive Logos determining, "*Let there be light.*" It justifies the first Divine criticism upon the primary processes,—that they are all "*good.*" What delight! We are caught away from downfall, and because of downfall into change from inversion to newness of life.

Now all the stress we lay upon this tentative presentation of correspondences is the push and bracing it gives to our esoteric loves, and the reflected splendor it throws upon the steady opening of our spiritual interiors. The very heavens are in the humblest of our new harmonies, and we are working at one with the Architect of the Soul and the Stars,

E. J. Howes.

Kinderhook, Mich.

"In all these matters, whatever man or woman hath put away self desires for self's sake, serving the Father by laboring for others, is on the road to wisdom."

PRACTICAL METHODS TO INSURE SUCCESS.

SIXTH LESSON. (continued.)

There is a love which few have known. It is a love that opens the inner sanctuary of the soul, and when it does, the sunlight of God's great nature shines in and illuminates the mind, setting on fire ("God is a consuming fire") the whole nature of the individual, consuming all evil desires and passions and exalting that individual to a magnificent man or woman. Sex passion is often mistaken for love, and more marriages are consummated because of this than for any other reason. There are many who marry for a home, for wealth or station; yet passion has the majority, and you, dear children, can never realize what a terrible monster he is until you have conquered him and made him subject to your intelligent will. This monster is guilty of ALL the crime, all the heart aches and sickness in the world. Let us chain him now and make him our servant; he is strong and capable of as much good service as he has been of evil, and we can conquer him if we go to work in the right way.

The right way is for you first to conquer him

in your own body, and while you are doing so teach others to commence doing the same. Young man, teach some other young man or woman; let your sister woman know that you are more than an animal and that you are above all animal desires; that you have manly honor which NOTHING can tarnish and she will almost worship you as a God; but do not allow her weakness to deceive you. She is worshipping the god manifesting through you, and not you. therefore do not bind yourself too readily in marriage, for if you do, both you and the one you have chosen will regret it. But go and prepare others for a higher order of life, and as soon as you have a number, it matters not how few, who are wholly with you, then call them together and propose to organize a society for the culture and maintenance of those principles, and we will help you. We will write out a constitution and by-laws which you may add to, or alter, as circumstances may require: we will also furnish a written obligation of chastity, honorable dealings with the opposite sex, and of secrecy of action, which is necessary to prevent opposition from the ignorant. A society of this kind, selected by wise persons and properly protected by obligations, must of necessity become THE society of the twentieth century. But in order to have it

accomplish the desired results, it must be organized by one who truly values the regenerate life, and has the knowledge and wisdom to select for the beginning none but honorable and worthy persons. Every person must be obligated to live a life of absolute chastity, and every man must be invulnerable to all temptations that might be thrown in his way: and all must understand that the society room is a place where the freedom and purity of children is to be maintained. Every possible caution must be resorted to, in order to maintain the principles of the order inviolate and prevent unworthy and designing persons from entering. All precautions will be incorporated in the constitution, by-laws, and obligations, which will prevent evil results from every side, even to restraining over zealous persons from falling in love and marrying without the proper experience to prove to them whether it is really love or infatuation.

We have said that this society must of NECESSITY become the society of the twentieth century. Why of necessity? For the following reasons: It can and should be made the most attractive place for its members, by introducing every desirable amusement; music, dancing, literary entertainments, and study and practice of all conceivable methods for culture, and de-

velopment. All these, together with a life of purity and freedom, will create such an interest that it will be the most desirable place imaginable. There should be one open meeting of the society every month to which parents and friends should be invited, and entertainment provided suitable for the occasion. When this is done, and the friends who come in see the assemblage of so many unusually bright faces, (for by the Regenerate life every one becomes bright and even beautiful to look upon) those parents will involuntarily think and put into words the thought "I want my son, or my daughter, to belong to this society and associate with these people, for they are truly superior to all others." Once get such a society established and the only difficulty will be to keep out depraved and vitiated natures. Then you can dictate terms of self-preparation, and the desirability of joining the society will induce compliance with the rules; thus creating one of the strongest possible incentives to a proper life.

When we study the more subtle influences of nature, it becomes obvious why such a society should be organized and generally patronized by all who wish to make the most of life. A few every day occurrences cited to illustrate our thought, will suffice to open the door to many

discoveries in the causes of evil not before thought of. We have already noticed the influence of love, or life, emanations through sympathetic attraction; but suppose that life on the one side to be depraved by sensual habits, while the other is pure and good; then the one whose life is pure (as a consequence of which the mind will be pure also) is caused to associate with the one whose mind and life is vitiated by those habits: the lower nature of the one will not only benumb all the finer senses and abilities of the other, but will use psychological power, and make every effort possible, to excite the lower nature of that other and to infiltrate into their mind base desires like their own.

Any person who is living a pure life is instinctively repelled by a "Libertine" of either sex; but if the sensualist happens to be occupying a high position in society, that repulsion is often conquered for the sake of position; then the association rarely fails to impregnate the pure mind with evil desires. Who of you that are chaste in your habits have not met persons whose company, although you may have been with them but a short time, has caused you to realize that you have not only been exhausted but that your whole nature seems to have been infected with a vitiated element which stupefies all the

finer sensations and mental actions? Few indeed!!! Here may fitly be applied the old adage, "Evil communications corrupt good manners." The mental states, as well as the physical condition, of one person is sure to affect another more or less according to the degree of sensitiveness and passivity of the nature. Where is there a Mother or a Father who would not feel very anxious about a son or a daughter who was in company with those whom they knew to be immoral in their secret habits? O how many anxious hours do good mothers and fathers spend when their children begin to go into society! How many girls and even boys, are shut up like hot-house plants, and never allowed to mingle with others, for fear they will be misled; hoping that they can choose a companion for them, and many times doing so. And how many lives of beautiful children are wrecked by it! One instance of this kind came before me in early life. A beautiful girl belonging to a wealthy family, was kept closely guarded for fear of her being misled or marrying some one below her station. She chanced to meet a poor young man and loved him at first sight; her parents would not allow her to accept him for a husband, but wanted her to marry some one whom they had chosen: not being able

to communicate with the one she loved, through anger and desperation she eloped with her father's colored coachman. She lived with the black man and raised a large family of children. This circumstance made a deep impression on my mind and caused me to inquire into and observe more closely these matters, and to look for their cause and cure. And we know that if this society can be popularized it will be the panacea for the thousands of ills that befall young and inexperienced men and women.

SEVENTH LESSON.

Those laws which govern the association of man and woman, and make that association a necessity, are neither studied nor taught, notwithstanding that they are the most important of all, because they govern all the prenatal conditions,—yes, the very nature of our children,—and are the fountain from which springs all our happiness or misery. Yet the people of the nineteenth century know less of them than of any other; and what is worse, through that fact they have gotten their natures into such a disordered condition that they do not want to hear anything about them. But we appeal to you, Mothers and Fathers, if you have any parental love show it in a practical way, and, by placing these in-

structions in the hands of your children—instead of trying to prevent their reading them, as some do and will—aid us to educate them in those laws so that they may be saved from the pit into which YOU have fallen. If you read these suggestions and your capacity to think has not been destroyed, you can but recognize their importance.

By forming a society of those who live the regenerate life, and all being bound by a most solemn obligation to continue faithful in it, and in addition to that the beneficial results which they will experience, you will remove the only barrier which prevents men and women from enjoying the most perfect freedom,—the freedom of “little children.” Then if by pure loving sympathy they are even drawn into each others arms, it will be only to learn, from the magnetic and other conditions, the essential difference which really exists in different individuals; and when the following lesson is studied they will discern that difference, and become capable of choosing a companion for life, (when they are ready to do so,) that will suit their natures and make them happy. Another important result which will obtain is that they will not be in any hurry to marry. For the soul hunger for congenial companionship will be partially satis-

fed, and each will be more at rest as well as more happy, satisfied, healthy, and mentally clear; because in that closer sympathy there will be an interchange of the life giving elements which will produce the most rapid, harmonious and beautiful development of body and mind.

The reason why young people love so well the pleasures of the ball room is that the harmony of music and motion calls into harmonious action all the life forces, so that in the touch of the hand between the opposite sexes there is an interchange which neutralizes the true hunger of the sex nature, satisfying all its demands, and there is less liability of their fall. The question might be asked by some, would not the intensity of the action of the life forces, produced by the dancing and promiscuous magnetic interchange, lead to greater desire for indulgence of the sex nature? To which I would reply, that would be the case only where the mind and desires were in that direction before they began, but if the desires were for purity of life it would satisfy all real demands; in fact it does in all cases, but leaves the products of a sensual desire with the base minded.

It is a well known fact that a person filled with life can dance around a carpeted room and coming suddenly up to a gas burner light it with

the touch of the finger. Granting this to be true, you will readily see how much of an interchange of sex life there is in a company during an evening dance. Realizing this fact, is it not enough to make any pure minded person shudder to see young, pure blossoms on the dancing floor with the debauchee, who is perhaps filled with loathsome disease? Although such an one may be considered a very respectable gentleman (?) because of inherited wealth and station.

THE LAW is this:— In all nature, growth and nutrition, like attracts like. But in generation, opposites are attracted. Even the life emanations of the male are attracted to the female and vice versa; and the same law obtains in this as in chemistry. As has already been stated, when two chemicals combine another substance is produced. Now when a society of this kind is organized, it will be observed that being in close sympathy with the opposite sex each will readily discriminate between the different feelings and mental conditions produced by the different persons. It will be observed that one will set the brain in a whirl of uncertainty and chaos; another will have the effect of giving mental clearness and intensity, causing the mind to run on until you are exhausted; another will cause physical activity and so excite the nervous system that

you could not long endure it, and another will excite to activity the passions: thus every person will produce effects peculiar to their own nature. And these effects are as varied as the natures of individuals. Associating in this way will furnish opportunities for each to study these effects, and decide which will be most desirable for lifelong companionship; and will overcome all that vague ideal which so often misleads and deceives young people.

A chemical analysis reveals the fact that the body is composed of separate elements, and that the different conditions of individuals are caused by a different combination of these elements; which gives full evidence, that in so far as the combinations of these elements differ, so must the individuals differ one from another. Therefore we may reasonably argue that the mind qualities, as well as the life and magnetic emanations, are but the sublimated chemicals of the person: and if this is true then we should reason upon the relative effect of one person upon another from the law of chemistry. All chemists know that there are many mild and useful elements, harmless in themselves, which if put together will make the most terrible explosives; others, deadly poisons: and others still will not combine, but will continue to repel each other

in spite of all efforts to unite them. Men and women marry and combine the elements of their bodies to produce offspring. The query now arises what will be the result of that chemical combination? We can find the answer in past experiences, by looking around us. But you can form a correct answer when you watch and sense the effect of that interchange which always takes place between men and women in all ordinary association. For two persons to sit near each other is sufficient to create this interchange if they are filled with life. So that when the opportunity is given for harmonious association without that monster sensual desire being present, it is easy to discern correctly what will be the product of a more complete interchange.

As before referred to, how often it occurs that fine looking, active, brilliant men and women marry, and soon afterwards inharmony enters: one or the other becomes indolent, or inclined to run into vices; and then all will blame that one and pity the other, never dreaming that there has been a chemical change wrought and that this nature has been created through improper elements being combined. The time has come for these things to be understood, and if they are not, the people will rebel

against the laws that bind men and women together, thereby demanding experience even to promiscuity, which will produce such a fire of passion that the reproduction of our race will cease altogether. Not only this, but too intense passion destroys the mind and opens the door to all kinds of excesses. We already see this state of affairs rapidly gaining ground in the world.

But the thought and habit of free and yet chaste association modifies the passions and precludes all inclination for those soul destroying vices, self abuse and promiscuous indulgence. In fact such association would make them impossible. Much more might well be said in favor of such an association and its beneficial results; but we will ask you to think over your own experiences in society. Remember the chief thought in this whole matter is sworn chastity enforced by the basic principles of the constitution, with a penalty of the name and picture of the offender, with a notice of the expulsion and nature of the offense, being sent to every society throughout the world.

(To be Continued.)

WHAT IS A "MASTER?"

The following article from the pen of our dear brother C. H. Mackay, to my mind leaves an open door for much confusion of ideas as to his real meaning, which I think arises from the way in which the word Master is employed. He says; "There are no unseen masters save God." Now, many, not fully comprehending his meaning, would think this a contradiction of a statement which we have frequently made in this journal. But if our friends will carefully read our lecture on "The idea of God," published in a book called "The Seven Creative Principles," and compare the thought therein expressed with this article they will see his true meaning. For in paragraph two he says "There are, however, intermediate, suggestive, or advisory agents or mediums, seen and unseen. * * * * * Such, in the body or out of it, are Masters." This explains his true meaning where he says "There are no unseen masters save God." You will readily see that all the danger of misunderstanding his true meaning lies in the absence of immediate qualification of that sentence by saying, who are reliable guides for you, or, who will guide and control you as a master does his servant, for this idea he fully enforces and we heartily agree with him there.

One other point that is brought out: In paragraph four, he says, "and when I say regeneration I do not mean in one thing," and then immediately allies it to the conquest of the body &c. Now the term "Regeneration" as used in this magazine and also defined by Webster's Dictionary, has but one definite meaning; see the definition given in Vol. iv. May and June No. Page 472, Esoteric. I do not say this to criticize our brother, but because of a lack of proper discrimination in the use of leading terms in this article which confuses our meanings, because the meanings of most words useful to us have been confused by general abuse—or at least misuse. Regeneration means one definite process, and only one, by which nature renews the body, feeds the brain, and develops the soul, and all these conquests are methods by which we free ourselves from the conditions that hinder its progress, normal operation, and the development of body, mind and soul.

With this explanation we heartily commend the thought of this article to your careful perusal and consideration. Ed.

Perhaps the occult student has looked *too* intently and *too* far away in his search for this mysterious species. A master, in the true sense of the term, is nothing more or less than the soul which has made the full conquest of the lower attributes of the human organism, and has emerged into consciousness of the Divine will, becoming a co-worker therewith. The "master" is not necessarily a worker of miracles, except through the production or manifestation of that greatest of wonders, namely, the perfect control and guidance into paths of *use* the attributes of the lower self-hood. In contemplation of this great mystery, he has no time to devote to the by-play of useless phenomena, but leaves it all for those who lack the faith and experience necessary to urge them forward into the *real*.

There are no *unseen* "masters" save God, and we all have the divine privilege and right to draw inspiration and assistance from that Universal Head. There are, however, intermediate, suggestive, or advisory agents or mediums, seen and unseen, who often bring us great assistance by impressions, by actually and audibly expressed ideas, and by *example*. Such, in the body or out of it, are masters in different degrees of unfoldment, and as long as their communications are *suggestive* and not *oracular* or *authoritatively positive*, then it is well to listen and heed as far as your own divine monitor shall permit.

Beware of the "master" who tells you that this path is the right, that another is wrong, etc. You may conclude at once

that he has failed to comprehend the first lessons of spiritual culture. He should only *advise*, leaving all else to you. There are hundreds of awakening souls now being retarded in their growth, I believe, by waiting for the command (?) of a *master*. They will not take one important step without first getting the "word," in the form of advice or permission by one of these irresponsible, and too often ignorant, external influences, which I really believe are frequently no more reliable than advanced elementals or common spirit "controls." Of course, it often happens that the recipient of these communications is so mixed with error that, however reliable the advice received, it is impossible to divorce it from the confusion in the human mind, and then eccentric action is quite likely to result. But the conclusion of it all is to become our own masters and guides. Herein lies the true secret of all real growth.

The methods for living the higher life have all been given, and are extremely simple of comprehension, but oh! so very difficult to carry out, because of our lack of faith and perseverance. Sometimes I think the latter alone is needed, then arises the query: "How can we persevere unless we possess faith?" Well, it is perhaps unnecessary to discuss this point. The vital need is that we move forward and avoid all tendency to drift. The "master," in all the simple words suggests to me, is the *summum bonum*, King of Peace, in fine, the regenerate man, in all the term implies. And when I say "regenerate," I do not mean in *one* thing. That is no more true regeneration than is the state of thievery, drunkenness, and lying, in the man who has given up the use of tobacco, and who indulges these vices more than ever, in order to satisfy his sensual cravings to counter-balance the penance (!) which is entailed by the giving up of *one* vice.

In this connection I will cite for illustration the case of a very near and dear personal friend, who for years and years was an habitual drunkard. He reached the very depths of degradation, and was considered beyond hope of reformation. But he did reform at last, and attained a full and complete victory *in that one respect*. He is to-day a perfectly temperate man, and has been so for the past fifteen years.

No one but himself and his God can comprehend the almost death struggle which he waged in order to earn his freedom from the monster of intemperance. And although many of his acquaintances (and himself as well) seem to think his conquests ended, yet it appears to me that it was but the *commencement* of a series of victories which, if carried forward, would have ended by producing one of the foremost men of New England, instead of one who must be admitted to be only a very ordinary being. Understand that I fully appreciate the great victory which was gained in this case, but ah! when I see the unlimited possibilities in store for him if he would only go forward and solve the *other* mysteries, rise superior to the *other* demands of the sensual nature, which

are holding him surer and faster than the curses of strong drink ever bound him; when I see all this so plainly, I cannot keep down regret at the abuse of the priceless talent which heaven gave him, and which he has thoughtlessly *buried*. I deplore his position as an unknown, ordinary sort of man, when he might rise to the heights of any honorable position among men, at the same time enriching and adding to his wonderful natural gifts by a pure and well governed private life.

Let us understand that to be master we must make a systematic study of every weakness. We must take our child, (the body), with its countless weaknesses, under the direct and constant care of the higher powers of the mind and soul. For these constitute "I," and until the body and its selfish demands are fully under the direction and control of the higher, then it is no part of us, but is external and rebellious. When, however, we succeed in getting the victory, then we have a most obedient servant and *co-worker*. Even as the ordinary and wilful child is hard to manage if given its "way" a few times, but becomes especially docile, gentle and serviceable, when made to understand that it *must* obey, so the physical, when all its little brain centers have been fully instructed in the methods to pursue according to the dictates of the higher consciousness, then it will find ever increasing pleasure to co-operate in bringing fully to ultimatum the plan for "Peace on earth," and "Thy will" to be done on earth as it is done in Heaven.

One of the first tests, which comes to the soul just opening in the higher truths, is that old plea which really has its origin in the senses of the physical, namely, lack of opportunity. That is, you reason: "These attainments may all be very well for those who have the time and opportunity for them, but *I* have neither. My time is too much taken up with other things which *must* be done, and I have no opportunities for unfolding spiritually, as I am so closely held down to material things." However, after a few weeks consideration of the matter, and when the true methods of unfoldment are found to be made up of simple circumstances of the hourly environment, then other reasons and threats, even, will be forced upon the mind and soul-consciousness.

You will be asked frequently if you are ready to go to the extent of giving up every pleasure and pastime which you have always enjoyed; if you can endure even more unfavorable surroundings than you have at present; if you care to run the risk of losing your *capacity* for innocent (!) pursuits. The latter is sometimes found to be a very potent method made use of by the lower nature for the purpose of forcing the soul to abandon its purpose. But toward all such false reasonings preserve the same unwavering front. You will not be long tormented by a wavering state of mind, but will attain the plane where you *know* that you are right.

Don't allow your environment to trouble you for a moment

Meet the duty of *now*, and take no thought of that which is in waiting, for it will never come in exactly the same form which you anticipate, and you can do nothing to prepare for it except to execute the present commissions faithfully. The only thing which need trouble you is dearth of opportunity. Up to a certain point in your growth you are fortunate indeed if you have constant trials and adversities, and have strength to overcome and understand.

Have we all made the full resolve? Are we all determined to properly instruct our "child?" Have we the strength of purpose to become masters, as we now understand that term? Watch carefully during the coming month, and note with what persistence the child tries to have its "way." Look, listen, and be systematic in your consideration of this point, for it is of vital importance. Either the body will rule you, or you must guide and direct the body. It is the old puzzle of God and mammoth. The child has had its way, twenty, thirty, forty, fifty years since you have known it, and *ages*, in the care of your parents, grand-parents, etc., and you must needs find it a very weighty responsibility to commence its correct education at this late day. It is however wholly within your ability to do, and remember that the greater the struggle and the longer the warfare, the more valuable your mastership will be to the Father who is lovingly waiting to receive you as a conscious co-worker in His vineyard.

C. H. Mackay.

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS (THE ESOTERIC) MOVEMENT.

Dear Friends:—What are your hopes, aims and desires? Ponder well, and remember, dear ones, that each of you must work out your own Salvation—"Out of your own mouth shall ye be judged." Therefore it would be wise before making a decision to weigh all things, then, after that decision has been made, let all your energies and powers be concentrated toward the working out of that ultimate, whatever it may be.

If you have decided to devote all you are, or hope to be, to God, remember then that your life is no longer your own, but belongs to OUR FATHER. And no matter what you are called upon to do, DO IT with a will. Look amongst your friends and acquaintances, perhaps you may find a hungry soul yearning for the light. Do not feel ashamed or afraid to point out the way. Should you be called a crank, or a fraud, by those who do not UNDERSTAND, heed them not, for you must expect this; and when the burden seems too heavy for you to bear, go in loving devotion to Our Father, lay it before him, and move steadily forward. Do not fall into the error of attempting to judge another, no matter what may be the provocation. If, in your business, social or spiritual relations with others you find that their habits and ideas of right do not agree with yours, do not even

think I am **RIGHT** and they are **WRONG**, but try to remember, that although your life may be consecrated to God, they may be working for the same end that you are, and what seems right to you may not seem so to them. As I said before, act up to your highest ideal of God, or Right, and leave the rest to Him. He is the only guide. Remember that you are, as it were, standing alone—responsible for **NO ONE** but **YOURSELF**. Then for you to judge or condemn another is to assume a responsibility, for which, at some future time, you may have to answer. Keep ever before you **WHO** and **WHAT** am I; not, **WHO** and **WHAT** is my **NEIGHBOR** and condemning him for what you consider his fault.

We are told to "Pray without ceasing." Know, however, that prayer implies a desire sent out from the heart with love and faith. But before you can pray you must have something to pray for, and that something can only be brought to us by love; which is the magnetic hand that reaches up even unto the throne of the Infinite, and brings to us the things desired. The sincere desires of our hearts are always answered. Keep ever active within you the Spirit of devotion. If you have dedicated yourself to the uplifting of humanity, we ask you to remember us when you approach God in prayer. For we also have given our lives to Him, to do his will in all things, caring not for what the world may say or do; and if your lives are devoted to the same object I feel that we are brothers and sisters, and our prayers will mingle, and become a potent instrument for good.

Study the Bible often, with a desire to know the meaning contained therein. Remember that the writers of it were grand souls who have passed over the same road that you and I are now travelling, and have left waymarks behind for us. All the steps of your attainment are explained in this grand old book, and if your desire is for wisdom, (which it should be) when you have made any attainment, as you **READ**, the veil will be lifted—you will see and understand. Study Revelations—mark well the promises contained therein and answer me—can the world promise you anything that will equal them? These promises, dear souls, were made by one who cannot lie, and as you advance toward the mountain-top, where the bright and glorious sun of truth is ever shining, you will be repaid an hundred-fold for the wounds made by the rocks and brambles that have obstructed your upward march. And oh! the joy! the peace! when at last you have reached the top and stand where Jacob of old stood and can see the "Angels of God ascending and descending." Then **YOU** that have reached the goal of your attainment on earth, and are ready to enter your Sabbath (rest) will understand what the Angel meant when he said—"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne." Rev. iii 24.

Lovingly Yours,

T. A. Williston.

ANSWERS TO CORRESPONDENTS.

A friend writes to us as follows:

H. E. Butler,

Dear Sir and Friend,—"Do your rules for fasting for the cure of disease, as given in Solar Biology and your Practical Instructions, apply to acute diseases, such as fevers &c., and also to infectious and contagious diseases, or only to chronic ailments and weaknesses (inherited or acquired)?"

A. As, in nearly all acute diseases, especially in fevers, nature forces the patient to fast, we conclude that "Mother Nature" knows best what her children need. In healthy persons it costs a large percentage of the vital strength to carry on digestion; and in diseases of an acute nature it costs much more. So, to the above questions we would answer YES—without qualification—with these two exceptions: First, when a person is so low that they can only be carried through by stimulating the system and carefully nursing the appetite, the answer is NO!!! Second, when a person is *very weak*, fasting would be, in my judgment, a "last resort." When everything else failed then we would resort to it; that is, if the mind were clear and strong.

Fasting is "heroic treatment," and all persons who fast should hold their minds in that attitude; that is, they should hold their minds in an attitude to ignore all bad feelings, and keep it VERY positive to accomplish that which they set out to do; that precludes all danger. A fast forced upon any one is apt to produce evil results.

San Francisco, Cal., Nov. 22, 1891.

Mr. H. E. Butler,

Dear Sir:—As a beginner in the study of Esoteric Science, and contributor to your paper, allow me to ask you a few questions on "First principles." If you can refer me to a work where I can get satisfactory answers I shall feel obliged. If you cannot refer me to any such, will you kindly write me on the subject, or reserve a portion of the Esoteric for questions and answers.

First: We are told faith is necessary. Now I wish to know whether by faith is meant that we are to believe whatever we are told by others, or whether we are to believe what the Spirit tells us, or whether we are to believe what we think is right ourselves?

Second: If we are to believe what the Spirit tells us, can you tell me how we are to make sure of what the Spirit tells us? How am I to know that a certain suggestion which I may have is the suggestion of a good or a bad spirit.

Third: I once in a dream heard the letters R. M. K. C. pronounced several times very loud and distinct, with the suggestion that they referred to something of great importance in my life, but I never could make out what it meant. Would that necessarily be a suggestion from the Spirit? I was also examining a

ranche once, and in a dream I had a very strong suggestion to buy that ranche and it would be to my good. So much impressed was I that I bought the ranche and in consequence lost my health, contracting malaria of a most malignant type, and was glad to throw up the ranche with a loss of \$15000. Now, in both these cases the suggestion was so distinct, and the impression left on me was such that I felt it to be for my good to act according to the suggestion. Would you call these the suggestions of the Spirit, or simply of the imagination?

Fourth: When the word "concentrate" is used in Esoteric Science, does it refer to an abnormal condition of the mind produced in some way, or is it simply the ordinary method of attention? Dr. Evans says, to concentrate, it is necessary to disconnect the voluntary from the involuntary organs of the brain, and he describes the methods of doing that. Then he says the Spirit can be relied on to give us a correct suggestion. Is that so?

Hoping you will forgive me for troubling you on these matters.

Yours Faithfully,

Robert Stevenson.

A. The first three questions resolve themselves into one. There is a great difference between "Faith" and belief: We can find no better language for explaining it than Paul used when he said, "Faith is the SUBSTANCE of things hoped for: the EVIDENCE of things unseen." Now, the substance is the essential elements of anything; and all that the most critical, skeptical and withal reasonable mind wants is good "evidence" of its truth. Our courts pass sentence on criminals by "Faith"; having the evidence, they have the "Substance" (base underlying facts,) therefore believe without a doubt. This is the kind of "Faith" that is necessary before believing any thing from spirit or mortal. Men should give a good reason for whatever they teach, and those taught should use their reason and decide whether it is true or false, good or evil.

"How am I to know that a certain suggestion which I may have is the suggestion of a good or a bad spirit?"

A. To answer this will answer the land question as well, If we occupy the attitude required in order to have "Faith" as above explained, it is not necessary to know whether the suggestion comes from a good or a bad spirit: all you want is the "evidence." According to "Magic" "Christian Science" &c., suggestions may be sent by *any* one. Even the one who owned the land, might, through his anxiety to sell, send such suggestions to you without knowing he had done so. Any Spirit worthy of belief, will not require belief without impressing the mind with good and sufficient reasons for so doing; and will then leave us free to use our own reason and act as we may see fit. For we alone are responsible for our acts, and must suffer or enjoy the results of them.

As to concentration: It is not an abnormal condition of the mind; it is simply holding the mind still on one person, thing, or subject, without allowing it to wander. Dr. Evans' idea of

“disconnecting the voluntary from the involuntary organs of the brain” we could not accept as being correctly stated or named, as there is not, or should not be, any involuntary organs of the brain. There is the conscious thinking of the soul, and the voluntary action of the brain. The Dr. here evidently had in view the action of the soul’s mind separated from the brain workings, which, properly speaking would be called musing.

EDITORIAL.

Having reason to believe that the vile reports put in circulation three years ago, and so diligently carried since by certain missionaries, are really credited by many, we feel impelled to still further explain to all those who entertain false ideas and are in secret sympathy with such a life as we were reported to be living, and in consequence desire to unite with us, that they will certainly be greatly disappointed, and should they come here, will be necessitated to return to their informants to find what they have been looking for. They will find that what we teach we carry out, and that we WILL NOT COUNTENANCE any sensual practices, or allow any one to remain in our association who is addicted to such practices. Any person by careful observation will readily discern the truth of the words written by the Apostle Paul in his epistle to the Romans, chap. ii. 1. He says, “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: FOR THOU THAT JUDGEST DOEST THE SAME THINGS.” As an evidence of this in general manifestation, some of the most prominent scandals of the 19th century might be cited. Our reason for writing this article is to save misguided persons the expense of coming here, and ourselves the annoyance and trouble of having to reject them.

Many of our friends are anxious to know how we are succeeding in our new home. We have been gaining ever since we began out here. We have not had any startling success but we have been truly prospered.

We have put up two new buildings (crude but answering the purpose) for office, type-room, and sleeping-rooms for workmen, and a house for ourselves. We are happy to announce that through the co-operation of a friend, we now have a Printing Press, Cutter, Stereotyping Outfit, and all the absolute essentials for printing and binding the Magazine and our own books. Thanks to God and his dear child who sent the money, all the work on this issue of The Esoteric has been done in our own place with no expense for hired helps, or freight charges as heretofore. Up to this time it has cost about \$75.00 per month for these things, but hereafter all this will be saved for the advancement of the cause. There are other things almost as necessary to the work as the printing outfit, but we have perfect confidence that we shall have these also. No one is ever called to do a work

for God unless it is his purpose to provide all the essentials for accomplishing it.

A little episode which took place between myself and an acquaintance and friend of my early business life, after a separation covering several years, will perhaps be admissible here.

We met on the street, and after passing the compliments of the day, separated. Afterwards a strong desire came over me to call on him; I did so early one morning before the rush of business began. We clasped hands, calling each by our first names in the old familiar way, and sat down. I said, "A—do you remember when you dedicated your life, business, friends, and all you had, or hoped for, to God?" He answered, "yes!" I continued, "Well, since that time you have been prospered and I have made a great deal of money." He, thinking me a little "cranky" like many who condemn in others what does not agree with their own ideas, responded quickly, "But the Bible says 'He that will not provide for his household is worse than an infidel'" &c., &c., justifying his course. I answered "Yes A—*your* highest use has been to gain money; mine has been to gain knowledge. The time is near when my knowledge and your money will be needed. I am ready to devote my life in giving my knowledge to help the world: are you ready to do the same with your money?"

There are many good, honest souls who have been prospered, and who have gained large amounts of money, who will be obedient to the inner guidance to furnish the needed means to place the needed knowledge before the minds of the people; therefore we wait in confidence for the Spirit of the highest to furnish through his prepared ones the means for this work. We think we have a reasonable reason for our faith.

The practical methods taught by us, have, in many instances, wrought marvelous changes, and we now have a RIGHT to say they will in every case where they are properly applied. There are now many living witnesses that the aged and infirm have been restored to the vigor and power of mature men and women. There are many useful business men that cannot well be spared, who, from overwork, have prematurely broken down, and who must inevitably leave us unless some aid other than that offered by medical science is obtained. To such we make the following offer.

If you will come here and place yourself under our care and guidance, we will lead you back to health and power in such a way as will also leave knowledge with you that will make your recovery permanent. (See testimonials in April, May and June Nos. Esoteric 1891). Any one desiring to come here should correspond with us before doing so, that they may be fully informed as to what will be required of them. For we have a twofold object in this offer; first, to benefit the worthy and give to the world the evidence of the importance of this work; second, to obtain added means to do the same through our Scientific Associa-

tion or Colony department and the eventual College, and to advance the work generally. On account of our lack of means, those coming will be required to build a cottage to live in while with us.

We feel there is a great lack of zeal on the part of our people. We know you are sensitive and shrink from rebuff. But when you see how zealous the lovers of vice and haters of virtue are in their work against us, does it not suggest that you should be up and doing? See how large and persistent is the class that the Angel referred to in the Revelation to John, "He that loveth and maketh a lie." You can do much for this work by talking to others of its value in all departments of life, and when you have their interest, introduce *The Esoteric* and we will send sample copies free.

Remember, you do not need to defend me; that you cannot do successfully, but you can defend the truth that you know to be such. That is all you need to defend. The truth and importance of what we teach is all-sufficient to bring it into general use as soon as the facts are known. At first, people will lay hold on these teachings from purely selfish motives — because of the personal benefits,—but in the end they will be led into a high and holy life. So, "be all things to all men" i. e. if they want the teachings for selfish purposes let them have them, for they will be helped by them, and ultimately will be led into something better.

On this issue of *The Esoteric* all the work has been done in our own place and without the aid of even one mechanic, no one here, in any one of the five different branches of the trade, ever having done any of this kind of work before. So if our friends should find imperfections in any, or even all of the departments we ask them to withhold unfavorable criticism; for we believe that our people, without any previous experience, having to even take the machines from the railroad cars and set them up and start them, will soon be able to do as good work as we have been getting from outside professionals; and we hope after this issue we shall be able to do first class work.

Several persons have written us that they are truly interested in the *Esoteric* but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: Any person sending us three dollars and two NEW subscribers, we will (if they so state their object) send them the magazine for one year. But it must be two who have not been subscribers.

To those living outside of the United States the subscription price is one dollar and seventy five cents, therefore if they wish to avail themselves of the above offer they must send us three dollars and fifty cents.

We hope our friends will send us names of persons to whom we can send sample copies; in this way you can greatly aid this work.

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EXAMPLE.

BY BETA.

What has become of the prophets, apostles and saints, that none are living to-day; and why are there no faithful followers of Christ, whose works proclaim them to be such? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12. If what Jesus said be true, why has no one, in all this time, demonstrated its truth? Have not infidels full cause for their infidelity?

We have needed an *example*, for Jesus said, "I have given you an *example*, that ye should do as I have done to you." John xiii. 15. "Christ also suffered for us, leaving us an *example*, that ye should follow His steps." I Peter ii. 21. "Be thou an *example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. iv. 12. "Be ye followers of me, even as I also am of Christ." I Cor. xi. 1. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an *example* of suffering affliction and of patience." James v. 10.

Some say the day for such holy men has long since passed, and they, having furnished us with *examples* of life, are no longer needed. The establishment of Christ's church upon earth, forbid that statement. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles. . . . But covet earnestly the best gifts." I Cor. xii. 28-31. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." xiv. 39. What is the use of coveting the best gifts, and coveting to prophesy, if the day for the best gifts, apostleship, prophecy and miracles be past? "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers." Eph. iv. 7-11. As no one since the days of Jesus, has succeeded in becoming holy enough to obtain the gift of apostleship, prophecy or miracle, it has been taken for an assurance it is no longer possible. If this be so,

why has Jesus given us an injunction, which to obey is impossible? "Be ye therefore perfect, even as your Father, which is in heaven is perfect. Matt. v. 48. Also St. Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24.

Holy men, in older times, were not faultless, and yet were chosen worthy to be moved by the Spirit of God. Why can not men be found as worthy to-day, for, "None is good, save one, that is God." Luke xviii. 19. St. Paul and St. Barnabas said, "We also are men of like passions with you." Acts xiv. 15. "Elias was a man subject to like passions as we are." James v. 17. How fully St. Paul recognized his weakness when he said, "Lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 27.

How would an apostle, prophet or saint appear to-day, changed in a manner to suit the demands of our modern civilization? What evidence is there we should recognize him as such? If it is possible for men to live the Christ-life we picture to ourselves, why does not some one live it, proving by practical demonstration it is possible, and afford an *example*, that others may do likewise? These are questions conscientiously asked every day, and there is but one answer. This one answer has not suited our notion, for it is our judgment, and by it we stand condemned. We have persistently blinded ourselves to its truth. Moreover in it we find the habit of the ages. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isaiah lvii. 1. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee." Matt. xxiii. 37. We often say: O had we lived in Jesus' time we should have recognized and followed him, and not permitted the guilt of his crucifixion to rest upon our shoulders, nor say "His blood be on us, and on our children." Matt. xxvii. 25. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." xxvi. 40. We say, Jesus did not mean the *least* of his brethren and moreover those we have persecuted were not His brethren. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. vii. 50. It becomes evident, therefore, we have not recognized, at least the followers of Christ. If we have not recognized His followers, their *example* has been of no use to us: and we have not wanted their example, otherwise we should have sought and found it. If we do not recognize the followers of Christ, neither could we recognize Christ, nor Jesus were He here. "And, lo, I am with you alway, even unto the end of the

world." Matt. xxviii. 20. Jesus while on the earth was recognized only by his followers. "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" John viii. 53. "Judas saith unto him, (not Iscariot) Lord how is it that thou wilt manifest thyself unto us, and not unto the world? xiv. 22." If only the followers of Jesus could recognize him then, christ's followers alone can recognize Him to-day, and where are they? "Wherefore by their fruits shall ye know them." Matt. vii. 20. Who is able to work greater miracles than Jesus, or any miracles at all for that matter? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12. Who can declare by his life, with Jesus, "I judge no man." John viii. 15. Who has learned to "love his enemies" or even his "neighbor as himself?" "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" 1 John iv. 20. It is thus proven we are not followers of Christ, and therefore can not recognize Him at His coming. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 22-23. We have a very convenient method of closing our eyes to the numberless passages of scripture, which prove we are not followers of Christ; which prove we are of the world and among the multitude, and in no way have any right to expect other judgment than that visited upon the world and the multitude. But other passages we apply to ourselves with complacency although we know they do not belong to us, because we love, when it is convenient, to call ourselves His followers. Who of us is hated of the world, or who has given up any thing for Christ's sake? "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 19. "They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, or me." xvi. 2-3. All this goes to prove and does prove, to any thinking earnest mind, that no matter what good *example* we have, even Christ Himself, we would neither believe, recognize or follow Him, but hate, kill and crucify the *exemplar*.

How do we crucify in these latter days of enlightenment, and how is it true that "The righteous perisheth and no man layeth it to heart?" Occasionally a devout preacher, saint or teacher, no longer content with simply preaching Christ determines to "live" Christ. He finds that to simply live Christ is impossible. He finds that he has determined, like St. Paul, "not to know anything among you, save Jesus Christ, and

him crucified." 1 Cor. ii. 2. He finds "and him crucified," to be no figure of speech, as some claim, but a reality, because such people are crucified. It is not necessary to stone, burn, hang or behead such people, in order to kill them, as in olden times. We have scientific methods, more in keeping with our advancement and civilization. The sight of such men is rare and strange. We are accustomed to rare and strange sights, and they must be disposed of in some way. Think how rare the sight is. "Not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glorify in His presence." 1 Cor. i. 26-29. Go to the most saintly, devout, pious man you know of, let him be bishop, priest or layman, and ask him the direct question, are you a christian? He will rarely ever dare say unqualifiedly, yes, or no. "But let your communication be yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. i. 37. He will say to you, I hope I am, or I try to be a christian, for he knows he has not the powers Jesus said would be given to His followers. He usually quiets his conscience however by drawing your attention away from himself by saying some one else is a christian. Go to the person referred to; you will repeat your experience. No wonder the sight of a christian is both rare and strange, for "Jesus saith unto them, verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you." Matt. xxi. 31. How many preachers have declared from the pulpit that just as soon as they began applying Christ to their lives, they had the question as to their sanity raised, and had they persisted, the question would have been scientifically settled. Many have persisted, and they have consequently gone where they belong, for "we do not want such *examples*." We want different *examples*, for we call *them* insane. We want *examples* who violate every precept of Christ without one exception, even to large salaries; those who are rich in money, fame, worldly knowledge, hypocrisy, self love; rich in the power of making "the commandments of God of none effect;" who love to be called "Father;" who love the world and "the world loveth its own." Who are not rich, because others are richer. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Matt. xix. 24. This saying of Jesus is as easily disposed of as every other. The "needle's eye" is a gate in the walls of Jerusalem. Although this gate was made expressly that no camel might enter; and though no camel ever has or ever can, one possibly may en-

ter. Each *exemplar*, rich in many ways, thinks he may be that *one* who might succeed in entering heaven in like manner.

There is another important fact we fail to consider, when we wonder how these "just men" are so quietly disposed of. Why do they not object to being taken to an Asylum, if they are not really insane? Such people are always fine grained and sensitive. With them suspicion is conviction. Their psychic powers are wonderfully developed and they are oppressed by the very thoughts of suspecting persons. The very fact of their struggling only adds to suspicion and increases the load, the cross. Being prophetic, they know their fate months before-hand. To tell this is to increase suspicion. They have other powers, which to mention is to commit suicide. They are taken before examiners who know as little of Christ and Him crucified as any of us. There is evidence of their having declared that they "knew the future, could work miracles, heal the sick, and even raise the dead" for Christ's sake. The tests for insanity are then applied, not the tests for sanity, because no one is sane. The decision may be thus: though they do not show the signs of insanity just now, they act strange and may go insane at any time; they had better be confined awhile and be watched. If you or I be thus treated, we should doubtless go insane. Were we as sensitive to psychic influences as they, the proximity alone to such conditions as exist, would insure insanity, and does. Persons, who have been worshiped almost by their friends, before they "went insane" have been thus treated. One lady, frequently held up as a pattern of piety, allowed a saintly clergyman to so go to his reward. Soon after, his daughter, began to "live Christ" and it took but a short time to decide that she had inherited her father's insanity, and she followed him to her rest. This saintly lady, had a son, for whom, she declared, she was willing to die, yet permitted him to likewise swell the number of those who face an ordeal which to pass, means for them, certain insanity. You will say, if they were not insane, they were fools not to object. True, for they are not the kind of *exemplars* wanted, but say with St. Paul, "We are fools for Christ's sake, but ye are wise in Christ, we are weak, but ye are strong: ye are honorable, but we are despised. Being reviled, we bless; being persecuted we suffer it. Being defamed, we entreat: we are made as the filth of the world, and are the off-couring of all things unto this day. I write not these things to shame you, but, as my beloved sons, I warn you." I Cor. iv. 10-14. Still, you will say, it seems like suicide to go without an objection to certain death. Yes, that is true, but those who choose to drink of Christ's cup, must drink it to the dregs, and they can not speak: "He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for

his life is taken from the earth." Acts ix. 32, 33. This prophecy relates to Christ, and Christ is in those who live Christ. "For to me to live is Christ, and to die is gain." Phil. i. 21. "Then said Jesus unto his disciples. If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. xvi. 24, 25. The habit of considering as mad or insane, those who follow the Divine guidance is by no means of recent origin. "And as he thus spake for himself, Festus, said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad most noble Festus; but speak forth the words of truth and soberness." Acts xxvi. 24, 25. "The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred." Hosea ix. 7. Even Jesus himself was not exempt, our great *example*; whom to follow at all, means to follow in all. "There was a division therefore among the Jews for these sayings. And many of them said, He hath a devil, and is mad why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" John x. 19-21.

To follow, or look to, any *example* save Christ, is wrong. We have been looking to preachers for *example* long enough to find this to be true. What do they know about Christ until they live Christ? For that matter, when they do live Christ, and are accounted mad, what can we know about Christ till we live Christ ourselves? Bible precepts are good and true and can be followed, even though it costs a life to follow them. But the false precepts furnished us by preachers, man made, ideal, impracticable, impossible, fabricated from an erroneous conception of the Bible precepts, who can *exemplify* them? No *example*, combining Christ and them can exist. Had the originators of such precepts tried to show by their own *example* how to live them, their error and their folly with its judgment would have visited them, opened their eyes, and shown them the way to Christ. "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders for the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. xv. 14-15. "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth." 1 John iii. 18. "And ye shall know the truth, and the truth shall make you free." John viii. 32. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth and he will show you things to come" xvi. 13. "Even the Spirit of truth, whom the world can not receive." xiv. 17. Why is it we insist on not classifying ourselves with the world, while those whose *examples* we have been following, persist in not recognizing in themselves, the Scribe and Pharisee?

We must be of the world, because we have not received the truth, and "the world can not receive it." Getting occasionally a grain of truth, or being fed a trifle, second-handed is not being guided into "all" truth, and made "free." How can we be free by following the *example* of any person? "All" truth does not mean little or no truth. When the soul is guided into all truth, it is no longer starved, nor famished as we are, nor content as we are, like dogs to "eat of the crumbs which fall from their master's table." Matt. xv. 27. Jesus referred to the multitude as dogs. Now the multitudes were the "chosen people of God" and such we claim to be. But when the soul is led into all truth, it no longer lacks anything, but bursts forth in song with David. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. xxiii. 1-4.

It is evident we are forbidden to follow the *example* of our preachers, for although they were not in existence as a class, at the time Jesus spoke, yet they were indicated. They are loath to acknowledge themselves Scribes and Pharisees, yet do not vary in one particular from them, not even in the direct command of Jesus, repeated three times, in three distinct ways, so that to evade it is impossible, yet they evade it. "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seat in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant." Matt. xxiii. 3-11. "In vain do they worship me, teaching for doctrines the commandments of men." xv. 9.

Following *example* or looking to any person save Christ, begets worship which is idolatry. St. Paul and St. Barnabas had great difficulty in dissuading the people of Lystra, from doing sacrifice unto them, for they said "The Gods are come down to us in the likeness of men." Acts. xiv. 11. The beloved disciple came near committing the same sin. "And I John saw these things and heard them And when I had

heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. xxii. 8-9. Has not Jesus fully warned us of this danger, showing that by looking for *example* no one is safe. "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the Elect." Mark xiii. 22. When the Elect are in danger, where is our safety?

It is unjust to take another for an *example*. You place temptation before him. Were the strain sufficiently great, what prophet could stand? Who is proof against such glory? "How art thou fallen from heaven O Lucifer, son of the morning!" Isaiah xiv. 12. It may be inferred that Lucifer fell under just such circumstances. At any rate, all false christs, and false prophets, began by making spiritual attainments with the purest of motives, and succumbed to the temptations they met, and we should not assist Satan by adding to them. They began by following Christ, but could not stand the temptations that every such soul meets, temptations that Jesus passed. "Ye shall drink indeed of my cup." Matt. xx. 23. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, all these things will I give thee, if thou wilt fall down and worship me." iv. 8-9. By following *examples* then attention is divided from Christ, and they forget that, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. ii. 8.

Should a most exemplary person come among us, a prophet, a saint, even Jesus, how would it affect us? It should not, neither would it affect us any whatever, nor alter our lives in any way. If he lived a holy life, it would not make it any easier for us to live a holy life. Jesus lived it once, so we have that proof that it can be lived. His returning would not increase our faith, according to His own words. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 31. If he preached the truth: what of it? Jesus has done that already. Supposing we were to believe the truth. Even then we should be no better than devils. "The devils also believe and tremble." Jas. ii. 19. We might follow the truth; yes and we might do that now, but do not. Moreover if we followed the truth, we should be following no man, no *example* but God. Who can deny that Jesus had this fact in mind when He said "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send Him unto you." John xvi. 7. Later Jesus calls the comforter, the spirit of truth. Therefore should the *exemplar* preach the

truth. we could not know the truth while he was with us, for our attention would be absorbed in him and not in the spirit of truth, as was the case while Jesus was here. Also we could not know the truth, because we could not tell which was truth, and which was not truth. You will say our *exemplar* is without fault, and it will be unnecessary to separate the truth from him. Then He must be God, for God alone is good. And even then we could not know God, unless we lived God; and if we lived God we should have no need of an *example*, for we should "see God in all His works." "Yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." Job. xix. 26-27. If we have enough truth to recognize the truth in our *example*, we shall need no *example*, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath." Matt. xiii. 12.

But a prophet is not without fault, otherwise he would be a God. We must accept only the truth to-day and reject all else. We can get truth from many sources, and as we must reject the error, it follows, that a man becomes to us a prophet in proportion as he can supply us with truth. "Having then gifts differing according to the grace that is given unto us. Whether prophecy, let us prophesy according to the proportion of faith." Rom. xii. 6. "Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good." I Thes. v. 19-21. It is never right to reject a truth because the prophet may have some error. The truth is of God, and in rejecting it, we reject God. Our teachers forbid us listening to many, whom we know to preach truth. They say, listen not. it is wrong. 'For the eyes of the Lord are over the righteous, and his ears are open to their prayers. And who is he that will harm you if ye be followers of that which is good?' I Peter iii. 12, 13.

It is impossible to follow the *example* of any man, without committing error. A man or even a prophet, may utter a truth. Unless we live that truth, it is not a truth to us. If it is not a truth to us, it is error, and wrong for us to follow it. The reason it is error is this: he may utter a truth, but we not living the truth, will not recognize it as truth, and so will be sure to misunderstand it. This is experienced in every day life. A person may furnish you with information, correct in every detail. But you, not being in a position to comprehend, will of course misunderstand, and to you, it becomes untrue. This fact, is one of the cardinal points in the cause of human enmity and misery. Jesus preached truth. Our preachers have not lived truth, and therefore misunderstood it. They have preached what they understood, namely error.

It has been said that Bible texts can be found to support any argument. This would be true, if the texts were untrue as we understand them. Bible texts will not support an untrue argument. It is our mis

understanding of the text that supports the error. For instance: St. Paul said, "Be ye followers of me, even as I also am of Christ." Surely we can follow any one as they follow Christ, for we are then following Christ. Again he said, "Be *thou* an example," not follow an *example*. Many texts appear contradictory and foolish. "For the preaching of the cross is to them that perish, foolishness." 1. Cor. i. 18 "For Christ sent me not to baptise, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." 17. To get at the truth of a text, one must enter into the spirit of the text, and not the letter, "for the letter killeth but the spirit giveth life." 2 Cor. iii. 6. It is so with *example*. The spirit of a good *example* is the "Spirit of truth" and even Jesus went away for it to come to us. "For if I go not away, the Comforter will not come unto you."

In looking for an *example*, we expect to find it perfect. This is expecting it to be all good, and "None is good save One that is God." If we see God, we can not see the *example*, for "I the Lord thy God am a jealous God." Exodus xx. 5. "Thou shalt have no other Gods before me." 3.

The greatest error is the greatest truth perverted or misunderstood. We persist in looking everywhere for Christ, truth and God, excepting in the one place where they can be found. We have been told they can be found in no other place but can be found in one place only and we have been told just where that place is. "Wherefore, if they shall say unto you, Behold he is in the desert: go not forth; behold, he is in the secret chambers; believe it not." Matt. xxiv. 26. The very last words of this Gospel are: "And, lo, I am with you alway, even unto the end of the world. Amen." What doubt can be left in his meaning when he said, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or there! for behold the kingdom of God is within you." Luke xvii. 20. If the kingdom of God is within, why seek it in another, or look for it in example?

When we are ready for Christ, or the Spirit of Truth, He will appear, and need not that any man shall point Him out, for that is impossible. Christ is ready and waiting. "Behold, I stand at the door and knock." Rev. iii. 20.

Let us therefore no longer follow *example*, even though it be the image of Christ; that is idolatry; and Christ will not appear unto us, for we have suffered His place to be filled by his image, and have mistaken the image for Him. That image is a creation of our own mind and is correct or otherwise according to our beliefs.

San Francisco, Jan. 1st. 1892.

EXAMPLE.

BY H. E. BUTLER.

During the rise and progress of our civilization, the deeds of the good and great have been held up as examples to be followed or imitated. In many ways this has served important uses, the main one of which has been to furnish a short cut to a proper course of life without the labor of finding a reason for it. This, then, was good for persons who had neither time, opportunity, or even ability to think for themselves. It has furnished a standard of good to be followed up which was better than the average of those immediately surrounding us. It was also good for persons lacking individuality and moral integrity.*

The effect was also good for people living under the law of generation, the character of children being moulded by the mental state of the parent prior to conception, and during gestation; so that even through the cares of domestic life and the anxiety of gaining a livelihood, the ideal image of the great and good being constantly in mind as something to aspire to, thus producing an active desire in the child for a more exalted life and character than the one into which it was born. This would naturally in turn produce an influence which would affect rising generations. The same law is applicable to human beings, that was used by Jacob while caring for his father-in-law's (Laban's) cattle. Gen. xxx. 37, 38. "And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and piled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink. And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted."

The above is one of the strongest arguments that nature can give in the way of example: for it shows the power that the mind has over offspring from the time of conception. If cattle can be caused to give color to their offspring by placing before their eyes an image from which the impression is taken, then it follows that the same rule will apply to the human family, whether form, color or mentality be the result desired; color, so to speak, being given to the mentality of a child through the ideal imagery of the parent: so that if they have in mind the desire to imitate only great and good persons, the same desire will be im-

* See article on Hypnotism explaining individuality and personal integrity. Feb. No. Esoteric, Vol. 4, page 314.

planted in the minds of their children. Now all of the above arguments are in favor of imitators. But which think you is best or most desirable, to be an imitator or an originator? If you can not decide, a slight examination of two types of mentality may help you. Suppose we take for an illustration a Professor in one of our leading colleges. His proficiency consists in his ability to commit to memory the results and experiences of other minds; that is, th t which other minds have worked out and formulated into the sciences: such as mathematics, astronomy chemistry, physiology, anatomy etc., etc., etc. Now, all that is taught in our schools and colleges consists of the records of the discoveries and formulations of originaive minds. Then it follows that to occupy such a position a person must be wholly an imitator; and in so far as he makes additional discoveries they must be based on what has already been formulated by other minds; for if he makes a new departure it necessarily demands that he should organize an entirely new system. This would ruin his calling as an instructor in popular institutions until the new departure (which usually costs a man his reputation for a time) can be explored, thoroughly understood and accepted by that most dreaded of bugbears—popular opinion which invariably opposes what it does not understand. For this reason, in many instances during the past centuries, men in public positions, have feared to launch upon the world new discoveries while they lived, consequently new departures were either not sought for, or left in manuscripts to be published after their death. So powerful is this idea of example that men in such positions, even in the present age, actually fear to make known any discoveries that would overthrow precedence. And whenever any one, no matter in what sphere of life, makes a discovery that is not based on popular precedence and happens to have persistence enough to bring it before the public, the pet cognomen of "crank" is applied to him. Or perhaps, if he stands high in the respect of the people, the pitiful decision goes forth that he has become insane. So it is made apparent, that, notwithstanding the fact that these professors of the sciences are leaders of popular opinion, and instructors of the popular minds, and are the examples looked up to by the public, they are bound, restrained and limited by the capacity of the popular mind to comprehend and adopt the ideas they advance. Then again, *example* being the governing law of the masses, they are mentally unfitted to think for themselves, therefore new ideas are not acceptable until they become venerable with age, and their authors dead and gone. Ths

lower classes of humanity look up to and seek to imitate popular opinion and popular people.

This principle of imitativeness begins with the first lessons a child receives from its mother. How often we hear the mother say to the child almost before it is out of her arms, "See, such a one is looking at you—they would not do that, what will they think of you if you do such things?" Thus impressing upon the plastic mind of the child at the very foundation of thought the idea of imitation connected with fear of public opinion, and the desire to live for other eyes rather than to live and act its real nature; and impressing a disposition upon the child to be, and act, that which it is not. Is not this living and acting a lie? In aiding you to decide which type you prefer, we would ask you another question. Which requires the highest type of mentality, imitation or origination?

By tracing this matter of imitation a little further we find the answer. We have seen that education is a method qualifying the mind for imitation. We discover that the lower the order of the race of people the more imitative they are. We may trace it even below the human species. The monkey can be educated to do any thing but talk: so can horses, dogs, even swine; in fact every form of animate life can be educated to some extent. How intelligent (?) it sounds for a parrot to call its owner by name, and say, "Polly wants a cracker." Parrots are educated to talk; mockingbirds to sing. Nearly all birds and animals, and even insects, have been educated in some of the branches and have shown remarkable proficiency therein—even down to the pestiferous flea. (There is a vast difference between being educated and learned.)

Now let us examine a little into the originaive mind. We see in all the lower order of animate life a degree of originality, but this originality is *not* because of conscious thinking individuality in itself. From the absolute sense of the word there is no originality in any creature, until the mind powers have been developed to a high state of individualization; that is, the capacity to think and reason out, and decide upon a course of action from its own conclusions. All apparent originality in the lower order of existence is by virtue of organism and quality of same, which is not of itself but of the creative mind that formed it. The wonderful sagacity so often observed in beasts and birds is wholly by virtue of their sensitiveness to the creative mind. The mind that is truly capable of weighing, measuring and formulating facts, is the only mind that can be originaive.

Truth is a knowledge of facts concerning things that have an existence. And all the facts accessible to man are the laws governing his own nature, in its triune relation to the universe. For all the laws of the universe act through man (though this fact is not generally accepted.) Then those having a knowledge of these laws and a disposition to live in harmony with them, are, necessarily, the only honest and truthful persons. Then it follows inevitably that every person that is honest and truthful with himself and others, is in pursuit of knowledge. Knowledge is like gold and passes current with such persons under all circumstances. It was this condition of life that Jesus attempted to establish when he was here; for he said, "And ye shall know the truth, and the truth shall make you free." This utterance was made to the highest type of educated and religious professionals of his day. They understood it from the materialistic side, the same as all imitators do to-day. "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." The same authority tells us that the fall of man from Eden (a condition of delight and pleasure) to a condition of sickness, sorrow, misery and death was because of sin. Therefore if we put the two utterances together the inevitable conclusion must be, that sin being "the transgression of the law," to be made free, we must *know* the law and not transgress it. And as all law is from God,—for he made them when he made the world "and all that in them is." It matters not what laws exist, whether physical, mental or spiritual, they are created of God, and it is necessary for us to understand them before we shall be able to live in harmony with them. So it is readily seen that in order for us to profit by the mission of Jesus, or to save ourselves from the numerous penalties of sin in its multifarious forms of sickness, sorrow, pain and death, we must have a mind capable of weighing, measuring and comprehending the laws that act upon and affect our lives in its triune relation to this and the cause world. This, then, is what properly may be called an *originative mind*, (a learned mind). While it does not originate anything in the absolute sense, yet it seeks knowledge from any and all available sources, formulating its own conclusions therefrom and acting upon them. It will readily be seen that if such a mind should formulate its own conclusions and then allow itself to be governed by the example of individuals, popular opinion or any other

consideration, its knowledge and conclusions would be of no value to it in saving it from the consequence of sin. "For all men have sinned, and come short of the glory of God," having been incapable of comprehending all law. In order to teach this high altitude of salvation the person must have the capacity and disposition to discriminate between truth and error, just as men discriminate between gold, silver, and spurious coin. He must also have as much diligence in the pursuit of this priceless treasure, knowledge, as the gold-seeker has in the pursuit of wealth.

Did you ever know of an instance where a miser would ask the person who gave him gold—who are you—where did you come from—what church do you belong to—what are your moral habits? much less to inquire into the life and character of the person. The only question in his mind being—Is it *gold* that he brings? So it should be with us. We have no right to question the morality or habits of life of any person who brings us a truth; the only question should be, is it truth, and valuable to me? and if so, you should take it and use it as your own. If a messenger of truth should come, which is it that you want, the messenger, or the truth? If it is the messenger, then you should know all about his character and habits. If it is the truth he presents, then the other has absolutely no value to you. It was for this reason that the Nazarene said—Matt. xii. 33–37. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Jesus here implies that the fruit by which we should judge a man is his words. And he here also declares that one who is evil can not be a messenger of truth: and furthermore says that you shall judge by their words or by the truth they bring, not by what they eat or drink, or by their habits of life: that is **EXAMPLE**. See Mark vii. 15, 18, 19, 20. "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. . . . And he saith unto them, Are ye so without understanding also?

Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, that which cometh out of the man, that defileth the man."

No man can possibly, under any circumstances, follow another's example wholly, because the constitutions of men differ vastly, as do also their environments, (and the consequent necessities for health and life.) Good is that which does good, and evil that which brings forth evil results, circumstances always determining as to the results obtained from any act of life. That which is considered as one of the worst crimes known in civilization (that is, the greatest evil) is to kill a human being. Yet our law, and our civilization, and religionists, all consent that it is good to put to death a man that has killed another; because, were he allowed to live other lives would be endangered. Thus it appears from the decision of all, that circumstances may make even the worst of crimes good. While nearly all agree that it is not good to execute a murderer, yet it is decided to be good, because necessary to the safety of others. Therefore they admit that the greatest service to the greatest number is the real *good*. This is only an extreme example where *use* determines the quality of an act. On account of the great diversity of organic qualities of human life there never has been a man living, but who, if all his habits were known, would be condemned by some one. How many there are, even among his professed followers, that actually condemn the private habits of Jesus of Nazareth. For he ate flesh and drank wine. He did not use tobacco, perhaps because in his day it was not known. He not only ate meat and drank wine himself, but made wine for others to drink. John ii. 3-10. Paul also advised Timothy to take a little wine for his stomach's sake. While we have no direct declaration that Jesus at any time ate meat or drank wine, yet he admits that it was proverbial of him among the people; see Matt. xi. 18, 19, where he quotes the words of the people concerning himself. "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." And when he sent his disciples to prepare for the last supper, he instructed them to say, "Where is the guest-chamber, where I shall eat the passover with my disciples" It is well

known that under the law, the passover supper consisted of the flesh of a lamb, roasted, unleavened bread, and wine. Jesus here says "that I may eat" virtually expressing by these words his intention, or desire, to eat flesh and drink wine.

The disposition to judge and condemn is as active to-day as it was then. Amongst the thousands, yea millions, who profess to follow the example of Jesus, are there any that really do so? They pick out certain points *they* want to follow, which seem good to them from their standpoint of mind and body, and hold them up before the world as the examples of Jesus. And those to whose nature that one idea appeals, unite with them, and constitute a church, say, for instance, the Methodist. Another body holds another phase of his life as an example and that constitutes another denomination. The Baptist another—the Universalists another, and so on through the catalogue. They all know that they do not follow his example wholly, yet they make the principle of example the cornerstone of all their teachings. But you say to these, Jesus was poor, he wandered about like a common tramp, having no home, or as he himself said, no place to lay his head. He made no effort to accumulate money or to lay up treasure. He went into the city in the daytime, and taught in the streets whenever he could get a hearing, and slept in public gardens at night. Much more might be said of the low estate of this man, but it is too well known to require repetition. And all admit that the change of circumstances has made it impracticable to follow this part of the example of Jesus. Yet in the blindness of their minds they are constantly seeking some one to imitate; and as soon as they find him, they invariably find something in his life, character and habits to condemn him in their estimation—while he lives. But as soon as he dies they bury with him all remembrance of the things which they condemned, and begin to magnify, and even to add, virtues which he never possessed.

From the beginning of the history of the world down to the present time, they have condemned, and even executed as criminals, those who dared to seek the truth and to teach it publicly without regard to public opinion. They have just as invariably exalted and even deified these same persons after they were slain. Little wonder that Jesus cried, "O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee." And again he exclaimed, "O generation of vipers who hath warned you to flee from the wrath to come!" Why should

he call the inhabitants of Jerusalem vipers? Was it not because of their venomous and poisonous tongues and wicked hands, in that they slandered, persecuted, and destroyed the messengers of truth that were sent to them? And why did they do it? Listen to the words of their teachers at that time. "Abraham was our father—we are the children of God." They were imitating, or pretending to, ideals they had formed and attributed to their father Abraham, and which may never have existed. For Jesus told them that they "made void the law of God by their traditions."

As we look out into the world to-day, we see this demon of imitativeness and dead hero worship magnified a thousand-fold more than in the time of Jesus. Methinks I hear the words vibrating around the earth and from pole to pole, because of the poisonous tongues and treacherous dealings with the messengers. "O GENERATION OF VIPERS!!" for few there be who seek knowledge for the sake of knowing the true method of life and attainment. How many are there in the world to-day who are ready to accept a truth from a ragged dirty Crank? Yet there is not *one* among the thousands of eccentric characters in the world to-day who has not some truth that you have not; and which you need, and which in many cases would save you from falling into errors; and would open within the soul new windows for the light of God to shine in. Hero worship in the past was only a lower phase of the almost invariable rule among our people to-day, of seeking some person or persons to give them an example to imitate, in place of seeking the pure gold of truth regardless of the individual. But all with one accord invert the sayings of the dear Master Jesus, when he said—"Judge the fountain by the water," in place of which they judge the water by the fountain. What would you think of one dying with thirst, if, when you bring him a glass of clear pure sparkling water, instead of quenching that thirst he should begin to question, where does this water come from—is the spring nicely walled up—has every particle of sediment and uncleanness been taken out of it? And we answer No!! It runs out of the dirty soil; there are no beautiful rocks, no lovely green, surrounding this spring; there is even a dark sediment in the bottom of it; and he should reply, then I would rather die with thirst than to drink this water? Such is the condition of thousands to-day. They all come under the condemnation of the words of Jesus, when he said, Matt. vii. 1-5, "Judge not that

ye be not judge. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The same conditions are very active among the religionists and moralists now, that Paul discovered in the early church at Rome. In his letter to them, Rom. xiv. 2, 3, we read. "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, HE shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. *Let every man be fully persuaded in his own mind.*" Thousands of the religionists and moralists of to-day, even those who claim to be followers of these teachings, *do* judge and condemn in these things. Thus, "Out of their own mouth are they judged and condemned."

There is no one evil that is more prevalent and certainly none more productive of evil results in human life and thought, than this following of example. It fills the world with hypocrites who profess to be following the lead of the great and good, but are not. And the admission by nearly all leaders and teachers that it is impracticable wholly to follow the example of any Exemplars (even Jesus the greatest of all) opens the door for what might be called a milk and water religion—a slipshod go-as-you-please course of life—providing, you keep a smooth front to popular opinion. It is this which binds the world in ignorance and creates a fear to seek for knowledge, the only true goal. Thus the people are deprived of the practical benefits of any truth that true benefactors may have offered them, from all the great masters down to the time of Jesus, and all that may have been offered to them from that time to the present. It keeps the eyes of the mind fixed upon the things of the past, looking down towards the age of ignorance and superstition, to find knowledge and example in those far below in race unfoldment; thus dwarfing the intellect, and distorting the soul consciousness. The inclination and habit of imitating others must inevitably produce diseased states of the body as well as of the mind. One of the greatest truths that Christian, and Mental Sci-

ence Healers have brought to the world, is, that disease is error in the mind—a falsity believed. Whatever errors exist in the mind react upon the body, and produce derangement therein. That is to say, if a person, whose mental tendencies, organic qualities, and organic form, adapts him for one sphere of action in life, attempts to live, act or think like one of a different organism, no matter how high or exalted the plane of his thought, it will inevitably produce derangement in his normal condition, which is disease. There is no doubt that those who read this article will say to themselves, I do not wish to associate with any one who does not lead a correct life. The answer that I would give to such is, that it is not necessary that we *should* associate with those from whom we obtain knowledge. In seeking associates we choose those on our own plane of life and thought whose natures lead them into similar habits, and not our superiors. We are satisfied that if one of the highest angels should come to earth and take on a physical body, and should begin the work of teaching and leading the people into higher spheres of knowledge, in order to keep that body in a fit condition for use, he would be necessitated to indulge it in very many ways that would be evil (wrong) for you. For as circumstances change the relations of an act to make it good or evil, therefore the circumstances of such a life would be in such marked contrast to yours, that it would be a constant source of condemnation. We also have had opportunities to know, that if the high and holy ones of the heavens—"the souls of just men made perfect," were where their habits of life were wholly known to the best people of our land, they would be condemned in many things, because the people would judge them by themselves. Never, until you cease to follow example, can you profit by the words of Jesus, "Ye shall know the truth and the truth shall make you free." For the words of the apostle are true, "The last enemy that is destroyed is death." He also says "The wages of sin is death" and "Knowledge and obedience to truth is life."

Some will query as to just what is meant about circumstances creating the law of good and evil? It is this: Persons under certain conditions of life are impressed by the inner and higher consciousness that it is wrong for them to use tea, coffee or tobacco; with others the same impression will include in the catalogue flesh food, and with others even cooked food of all kinds, and some have gone so far as to live exclusively on fruits. Now this was necessary to them, or their higher

consciousness would not have impressed them with the idea. But that pernicious habit of imitation causes them to judge everybody by themselves. Thus they come under the head of judging and condemning the high and holy Jesus of Nazareth. But if these persons can give their whole attention to their own affairs, and let God and the Spirit, (not themselves) judge others, the Spirit will lead them on from step to step until they reach a point where every thing in its order, may be useful to them: where they will be conscious of the actual needs of the physical body and the effect upon the mind, so that they can use, that is, make useful, anything that circumstances demand. Paul claimed to be there when he said in 1 Cor. vi. 12. "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." He here evidently declares himself capable of using any and all things, and not becoming subject to anything. Take for instance the power of habit: if he saw there was a use in drinking wine he could do so without being forced to drink it from habit. He even recommended his "son in the lord (Timothy)— who was a teacher of the people to take a little wine for his stomach's sake." Now this does not necessarily give license for excesses—quite the reverse.

Of course those persons whose minds are incapable of an intelligent thought and who are like the monkey or poll-parrot, mere imitators without reasoning powers, might seek, through these teachings, to excuse themselves for extreme indulgence, but this is entirely owing to the pernicious effects of being taught to imitate. But we, who are men and women, mentally worthy of so exalted a classification, are able to discriminate between the use and abuse of all things. Few there are among those who have started on the road of attainment, who have reached the height that the Apostle Paul claimed for himself. Therefore it is necessary for them to abstain from many things until they have purified the body and mind, gained control of its appetites, passions and desires, and are sufficiently strong in their divine manhood and womanhood to use all things and be used by none. It would be well if each of you would remember that important injunction of the Apostle Paul where he says, "For as many as are led by the Spirit of God, they are the sons of God and if children, then heirs; heirs of God, and joint heirs with Christ." And again in Rev. xxi. 7. "He that overcometh shall inherit all things." If we are to inherit all things then all things are ours—for use. And all things will cease to be ours, as soon as we

show ourselves weak enough to abuse them. Again it is necessary for us to carefully discriminate between being led by the Spirit of God and being led by Spirits that come bringing names of those whose character the world has thought worthy of imitation. For in every instance where you accept the guidance of the latter mentioned, you will be deceived and misled. Remember, that the Spirit of God, or any of his holy messengers, will never claim any authority, but will appeal to your intelligence, causing you to perceive the right or wrong of your course. Any one, be it Spirit or mortal, who demands that you should be obedient like as a servant, or that you should imitate the example of another, thus requiring blind obedience without knowledge, is of the devil (the evil that will mislead and destroy you.)

Many good honest men and women have imbibed egoistic ideas by judging others for not doing as they do; forgetting that that which is good for one may be evil for another. This pernicious teaching of example has been a most prolific source of evil to cause people to judge others; when in doing so they not only condemn those below themselves in spirituality and moral culture, but just as fully do they condemn those far above themselves. While it is true that even nature is imitative, as in the case of the cattle which conceived before the ring-streaked and speckled rods, it must be remembered that this is purely an animal function and the means by which the mundane forces preserve order. But those who wish to be more than an animal, may rise in the dignity and power of their manhood, — yea more, their divine sonship, — and take the name of God, that is, the elevation of the will to oneness with the divine will, by which they will be enabled to say in the meaning of that name, “**I WILL BE WHAT I WILL TO BE.**” For those who have thus taken the name of God cannot afford to be servants by following the example of another or mere animals by imitating the ways of others.

In all the efforts that have been, and are still being so vigorously put forth against The Esoteric, the only point worked on has been what the “Leader has done or is doing.” This, to any sensible person, is most ridiculous. It is as much so as if some one should say to you, “Why I would not eat that bread!! the wheat grew in the dirty ground!!!” Another comes along and says, “Yes, not only so, but the farmer threw the cleanings of his stables over the ground after the wheat was sown!!!” Would this be a sufficient reason for you not to eat it? Do you

want the bread of life? (knowledge of truth.) We willingly give you the best we have. Judge me by my "fruits." I do not claim to be any better than Jesus, maybe not so good. I may eat flesh, drink wine, and even smoke tobacco; and in so far as I MAY deem them useful to me, I shall use them, and if I do I shall not get "behind the door" nor into the closet to do so. Neither shall I allow any one to persuade me to use, nor to dissuade me from using anything I find necessary to me. I am not making an effort to present my personality to you for your acceptance or rejection; that you cannot have. My person has been given to God, to be his instrument through which to form useful thoughts for those of his people who are wise enough to take and use them. We do not give you the person, no! nothing but the golden words of Truth. If you want them, it is well; if you do not, it is just as well as far as we are concerned.

I have written thus, because of so many persons writing to me that they have been told that I smoke; as if that would be a sufficient reason for them to reject the truth which the Spirit has sent through me. This reminds me of an anecdote I once heard told by a minister in a methodist prayer meeting. It was this: A very pious old lady, who was also very poor, lived alone in a small hut. One day having nothing in the hut to eat, she knelt down and prayed aloud for bread. Some mischievous young fellows happening to hear her ran and bought several loaves, and on coming back and finding that she was still praying, threw a loaf down the chimney; whereupon the old lady exclaimed, "Thank God for that!" Then they threw down another and she thanked God for that, &c. After a little while, the boys knocked at the door and met the old lady who was very ready to tell them the wonderful answer to her prayer for bread. They said to her "Why you are foolish, we brought the bread." She answered, "Well God sent it even if the Devil brought it." Are you praying for bread? Are you as honest at heart as this old lady? When it comes to you can you thank God for it, even though to you the messenger bringing it is a devil? True to divine law, whatever messenger God sends, will deliver the good that he intends, *if you will receive it.* Remember the words of Paul. "Who art thou that judgest ANOTHER MAN'S SERVANT to his own master."

I dislike very much to speak of myself, but owing to there being such an idea in the minds of even our best people, and an inclination to REVERSE the words of Jesus and judge the fruit

by the tree, we have taken this occasion to answer once for all. I have the comforting assurance in my soul that I PLEASE GOD and that to do so is to displease man, but even so I do not care to change, for that assurance is more to me than all the possessions earth can give. Although men may slay this body, they cannot touch me. I know for myself that I do His will. You cannot know that for me, but you can know it for yourself, if you dedicate your life to him and obediently follow the guidance of the Spirit of God. But Jesus warned you as much as he warned those with whom he associated what would be the consequences of a life of obedience to God, and not man. Jesus said John xv. 18. "If the world hate you, ye know that it hated me before it hated you."

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS (THE ESOTERIC) MOVEMENT.

Dear Friends:—St Paul, the learned Jew, says, "Faith is the substance of things hoped for, the evidence of things not seen." We believe this to be true. To have faith we must have evidence for belief. You have evidence for belief that the Esoteric movement is worthy of faith in it. If you have faith you must have some knowledge of our aims hopes and desires. To thoroughly gain that knowledge you must live the Re-generate life, so that you may have a personal understanding of this work. Many write us that they would like to join us, but dear friends, this is a very serious undertaking. We are as yet engaged only in pioneer work; every thing is rough, and all, or nearly all, the comforts of the outside world we have left behind; and unless your mind and determination were unalterably fixed you would be disappointed. Perhaps the work set for you to do might **not be just what you are accustomed to, and you would feel hurt;** and there might be a spirit of antagonism arise within you, which would be harmful, not only to yourself but to the movement. Weigh all things; count well the cost; see what pleasures and inducements the world has for you before you determine to join us. In the meantime you must work hard to make the attainment that will enable you to get beyond **EXAMPLE.** Have faith in your own higher self and be guided entirely by the Spirit. Get your body under perfect control and let harmony reign within, so that you may gain that stillness which will enable you to hear the small voice speaking in the soul.

There comes a time in our development when we have to come to judgment, to be judged either by God or man; therefore we deem it wise for each one of us to come to God as a little child and lay our burdens before him, asking him to be the judge; and we assure you, that that is the source from whence

you will receive impartial judgment. Man judges from his standpoint; God judges from the standpoint of divine justice. This is of great importance, but before you do this you must be sure that you are ready; for when this determination is made it is certain to be the forerunner of trouble of some kind. Never mind that, however, but move steadily forward. Every morning when you awake make up your mind that for the day you will live as near right as possible. This is all you, or any of us, can do, and if we only do this we are safe. We do not wish our readers to accept these letters as **AUTHORITY**; they are sent out simply because we feel a love for the young men and women who are striving after truth as we ourselves are, and we are always glad to exchange thoughts and ideas with such.

We, also, dear souls, have faith in this work, and we know full well that there are hundreds, nay thousands, of loving hearts throughout America that are throbbing in sympathy with ours, and you, dear ones, that have stood by the grand old Esoteric barque, have faith and patience yet a little longer; We know that God is with us and what need we care for the puny efforts of man to overthrow us. "Coming events cast their shadows before," and we see in the Astral that the storm which has been encompassing us about for the last four years has very nearly spent its force and we are beginning to perceive the Eastern sky turning bright — a sure indication of approaching day. And when that day finally breaks and the dazzling sun of truth bursts upon our enraptured sight, what joy! what peace! Then all hardships will be forgotten and our song of praise ascending to heaven will mingle there with the songs of the redeemed.

This, dear friends, is not a dream, but a reality, and the day is not far distant when we shall see it realized here on earth, in a home prepared for those who truly love and serve God; a place set apart where each and every one can come and find conditions such as will enable them to make the highest possible attainment. When the order of the heavens shall be instituted on earth; when each shall hail the other as brother; when a perfect bond of love and sympathy shall unite us in one common brotherhood: we will then see the prayer Jesus taught us to pray ("Let thy kingdom come. Thy will be done in earth as it is done in heaven") fully realized. Then the faith that has carried the Christian world for eighteen hundred years will have borne fruit. Then **OUR WORK** will be finished, and we pray God that we may be ready to hearken unto the Master's voice saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Lovingly Yours, T. A. Williston.

PRACTICAL METHODS TO INSURE SUCCESS.

SEVENTH LESSON. (continued.)

You must not reason on this from the standpoint of experience gained in society in its present condition, but from the standpoint of a carefully selected company who voluntarily take such an obligation for the sake of the beneficial results accruing. Thinking it over from this standpoint you will see many better reasons than we have presented for the good results we promise.

Most young men are taught by those older than themselves that all there is of love, or even fondness between the sexes is the desire for the sex relation; and yet if they would truly analyze their own feelings, they would discover there a desire for that sweet harmony of the associate love of the opposite sex. Woman's nature is more conjugal love than sexual desire; she wants some one to love and caress. That is the only desire of most young women, and in fact of ALL women. The real ideal in the heart of a young woman is a strong man on whom she can lean and into whose keeping she can commit her life, to be controlled, guided and protected; one in

whom she can live and love continually, and who has manhood enough to control himself and her in harmony with nature's laws. And could she find such an one she would worship him and pour through his organism all the wealth of her mind and power, thus increasing his powers in every direction, and especially supplementing his brain power and supplying all deficiencies. This would continue through life, providing the man had sufficient control of himself to refrain from exhausting her life through mere indulgence of the senses. But just as soon as he does this, all that pure affection is destroyed. It may for a time be turned into mere passion and create a morbid satisfaction; but even this does not occur once in twenty instances. More often a complete repugnance takes its place in the woman, causing her to withdraw from the man; and in a majority of modern marriages not only is her power withdrawn but it is all turned against him, thus becoming a constant menace to both; and many times, man, through ignorance, seeks in more frequent indulgence for that something so valuable to him, and thereby brings on weakness, sickness and early death. There is no one thing producing more unhappiness, combat, discouragement, drunkenness, crime and premature death, than the lack of knowledge on this subject.

Truly, everything is obtainable through a chaste life — a life of self-control—and everything desirable is lost by indulgence. One hour of chaste love between man and woman is worth more to any couple than all the indulgence of a long life. If man pursues woman and forces himself upon her she will hate him, but if man is kind and gentle and is careful never to force himself upon her, but always keep her mind desiring him, she will worship him and give herself soul, body and mind to him,—but if her passions are exhausted she may respect, but she cannot love him.

Every woman,—and shall I not say every man? (well there may be exceptions) has an ideal companion which begins to take form and character in their minds as soon as they come to puberty; the purer the habit of life the more perfect is the image in the dream consciousness of waking as well as sleeping hours. They begin to look into the faces of every one they meet in search of that ideal, and they early recognize something in one and another, although none come up to the standard in all respects; finally, having been brought into closer sympathy with one who perchance apparently has many of those ideal qualities, they, having no knowledge or teaching on these subjects, con-

clude that that is the one, and frequently marry only to awake to find it but a dream of youth. Man will then turn his mind wholly into other channels. Some plunge into business and are entirely absorbed by it; others become reckless of everything, and yet others seek to gratify that unsatisfied desire, in society and in promiscuous relations: such lives, in so far as any real satisfaction or happiness is concerned, are FAILURES.

Woman clings more tenaciously to that ideal than man: her nature being love, she must have some object to love. Woman under the same circumstances, sooner awakens to her mistake than man; when she does she closes up the inner sanctuary of her soul to the man she has married and lives as in a sepulcher, or tries to divert her mind by society, dress, flirtation &c., &c. But sooner or later she sees some man that seems to meet that ideal, and when she does, unless the moral sentiment and love of reputation is transcendently strong, she is then at the mercy of that one. If he is strong and manly she hides away in her soul the fact of her love, and lives in her ideal, and continues to love him through life. The great David of the Bible said "He was conceived in sin and shapen in iniquity." The seventh command-

ment says "Thou shalt not commit adultery." Is it possible to commit adultery, from the ordinary understanding of the term? Adultery means to adulterate with other qualities than the primate one. All know the natural impossibility of two men associating in the production of a child, what then could this commandment mean? To answer this we will relate an instance which came to our notice at the time these thoughts were being concluded in our mind.

I was introduced into a family by the brother of the wife. She had three fine children all of whom were of *very* light complexion, while the mother was almost a brunette. I had not seen the husband. I said to her, "I suppose Mr E — has a very light complexion." She answered, "No! he is almost as dark as I am." This surprised, and set me to thinking on the subject, and I determined to know what I could about it. One day conditions came and I made bold to ask, "Before marriage did you not love a man who had a light complexion?" She hesitated a moment, but being reassured answered, "My aunt raised me, and on coming to womanhood I promised her not to marry any one who would take me away from her. Subsequently a gentleman came here on business from a distant

city and remained some time. We became attached to each other and he wanted me to marry, and go with him to his home; but I would not break my promise: so he returned to C—and I have never seen him since. After his departure Mr. E— came to the house, and in the course of time we were married. She repeated the statement, “I have never seen the gentleman since.” Now why did all these children resemble her first love? Because the image of that man lived in her mind and heart: she loved him. Perhaps because Mr. E— surfeited her with his passion and when she wanted to love and caress him he would return animal desire, which killed out all the love that might have been born if he had been strong enough in his true manhood to control himself and her; so ALL her love went out to the first ideal, and no doubt was reciprocated in his inner consciousness; and when she allowed the womanly passion to act enough to produce offspring, her mind held before it the image of the one she really loved. And from other experiences we are prepared to say that her condition in that act, which should be most sacred, so fully affected him as to cause him at least to desire similar relations, and if his body was asleep it would produce a dream that he was really with this lady. Thus the vital elements of

life were really exchanged between them enough to give quality to the germ. Mr. E— could furnish the material but Mr.— furnished the essential life. We know it is an undeviating law in all nature that every seed will bring forth after its kind, and we cannot believe this was an exception. In the above case there was real adultery : and this is not an exceptional case only in so far as conditions made it more conspicuous to the eye. The exceptional cases in our time are where similar conditions do not exist. Jesus said, "And ye shall know the truth and the truth shall make you free;" and again, the same authority says "He that committeth sin is a servant of sin;" and "Sin is the transgression of the law." Therein the law and the commandment were both transgressed. But the knowledge herein given, if acted upon, will open the way for all to be "free" from servitude of that most tormenting character, i. e. for one to yield themselves as a constant prey to another they do not and can not love. Now, friends, do not mistake the object and effect of this teaching; and you that are otherwise do not be too hasty to lay hold on this as a pretext to bias the minds of others: for these thoughts will be read and understood and then YOU will be the one that will stand convicted of evil.

(To be Continued.)

BIBLE REVIEWS.

NO. XVIII.

The pamphlet by Jos. T. Curry, which we have just finished quoting in full, has given us an expansive idea of the Abramic and Abrahamic covenant, and the purpose of God and his dealings with Abraham and his posterity. Of course it has brought in many other ideas, but that makes it none the less important. We will now turn our attention to the consideration of this Abrahamic covenant in its special bearings and prophetic nature. It is prophetic from man's standpoint only, however, for when God expresses a purpose concerning the sons of men, that expression contains in itself the capacity to bring about the result, and there is no possibility of failure.

We believe that the word of God by Isaiah can be relied on where he says,— Isaiah lv. 8-11. "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it."

From the above quotations we see that the expression of a purpose by the Creator, is really the act of creation, or setting in motion forces that must inevitably bring the results designed. But what means all this apparently superficial ceremony in the relation of Abraham and his posterity to God? Gen. xvii. 9-11. "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." God here says, "THIS IS MY COVENANT, which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised."

Now, the question may arise here in the mind of the student, how can circumcision affect the relations of God and man? Curry has stated in the pamphlet before quoted that the original Hebrew was, for (or to) an everlasting covenant,—that is, pointing to an everlasting covenant. We know, of course, that the mere act of cut-

ting off the flesh of the foreskin was but a physical sign or symbol of an important thought to be conveyed. This is apparent in the ninth verse, which reads as follows, "Thou shalt keep my covenant therefore, thou, and thy seed after thee *in their generations.*" The male organ of generation being used as a symbol, gives us the key to the mystery (as it has been) of the meaning behind the symbol. The act of circumcision in its method of accomplishment is cutting off the act of generation—the cutting apart of the male and female in that act—therefore it is a symbol of the end of generation, preparatory to the beginning of re-generation. But why was it necessary to make of it a covenant requirement upon Abraham's children in their generations? Because a work, so to speak, was just begun; and that work could only be carried on by that function. Therefore the thing symbolized must be held in abeyance until the work in hand was accomplished. This being so, the covenant promise was a mark in the flesh, and as long as that was perpetuated, every person in whose organism it was perpetuated took the covenant promise to sometime (when the work was accomplished) produce the "many nations" who would keep that covenant in the spirit of it.

The pamphlet from which we have just quoted shows the accomplishment of this work; and the Esoteric movement lays as a foundation of all its objects and methods, the acceptance, so to speak, of that covenant relation between our father Abraham and Yahveh the God of the Universe: because the carrying out of that covenant in its original intent and purpose, ends the work of generation, and begins the work of regeneration. God by Isaiah clearly sets forth this fact in Isaiah lvi. 1-7. "Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come and my righteousness to be revealed. Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of

prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called a house of prayer for all people.

Isaiah, here in this wonderful word formation, focalizes many ultimating thoughts, puts them in their order and opens before us the door into the sacred portals of God's Temple. In doing so, it becomes necessary that he should unite the ultimatum of the thing symbolized by circumcision, and the keeping of the sabbath, and speak of them as if they were one and the same thing—which they are. We read in the fourth commandment, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the sabbath day, and hallowed it."

In this commandment God gives a reason for this: He says in the eleventh verse, "FOR in six days (or periods) the LORD made heaven and earth, the sea, and all that in them is; Wherefore the Lord blessed the sabbath day and hallowed it." The meaning of the word sabbath is, rest. Here man rests from his own works as God rests from his work of creating the world. We have seen in a former chapter on creation, conclusive evidence that creation was by generation, and the symbol of circumcision being in the organ of generation, was, so to speak, setting the seal of God upon the creative instrumentality. The ceasing from our own works as God did from his, then, is the cessation of the work of creation; for that is our work, and the object of life, and has been so accepted through past generations. Marriage and the raising of a family of children is the cornerstone of all civilization; upon which are based all things affecting human life and government. Therefore all our work is for the perpetuation of the work of generation. To keep the sabbath, then, we must cease from our works as God did from his. Thus it is plain that the keeping of the sabbath and the thing symbolized by the circumcision are properly united as one by Isaiah as in the above quotation. See Dec. No. Vol. 5. pp—154.

Here, Curry puts the two covenants—circumcision and the Sabbath—side by side, and shows their identity: Gen. xvii. 12—13. "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is

not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." Herein the symbology is perfected; namely, that the uncircumcised must not remain, even in association, with the circumcised. That is to say — they that are living the life of generation, and they that are in regeneration, must not dwell together; because persons whose lives are at a low ebb from exhaustion, will draw from persons who have fullness of life to such an extent as to really keep them almost on a level in vitality with those that are living the life of generation; and the qualities of life imbibed by those persons living in the generation, being much more refined and intense than their own, will produce in them intensified passion to an extent that will be ruinous. On the other hand the sensuous desires, feelings, emotions, and evil imaginings produced by the consciousness of the presence of this higher life will react upon and thus exercise a baneful influence upon those living the higher life. Therefore we see that all the prophets, from Genesis down to the last of Revelation, wherever reference is made to the time when this covenant is to be kept, refer to a gathering out from the masses of all such, and the organization or building together of them into one harmonious body — "A temple of the living God."

Where he says, "Those of the stranger that are bought with thy money or *born* in thy house must be circumcised," not only implies that none but the covenant-keepers can dwell together, but also implies that any and all persons who keep the covenant,—that is, who live the regenerate life,—whether or not they are of the literal seed of Abraham (which really includes all of the white races) may come into the same condition and enjoy the same benefits as the sons of Israel; thus justifying the declaration that God is not a respecter of persons, but that whoever keeps the law will obtain the results.

Verse 15. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (princess) *shall* her name be." Here God not only changed the name of Abraham (thy father) to Abraham (father of the multitude) but also changed the name of the mother of that multitude. Thus giving evidence to the importance that God places upon the right words and names for the use of man. Also the idea that a name given by inspiration always expresses the calling.

Verse 16: "And I will bless her, and give thee a son also of her: Yea I will bless her, and she shall be a mother of nations; kings of people shall be of her:" Ver. 17 "Then Abraham fell upon his face and laughed, and said in his heart, Shall a *child* be born unto him that is a hundred years old? And shall Sarah, that is ninety years old

bear?" Ver. 18. "And Abraham said unto God, O that Ishmael might live before thee!"

Here Abraham, who was noted as a man of faith in the theories of the people, even doubts the word of God while he is yet speaking with him. He could not believe it possible that he could be restored to the vigor of pubert manhood; much less could he believe that Sarah, long past the menopause, could be restored to pubert womanhood. But the Angel of God knew the efficacy of that covenant condition; and we have been brought to know it through practical experience in Esoteric laws, in this, the close of the nineteenth century.

Women of declining age have been restored to the conditions of puberty, and even the decaying parts of the body have been renewed; and young women have been relieved of the wound of the fall manifest by their monthly weakness: so that the aged become young and vigorous and the youthful become mature.

It appears that Abraham did not then have an understanding of the efficacy of the teachings that he was receiving—in fact, we have no evidence that he ever came to an understanding of it. Yet, through the guidance of the Spirit, he was led to a condition where the work was accomplished. He was like many in our day who do not believe that such great ultimates can be accomplished by the regenerate life, but who are willing to try to obtain the evidence in themselves, which is a sufficient foundation to build their faith on. And so Abraham expressed his doubt of the word of God with a prayer that the work might be accomplished in a way that appeared to his mind most probable; namely, that Ishmael, the son of the bondwoman, might inherit the promise.

Verse 19: "And God said, Sarah thy wife shall bear thee a son indeed; And thou shalt call his name Isaac: (that is laughter) and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Herein God declares positively that he will carry out the things that he has decided upon, he having a definite plan and purpose to be accomplished in the work of creation; and that the instruments he had made, could not thwart him. As Jesus said to the Jews who were boastful of their being the inheritors of the promise, "God is able of these stones to raise up children unto Abraham," which means that if they should refuse to keep the covenant—to live the life—God could and would raise up men that would live it. A matter of time is unimportant to God. It would be accomplished, and although the life in the apparently inanimate stone had to go on through all the cycles of development, it would ultimate in the destined people. Thanks to God they are here to-day! Thousands have taken hold on this covenant and are living the life; the glorious morn of eternal light is dawning upon the world, and no power on earth or the hells beneath can thwart it.

Verse 20: "As for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." The fulfilment of this promise is now a matter of history.

Verse 21: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at the set time in the next year." We believe that this was an instance where Abraham and Sarah were helped into proper vital conditions by the life emanations of the messenger sent to them. But this could only be a help at most, for such a condition can not be imparted without the co-operation of the parties themselves by making an effort to live the life.

Verse 22: "And he left off talking with him, and God went up from Abraham." The words "went up" tell us, that he whom Abraham called God was at least a 'Spirit'—a perfected soul from the higher heavens.

Verse 23: "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him." Verse 24: "And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin." Here is the evidence of what we said before, that, although Abraham doubted the word of God, even while he stood in that divine presence, yet he was not bigoted but was willing to make the experiment; and he did not delay it even one day, but began at once. Neither did he do it half way, but carried it out to the letter. That was all that God required of him, and notwithstanding his reasonable doubts he was justified and blessed. Now if a man of this advanced age were willing to take hold of this covenant in the mere symbol, and obtain the promised results, it, to say the least, is encouraging to all aged people to make the experiment of living the life of which his experiment was only a symbol—and how much grander results they might expect to attain thereby.

Verses 25, 26, 27: "And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him." If, in the antitype, father and son, servant and master, partook of the covenant relations with God, together, how much more glorious it will be, to see father and son, mother and daughter, people of all races coming into that divine covenant relation with God, at one time? and through it becoming glorified sons and daughters of God the Almighty.

This is a suggestion to fathers and mothers to teach your children, and even your servants, the important truths of the regenerate life that

God has sent you through his messenger. The Esoteric. And how much more emphatic is this suggestion to those who preach the Gospel, having thereby accepted the responsibility of hundreds, sometimes thousands, of souls who listen to your teachings, and look to you for guidance in the knowledge of the truth that will save. This is a terrible responsibility for you (ministers) for you must answer this question now—Which do you regard most, public opinion, or your responsibility to God?

(To be continued.)

EDITORIAL.

More space was taken up in this No. of the magazine, with the articles on example, than was intended. After we had started our article on example, we received another from Dr. Beta, and notwithstanding that his article was so constructed as to cast some reflection on our mother churches, which we regret, yet its argument being drawn wholly from the Scriptures and presenting as it does all the arguments in the Bible in favor of example, and showing that they do not really favor example after all, as well as its character of reasoning being opposite to our own, we deemed it important that they should appear together in the same No. of the magazine, so that persons reading them might see both sides of the argument. We hope that our christian friends will accept this as a sufficient excuse for publishing an article which apparently contains reflections upon them. We feel, however, that Dr. B. did not so intend, as he is a most devout christian man, and was for many years a missionary. Our own article may seem to many extreme, but we must remember that it is impossible to present an argument against any accepted theory, without presenting the extremes of thought; and we must also remember, in all we read, that the mean between two extremes is the real absolute truth. We cannot see in extreme darkness, neither can we see in extreme light. But in the mean between the two, we have agreeable daylight.

We regret that the magazine is so late in its appearance this month, but it would have been much later had our people not worked beyond all reasonable hours to get it out. We are so short of means to carry on *The Esoteric*, that the colony or scientific association, who are doing all the work on it now, have not been enabled to draw their ordinary wages. This makes us close-pressed in our living, and therefore we can not bring to the colony those who are anxious to come and help us. Some of our people have worked thirtysix hours consecutively—and regularly fifteen to eighteen hours, to get the Magazine where it is. We said in the July No. that we were irrepressible. This term applies equally to all our people here. We are sure that if our dear friends, who realize the profits to be obtained from the teach-

ings of The Esoteric, could know how completely our people are sacrificing every comfort for the education and elevation of the world, we would not lack for means to work with, as we do now. Another difficulty we are laboring under is that two of our best selling books have gone out of print,—“Seven Creative Principles” and “Narrow Way of Attainment,” and we have not the means to reprint them. If any of our friends think enough of the work to help us get out an issue of these books they will serve a double purpose. The books are valuable adjuncts to The Esoteric, in teaching true Esoteric culture, and are also a considerable means of resource to aid in the publishing of The Esoteric magazine. But we know that God and the Holy Ones are with us, and will see that we are sustained. The heavenly choir often come near us, and we hear their songs of rejoicing. We do not need to die to go to heaven, but in living, heaven comes to us, and we realize the fullness of the Words,—“whether living or dying we are the Lord’s.”

We regret to say that our brother Chas. H. Mackay, has seen fit to withdraw from us, and has been carrying on a line of instructions entirely on his own account. Although we have seen but a small portion of the instructions, yet many letters are constantly coming to us, calling our attention to the inharmonies and contradictions between the methods taught by him and those taught through The Esoteric. We believe, however, that his intentions are good, and for the benefit of the people. But he is young in experience, therefore incapable of seeing all sides. We will answer these many letters in this editorial by saying that we have no controversy with brother Mackay. He has a right to teach what he pleases, and as we said to you when we recommended his teachings; you should under all circumstances receive only that which is good and useful to you. The many letters that have been published in the magazine is sufficient evidence to anyone that the methods taught by us bring all the results promised; and even thousands of others might be obtained and published in evidence of the accuracy and efficacy of our teachings. Mr. Mackay himself expressed the same thought. Therefore you will understand that we hold ourselves responsible for no man’s teachings save our own.

As there has been manifest a great desire for personal instructions through correspondence, we would say, we are now so situated that we can give all the needed instruction by personal letter, and where questions of general interest, are asked, we will answer all private letters through the Esoteric, without giving name or address, when it is so desired; and will answer all personal questions from subscribers by private letter without other charge than stamp for postage. We have never been so situated that we could attend to this department properly until now, and because of this, many side issues have been started in connection

with the Esoteric work, unknown to me until after they were started; the projectors in every case, proving themselves incapable of fulfilling the promises made to the people, or even meeting the expectations of those who sent them money to pay for the same. These things have been a greater menace to the Esoteric work, than anything that has occurred during its progress. We now have the whole work immediately under our own control, and will see that no more of this occurs. Any mistakes that may have occurred through confounding Brother Mackay's Esoteric development and The Esoteric magazine work, or other mistakes of a business nature, will be rectified by notifying us at this office. We are determined now to gather up all loose ends and see that all the minutiae of our business is most strictly and conscientiously attended to.

Our friends have probably observed that The Esoteric magazine has been increasing in size since its first publication here. This month we give fortytwo pages, the same as Vols. iii. and iv., and we may be, and we hope we shall be, necessitated to continue to increase it. The casual observer may think that the magazine is a small one, but they will find by counting the number of words on a page of The Esoteric, and comparing it with the pages of any other magazine that the matter on one page of The Esoteric will make an average of at least two pages of any other periodical of its size. Our friends can depend upon it, they will have no reason to regret holding up The Esoteric as a first-class periodical in every respect. The world needs it, and also needs your most diligent efforts to bring that fact to its notice; and it is as much your duty to do that part of the work, as it is ours to bring it into form. You who know that these methods are effectual in the elevation of humanity, stand self-condemned before God if you do not do all you can, the same as we have done, to bring these thoughts before the people. And you that have means to aid in spreading the teachings, judge you before God what is right.

We are glad to be able to say that this number of The Esoteric is printed from stereotyped plates made in our own place; and we think it worthy of mention that all the work — setting up of the type, making up of the forms, stereootyping the plates, cutting the paper, printing the sheets and binding the magazine, in fact all the minutiae of the work, has been done by our own people, and not one among them ever had anything to do with that class of work before. We think "they've done well, and that's all they did do" (?) and we hope this number will fully justify the words "they've done well." We give this information to our friends so that they may know that we are not dreaming, but are thoroughly practical.

Many of the old friends have observed the difference between

the line of thought we are now carrying through *The Esoteric* and those presented in Vols. i. and ii. In view of this, many of our opponents have taken advantage of it, to circulate the most absurd stories concerning the cause, which they claim to be my loss of spiritual power. But the real facts are these: After travelling among the people for two years, I failed to find even one who fully comprehended the thoughts that I gave in *Practical Instructions* and in my lectures in the early part of my magazine work; and because they did *not* understand, many were twisting and distorting my meanings to suit whatever theories they chose to invent, which was an open door for many evil imaginings to be thrown against the work, and was also the cause of many honest, sincere persons being misled. So we determined in the beginning of Vol. v. to confine ourselves to a line of thought which would be of the greatest practical value to the people at this time and stage of their growth, and to reserve those more exalted thoughts either for private instruction or for special articles to those who had reached a plane where they could utilize them. This we will do through private letters and in answer to questions in the *Esoteric*.

To those who wish to spread the *Esoteric Truths*: The *Practical Instructions* for young people that have been running through *THE ESOTERIC* Vol. v. are about completed. We now wish to make of them a little pamphlet and give them to the Christian Unions, Associations and Churches, and in fact to everyone who will circulate them. In doing this we feel we can do the most important work possible to do for the world. Now, **WHO WILL AID THIS IMPORTANT WORK.** It will take several hundred thousand of them to supply the demands, and will cost several thousand dollars. We purpose to offer them without cost except the postage, or freight, on them. Sending them out entirely on their own merit without advertising *The Esoteric*, or even the name of the author, we hope will remove all cause for prejudice, and therefore we feel confident that the self-evident value of these instructions will be so apparent that there will be a demand among the majority of churches, and once they are started among the churches large quantities will be in demand immediately; and we do feel that a more important work than this can not be accomplished. Therefore we ask you to assist us in the accomplishment of this work. If money is sent for this purpose, and so specified, it will be so applied.

A typographical error occurred in the advertisements of books, apparently offering the "Three Sevens" also "The Way, The Truth and the Life" for 50 cts., but the price of the former is \$1.25, and of the latter \$2.00.

The *Ephemerides*, giving the position of the moon for 1892 and designed for insertion in the *Solar Biology* table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

THE ESOTERIC.

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{ *me*
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LOVE HUMAN AND DIVINE.

Preface.

We started this article with the idea in view of repeating our Sunday evening talk to our people here. But the active consciousness of the different states of mind, and consequent needs of the people who will read these words, forced us out of the channel which we then followed. But we trust, and we believe, it will be of greater use as it is than it would be to repeat the thought verbatim: for we have come into a condition where we feel the mental states and needs of the people to whom we speak or write, and this governs the character of the thought formation. It will be found by all persons who submerge their thought and will in the Divine mind and will, and write or speak with a special desire to benefit the people to whom they write or speak, that they will inspire (draw in) from the universal mind that which is most needed for the occasion. Jesus said "Take no thought how or what ye shall speak, for it shall be given you in that same hour." This we have found to be true.

The beloved disciple, John, in his letter, said: "God is love and he that dwelleth in love dwelleth in God and God in him." Jesus said, unless you hate father, mother, wife, children, yea and your own life, you cannot be my disciple. This presents to the ordinary mind a paradox. Was the beloved disciple contradicting his master? for his whole theme was love, so much so, that some have even claimed he was a woman disguised as a man; which of course is due to the imagination of the ignorant,

not knowing the soul of regenerate man. "Love is the fulfilling of the law."

This apparent contradiction is only because of the lack of knowledge and understanding of the great principles of nature which were under consideration by these great souls. When we consider the principles of love from its source, and trace it through creative law, we see wherein both of these were correct in their statements. The words of the master, Jesus, were more directly practical — or in other words came more directly home to the people, where they were, and are now in fact — than the words of his disciple. Herein we should learn a lesson — that the greater and more masterly the mind, the more simple and practical are the ideas expressed by it; as we will see when we have considered the relation of the words of each of these authors. First, we will consider the words of Jesus, in their minutiae.

The word hate, through years of alliance with the idea of a malicious, destructive hatred, has become to us wholly related to the work of evil-doers; and because that, many have even censured Jesus for using this word. This word hate comes from the Greek word "*miséo*," from which comes our word missed, in the sense of missing or failing to accomplish — also misanthropic — which merely carries the idea of failing to please.

There are two principles in nature which are brought out by these two words, love and hate: Love in its varied forms of use as applied to things of the palate; things which please the eye, senses and mind, has relation to something which we wish to draw to us, to sense, and to incorporate in us. Hate relates to something which fails to please, which we do not wish to possess and which we push away, repel; but in its original sense has none of the embodied ideas of malice or destructiveness.

This greatly modifies the common understanding of the words of the master to his simply having said, unless you repel all these, for the sake of the Gospel, you cannot be my follower: implying that *he* had done so, which is a thought not commonly accepted. Now, if Jesus was, as we believe, at least a great and wise master, his teachings were of his father's laws, commonly called natural law. Therefore we should look in them and their methods to find the cause and necessity of such teachings,* where it will be seen that there are two primate principles in nature

* This has been quite thoroughly discussed in Seven Creative Principles, in fourth point of Star, Lesson V.

(male and female.) The male is positive, executive, and projective. The female is negative, concentrative, and restrictive. In creation the feminine principle lays hold on the germ of the masculine, clothes it and binds it within the limits of the house in which she confines it, in creation, (generation) and forces the paternal life to organize for itself a little world, (a body) in which to live, and over which to dominate,—all within the confines of the house (body) which she has moulded. Thus, the little son of God, or germ of divinity, is confined within the wall that she has put up around it so that it can only know what is outside of its own little world by means of the five windows (senses.) Thus it is insulated from all else and is forced to remain there, and to grow from the substance that it gathers from without until it is large enough (a mature soul) to know and understand all the laws of its own nature, and to perceive thereby from whence it derived those principles. Now, like the chicken in the shell, it has to break the band that binds it before it can get out into the broad realm of the universe from which its primates were drawn.

This binding and limiting power is none other than personal love in all its forms of manifestation, and must be broken and thrown off before the son of God (the soul) can be born into its father's kingdom; that is, before it can be freed from the limitations drawn around it by negation, (to deny) denying the soul's right to become a part of all that is, conscious of the same, and a co-worker with its father (God.)

The above is obviously an essential condition to the child state of existence. A child cannot go into the field to labor, and handle the many dangerous tools, until it has first a controlling power over its own body, and has experience as to the utility of those tools. Up to that time the mother holds the child under her own care; but when it becomes a man, it breaks the binding and restraining influence of its mother—repels (hates) it, and goes out into the world to do its manly work. The soul must have these bands and limitations in order that it may gather to itself material to build an organism and centralize a consciousness made out of immortal and inseparable essences; so that when it is freed from these confines it will have within itself the capacity for perpetuating its ego. Jesus said, "As the father hath life in himself, so hath he given to the son to have life in himself." This state is attained through regeneration, while the primate is attained through generation; or in other words, the

first conditions are the requisites of generation, and the second condition can only obtain through regeneration.

Jesus, in the chapter under consideration, was speaking to those under the power of generation, telling them how to free themselves from its binding and limiting influence, which was necessary for them to do in order to get where he was (to follow him.) The love that belongs to the generation was expressed in his enumeration of the family loves. We all know, how, when a true affection springs up between a man and a woman they revolve around each other, forming about themselves a sphere, which shuts out, or excludes, all others. The more perfectly satisfied they are with each other, the more exclusive and limited, and therefore selfish, is their love. It seems to fill every want in their nature. They have no use for the outer world, except as they can make it serve them, by furnishing the needs and luxuries to gratify mind and body. To what enormous extremes will the man go to obtain all these things for *my* wife, and *my* family. Herein is planted that most tenacious seed which grows so rapidly, and becomes a tree whose fruits are selfishness, lustings, rebellion against laws, wars among men and murders one of another: in short, nearly all the baneful vices which curse our fair earth. True it is, that while that love is pure and harmonious, many virtues spring from it — as well as many vices. But alas! the Serpent (sex passion) dwells in that Eden, and he soon deceives the woman; and she finds after having partaken of the forbidden fruit (sensual indulgence) she has been driven out of the ideal Eden, and that the man has been driven out with her. When he finds that he has lost the beautiful paradise he thought he had, and, to his sorrow, that he must earn his bread by the sweat of his brow and dwell in a cold, loveless, lifeless world, (having lost the ideal Eden) he plunges blindly into labor, and into struggles with his fellow-man.

All his mental consciousness remains limited to that narrow sphere in which he was bound by love, and incapable of knowing anything beyond it. Having been deceived through its not proving to be what he expected, the ground is fertile for the enemy to sow tares and to cut off from the tree those branches the fruits of which were virtues, and in their place to engraft branches the fruits of which will bring forth all the additional vices of which the human mind is capable. The love of *my* father, *my* mother, and *my* relatives, simply because they are mine, is alto-

gether selfish and limiting, and therefore belongs to this baneful tree, even while this beautiful Eden of love exists between the man and woman, they being wholly satisfied with their conditions, and feeling that they not only have no need of the rest of the world, but no need of God, heaven, or the spirit world. Thus a new shell is formed around the family relation, which takes in only that portion of the world belonging to themselves, and makes it the limit of their consciousness, shutting out all the light of heaven, and cutting off all sympathy with the rest of the world.

Now, we think it is clearly evident to any mind why it was that Jesus, (after he had, through his masterly powers created bread enough out of a few little biscuits and two fishes to feed five thousand people, and they having seen the miracle and eaten of the loaves, were disposed to follow him, (physically) prompted by love of the wonderful, he, knowing what prompted their actions, and seeing the multitude following him,) turned about and exclaimed loud enough to be heard by the five thousand following him, "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Imagine their surprise, that he, whom they were ready to worship as a God, because of the physical benefits they had obtained for a time, should make such an abrupt and astounding declaration to them. He evidently did not want such a following, therefore he shocked them upon the points of greatest sensitiveness. For he knew that none could follow him, (mentally and spiritually) except those who were capable of knowing the truth, and through a practical use of it were able to free themselves from the binding and-self destroying influence of "the law of sin and death."

While this condition of generation is not a sin while the soul is but a child, because it is necessary and is all the soul is capable of while a child, (see I. Cor. xiii. 11. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.") it is a sin in view of the law of perpetuity (immortality) when the soul has developed high enough to become a man, (a conscious son of God,) for then all these childish conditions must be conquered (overcome.) Herein lies the arena of struggle, which was evidently seen and its nature pointed out by the master. Matt. x. 34-36: "Think not that I come to send peace on earth: I came not to send peace, but a sword. For I am come

to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes, shall be they of his own household." For as soon as the father, mother, wife, children, brethren &c., perceive that a man is entering the new life, and is breaking away from their binding and restraining influence over him, and really loves God and his people more than he loves them, it arouses all their jealousy and hatred toward the work and line of thought he has adopted. To their manner of thought and feeling he has either become insane or iniquitous, therefore their love prompts them to the most strenuous efforts to bring him back to his former condition. Strangers, not having a personal interest in him, care little or nothing about it, and allow him to go his own way. In fact, they are the ones that are most apt to listen to his reasonings and accept from him teachings of the higher sphere of life which he has adopted; while the ones that love him, feeling that he has gone astray from his original path, will do all they can to hinder, not only him, but others, striving to dissuade them from accepting his teachings. This they will do, thinking they are "verily doing God service." Thus the one who has started for the higher realm of existence, in order to continue, must hate, or repel, the ones that love him most, because they, through love, would bind him to the old. For this reason it is made evident that a man who starts for the higher attainments must make up his mind to press forward, even to the sacrifice of all that he loves, hopes for, or desires in this world, and of all those that love him, and follow Jesus. Where the prophet says of him, "I have trodden the winepress alone, and of the people there was none with me;" so it will be for every soul that makes the exit from the confines of the world of sin, and consequent death, to a world of righteousness (in view of the law of God's nature) and immortality; in short, a person must die to all earth, earthly, as completely as if he had lain down the mortal body and taken his departure to another world, leaving all behind him. Were this all, it would be comparatively easy of accomplishment; but he must die and leave all and yet remain with them all, and stand among the inhabitants of earth in the attitude of a stranger sent by God from another world to "(save his people from their sins);" not my wife, my children, or my relations, but all the sons of earth alike.

All personal loves having been crucified he must reach the

point where Jesus stood when he said,—“They said unto him, Behold thy mother and thy brethren without seek for thee. And he answered them saying, who is my mother or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” Thus they ignore all human love that is merely human, and their love sphere is broadened until it takes in all them that do the will of God. Thus their love sphere, or sphere of action, begins to draw together and build for itself another body. Paul says “Behold a body hast thou prepared me. For all the sons of God are members of one body. And each are members in particular.” When one begins thus to draw himself out of the old and decaying body of the race, he is forced to cultivate a hatred, that is, a withdrawal of his loves from that body, and to place his love upon the work which he has adopted; namely, the educating, gathering and building together of that “holy temple”—a body of prepared souls, “whose lives are hid with Christ in God”; who are, as it were, cut off from the wild olive tree and grafted into the vine. Jesus said, “I am the true vine”; and as all the branches of the vine live from the same sap or blood, so this body will live from the life of God—will feel the pulsations of his great soul—will think the thoughts of his great mind and will act under the power of his boundless will: thus they will do and accomplish his purpose. And there will be fulfilled the prophecy of the angel to John where he said “The kingdoms of this world have become the kingdoms of our Lord and his Christ.” It was for this grand ultimate that the world was made. And this has been the theme of all the true prophets and seers from the beginning of the world down to the present time. But alas! who among the hundreds of millions of the inhabitants of our earth is able or willing to take his life, as with his own hand, out from this world, and place it in the right hand of God’s power to be used by him according to his own good pleasure, not knowing what that pleasure may be; not foreseeing the dark pathway, the sorrows, the persecutions, or any of the many difficulties through which he may be led. This is the trial of man’s faith.

Who is able to have that child-like and confiding faith in God? This broader sphere of loving confidence in God, and devotion to his people, is the love about which the beloved disciple, John, was speaking. For truly God loves all his creatures. Therefore they that are in God dwell in love, for God is

love, and love is the source of all life. And the fountain that supports all mind, and God, is not only love but also wisdom, knowledge and understanding, and they that are in God will possess all these.

We have asked the question, who has this confiding faith in God? Many will answer this by asking another question: How can I get that faith, must I believe blindly? No! that would not be faith. You must first have the substance upon which to base such a faith, an evidence that would convince your intelligence. This is a thing to be attained, and it can be attained only through the methods laid down for attainments, which we have been trying to present to the world through this magazine. The steps to this ultimate are these: First, through self-control, and the regenerate life, you experience the advantages promised. By perseverance in the same direction, God, or nature, whichever you please to call it, has so constituted you that the vital spark within you, which is a part of his own great nature, will finally, of its own accord, make itself consciously known to your intellect. Then you will perceive without a doubt that all you are, or ever will be, is of God. Then you will perceive also, that all that is worthy of your love or confidence is of his great and higher self, of whose being your soul will awaken to a perfect cognizance. Then the inner consciousness (the soul) will, like the child whose father has been long away, reach out its tiny arms, and exclaim, my Father! Thus will all the beautiful children of the heavenly father nestle in the great bosom of his love, living and rejoicing in the conscious fullness and power of his great mind.

“The highest peace is the peace of the soul, which cometh of consciousness of having done the wisest and best in all things according to one's own light. For after all, is not the earth life but the beginning, wherein we are as in a womb, moulding out souls into the condition which will come upon us after death? In which case we should with alacrity seize upon the passing time and appropriate it to doing righteous work to one another.

Oashpe.

TO HIRAM.

FROM TYRENUM.

A short time ago I saw that it would be of use to the people at the stage of thought which they had reached, to give you a few thoughts for them, epitomizing the order and work of creation.* Since that time the children have been talking from their own standpoint, which is, that from the interior consciousness, they realize that by subsisting upon, and absorbing from the animal world too fully, they were controlled by it, and could not extricate themselves from the controlling influence of the animal functions. They also found that through that fact they were made partakers of the animal ferocity, so that there was present within their consciousness the desire to kill and destroy; and there was also present an irritability. The Angel perceiving that they had developed high enough, impressed upon their consciousness the necessity of extricating themselves from that condition, and through his mental presence aided them in perceiving that the bondage arose from the too full dependence and subsistence upon the animal world, which brought about the habit of killing and eating their brethren (the animals) on the lower plane.

When they were made conscious of this fact, they found that they were incapable of extricating themselves from these conditions without entire abstinence from the use of flesh as food. This, their strong appetites would not allow them to do until their minds were turned into an absolute hatred (repugnance) to the conditions which they discovered to be produced by it. Thus they rose up and fought it as an enemy, which was right; it being essential that they should do so in order to overcome their appetites, passions, etc. They have written a great deal upon these subjects, and many of them have grown egotistical and pharisaical, feeling that their habits and methods of life being superior to others, they must be superior to, and purer than those who partake of animal food. Therefore they unwittingly condemn their superiors, not knowing God's laws.

I, being only a servant of the many, take this opportunity of giving you the following facts as they exist in the universal soul, and the All Spirit. In order to be of service to you I must speak as one of you, and as if I, like one of you, were subject to like conditions. As we look out upon the animate world, and

* This article was published in Vol. I. p. 250.

then turn our attention to our own flesh, we see that it is all one; and as we trace down the line to the lowest form of animation, we can find no well defined line dividing the animate from the vegetable organism; and as we go down the line of vegetation we again find no well defined line between *it* and the mineral, but do find evidences that the one actually merges into the other. Again, we find that both animal and mineral merges into the watery ocean without any line of distinction.

Now let us return to our own physical body. It must draw its nourishments for perpetuity from these sources that we have just been examining, because if it were insulated, or cut off from them, it would quickly decay, and return by dissipation into all those below it. Now, in tracing mind as we have flesh, we can find no well-defined line between the flesh tissue and the blood, nor between the blood and the nerve aquas. In these elements begin sensation, and in sensation begins thought, and in thought begins the consciousness and the will that governs all below it. In the will we find the elements of Spirit, and in Spirit the unknowable. And this unknowable Spirit descends into mind, through mind into the flesh of man, and from that down through all animation, vegetation, mineral, earthy and watery, beginning there the work of creation by organizing animate life, which life begins ascending the ladder again back to its fountain or source. Thus we see that all existence, as far as we are capable of comprehending it, is supported from that next below it. Herein is manifest the law of involution, where Spirit descends into and throughout all matter; and the law of evolution, whereby the life of all things ascends from the lowest, each supporting by its own life the things next above itself, up the ladder of a million rounds to Spirit again.

So when we attempt to lay down a law for food supplies we find there is a natural selection for man, as well as for all below man. We also find that it is perfectly legitimate for man's physical body to be supported by the animation just below it. But the aspiring and ascending mentality must first of all free itself from all bondage to, and government by, the animal senses. It must, as it were, stand upon the apex — pinnacle — topmost round — of this ascending ladder of earthly existence, breathe in the atmosphere of Spirit, and being illuminated thereby, obtain the Spirit of wisdom, which will enable it to reach down through all matter, governing, controlling, and using all things: thus causing all below to serve the uses which are made manifest by

the light of the Spirit, where this soul (mind, consciousness,) stands. Thus man becomes a "living soul," conscious, thinking, dominating, free to act upon all below him, yet subject in all things to the Spirit above.

Thus the crown of God's creation, stands as a mediator (immediately between) God and man; and thereby becomes a God to this world and a Son to God. But how far the absorption of the lower into (merging into) the higher, runs, we know of no one who is able to tell; but this we know, that this mind principle, which is conscious individuality, will never cease to be conscious of its own individuality, although it may be absorbed into deific body. This deific body may be only, as it were, an animal body relative to a higher deific body, and may be absorbed into it as food; and this body into which it is absorbed, into another, and so on, through an endless chain throughout eternity. Yet this spark of consciousness, which we call the dominant soul of man, will pass from body to body, or we may say from sphere to sphere, without change, further than an *expanding consciousness, wherein it becomes conscious of all the consciousness there is in the body, or sphere, into which it is absorbed.* Thus while it may be, so to speak, eaten up—swallowed up in one God-like body of consciousness after another, it only grows, expands and intensifies its own realities of existence. Thus we find ourselves a link in an endless chain of circumstances; God, Spirit, matter, a circle of an endless chain—running ever upward out of matter into Deity and ever running downward out of Deity into matter. Thus, O man, behold, God, the soul of the universe, Spirit of the highest, and Spirit of the lowest elements, are all one.

We are one with these. Our life, body, soul and Spirit flows out into all things reciprocally. Thus we become consciously a part of all that is, and that which we call man is but a link binding all together. Beholding ourselves as we are, we behold ourselves a god governing all below us, and through continuous aspiration we keep climbing the ladder to higher and higher altitudes; and at every upward step, this ladder intersects myriads of chains or lines, running out into the greater spheres of action and consciousness, until it comprehends, not only worlds, but systems of worlds—thus on, forever on, we go higher, and yet higher, and we shall never know a limit for our attainments.

This picture we give you, dear children, to aid you in obtaining a balance in mental comprehension, and to show you the danger of condemning anything; also of discriminating between

rejecting a thing for use, and condemning the thing rejected.

The truly balanced mind sees a use in everything; not that they have use for it themselves but must necessarily comprehend its use, and also be able to make it useful, where there is a need. It is also necessary to be careful, and discriminate between a want produced by the animal appetites, or passions, and an actual need for the accomplishment of certain objects which are understood to be necessary: and you must also understand why they are necessary.

We showed your brother, The Apostle Peter, a vision, which need not be repeated to you, as you can read his statement and ponder its bearings. Read Acts x. and especially note from the 9th. to 16th. verses.

Now from what we have said to you, because of the obtuseness of your minds, you might draw the conclusion that we intended to teach you that it was essential that you should kill and eat flesh as food: but this does not necessarily follow, for it is wise and good for you, yes very essential to you when you decide to stop eating the flesh of animals, that you also enter into covenant with the soul of the Spiritus Mundi; that is, the Spirit life which governs all animal existence. The covenant must be this: To establish in yourself and with the animal world, *peace*; never to kill them, or to be in any way partakers with them that do kill; to love them as a part of your own body, and to control them as you control your own body, namely, with loving kindness and sympathetic care. When you have done this effectually, so that you have established an interior and soul consciousness that that covenant is ratified by the Spiritus Mundi, then you have laid the foundation for absolute peace between yourself and all created things; also a reciprocal action in the life forces. so that you will actually absorb their strength and vitalizing energy fully sufficient to supply all the needs of the body, without killing and eating them.

But here again we meet another law unknown to ordinary mortals. When we begin to absorb from them, unless there is established in us the most accurate discrimination between what we need and that which is detrimental, we shall find that there are sensual, or created, passions which will flow through our body as a river, producing the most base and sensuous dreams at night. The purest minded men who undertake to make these attainments, are nearly always astonished to find they frequently have the most debasing and sensuous dreams that can be imagin-

ed; and wonder and question why it is so. But this will make it plain to you, for this evidences to you the necessity of the most positive decisions as to the useful and non-useful; or, as you are in the habit of saying, good and evil. For as soon as this covenant relation is established you must be able, from the power of your own will and discriminative mind, to meet in your own person the entire animal life, (*Spiritus Mundi*) and control it for usefulness: for the whole of its energies, with all its peculiar mind formations, will then focalize in you. Then you will realize the true meaning of the words of the dear master Jesus when he said "Be of good cheer, I have overcome the world." For before you are master of yourself sufficient to be truly conscious in this world, and the world of Soul, you must have accomplished the same results. This you will have done when you are able to meet the ascending currents of life energy from the Spirit of the mundane and overcome its power to control you, and through your alliance with the Spirit, or world of Soul, be able to control it. Then you will find yourself upon the apex of creation, and realize that you are a son of God, and mediator between God and man.

You can but vaguely realize, dear children, what a height of consciousness lies immediately before you, if you follow carefully the instructions which you have been presented to you through this book. Now, as I depart, I give unto you who will receive it, courage of conviction, order in thought, and peace from heaven.

BIBLE REVIEWS.

NO. XIX.

"And the LORD appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and he gave *it* unto a young man; and he hastened to dress

it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat."

It will be observed here, that instead of using the word God to represent the messengers that came to him, the word Lord is used. But in the first verse the word Lord being in capital letters signifies that it is the word Yahveh. In the other places where the same word is used, it is only begun with capitals, indicating that in the other instances this appellation is used in the same sense as it is now used in Great Britain.

The use of the word Yahveh in the first verse is clearly indicative of the form of expression used by the Orientals, giving the idea that they were only the mouthpiece of the sender, who in this case was Yahveh—the God of the universe; while the word translated Lord, expresses the idea of one to whom authority was deputed: Thus in another place he correctly called them the angels (or messengers) of God. Who these three men were, we are nowhere told, but the inevitable inference is that they were greater and wiser than Abraham.

In our consideration of the fourteenth chapter we have seen that Melchisedec, King of Salem, was the head of a grand mystic order brought down from the golden age of the world's history: and on account of its perfection with divine purpose and order, Abraham called him "prince" (son) of the most high God, knowing that there was an order of men then existing (and who still exist in secret) who were in such perfect harmony with the divine mind and will, that they could receive messages direct from God: and were the most willing messengers to Abraham on this most important occasion.

It was important, because God had prepared in Abraham and Sarah the best possible conditions that could exist in the thought at that stage of human development: the prenatal conditions essential for laying the foundation of a great and mighty people; a prophecy which we now see fully realized in the English, German, French, American, in fact, the entire white race: for all these are the literal descendants of Abraham as has been shown in the pamphlet by J. T. Curry quoted from, as well as by many other authors on our "Israelitish origin." By reading from the 9th. to the 15th. verses, we discover that while Abraham and Sarah were quick to recognize the messengers of God, and treated them with the greatest respect and hospitality, yet Sarah was not above lying: for she said "I laughed not" being afraid to admit that she had done so. And he (the mes-

senger) said, "Nay; but thou didst laugh." In this was an evidence of the fact that these men, whoever or whatever they were, were capable of discerning the thoughts of Sarah, and were not doubtful, but were certain of what they affirmed. For it is evident in the 9th. verse that not only was Sarah in the tent out of sight, but she was listening to hear what was said. And they gave evidence of knowing all about the conditions without being told. And then verse 12th. says "Sarah laughed within herself"; that is, she did not laugh aloud, and she undoubtedly thought there was no possibility of their knowing that she was laughing, and that she therefore was safe in denying it. Her laughing was equivalent to a denial of the possibility of accomplishing the thing promised by the messengers. But they gave both Abraham and Sarah solid grounds for their faith; for in verse 14th. they said "Is anything too hard for the LORD?" Abraham had recognized the messenger as the mouthpiece of Yahveh. He and Sarah both knew that to doubt their word was not to doubt the word of man, but of the most high God. Therefore the Angel modestly asked the question to bring them to be self-conscious as to whether they really doubted the words of Yahveh.

How many times in human experience, men and women have wished, hoped and waited for events which were so long delayed that they finally settled down and gave up all but a lingering hope. And under such circumstances no matter who informs them that their hope is to be realized, they cannot help but doubt and question. God knows the hearts of men, for he made them, and there is no place on record where God condemned any man or woman for an honest doubt.

Gen. xviii. 16-22. "And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very 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, will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD."

In the above quotation it will be observed that there is a fifth party introduced. In the 16th. verse it is said "And the men rose up from thence and looked toward Sodom: and Abraham went with them to bring them on their way."

Now here were the three men, Abraham making the fourth. In the 22nd. verse we are told "And the men turned their faces from thence and went toward Sodom, and Abraham stood yet before Yahveh,"* giving us the inevitable inference that there was a special visitation, which might have been the cause of the separation of Abraham from the other three men.

There is, here and there on earth, an occasional one who can appreciate circumstances of this kind and at the same time understand them; but words are inadequate to convey the idea to any but those who have had the experience. But for the sake of such as may read these pages we will say, how often it occurs that persons who are sent on a message from God come to us, and we unite heart and soul in the carrying out of the object of that message. As we go on our way, the angels of the higher heavens take advantage of those heaven-born conditions and come and communicate with us, and open the way between us and the Infinite so that the soul stands consciously in the Divine presence, and even the body itself is made conscious of all that takes place; so much so, that we do not even recognize that it is wholly the consciousness of the soul which for the time being has absolute possession of the body. This, evidently, was the condition that Abraham was in; and in that transcendent condition he was able to communicate with Yahveh — The God of the universe — in a way that at other times and under other conditions would be to any man a consuming fire.

Thus, whilst Abraham stood in the open doorway between the higher heavens and the earth (verse 17.) Yahveh said "Shall I hide from Abraham that thing which I do;" for Abraham was in a condition to have verified to him the words of the prophet, where he says "Surely the Lord Yahveh will do nothing but he revealeth his secret unto his servants the prophets."

In the 18th. verse Yahveh gives a reason for the revelation he is about to make by saying, "Seeing that Abraham shall

*The reader will observe the difference in the way the words Lord and God are printed in the Bible. The way that we read these quotations will give you a rule by which to distinguish the name Yahveh from that of Lord and God.

surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, AND THEY SHALL KEEP THE WAY OF YAHVEH, to do justice and judgment; that Yahveh may bring upon Abraham that which he hath spoken of him." This gives a comprehensive reason for the God of the universe to make known, and even to impregnate the very life of the progenitor of these great peoples with spiritual hope and expectation of that glorious time, when they should be led into a condition of knowledge, understanding and power "to do justice and judgment"; through which alone God is enabled to fulfil in Abraham's posterity the covenant relation between them and himself.

The word *justice* here has a broader meaning than in the ordinary usage. It carries with it the idea, not only of equitable dealings man with man, but of a harmony of soul, body and mind, so that there shall be not one jarring string of inharmony in all this multitude that are to be partakers of the blessings promised to our father Abraham.

The word *judgment* also has a broader meaning here than in the ordinary usage; for a people who have come to this high standard of understanding, knowledge and wisdom, are enabled to judge correctly of the divine law of right and wrong, and to execute—in the language of the prophet Isaiah "to do justice and judgment." It also carries with it the idea of active, executive ability to do and accomplish that which is right under all circumstances, and the total absence of weakness in mind and will, which is at the present time the most prolific source of evil-doing—for the only bad men and women in the world to-day are the weak ones. This is fully justified by God in his words to Abraham where he says "for I know him that he will command his children and his household"—to command through respectful obedience; cause obedience through love; not through brute force as the ignorant are governed to-day.

God also says "I know Abraham." I KNOW; that is, I know the qualities of the seed that I have here in my hand, which in the sowing will bring, in the fulness of times which I have in view, that abundant and glorified harvest. All the prophets, from the time of Moses to the Revelation made to John on the Isle of Patmos, saw this harvest-time, and wrote glowing words of exultation. And every devoted soul of man who has caught the slightest inspiration of the purpose of God in this seed, including the poets who have been sung in the choirs of

the churches, and in social gatherings, has exultantly sung of the glories to be revealed in the heavenly conditions that are to be established upon the earth—and all the angels look forward to the time when they will unite with sons of earth in exultant songs of rejoicing for the wondrous work which God has established among the sons of men: the work of redeeming them from ignorance and weakness and the consequent sin and misery that blights our fair earth. The angel that made the revelation to John, saw it when he said; “The kingdoms of this world have become the kingdom of our Lord and his Christ.” (The Anointed Body.)

The critic here may say—I do not see how this can have any reference to that glorious time, when the context shows that the revelation was not of the time to come, but concerning the time then present, viz.: A wicked, vulgar, Sodom and Gomorrah. But it must be remembered that “What God doeth is forever, and nothing can be added to it, or taken from it, and God doeth it that man might fear before him.” The world is his garden; the sons of men his plants. And all obnoxious weeds (evil persons) must be weeded out, otherwise his plants would be choked and thus prevented from growing.

In the 20th. and 21st. verses, there is intimation of a revelation that has been made to the world, which will be understood by reference to our article on “The Idea of God” and also in the frequent references made to it in the columns of *The Esoteric*. “And the LORD said *Because the cry of Sodom and Gomorrah is great, and because their sin is very 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.*”

The questions are here suggested by these words: Did he not know before he came down? Was it necessary for him to leave a locality and come to the place where the cry was heard to find out? If so, was what was going on told to him by a messenger? Was there a chance of the report being exaggerated or untrue? For such questions are emphatically implied by these words. Now, if these were right words (truthful ones) then we are forced to conclude that it was not the all-pervading and all-knowing soul of the universe that Abraham was in communion with. But it does suggest the idea that it was one of the Masters of the Solar Circle. One of that *body* of just men made perfect, into whose hands is committed the government of

all the affairs of at least the planet earth. (See Es. Vol. I. p. 258.) Jesus indicated the law which governs in the Spiritual world—Luke xix. 12-19. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a messenger after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities.

(To be Continued.)

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS THE (ESOTERIC) MOVEMENT.

Dear Friends:—OUR MISSION. In the whirl of your business and social life, have you ever had time to stop and consider that each of us have a *mission*, and that the mighty mind which brought us into being had some special work for each to do? Pause a moment, therefore, and see if we can know why and for what purpose we are here. Is it not better for us to willingly do the will of God and cheerfully obey his commands as we would those of a kind and indulgent father?

Obey the spirit in all things; be entirely guided by the highest that is within you: do this and you cannot go astray. Let your daily prayer be "Our Father," O for wisdom that I may know thy will, and knowing it, Do it! When you pray to "Our Father" do not imagine a God sitting on a great white throne up in heaven beyond time and space (nowhere) but a kind and loving father who is here; and come to him as a son, standing erect, fully conscious of your inheritance—a *son of God* and joint heir with him to the kingdom.

Carefully study the prayer Jesus taught, Luke xi. 2. and repeat it until it becomes a part of your very being; until your whole body thrills with the Divine inspiration that brought it

forth. When this is accomplished you are nearing the point spoken of in Genesis ii. 7, where it says "and breathed into his nostrils the breath of life; and man became a living [immortal] soul."

If your mission should be to become a co-worker with us in the uplifting of humanity, the way will open for you to join us. Have patience, then, and wait. The Master knows what is for the best. Should your road seem rough and stony, do not falter, but press on with a determination unalterably fixed to accomplish. Rest assured the back will be fitted for the burden, and the heavier the cross the brighter the crown.

Be careful and do not become a *dreamer*. You must be practical, and develop, not only the mental and spiritual, but the physical as well. All must balance, forming the triangle, symbolical of the perfect man (the Master).

Should you be compelled to relinquish the things you hold most dear, give them up most willingly, and trustingly obey, remembering the prayer "Thy will be done." After all, what have we to give up? nothing but the dross of a material world. And what do we gain? the pure gold of a heavenly one. O, dear souls, that we could open your eyes to the beauties lying just beyond the physical senses! But this, we cannot do. You, and you alone, must draw aside the veil; but when once withdrawn it never can be replaced. When once you have heard the song of the redeemed, your soul will be filled with a joy and peace unknown to earth. The harmony and love that will thrill you will compensate an hundred fold for any sacrifice you may have made; and you will wonder how it was that you were attracted to the vanities of the material world.

We cannot write too much on Re-generation as taught in The Esoteric, for through it, and it alone, can we develop a soul consciousness that will enable us to free ourselves from the confines of flesh, and permit us to soar free and unshackled — a *living soul*. When this is accomplished, we become conscious of living in two realms: this material one of clay, and the spiritual. Oh, the joy! when, after a hard days work we lay the poor tired body down to sleep, and after the senses have been stilled, go where harmony and love reigns; that is to say, after we have developed a soul consciousness through Re-generation, we lose the dead, heavy, unconscious sleep of old, and awake to a consciousness that surpasses it as day surpasses night; and we find that now we can, and do, meet those congenial souls who are redeemed

from the bondage of generation. This is the only real consciousness we have. This consciousness, all can, and eventually will, possess.

Remember, when you approach the gate of heaven you must come, not as a strong animal man or woman, but as a little child; for as Jesus said, Luke xviii. 17: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Come, then, in all simplicity and faith. Begin at once to conquer those demons of passion, hate, anger etc., that bind and enslave us. Be men and women in the true sense of the word. Be as God intended you should be — a worker in his vineyard. This you cannot be as long as you are bound to this material world. Your mission you cannot know as long as you are bound by the senses.

To those who find difficulty in overcoming the loss of the vital fluid, we offer this suggestion, copied from a letter we received from a dear friend. "On retiring lie on the back, straighten out full length; clasp hands over the abdomen with feet close together and head not too high. Now breathe full and regular for at least twenty minutes, and repeat the following: *Refrain, Refrain; Retain, Retain; Regain, Regain;* (accompanying the words with these thoughts: *Refrain*, from impure thoughts: *Retain* the fluids of life: *Regain*, the innocent sleep of childhood,) concentrating the *will* in the sex function as much as possible." Then try not to fall into that dead, heavy sleep, but keep the consciousness active. In a very few weeks, if you are successful in retaining the fluid of life, you will find that you are developing a consciousness that is separate from the physical body. Do not be discouraged at failures. Remember you must not expect to succeed in a day. Jacob served fourteen years for Rachel and we must not be discouraged if we have to work hard a few years for attainments that will elevate man to be a co-worker with the Holy Ones.

I am lovingly yours,

T. A. Williston.

PRACTICAL METHODS TO INSURE SUCCESS.

EIGHTH LESSON.

We know we have been in a realm of thought so unusual that it will call out some criticism and doubt; but before you condemn, talk with persons of age and experience and see if their experience does not justify all we have said. We shall now leave this realm entirely, and in the remainder of these lessons turn our attention more directly to practical methods.

All the power of the mind is dependent upon the ability of the individual to concentrate and hold it upon one subject or thought as long as he wishes. Few persons realize what a woful waste of mental power is constantly going on within them.

It is only occasionally that one sees a person who can control the mind sufficiently to keep it from wandering, when they wish to hold it to any one subject or thought. The brain possesses many organs, and these organs, when not brought under the control of an educated will, act upon as many subjects as their peculiar functions embody. In such cases the brain is like an army of men without a captain, each acting in his own peculiar way and every one different; thus throwing the whole army into chaos — each being in the others way, if not actually antagonistic. Thus the army is rendered weaker and less effectual than one man would be alone.

So it is with the various mind organs; if they are not educated to work in concert, the mind becomes practically useless. The habit of careless reading is one of the most prolific sources of distraction of the mind. In our present civilization, reading matter is so abundant that people are apt to get into the habit of devouring everything in the way of literature that comes in their way—spending all their leisure time in reading, merely as a pastime, without any idea of profiting therefrom: this produces the habit of forgetfulness.

When talking with persons about reading light, trashy literature they usually answer—“Oh, it does not affect me, I don't remember any longer than the time it takes to read it.” That is to say, they have drilled themselves in forgetfulness, and what is worse, they have established within themselves the habit of thinking to no purpose; in other words, the habit of abstraction in thought. Now such persons can learn nothing; they are mere automatons—machines that run whenever there is the slightest thing to set them in motion—obtaining no benefits, nothing but the wear and tear of the machinery.

Just image to yourself the condition of the mind of a person who reads or hears expressions of thought continually and retains nothing of it!

It can readily be seen that such a mind is well drilled to uselessness; so much so, that if he reads a most important thought, it amounts to nothing to him.

Again, the habit of talking a great deal, and seeking association with others just for the sake of talking and hearing about matters of no real interest, are the drills which are so common in society and in the habits of the people to-day, and which destroy the powers of the mind for usefulness. To ask people of such habits to hold their minds upon one subject for five minutes would be useless, for they are incapable of doing so. It must have been this state of mind that Paul spoke of in his day, that was "ever learning, and never able to come to the knowledge of the truth." Such persons banish so thoroughly from the mind everything they read or hear, that the most practical and important ideas suggested to them fall upon barren soil, it never entering into their consciousness that they can be of any use to them. Although they may say, "Oh that is a grand idea," that is the last of it, being as quickly forgotten.

Thus, many a man and woman possessing an active well organized brain, succeeds in passing a long life of uselessness to themselves and the world, where they might be a benefit if the mind

were properly concentrated. If this were all, it would not be so deplorable, but this condition of mind is apt to throw off the bridle from all the animal propensities, and give them perfect freedom of action. They live as mere animals, living in, and being governed by circumstances, society rules, the mere imitation of the habits of others, and the psychic influences of other minds. Let such be placed outside of the restraining influence of associates and the fear of public opinion, and they will go down to the level of their own sensuous natures, and in many cases to vice and crime. For they, or such as they, cannot be governed by the high moral integrity shown in the example of others, nor by the strong will influence of other minds, only because they live wholly in the senses of the animal body; therefore they resist the restraining influence, although while in immediate association they may be subject to it. Left entirely to themselves they will throw off the yoke of bondage and descend to the level of their own lower natures. Having no ability to control self, they are too readily psychologized and brought under the control of the most vicious and sensuous minds with which they may come in contact.

Many persons in the higher circles of life who

read these words, from having formed that vicious habit of thought (rather non-thought) may say—"This is very good indeed; this describes the low and vulgar very accurately but of course I am above that." But you are not. It is to you that I bring this warning. You, being surrounded by the most favorable circumstances, are held under the control of those circumstances, in so far as your acts in public are concerned, but stop and tell me, dare you? what are your private feelings, thoughts and desires? Would you have me know a small portion of them for the wealth of the world? and how much less your associates in general. Question: To what do these thoughts and desires lead?

We know that this habit of reading and talking for mere pastime is not only a popular habit, but it is esteemed as cultivation by many. But how many sons and daughters squander the wealth inherited from their parents, in the most reckless manner, as soon as they come into possession of it, and through doing so become mere vagabonds or tramps? I have taken it upon myself to visit, and talk with those who frequent such places as the Sunday morning breakfast association, where hundreds of these unfortunates go merely to get a cup of coffee and a piece of bread; and I have found by careful investigation that nearly ninety per cent of them

were born of well to do parents; and that fully twenty-five per cent were college graduates with diplomas, this deplorable condition having been brought about by the above described habits. Not that the habit of reading without thought, or talking to no purpose will of *itself* produce this condition, but it produces a condition in the mind (which is all there is of the real man or woman's conscious self-hood) that inevitably *leads* to such results sooner or later.

We have shown this one source of mental distraction in order to reach that class of minds that we have been describing. For they who think they have no need of this instruction are the ones who need it most.

Mental concentration must become a habit in order to make it available. To do this we first advise that persons should be very careful as to what they read, and in the second place as to how they read. To begin with, you should read nothing but thoughts *worth* thinking about, and that will aid you in storing the mind with useful knowledge. Of course there is great diversity of mind, and this being so, in telling you how to read it is difficult to give instructions that will suit all classes.

Persons born between April 19th. and May 20th., also Sept. 23rd. and Nov. 22nd., should carefully determine first as to what line of

though they wish to memorize, keeping ever before the mind the practical use they wish to make of the ideas they are collecting. As nearly all books contain as much rubbish as valuable thought, which makes it doubly important that they should know what they are looking for, they should scan the pages rapidly, repelling all ideas that are not useful; and when one is reached that is useful, then it should be read slowly, in a musing attitude of mind; and as soon as the idea is fully impressed upon the mind, stop reading. Then take the thought, and in imagination use it in a practical way in connection with what you have previously learned on that or similar subjects. In order to illustrate this: Suppose you are studying chemistry; when you have grasped an idea, sit back, close the eyes, and in imagination make the experiment in every way that you can imagine it could be made useful. Better still, if the opportunity presents itself for you to make a practical experiment, do so; but if it does not, doing it perfectly in imagination will impress it upon your mind almost as completely as if you had worked it out in practice. Be careful not to carry along too many lines of study. Take, as far as you can, one line, and ultimate that before you begin another.

(To be continued)

ANSWERS TO CORRESPONDENTS.

Hiram E. Butler: Esq.,

My Dearly Esteemed Brother:—While strange, it is nevertheless true, that very many men and women who are truly devoted to the cause, sustenance and development of a higher life, are too slow in comprehending many of the most vital principles connected with and underlying the "Esoteric" doctrines and methods of culture. Therefore, will you kindly allow me to suggest to you the urgent necessity of your writing an explanatory article and publishing the same in "The Esoteric" touching those things particularly, which remain mysteries unsolved and abused by the average mind. some of which are as follows:

1st.: The Regenerative Theory is construed by some as meaning simply the control of the sexual function for the legitimate production of offspring and the perpetuation of the race, while on the other hand some realize that it is the absolute and supreme control of the sexual function turning the tide of the spiritual waters upward for the purpose of building and sustaining perpetually man's own spiritual and physical structure in the image of his highest ideal. The class who desire to produce offspring and perpetuate the race, care but little in most instances as to either the spiritual or physical qualities of their offspring, or the perpetuation of a good, true, healthy and noble race, provided only that as a first consideration their brute passional nature is gratified in worshipful obedience to the commands of the Prince of sense, degradation and unrestrained lustfulness.

In answering the principles involved in the regenerative theory I would advise that you state in language unmistakable that it is essentially necessary that there is a moral as well as a physical chastity to be observed by those who would live in accordance with the Divine ordinances, or as Jesus, the Christ, says, Matt. 23rd. chap. 26th. verse. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

2nd. The Intuition: To say the least the word intuition and the powers implied in its use, is a monstrous bugbear to many, some believing that conscience alone is intuition: others again believing that conscience guided by reason is intuition; some others again believing it to be the promptings of disem-

bodied spirits or some other agency, independent of any voluntary act on the part of one's self: in fact, instances of the sad and deplorable condition that exists, among the many, based upon the opinions of those alone who are daily groping in the dark. are so numerous and varied in character as to utterly remove the possibility of enumerating them; hence, I advise that you set forth in your article the true definition of intuition, and show wherein intuition differs from conscience, and from reason and the other powers of the mind or soul; stating plainly how intuition is recognized, developed, proven and sustained as against conscience, the logic of facts or reason, single or combined.

3rd. Faith: Very many persons believe faith to be the cold mental assertion of a thoughtless, Yes, I believe. Others again say that they require the living evidence of such mental assertion; but failing to express it in their lives, of course the faith does not exist. Others again run to extreme excitement, without any responsibility mentally for the assertion of a heated but a thoughtless, Yes I believe, that dies with the excitement. What is Faith, then? Paul says, "Faith is the substance of things hoped for, the evidence of things not seen," but as this declaration of Paul's is not sufficiently plain to find ready lodgment or mental receptivity in the average mind, I will herewith define what I regard as consciousness or true faith. Examine it critically and state the proof, whether we agree or not; for it is alone the truth we seek and not the opinions of men.

My definition of a true faith is as follows: Faith is a definitely conscious Knowledge of the Divine essentials and the absolute recognition and fidelity to the leading of the Spirit, which operates and becomes a manifest expression (*Utterance*) in and through the Body of the powers and emotions of the Soul.

4th. Criticism: Some persons argue that we are not to criticise the actions of men; others again argue that it is a rightful exercise of the mind to see the errors committed and to justly criticise the actions of men when they are known to be inconsistent with the laws of God, etc. The grandest question to answer, is, to say whether or not there exists a right and proper, as well as an improper form of criticism; and when men were doing something inconsistent with the laws of Deity, could it be considered criticism when the Try Square of the Divine declared it to be false? In short, could it be otherwise held than that it was not really the person who was the mouthpiece to present the truth—the criticiser of error—but that God himself verbally de-

finer his laws through such mouthpiece. Again, who could become proficient in the laws governing psychometry, or study character and detail the Human Face Divine, if they were deprived of the powers of rightful discrimination pertaining to thoughts, actions, things, etc.

5th. The Diet: Many persons have abandoned the use of flesh as an article of diet, but still cling to the brute elements, by the use of Eggs, Milk and Butter; most persons believing that no harm can possibly result from the use of these articles as food. But eggs, milk and butter are not essential to the human frame, and especially to those who would free their bodies from the elements of the lower order of sentient life. To speak plainly, eggs are polarized toward the fowls who formed them, and cannot furnish anything more than the elements of weak and timid fowls; and how can the elements of timidity and weakness build up, give strength and courage, and sustain the man endowed with the elements and potentiality of an immortal being. In short, eggs can neither give nor sustain true strength, courage, beauty or anything else whatever to man that is *needful*; for they are not polarized suitably therefor but do contain principally the elements of an agent of sexual passion and physical weakness.

I may ask in the name of every God loving and God serving soul who would ever crave to use as food the elements of procreation from any other sentient being except those named, and a little thought well weighed in regard to the use of eggs, would soon cause the stomach of a reasonable thoughtful being to revolt at the mere thought of such diet.

Milk from the cow, etc., is simply essential to the growth of a cow, viz; a calf, and not to man who is made after the Divine image; because the milk is polarized toward the brute and hence should never be tolerated in any persons' dietary. Most persons would spurn to drink even a spoonful of the sustaining element (milk) of a human being, although he knows it contains the essential elements of his being, but he lovingly drinks down the milk of a brute.

6th. Eating: Some believe that in abandoning the use of those articles of diet possessing sentient life, they are free to indulge their appetites in other respects. They seem to forget that food eaten for the gratification of the taste is meat (food offered unto idols). A simple diet is best, and will conduce to health and spirituality, and I will refer the reader to the 1st.

chapter of Daniel in support of the power of simplicity as exercised by that noble prophet and his associates.

I eat mostly unbolted wheat bread and apples and find by controlling my appetite to such restricted diet, powers daily arise that would otherwise lie dormant. I would suggest that the diet be plain, simple and free from all animal productions, stepping forth at once from every indulgence, and above all, stand majestically above the level of the brute.

7th. Good, &c.: Some believe that if they go to church and exercise their vocal organs and head in the praise of God, relieve the poor &c., for a seat in Heaven, that such is goodness or christianity; but such measures do not even approach goodness or christianity. For instance; christianity consists in doing a thing simply because the thing to be done is of necessity true and right, and doing it for the sake of right and truth alone, irrespective of the result or hope of recompense, leaving the matter when truly done to God. Never do a thing for fear of the wrath of God or future recompense, for in this consists religious—selfishness. Answer all, please, criticising my letter wherever the advice is not based upon the *Rock of Truth*.

Your Brother,

Lovingly Working in the interest of Truth.

J. Ashworth, M. D.

A. Probably Dr. Ashworth's questions are necessary, yet it does seem that the whole ground has been so thoroughly and carefully covered that to go over it again will be only a repetition of what has been expressed before. But for the sake of the friends of the Esoteric teachings I will again try to make it as plain as possible. There are many minds that are very obtuse, and a good illustration of the extent of the capacity of the people to misunderstand is found in the way some of our readers took the ideas expressed in Oct. Esoteric page 105. Several persons who read this article said, "Mr. Butler does not believe in devotion at all." We thought it impossible for any honest, reasonable person to come to any such conclusion; but we take this occasion to correct this error. We do believe in devotion; and are sure that NO ONE can reach the highest goal of human attainment without it, and that in the most perfect sense of the word. But we do not believe that prayer ever changed God or his purposes, while it does change the person. True honest SOUL prayer is only the act of calling down (drawing in) the Spirit, to whom the thought direct-

ed the prayer. If the thought directed the soul desire to the supreme unchangeable Spirit, then the person draws into himself the qualities of that Spirit, which must be directed by a well ordered mind and WILL, otherwise there will be realized the truth of the Bible statement—"God is a consuming fire."

There are two attributes of Deity, "Love and Wisdom" (or knowledge). Love is the feminine attribute and is just as essential as Wisdom or knowledge. Love is Devotion. Wisdom is the discreet use of knowledge. We know enough to be conscious of the need of learning more, therefore the necessity of using discreetly what we have, in getting more. To do this we must use the Spirit of devotion to call down,—inspire—the knowledges and powers needed. But there are dangers, for "God is love and a consuming fire," (passion is fire) and we should not call into ourselves more than we have power to use; for it acts upon and unites its powers with whatever controls the individual and especially with the creative (procreative) principle. Therefore if we inspire through prayer when sex passion controls, the spirit of love will unite with it, and will be a detriment instead of a help. But we feel that none but those who do not think, and are controlled by prejudice, or are wilfully ignorant could misunderstand what was said on page 105 of *The Esoteric*.

Ques. 1. To the question as to what is meant by Regeneration, I would say, that we have presented two courses of life in the Esoteric teachings: one to those who are satisfied to live in this age and order of life, and who wish to make the best of it; that is, those who wish to bring into the world the best family and at the same time be successful in a business way. To such we would say briefly: USE the procreative function only for the purpose for which it is intended, and all the rest of the time carry up the life generated, to USE for the increase and development of your real self, that you may have superior ability to care for and educate, as well as to produce, a superior order of offspring.

But to those wishing to reach the highest goal of human attainment we say: you can only do so by an absolutely continent life, (that is, by conserving ALL the life generated in you for the development of the higher self—Soul.) This highest goal cannot be reached without unity with the Creator, which cannot obtain without obedience to divine, creative, and perpetuative laws: this is genuine morality.

God created from the abundance of himself, and the laws of

creation are the laws of his, (her) own great nature; and to transgress any of the Divine attributes is to sin against the laws that formed us, and must therefore bring dire results: so the highest possible morals must be most carefully observed in connection with the regenerate life, or in place of developing the highest possible manhood, you may develop powers to be the most vicious and depraved of human beings. But thanks to Divine wisdom it is not possible for such to continue but a short time; for being out of harmony with the source of life they will become MOST MISERABLE and will soon be taken out of the body to dwell with the vicious in terrible darkness, and the remorse of souls self-condemned.

Ques. 2. Intuition: It is not necessary to say what it is not, but we will try to define what it is. We recognize the difficulty of such a task on account of there being no names that are known to this age for the inner or soul faculties: therefore, it can only be recognized by its manifestations. There is no difference between the instinct of the animal world and that which is called intuition in man, except in so far as it is united with intelligence (mind).

When really understood, it will be found that all things come from mind; that there is a creative mind that forms various organisms through which to express itself in certain uses, and the form and peculiar quality always determines (or rather expresses) the thought and use for which it was made. This is properly called the language of the Creator; for everything, animate or vegetable, is a thought formed, and its normal habit is the expression of that thought acting under the controlling influence of the creative mind. Beasts, birds, fish, reptiles and vegetable life all act solely under its governing influence, because there is no reasoning individuality to act counter to it; but there is in man: and when it is allowed to act in him it does so by the consent of reason and is guided by it; then it is called intuition.

If man were wholly obedient to the instincts of his nature, he would be merely an animal, governed by the physical body and the "Spirit of the Mundane," for it is an involuntary sense that would direct the actions through, and in keeping with, the demands of the sense.

Appetite and taste guide man almost as fully as they do beasts in the selection of food, and when under the control of the mind will inform it of the needs of the body; but through reason tak-

ing the reins and seeking pleasure through the senses it is distorted, and becomes only a blind force to lead on in the way it was turned by the controlling mind; thus, its usefulness is destroyed, and it is transformed into a depraved appetite, passion, or desire—usually all three combined.

To cultivate intuition, then, is to restore all these to their true normal condition, and then to educate the mind to compel the body to live in harmony with the highest attributes of its nature: and by a love of high ennobling attributes, and a life of purity and goodness this same sense (or instinct) becomes an obedient servant to instruct and guide into this higher realm, and will be a more perfect guide the higher it is elevated.

You may refine the appetites and tastes, and then instinct will guide you in the selection of food, as to quantity, quality &c., and will be just as accurate a guide in all matters of business and in the inspiration of knowledge.

Instinct acts according to the nature and quality of every organism; therefore, when any one by living the regenerate life changes the quality of the flesh, blood and nerve fluids from a lower to a higher quality, their instincts will be changed and will become intuitive knowledge in proportion to the harmony of the mind with the "All Mind" or God.

Instinct is not confined to food &c., even in the animal organism; for it often foretells events of interest to them. Wild geese know when cold weather is coming, and where to go to find a warm place. Multitudes of similar instances are well known where the animal manifests the prophetic power by providing for unusual events before they occur. When this is carried up in a refined body and cultivated mind it becomes the prophetic, causing us to foresee events, and instructing the mind with knowledge in any and all directions of need, for use.

In short, instinct or intuition, is an attribute of the creative mind endowing all life with the desire to live in harmony with nature.

The seat of intuition is found in the Solar Plexus, which is in immediate proximity to the stomach, where it governs the process of chemically selecting and analyzing material for the use of the body, carrying on the work of eliminating effete and unfit substances from it, rebuilding it with the new, and through the medulla oblongata informing the brain of all things requisite for the maintenance and preserva-

tion of the body. This, in the animal world, is instinct; but with man in the higher state of perfection it becomes intuition. Through special culture in the true spirit of devotion, these organs are made vividly conscious of the all-pervading mind of Deity; and thus may be caused to inform the intellect of all that is, or is to be. For, as we cultivate discrimination and love of refinement in these special directions we refine all the qualities of the nerve centers throughout the body, rendering it intensely conscious of the operation of the mind, not only of the Creator, but of man, from the crudest elements of chemistry, up to the highest spiritual. Thus all mind faculties become inseparably united with all mind; not only the mind of this world but of all worlds throughout the universe. For God is one, and the soul of the universe, and is, therefore, "the fulness of him that filleth all things." The regenerate life is a process by which the body undergoes a continuous refinement and increase of the life elements and brain substances which exist in all the nerve centers throughout the body, thus making the man more intensely conscious.

Ques. 3. Conscience: What is it? A. Conscience is the voice of the soul impressing upon our consciousness, the violation of what we verily believe. It does not necessarily follow that it is a correct guide further than this: Every soul is a "law unto itself;" and whatever law of right and wrong one makes in the honesty of his belief, or accepts from teaching, to him it is as much a wrong as if it were really God's law or Nature's law (which are one and the same). It might be called the voice of instinct, or intuition, informing us when we are bringing upon ourselves condemnation. However, it is not intuition, but one of its modes of manifestation, and it is just as apt to chide for an act that is perfectly correct in itself, as for one that is the opposite, in case it has been so instructed by the reason associated with honest belief: therefore, the greater the necessity for a correct belief — of believing the truth. For God has so ordered all the attributes of man's body and soul that they render absolute obedience to the dictates of reason; and it is this which elevates man to be more than an animal.

Whatever we believe without a doubt is established in the inner consciousness as a law, the transgression of which will bring a feeling of self-condemnation, without regard to the thoughts of the reasoning mind: this is a degree of self-consciousness. Early instructions and religious beliefs though entirely erroneous, will

bring self-condemnation with their transgression as quickly and as strongly as a transgression against divine law. The proverb says — "For as he thinketh in his heart, so is he." (Prov. xxiii. 7.) Even Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 37.

This is true, because whatever law of right any one makes for himself he stands justified or condemned before God, according to it. But a person cannot make a law of right from the reason only. It must enter into and become a part of the soul consciousness, which it can do only when honestly believed. The words "thinketh in his heart" are correct, for the heart is the seat of love and devotion, which must always be party to every decision as to what is right or wrong; and when such decisions are made, no matter how erroneous they may be they are right or wrong to the individual. Then the intuitive faculty or soul consciousness will strive, by admonition, to protect itself and the body from the consequence of sin: this is the voice of conscience. But some argue that it is impossible for a decision to be wrong that is made from the soul consciousness; that is to say, that the voice of conscience is the voice of God, and therefore always right. But with a little retrospection we see in the ancient religions, some of the most heinous crimes committed in their devotional exercises in obedience to conscience: such as the sacrificial offerings of their own children; the drowning in the river Nile, by the Egyptians, of the most beautiful maiden, as offerings to their God. Any one reading the history of the ancient religions will discover the truth of these statements and the error of following conscience while the mind is ignorant.

From the decisions of reason arise all responsibilities to God, nature or our fellow-men; therefore, the truly wise proverb — "With all your getting get understanding." Real understanding is the recognition of truth — the facts of things that are — and when that is established in the individual the voice of conscience or intuition will always be correct. But we must first correct understanding and that will correct conscience: until this is done, many an honest faithful soul will constantly torment himself with self-condemnation. This clause in the Episcopal Ritual may be fitly applied at this point: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, and there is no health in us:" forgetting that when one does the best they can they are doing all that the highest angel can do. And when

this is done, we are truly justified before God: Herein is made plain the need of knowledge of truth before conscience can become a correct guide.

Ques. 4. Faith: See answer to letter in Dec. No. page 176., where the question is asked and answered.

Ques. 5. Criticism: Those things which are *directly* condemned by the prophets, or by Jesus of Nazareth, are undoubtedly wrong and we have a right to condemn them, and such condemnation could not be classed as criticism or "judging".

Ques. 6. The Diet: We would not lay down any law of dietetics for anyone; for all persons will be intuitively impressed as to what is correct for them to use when they have abandoned *beliefs*, i. e. we should wipe the slate clean and be in readiness to receive the truth regardless of all beliefs. Then the guiding angel can lead us into all truth: but not until we have abandoned all beliefs — preconceived ideas. See article on example in the January issue.

We should not, however, close our eyes against facts which present themselves to our mind. The Diet's position with regard to eggs, milk etc., is no doubt correct for a certain class of, or condition in, persons; for instance, if a person has a very strong animal nature and is incapable of absolutely controlling it by his will, then it becomes necessary that he should study these points, and act upon them for the purpose of reducing the strength of the animal to a point where the mind can subjugate it, and cause every attribute and function to become an obedient servant. In these thoughts we must ever keep in our minds a dividing line between the animal body and the intellectual self-hood — the soul.

The animal body with all its functions and faculties, when subjugated, is a most important servant; for through it alone we are enabled to serve God, by serving our fellowman in the material world: therefore, after we have it under control we must feed it to keep it in health and vigor, and whatever will do this to the best advantage without interfering with the soul-consciousness, is right and good.

If we have a good horse, the stronger and more vigorous he is the better the service he renders, and so it is with the body. But here is a point of great danger; for there are very few persons, who, through culture or soul growth, are able to discriminate between the animal body and the intellectual man or soul. The danger is, that they mistake the animal propensities, desires and

passions for the thought of the real man, and follow them; to do which is to descend rapidly from true manhood down to even below the brute, whose mind is under the governing power of the Creator and is therefore held in its true normal condition. But when man follows the appetites, sensations, and passions, his own thought governs him, he rejects the impressions which govern the animal, and plunges madly down to self-destruction. Therefore, while each, through long and patient perseverance, may attain in time, to a condition where the two-natures stand consciously separated within them, where the soul of the man becomes a God to the sensating animal body, and the animal an absolute servant to the God, then, and not until then, can a man use all things and be used by none. But owing to there being such a diversity of conditions in the human family, it is impossible to lay down rules for the guidance of all in this particular; for there are some who live in the mind, and suppress the animal appetites until they are almost unfitted for usefulness in the physical world, and are living wholly either in the ideal, intellectual or spiritual world. These stand at one extreme, almost without an animal body, and another class, whose animal is absolutely dominant over them, are almost, if not quite, unconscious of there being an intellectual or spiritual existence. The latter class needs to make every effort to subjugate the animal and elevate the intellectual and spiritual: and to do so they must cut the body off from its reciprocation with the animal world and its supplies: while the former class needs to establish a reciprocal relation between their body and the animal world, in order to build up a strong useful animal body to serve them. Then again, there are persons who have certain animal functions so strongly developed that those special functions predominate over all the other attributes of their nature. Thus the physical body may be weak or delicate, the mind apparently strong and active, but only so in service to the dominant animal function. Such need peculiar restraints in appetite to suit their peculiar state.

Volumes might be written describing the various relations existing between the souls and bodies of different individuals; but the above will serve as a suggestion for any and all persons to search out their own peculiar conditions. All that we can possibly do, is to hold up the ultimates to be gained, and to present certain undeviating laws and methods by which to gain them. But how to bring them into condition to keep these laws, every person must work out and accomplish within themselves, or the attainments cannot be reached.

Jan. 19th. 1892.

Mr. H. E. Butler,

Dear Sir:—A perfect stranger, but one of your followers in the Esoteric Teaching, I am driven to the necessity of bringing my burden of troubles, which has become greater than I can bear. Relief, I feel I must have, by way of advice if in no other. Can you, and will you, bear patiently the reading of what I can state to you only in a general way by means of writing.

My family consists of my husband, one son and myself; once, a tolerably happy family, as the world goes; no special reason for complaint; no over abundance of the world's goods, but always enough for ourselves, and some to spare for those less fortunate. Alas!! all is changed! Nearly four years out of a married life of thirty years, and those the last four up to date, everything has been chaos and confusion in my home. Poverty, sickness and misery in every shape and form has been meted out to us. I ascribe it all to the misfortune of my husband having developed mediumistic powers that have proved anything but a blessing to our family.

He one day discovered that he could get communications through the means of a Psychobrette. He was not allowed to use it but a short time, when he was told by the alphabet that he must sit three or four nights, (I forget just how many) and he would be impressed to write. Without any idea of the terrible consequences which have followed, he did as he was requested to do, sitting fifteen minutes at eight o'clock P. M. The fourth or fifth evening he received a communication, written by himself, saying, Now you can write, but you must continue practicing every evening as you have done. We do not wish you to use Psycho—any more. He did not, but sat faithfully as he was directed, receiving in every instance messages that were true although not of a very high order of intelligence: mostly on business matters. Occasionally when company happened in, he would write answers to queries that occurred in the course of conversation. That even course did not run so smoothly very long. The messages began to partake of untruths, misleading and tending to making mischief. When this condition came in, I prevailed on my husband to lay it aside; that I did not want anything of that nature: so it was dropped. It was not for long, however, for he soon began to hear some one speaking to him, without any effort on his part to hear what was said. In every instance he heard the

voice without any difficulty. I must state here that he has been afflicted with deafness for many years. That is why it seemed strange to him that he could hear so well, without having his attention drawn to the speaker. Of course, I understood it immediately. Then commenced his torture as well as that of everybody around him. He was converted into a demon to himself and his family. He neglected his business, until confusion and loss followed him as the weeks follow the days. It has been growing worse and worse. We have been driven from one place to another until we do not know where to go next. He would talk all night and keep me from sleeping, by foretelling what my son would be made to do: which proved true, and was the means of his losing a position he had filled with honor for years. Then my son was led into a fondness for liquor, which transformed a lovely character into that of a fiend. I must here say, that my husband is not addicted to one vice. He does not drink or use tobacco, and always has been, and is yet, very domestic in all his tastes. Everything goes against him. He has lost everything he had in the world and I have suffered martyrdom for I know it is not himself—what is it? I get no support from him or my son and now can get none for myself.

Those to whom I have spoken on the subject, who were magnetic healers, and as I supposed would be able to master it and tell me what to do, have all failed in giving me one lucid explanation of the matter. Some have given me for answer, "Like attracts like." In this case I say it is false. My husband belongs to the Virgo family according to your Solar Biology. He wants to do, but everything that he tries to do eludes him. Just as he thinks he has found employment someone else not so competent as he, is given the work. Now will you give a little personal examination to this case? Perhaps your magnetism might be able to reach him where all others have failed. The spirit claiming to guide his destinies styles himself "John". He is more quiet now than he has been, but this work is just the same in its pernicious effects.

I live between two fires. I am ready to drop with weariness and anxiety. I hold a circle every night. I have been holding them on afternoon, but am compelled to change the day and hour. My husband can never sit with us. My son does not believe in it, although a great sensitive.

Truly your servant, C. D. N.

A. We publish the above letter as a word of warning to those who are disposed to yield themselves passively to unseen influences. It is because of this very condition that we have so frequently warned the people to maintain their own selfhood, and accept no teachings or guidance from anyone unless it appeals to their highest reason and consciousness of right. Cases like this are numerous throughout the path of Spiritualism; in fact, the only exceptions in their ranks to these results, are where persons have *refused* to be wholly guided by these unseen forces, and have accepted and followed only such parts of the instructions as their own intelligence showed them to be of practical value. But even then, such persons never obtain desirable results from communication with these influences. The perfected souls of the heavens will never treat human beings as servants, and in so far as they may influence their minds at all, it will be to illuminate their intelligence, thus enabling them to understand and know the truth. Cases are very rare where persons influenced by these higher intelligences are conscious of it, they only knowing that at times their understanding and mental capacities are greatly increased. It is through the class of influences referred to in the letter above, that those who would rise into a higher sphere of life, thought and usefulness, meet so many difficulties: for these are the Devils of the Bible, which every soul who obtains freedom and immortality must conquer and cast out of himself by the power of the Spirit. So I would say to this person, and to all others who are experimenting on these things: you must rise up in war against these influences, overcome and conquer them; and to do so, you cannot play or trifle with them in the least, but simply ignore them, and move forward positively in the pursuit of knowledge, wisdom and understanding. It is only the strong man or woman who is capable of even going into their meetings without being injuriously affected by the influences, and psychic power of the person whom they control.

This lady starts out by saying she is one of our followers in the Esoteric teachings. If they were followers of the Esoteric teachings these conditions would not have come to them; for our teachings have been filled with warnings on these very subjects from the beginning of our publications to the present time. But this shows the pernicious effects of thoughtless reading. Because we gave instructions in our early teachings for sitting and concentrating the mind, and methods connected therewith for making the mind positive to all

such influences, and even warned them that such consequences would follow in case they did not do so, yet all this seems to have been overlooked by these parties, and they evidently saw nothing in it but the single word, sitting; and so complied with the negative conditions taught in Spiritualism, and are even now holding Spiritualistic seances: all of which is diametrically opposed to all the Esoteric teachings. Under such circumstances they can expect nothing better than what they have already obtained, until they free themselves from the elementary influence which has fastened itself upon their brains. Man, in order to make attainments, must be superior in his own mental capacity to all controlling influences, and act entirely from his own higher conception and understanding of right.

EDITORIAL.

There now appears to be an urgent need for the enlargement of this magazine. In order to meet the demands of the people and carry this thought into new channels, it is necessary to add two lines of thought to its columns. First; a department for letters, questions and answers which will enable us to bring the experiences of different persons before the people, and give the answers to the questions as to the laws which produced these experiences and how to control and guide them.

Second; a scientific department: Taking the scientific knowledge as it is and carrying it out to its legitimate ultimate, and showing the unity of science and religion. To accomplish this it will be necessary to increase the size of the magazine to at least a fifty page monthly, which will add very much to its expense. A lack of means is the only thing which hinders the carrying out of this idea. From the character of the numerous letters that we are receiving daily we perceive a rapidly growing interest in our work. Never before have we seen so many avenues for the accomplishment of a work of the most vital importance to the world. And never have we had greater assurance of abundant success than at the present time, notwithstanding the fact that we are limited and bound within narrow confines of action by the extent of our means with which to act. But we feel that we can promise the addition of a scientific department to the Esoteric, to begin with the April number of this Volume.

If, among those who desire to come and join us here, there should be AN EXPERT BOOK-KEEPER, we would like to correspond with him or her at once.

To those who have sent us letters for publication we wish to say, that although many of them have been delayed for a long time, they will appear soon; therefore, if other thoughts arise of profit to the world, send them along, and they will soon see the light of day.

As there has been manifest a great desire for personal instructions through correspondence, we would say we are now so situated that we can give all the needed instruction by personal letter, and where questions of general interest are asked we will answer all private letters through the Esoteric without giving name or address, when it is desired: and will answer all personal questions from subscribers by private letter without other charge than stamps for postage. We have never been so situated that we could attend to this department properly until now, and because of this many side issues have been started in connection with the Esoteric work, unknown to me until after they were started; the projectors in every case, proving themselves incapable of fulfilling the promises made to the people, or even meeting the expectations of those who sent them money to pay for the same. These things have been a greater menace to the Esoteric work than anything that has occurred during its progress. We now have the whole work immediately under our own control, and will see that no more of this occurs. Any mistakes that have occurred through confounding Brother Mackay's Esoteric development and the Esoteric magazine work, or other mistakes of a business nature, will be rectified by notifying us at this office. We are determined now to gather up all loose ends and see that all the minutiae of our business is most strictly and conscientiously attended to.

To those who wish to spread the Esoteric Truths: The Practical Instructions for young people that have been running through THE ESOTERIC Vol. V, are about completed. We now wish to make of them a little pamphlet and give them to the Christian Unions, Associations, and Churches, and in fact to everyone who will circulate them. In doing this we feel we can do the most important work possible to do for the world. Now, WHO WILL AID THIS IMPORTANT WORK. It will take several hundred thousand of them to supply the demands, and will cost several thousand dollars. We purpose to offer them without cost except the postage, or freight, on them. Sending them out entirely on their own merit without advertising The Esoteric, or even the name of the author, we hope will remove all

cause for prejudice, and therefore we feel confident that the self-evident value of these instructions will be so apparent that there will be a demand among the majority of the churches, and once they are started among the churches large quantities will be in demand immediately; and we do feel that a more important work than this cannot be accomplished. Therefore we ask you to assist us in the accomplishment of this work. If money is sent for this purpose, and so specified, it will be so applied.

We wish to ask our friends to do us the kindness of letting us know of any person or dealer selling Solar Biology for less than the regular price (\$5.00). We feel that it is an important work and really worth many fold more than the price asked for it, and also feel that it should be an instrumentality through which we should obtain means to aid us in other departments of our work. Therefore, if we learn of any dealer selling the book for less than the price named, we will see to it that they get no more short of the full retail price. We feel that anyone will be doing a good work and aiding this movement by notifying us of any deviation *from these rules*.

We wish to say to those friends who are actively engaged in the Esoteric work, that notwithstanding the fact that several of the servants who have been brought into the Esoteric Co., have seen the opportunity for organizing a society and have taken advantage of it, without knowing what they wanted to accomplish, we wish it to be understood that in the starting of these various societies we were not consulted, being absent at the time, and were therefore in no way party thereto, but they sprung from usurpations of authority on the part of the ones in whose minds they were conceived and who had not the qualifications in knowledge to carry out to proper ultimates the plans so conceived. Practical Instructions in Vol. I. II. and V. of the Esoteric were intended as the pre-requisites to lead the people into a condition qualifying them to become members of an order that has had an existence over 54,774 years, and was the base and groundwork out of which grew the now mystic accounts in the world's history of there having existed an age of knowledge and purity of the life of the people, and harmony of the same with divine law, which has caused it to be called the Golden Age of the world.

A vague imperfect relic of this divine order exists under the cognomen of the Masonic order, which order has lost *all its Jewels of knowledge*, and is to-day an external shell of that grand

old temple of knowledge whose vitality was once capable of lifting man from the low estate of animal sensuousness into the divine consciousness of the Sons of God.

The time has come when this divine order must be reorganized and revitalized by all the knowledges it then possessed, and added to that must be all knowledges that experience has brought into existence in the world during the 50,000 years of man's existence since that time. We are now engaged in preparing the constitution, by-laws, and ritual, which will accomplish this ultimate. Therefore we ask our people who are practically at work teaching Esoteric principles to gather around them as many good, honest, pure-minded, intelligent people as they can, and let them understand that the object is to organize this sublime order as soon as they are sufficiently educated in the preliminaries necessary for the accomplishment of that purpose.

It will be necessary, however, for all those who contemplate starting such an order in their locality, to first come to this place and be initiated and educated in the PARENT SOCIETY, and learn from here the signs, grips, passwords and cypher methods of communication, which would necessitate probably a two months stay with us. We are not now prepared to receive any one for that purpose, but when we are, will give notice of it in the Editorial department of this magazine.

We wish it to be distinctly understood at this time, at this, the first announcement, that no persons will be received or initiated who are not previously known by letter as those who intend organizing such a society, so as to afford us ample opportunity to know of their character and social standing before they come. Any persons coming without this previous preparation will be absolutely rejected.

We would like to devote several pages each month to answering letters on important subjects. When a letter is sent for publication please mark it "For the Esoteric."

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

Vol. V.]

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February 19 to March 21.

[No. 9.

THE COMING WOMAN.

Man and woman alike have been bowed down under the weight of the cares and anxieties incidental to their struggles for a mere existence; for, like the animal world, they have been forced to gather from the earth, for a living, all they have possessed. Woman has always been the center of the home and family; the wife being the necessity to the husband, and the husband the necessity to the wife. Man being the stronger in his physical and intellectual powers, and woman in her vital and intuitive powers, he has been made to serve in the realm of physical labor and mental struggle with his fellow-man to the fullest extent of his capabilities.

On the other hand, woman's vitality has been taxed to the utmost in the work of generation, care of offspring, and the duties of home. She has also, through her superabundance of vitality, been necessitated to hold up, and, so to speak, nourish the brain, and even carry the material principle so far as to care for her husband, as a mother would care for her child. And the harder the struggle for a livelihood, the more man feels the necessity of the wife, and the greater the demands upon her vitality.

Thus upon woman has rested the main part of the burthens of life, and this has been true of all ages and stages of the development of the human family up to the present time.

If we speak of man and woman as a principle, as we have done in the Seven Creative Principles and other of our writings, we find that man is the embodiment and expresser of the positive and expressive energy, and woman of the negative and re-

strictive energy. This makes clear to the mind of the thoughtful, that woman has been the magnet which has bound together and preserved, first, the home, second, society, after which follows the church and the nation.

From the great fountains of her being have been drawn the life supplies which have been formed into thoughts and ideas, which in turn have been worked out and ultimated in Mechanics, Science, Art, Literature, &c.; in short, she has furnished the material out of which has been made all that is good and desirable in our world.

It is as natural for woman to love intellectual ability, refinement, excellence of character and strength of manhood, as it is for her to breathe. And in loving, she flows into, and finds expression and even consciousness in the object of her love. It is through this, that the woman has been the stimulant to the mind of man, in all his accomplishments. She has not *led* in these things, yet she has always been the "power behind the throne." But it was the design of our Creator to individualize a mental and soul-consciousness in woman that she might stand beside her brother man, fully equal in every particular of her nature.

When we say equal, we do not mean it to be understood that she is identical with him in her faculties or powers, but that they are of such a nature, as will fully supplement his. We may balance a pole upon the fence, and when so balanced each end will be equal to the other; but cut it in two at the balancing point, and both parts will fall to the ground. Thus it is with the unity of man with woman; the one upholds and holds in place the other, but if each were exactly alike, they would be of no use to each other. The exact opposite of the quality possessed by the one, is possessed by the other, throughout their entire constitution. Nature has forced into existence faculties according to their needs, for the use of each in their sphere of life.

Now when we come to examine and see what that education and development has been through the experience of the past; if we analyze and discriminate correctly (for there must be fine lines of discrimination drawn in the examination of this matter) we shall understand more clearly the exact sphere they are destined to fill and their qualifications for that sphere, and, shall I not say, the design of the creative mind, as to what woman, as well as man, shall be? For nature, or the God of nature,

makes no mistakes: and even where man and woman so think and act as to make it appear as if there were mistakes, yet it is afterwards made apparent that there was, after all, no real grounds for such belief. Mother Nature is very jealous of the father's laws, and immediately destroys anything out of harmony with them: not only this but she exercises a jealous watchfulness over all her productions, that she may weed out and destroy even the appearance of inharmony. Thus we see that all this talk and censure, by those who comment on and condemn the habits of life in the past, is in itself wrong, because the past was just what the Creator designed it should be in order to produce in man and woman the best possible mental and physical conditions. On the other hand, the time having arrived for better things it is right that the people should rise up and condemn those conditions, in order that they may rise out of them; for as long as they were in them by virtue of blind force, they were being moulded as the potter moulds the clay, with but little more volition or intelligence as to what was being done than has the clay in the hands of the potter.

Now that the vessel is formed, the intelligence and consequent capacity, through past struggles, is developed in both the man and the woman to take control of their own lives in the future. Therefore the time has come referred to by all the prophets and seers, and frequently called in the Bible the "manifestation of the sons of God:" "and if sons then heirs." An heir inherits his parent's estate, and in doing so, it becomes his own to use, govern and control according to his own will.

Our fathers estate is, first, our own body; all the laws and forces acting through it, and all the connections which these laws and forces make with the world at large, and, in fact, with the universe.

Now we have before us the picture or ground plan of that which is to be builded into perfection in the time to come, and the answer to the question as to why this dissatisfaction and unrest exists to-day in the relations between man and woman can be none other than this:—Man has come into the time when he is to enter his sonship, in which he is to stand in place of God to the physical and intellectual world; woman has reached the point where she is to enter her divine daughterhood in which she is to stand in place of the divine mother, governing in the sphere of love, harmony and beauty in the physical world: and, as the divine father and mother are two in one,

blended in the grandest symphony conceivable, so will man and woman be when they have come into their inheritance.

When and how are they to do this? To answer this question is to hasten on its ultimatum.* For truly the whole world "trav-aileth and groaneth together in pain" until now.

Now, intelligence must take the place of blind force, and lead man and woman into harmony with divine law, (or nature's law,) and this removes all the painful travail which has existed in the past.

Wherein we have considered in the past the office and relations of divine father and mother, or creative life in nature as a positive and negative principle, we have set forth the methods and conditions requisite for each to come into that high ultimate.

And as woman has supplied the vitality and intuitions to man, she will continue to do so in the ages to come; but she will do it upon another plane of action.

Her mind has not been developed in a business capacity to fit her to war and struggle for an existence, but in quite the reverse; which is to make a home of harmony, preserve peace and equity, protect from struggle those under her care and nourish and support them by properly prepared conditions. †

She has been the artist of the home. From whence came these mansions with their exquisite furnishings and decorations?

* This can be intimated only in this article, because the whole subject matter of The Esoteric, from its inception to the present, labors to present methods which are desirable from every standpoint of reason, because of profitable results from the same, and which when applied in the life of the people will lead to these ultimates.

† While we say that woman's mind has not been developed in a business capacity, there are two ways in which this might be understood and my meaning should therefore be made clear. I speak of woman as a body, having no reference to the isolated cases where woman has organized a business and carried it on to success. Of course, there are more women who are earning their living in a business way, and who have the development of certain business capacities, than there are who have not; but this is owing to forcing circumstances, which have actually forced them into abnormal spheres of action. And in instances where woman has developed the capacity to organize a business, and carry it on to success, in the majority of cases it will be found that they have the positive or masculine mind, which will, even in the divine order, be the active expresser; and the companion will be the feminine or negative power as referred to in the close of this article. If woman were as capable as man of filling his office and function in the world in its relation to business, mechanics, science, &c., &c., she would then be, in that particular and to that extent, his superior, possessing all that he does, and added to that, all the normal qualities of womanhood, and the man would be useless except as a servant. But as they are both born from the same general life, the one positive and the other negative, the one made for the one sphere of action and the other for the other, it becomes reasonably impossible for any superiority, in a general sense, to exist.

The question is answered here in the West. Many a shanty with crudest conditions and surroundings holds a lone bachelor with thousands at his command. Of course, there are exceptions to this rule, for there are those who have had beautiful mothers who provided for them the elegance and luxuries of home, and who have instilled into the very composite of their being the necessity of such a home. Woman has predominance in music, in which her soul pours out in song; and in instruments which have been made to vibrate in unison with the "Seven Creative Principles," thus aiding her in keeping the pulse beating in harmony with nature and nature's laws. Observe the mother, how tenderly and carefully she nourishes her babe! How jealously she guards its surroundings and attends to its comforts! How she will exert her already overtaxed body to make home and surroundings beautiful!

Now think what that nature will be when it comes into its divine inheritance as the Divine Mother. Observe the sphere of that loving care, when, no longer bound within circumscribed limits, but having broken through its narrow confines she has builded anew, large enough to take in all creation.

Imagine the conditions that will exist in the world when woman as a unit governs it in her sphere of action. Can we not see, in imagination, a world of love, beauty and harmony—a world filled with vitality, health and power—all life floating in the harmonies of heaven itself, and man standing in that atmosphere with an expansive and God-like mind, illumined and shining with perfected knowledge, forming thoughts out of that perfected life and sending them out as creative energies to do his will?

But alas! through ignorance, woman, as well as man, is holding to the old conditions, which have bound her. Were it not for her ignorance in these particulars, the bands would have been broken before this and the new and divine order of life would now shine forth like the rising sun.

Therefore, in view of the higher order of life which must obtain, one of the greatest necessities of our time is, that woman should break the bands of preconceived ideas, overcome the habits of her past life, and consider all things from the standard of the law of use.

She must conquer in herself selfishness, hate and passion. For woman's selfishness is stronger than man's, although of so different a character that it is thought to be unselfishness. Can we say that a woman is selfish when she will sacrifice every comfort, and labor for the maintenance of her own family until she act-

ually destroys her body? Yes: This is the realm of her selfishness; for it is to this great extreme that she will go to preserve *my* own, and those of her own flesh, and to give them, if in her power to do so, the capacity to subjugate and enslave all others to their will. Thus she is the very fountain of selfishness, instilling into the very life-blood of her children the idea that their home and family, as well as they themselves, must be served and obeyed, even to the sacrifice of all others.

Many will exclaim "Why is this not right? Is it wrong for woman to take care of family and children and make of them all that she possibly can?" Yes and no. Yes, it is right, in two ways; right, because necessary to this age and order of things, and right because it always will be necessary to a certain extent, where the work of raising a family is carried on; but wrong in view of regeneration and the bringing in of a time when the mother shall stand in the place of a Divine Mother. Thus it follows that woman who is to rise into this high altitude has a great work to perform in herself to conquer the habit of familistic bondage in every form of its manifestation.

Second, hate: In conquering the first (selfishness) she has also to conquer the second (hate) in the sense of a malicious destructive principle.

Hate is that which narrows the sphere of action and excludes from the sphere of love all but the very few. It is the fountain from which springs wars and combative struggles of every kind. Woman is capable of feeling hate into the very mind of her husband and through his mind carrying it into execution, without uttering a word. And the worst part of this is, that she, being predominant in the intuitive, her feelings, even though they may be unformed into thought, can produce in him intuitive feelings, consciousness and thoughts, and when he is opened in full sympathy to her he can not distinguish between those intuitions and the highest and purest spiritual guidance. Thus the evil in woman becomes doubly evil, finding expression, not only through herself, but through the man she loves.

Third, passion: Woman's chief function is passion; therefore when I say she must conquer passion I do not wish to be understood as saying that she is to destroy it, she is simply to subjugate it to the new and higher order of intelligence. Love itself is a passion, and is the vehicle of all vitality in creation as well as in re-creation. In the regeneration it must first renew and elevate the qualities of life, and then when it is sent out, it will act and cause action according to its nature.

Thus woman has to conquer all desire, love and sympathy with the present condition of evolution, (generation) and unite all (we speak advisedly when we say all) her sympathies and loves with the principles of *regeneration*. And, as through her springs all the creative forces in human life, before it will be possible for her to come into that high altitude of the Divine Mother, she must so thoroughly transform herself, that she will even be incapable of performing any of the functions of generation.

This, of course, refers only to that class which we believe now exists upon the earth, and which was called by John, the revelator, the "first ripe fruit of the earth." The same authority claimed that the first ingathering of that harvest would be only "a hundred and forty four thousand," which is a small number compared with the 1, 455, 923, 500 on the earth to-day.

When the Coming Woman has arrived, she will have conquered in herself the three evils above mentioned, and will have carried them out in their minutiae so that there will be no more loss of vitality through the sex. And when this is done, the wound by the fall, the moonly weakness, will entirely cease, and her body will become a flame burning with divine life, illuminating all dark conditions, destroying all adverse and evil powers and transmuting and transforming them into good and useful ones. This condition in woman will eliminate from man's mind all desire for combat, or oppression; will produce in his soul a consciousness of his oneness with his God and with the universe; will enable him to grasp with a master hand the scepter of love and with it rule the world, with woman standing by his side a constant and inexhaustible fountain of all that is good and desirable. She, so to speak, will live in him and express through him all that she desires thus becoming the "power behind the throne."

Though as a rule she may hold the silent power, yet there are exceptions where she holds the masculine mind in the feminine form and the masculine form holds a feminine mind, in which case the woman stands as the expression, and the man as the silent power.

But none of these divine ultimates referred to above can obtain except where both are developed and possess equal powers and ability, both being able to fill to completeness their own peculiar sphere. Then the man will never coeise or even interfere with woman's sphere of action; neither will the woman with the man's, but the two spheres will blend into one, each rejoicing in the other's fulness and power to do and accomplish.

THE GREAT EXPERIMENTS.

BY J. H. & M. T. NEFF, M. D.

[Written for the Esoteric.]

It has often occurred to us that in the history of what are called the carnivorous and herbivorous animals, we have set before us striking experiments of the respective effects of animal and vegetable food. We find as existing facts (however these facts may have been brought about) that one portion of the lower animals have for a long period subsisted mainly on flesh, while another portion has fed exclusively on vegetable substances. Here, then, are experiments, long and fully tried, showing the actual effects of animal and vegetable food. The subjects of these experiments have been seen by all, and we have been informed of their leading characteristics and habits. Let us, then, call them mentally before us; the carnivorous on the one side and the herbivorous on the other, and see what are the respective effects of the two systems of alimentation.

First: How do the orders compare as to size? The lion being the largest of the carnivora, and, as the greater includes the less, we may take him as the representative of the flesh-eating animals; compare then the lion with the ox, the horse, the elephant, the camel, the rhinoceros; and we see at once that the vegetable-eating animals greatly excel in size. The gigantic behemoth, described in the book of Job as having bones like "strong pieces of brass and bars of iron," is also described as a vegetable eater, "eating grass like the ox." Those huge animals, the mammoth, the mastodon and the megatherium, found in a fossil state in various parts of the earth, were all vegetable eaters. The mastodon, formerly preserved in the City of Philadelphia measured about sixteen feet in length, and was about eleven feet high, with tusks over ten feet long. The megatherium, whose bones were from an island on the coast of Georgia, is spoken of as having had proportions perfectly colossal. Its thigh bone was nearly three times as thick as the elephants' and its spinal marrow must have been a foot in diameter. Its fore-feet were a yard in length. What a poor puny vegetable eater! He must have suffered from spinal weakness and needed old beef to give him muscle and nerve, and cod liver oil to ward off consumption!

Second: How is it as to strength? In muscular power, the horse, the elephant, the rhinoceros and other herbivorous animals

are much superior to the flesh-eaters. Sylvester Graham once said: "The lion, it is true, is called the king of beasts, the king of the forest, etc., but neither his strength nor his courage entitle him to this distinction." In muscular power the rhinoceros undoubtedly excels all animals now known on the earth, and this animal subsists on the lowest order of vegetable food, eating the twigs and branches of limbs of trees, and even shivering their trunks in his terrible power and consuming them like grass.

Third: We will consider them as to speed. The deer, the horse, and the camel will outstrip the carnivorous animals in swiftness, and will better endure long journies. Of the camel it is said, "Their strength and fleetness render their masters the terror of their enemies, and secures them from pursuit; a few hours being sufficient to place leagues of trackless desert between them and their foes"; and "possessing strength and activity surpassing that of most beasts of burthen, docile, patient of hunger and thirst, and content with small quantities of the coarsest provender, the camel is one of the most valuable gifts of God."

Fourth: As to courage, you all know what Livingston, the noted traveler in Africa has told us of the cowardice of the lion, how he slinks away from the presence of a bold and determined man. His attacks are from ambush. Compare this chief of the flesh-eating animals, as he is described by Livingston, with the noble, and I might almost say manly elephant, as he, with majestic tread and unquailing eye, meets his antagonist. Compare also the skulking lion with the magnificent war horse, as portrayed by the ancient writers: "Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth out to meet the armed man. He mocketh at fear, and is not affrightened, neither turneth he back from the sword."

Finally: As to docility, intelligence, and all the qualities which make the lower animals useful to mankind. What have the flesh-eating animals done? What can they be made to do to help man in his work, his divinely appointed work of subduing, cultivating and beautifying the earth? Or what do they do in the way of administering to their own comfort? The answer to these questions is—nothing. If they are brought among us it must be in strong cages securely grated with iron to prevent their tearing us in pieces unawares. If we want work done—if we wish animals for services which requires

patience, energy and sagacity, we seek the *vegetable eaters*, the ox, the horse, the reindeer, the camel, the elephant.

What then are the teachings of the great experiments of the flesh-eating and vegetable-eating among the lower animals? In our judgment these experiments teach by analogy that the eating of animal food by man retards his physical, mental and moral progress, and tends to retard the Christian principle of love, peace, chastity, cleanliness, health, life and good will from having *full sway* over the human race. Do we not find in the history of the brute creation, that flesh-eating is accompanied with cruelty, destructiveness and lack of docility and the qualities requisite to promote the safety and comfort of man? While on the other hand, do we not see the vegetable-eating animals largely endowed with muscular energy, with activity, patience, sagacity, and courage, so that they are easily trained to usefulness in the service of mankind? In view of these facts, we can see philosophy in the idea of the ancient seer—that the lion must become herbivorous and “eat straw like the ox.” When Christianity culminates in universal peace, love, purity, and life, and there is no discord to jar the harmony of the world, and Jesus reigns king; probaby flesh-eaters will be unknown, also tobacco pollution, and tea and coffee drunkards no longer exist.

Ft. Wayne, Ind. January 1892.

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS (THE ESOTERIC) MOVEMENT.

“Hope deferred maketh the heart sick; but *when* the desire cometh, *it is* a tree of life.” We know that all of us have hopes: some express them; others bury them deep down in the soul and only on rare occasions do they admit them to the light of day.

In union there is strength; therefore, let you and I, dear reader, who have hope in this movement, and have faith that it is of God, join in Covenant that we will do our utmost to ultimate it. To accomplish this we must establish harmony within ourselves, that the Holy Ones in the Heavens may be enabled to approach and illuminate our minds so that we may have wisdom and understanding; thereby enabling us to become co-workers with them.

To do this is a very difficult task; hate, envy, jealousy and all their kindred, not only must be conquered but eradicated from

our natures. Know, dear ones, that before you can "speak face to face with the master your voice must have lost the power to wound," and before this result can be attained all evils (devils) must be driven out. How many of us have reached this point? Alas! but few! Therefore it behooves us to make the decision that from this time we will be masters of ourselves.

When a feeling of anger, jealousy, hate or envy arises in the mind, reject it immediately, and instead send out a feeling of love. I do not mean by this that you are to love all persons you come in contact with, for this you cannot do; but this I do say, that no matter how low a person may be there is always something in them which is lovable; therefore instead of hating, look for the good quality and love that quality and not the individual. Keep this spirit of love and harmony ever active and you will be surprised how soon a change will take place within the soul. At times a something—a joy indescribable—swells from within and fills our whole body with love; not human but divine: a love that surpasses words to describe: a love that must be experienced to be understood.

This love comes from the soul and is the love John speaks of when he says.... "God is love; and he that dwelleth in love dwelleth in God and God in him." I John iv. 16. Can you hope for more than this? What greater thing could man *hope* for or desire than the *hope* that we may dwell in God and God in us? Truly, when the desire cometh it is a tree of life, and when it does come you will possess a happiness which you cannot now even dream of; a happiness not for a day but for all time.

Come, now, dear souls; no longer remain a bound slave but shake off the chains that bind you, and be free: break the last link that holds you to earth; become a co-worker with the heavens, and then no matter what may happen you will be safe.

Another enemy, and one which binds so many young men and women to the material world is *fear*. This, in some respects, is one of the worst enemies we have to conquer, and in most cases the hardest. Yet with a determined effort of the will this can be accomplished—but not without perfect love and confidence in God. John truly says: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." I John iv. 18. (Read from the 16th. to the 21st. verses.)

We can never gain masterly powers while *fear* of any kind remains, therefore, begin at once to destroy this obnoxious

tree, root and branch. When all evils are conquered then you may look for results, but not before: for as long as you foster them and give way to them you retard your upward progress and accomplish *nothing*. In making these attainments do not imagine that they present an easy way to heaven: they do not. There is no easy method. All of us will find that at best it is up-hill work, and that the road is rough and stony, but thank God! at times we perceive a glimmer of light which is a sure indication of glories that are in store for the faithful ones. Only those who have made up their minds to accomplish or die, and then move ahead regardless of all else, are the ones that ever can reach the highest goal in this life. Once you have entered the Narrow Way you can never return. Some may falter and perhaps stumble or slip back, but soon they will see their error and will again press onward, and eventually will reach the end — the goal of attainment in this world.

We must here explain that we do not mean that as soon as one enters the Path it is impossible to turn back, for some do, but if they do, having made the covenant, they must return or be forced out of the body (die). Paul spoke truly when he said, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost." Here we must leave this subject as we feel that we are treading on dangerous ground, but are confident that the WISE WILL UNDERSTAND.

What a wonderful book this grand old Bible is! how filled with the most sublime truths! and although I do not regard it as the only inspired work, for "All scripture is given by inspiration of God" — II Tim. iii. 16 — yet we will find that as we study it carefully and as the soul grasps certain lines of thought, it soars into realms of so grand an order that we actually do come into rapport with those grand souls whose inspired words we read, and I feel certain that you can, and eventually will stand where Paul stood when he exclaimed "I have fought a good fight, I have finished *my* course, I have kept the faith." 2 Tim. iv. 7. What a noble character! If we were imitators what a grand example to follow! yet you and I, dear readers, are privileged to stand in the self-same place in which he stood when he uttered those inspiring words. May the light of the Spirit shine upon and make clear the way.

I am lovingly yours,

T. A. Williston.

BIBLE REVIEWS.

NO. XX.

The closing words of the last article on this subject, will no doubt appear to many to end very abruptly. But in this case we throw in a quotation from the words of Jesus, in immediate relation to the subject to which those words belong, without attempting any further explanation of, or alliance with them.

Neither did Jesus give any when he uttered the words; and as they are of such a nature as to preclude the possibility of evil arising from a misunderstanding of them, we feel like answering all further questioning on this subject as he himself (Jesus) would have done.

“He that hath an ear to hear let him hear what the spirit saith” —for he gives only an intimation or parallel of a law which governs in the Spirit-world, knowing that we will do well to take less heed than many do as to what is going on in the Spirit-world, and give more attention to Practical Methods for developing ourselves into conditions where we shall have the *right* to know those things.

In Gen. xviii. 23, we are told, “And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?”

Shall we indulge in a little imagination here? Let us imagine Abraham as being only a man like ourselves, who, while trusting in the promises of God and worshipping him, yet being filled with doubts and fears as manifested in the foregoing chapter, is standing before Yahveh, the God of the Universe, and as God reveals to him what he has decided to do with Sodom, his neighbors, we are told that Abraham drew near.

Imagine him seeing God as a flame of fire or an illuminous personality, or even as a man, and knowing it was God, and when he hears of his purpose, manifesting such marvelous boldness as to walk yet nearer to him, and say “Wilt thou also destroy the righteous with the wicked?”

Here we see a most wonderful manifestation of individualized manhood. He even had the dignity to walk up to God and question his justice, and contend that it was unjust to destroy the righteous with the wicked. What monarch of earth would not imprison or be-head a subject who would dare walk up with such boldness and question his decisions?

His argument against it begins in the 25th verse: “That be

far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Here he impeaches the justice of the act about to be committed, but God, unlike some pompous man with a little authority deputed to him, begins to reason with him as he would with a friend or equal.

Herein is a very important lesson to our brethren in the church, in fact to all spiritually minded men. Here was a man who had the courage of his convictions and who stepped forward in all the honesty of those convictions and the dignity of his manhood, and reasoned as boldly with the God of the Universe as he would with one of his servants.

This is the lesson: That we should seek diligently to know the truth and the right for ourselves; and when we honestly believe we have it we should take a firm stand, disregarding all superior authority. For we have here the lesson that even the God of the Universe truly respects such a man. But suppose there had been mixed up with his boldness before God the slightest egotism or self-assertion, would he have been thus respected? Nay, but he would have been self-condemned, and the divine presence would have vanished from him and left him to grope in darkness with a mere animal consciousness.

Abraham continued to present his argument and said: (24th. to 25th. verses) "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?"

Here, notwithstanding that Abraham becomes the representative of right and justice and pleads for it as with a tyrant, yet how unlike the reply of the tyrant man was that of the God of the Universe to the one who stood out in the boldness and dignity of his manhood for the sake of right!

26th. to 32nd. verses. "And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt

then destroy all the city for *lack of five*? And he said, if I find there forty and five, I will not destroy *it*.

And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there. And he said, I will not do *it*, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

And he said Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake."

Here it is seen that God permitted, and shall we not say inspired one of his mortal subjects to contend with him for justice and right—and why was this?

Would anyone for a moment imagine that the Creator of all things—the fountain and source of all mental faculties—was deficient in the principles of justice and right?

Oh no, no, No! but rather that he would implant so deeply in the heart of the seed-man, those principles that were to bring forth the "one hundred and forty-four thousand" sons of God, that in the fullness of times and when the fruit is fully ripened, when he shall have delivered into their hands the kingly dominion over all the earth, those divine attributes might be pre-eminent above all others. And when he has accomplished this purpose (for God deals with his subjects as if they were his sons, or equals, for so they must be in their sphere of use in the finality) they must "know the truth" right and justice, and execute it from the height of their own mental development; for remember, the declared object in the 1st. chap. of Genesis was to make man in his own image, (like him) having all the power and mental faculties; having holy love and sympathy with all below him so that he would nurture and care for them as tenderly as a mother cares for her babe: for this is pre-eminently the faculty of divinity, and this ennobling principle was implanted in the heart of our progenitor.

Verse 23: "And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."

CHAPTER XIX.

Verse 1: "And there came two angels to Sodom at even: and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground."

From the above it appears that one of the messengers had departed before they arrived at Sodom; for the verse says there came two angels or messengers. Another point worth noticing in this verse: Lot recognized and received them: "And he bowed himself with his face toward the ground"; showing that he not only recognized and received them, but also recognized their superiority over himself and knew them to be the angels of Yahveh. Another point is that he was not afraid but seemed to take it as a matter of course. Such an attitude as he manifested could not have existed with one who was not accustomed to such visitations: (see verses 2, 3.) "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

Here it is seen that notwithstanding he knew them to be the angels of Yahveh he also knew them to be men yet in the physical body. Therefore he assumed to know that vileness and viciousness of the habits and practices of the men of his own city even better than they. So he, notwithstanding his inferiority to them, "pressed upon them greatly," and they yielded to his persuasions, and that Lot was right was fully proven: (see verses 4, 5.) "But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us that we may know them." The words "that we may know them," fully expresses the depths of degradation into which the Sodomites had carried that divine principle and function of generation, and which must inevitably bring destruction upon such a people. But Lot we are told was a righteous man, and here fully demonstrated the fact that he was ready to do and sacrifice even his own life, if necessary, for the protection of God's mes-

messengers. Verses 6-9: And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly.

Behold now, I have two daughters which have not known man; let me, I pray you, bring them unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

And they said, Stand back. And they said *again*, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

Here we see fidelity almost unparalleled, in that Lot offers his own daughters to be destroyed by the basest and most sensuous mob that can be imagined, rather than surrender the messengers of God to them.

But these messengers did not come unqualified to protect themselves, and even their host, from the demonized mob: (see verses 10, 11.) "But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door."

Here was demonstrated the fact that these men were, first, angels or messengers of God; second, men in the body; third, they possessed masterly powers sufficient to smite with blindness the men at the door of the house, both small and great, so that they wearied themselves to find the door.

Verses 12, 13: And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place. For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it."

This seems to put another phase on the matter, because reasoning wholly from man's method of doing, without the possession of superhuman knowledge, it would appear that it would be necessary, and naturally follow, that the same three men who were with Abraham, and left him communing with Yahveh should go to Sodom and find out the conditions, return to Yahveh and report what they had discovered, *then* get his decision as to what was to be done, and be endowed with power to accomplish it, but here appears to be a break in such procedure.

In the first instance, there were, instead of three men, but two who came to Lot in Sodom: in the second, it seems that the chief object of their coming there was not so much to find out what was going on (although the actions of the men of Sodom were sufficient evidence of its criminal condition) but it appears that they simply protected themselves and Lot, and immediately gave orders to him that he might know how to act, for as they said to him — “Yahveh hath sent us to destroy it.”

Now here is brought out another thought in connection with these men, as they are called: for please observe that at first they were called two angels, and in verse 12, they are called men, knowing that it was intended to make clear the fact that they were messengers in the earth body who possessed power to destroy Sodom, as is hereafter shown. Lot showed his confidence, and, shall we not say, knowledge of these facts, for certainly it seems that he must have had something answering to it.

Take, for example, a man of wealth, living, perchance, in the city of New York, and suppose an occurrence like the above should take place at his home — that not only he should be commanded by messengers like those mentioned, to forsake his property, including his house and furniture, but his sons and sons-in-law were to do the same, and flee to save themselves from the doomed city. Would it not take more than mere belief to cause him to obey such a command? For we have evidence that Lot was a wealthy man, notwithstanding he at once proceeded as we are told in verse 14. “And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place: for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.”

The above verse shows that Lot's sons-in-law &c., treated their father in the same manner as almost anyone in our day would do under the same circumstances: for it says, “But he seemed as one that mocked unto his sons in law.”

Suppose a similar occurrence takes place in our day, and a righteous man, impressed by the Spirit with regard to some important event and the consequent necessity of action on the part of those he loves best, when the facts are communicated to them, he, in place of seeming like one that mocks, seems like one insane, or as if the mind had become deranged by too much thought and devotion to divine knowledge.

While we know that conditions as a whole are not as bad in the world to-day as they were in Sodom, yet, O My God! what

would be the revelation could the veil be withdrawn from the private lives of many so that each could behold what is being done in secret by the majority of people. Would we not discover almost as large a percentage of depravity and vitiated lives among the people to-day as there was in Sodom?

According to our judgment we have reason to believe that Sodom was a city of not more than ten thousand inhabitants, and probably not more than five thousand. It appears from the context that Lot's sons and sons-in-law were comparatively righteous, but notwithstanding this they lacked confidence in their father's warning to leave all and come out of the city, and so were destroyed with it.

If we can judge according to the text as to the number of Lot's sons and daughters there must have been six or eight, at least, who were comparatively righteous in their habits of life, even though finally but three were saved.

The question now arises, are there eight souls to every five thousand in our world, whose lives are as pure as this? And are there out of the same number, those whose spiritual nature is sufficiently developed to recognize, yes to *know* a messenger of God, and who would obediently leave all and go out into the plains with no house or facilities for a livelihood, other than is obtainable in the wilds, where they would be necessitated to take from the crude elements of nature all they had to begin with, and willingly begin a new order of living? For Jesus said in regard to this: Luke xvii. 28-30, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Even thus shall it be in the day when the Son of man is revealed."

This would indicate that there is a time coming if not already at the door, when something very similar will take place in the world, if we believe the words of Jesus where he says — so shall also the coming of the Son of man be — so or in such manner — or like to.

This expresses to my mind, as we believe it will to the minds of the thousands who read these words, suggestions of the great necessity of our having so perfectly followed the guidance of the Spirit and in consequence lived in harmony with divine law, that when the time arrives that is spoken of by the prophet —

"and I will take you one of a city, and two of a family and I will bring you to Zion," (The mount of God — a place raised up by God for the purpose of protecting such as shall be called out) we shall be ready to obey the voice of the messenger no matter in what form he comes.

Many, reasoning from the external intellect will say — how are we to know for a certainty who is a messenger from God and who is not? We answer, through the methods taught in The Esoteric the soul-consciousness is developed to such an extent that it will always impress the consciousness with a truth as soon as it is expressed. Through years of carefully watching such impressions we have learned them to be absolutely correct under all circumstances; and when we thus know that unerring guidance we will follow it no matter what it costs, or where it leads.

This unerring guidance arises from the Soul having formed the habit of looking to, and following the Supreme mind. For by culture and development it reaches a place where it actually is conscious of the mind of God, the Soul of the Universe.

Another question arises — If this be so, what need of a messenger at all? Why do we not always know from ourselves, and act upon it?

The answer is this: A soul, when united with the consciousness of the body turns its entire attention to the affairs and duties of to-day or the things in which it becomes the most proficient and accurate, and gives no attention whatever to anything beyond to-day's duty, knowing that he who rules all, will take care of the things of to-morrow; and it will perceive in that portion of the grand whole to which sphere of service it especially belongs.

(To be Continued.)

"My Father in heaven is thy Father also; all men and women are my brothers and sisters. To magnify one's soul so as to realize this brotherhood, is a great virtue. No matter what name He hath, there is, nevertheless, but One Creator; and all people are His children. Call thou Him by what name thou wilt, I will not quarrel with thee. I am a child of His love by love will I prove it unto thee. No man can prove this by war.

Oushpe.

**PRACTICAL METHODS TO INSURE
SUCCESS.****EIGHTH LESSON. (continued.)**

Persons born at any other period of the year, should, before they begin on any specific line of study, first decide in the mind, after careful thought and self-examination, what character of knowledge would be most useful and desirable to them. To do this it is necessary to take a great deal of time alone, away from the mental atmosphere of all persons, as far as possible. Sit quietly and focalize the mind upon the various spheres of usefulness occupied by men with whom you have been brought in contact. Bring up the various spheres of action they have been thrown into, and determine whether they would suit you.

All young persons should have an opportunity of studying carefully the nature and requirements of every department of business, by going where such business is carried on, thus enabling them to form accurate conclusions both as to what business pursuits they desire to follow, and what is more important, as to the practical value they will gain. Of course, this would take considerable time, but not so much as a

college education, in a profession for which they have neither inclination nor adaptability.

There is usually too much haste to fit children for some profession, and parents are too apt to choose for the child without properly counseling its desires and adaptability for what they have in view. Where such is the case, the child, having no idea of the value of the knowledge received, simply studies to recite the lesson, and when done, it is thrown off as effectually in many cases as if it had never been learned. It is an old adage—"You can lead a horse to water, but you can't make him drink." You may send a child to school or college and compel it to memorize its lessons, but you cannot compel it to retain them, much less to receive the practical value of something for which it is not adapted and will not use. Such education amounts to nothing but the creation of a habit, of either mere imitativeness or distraction of the mind.

When the proper vocation is selected then the mind will have a definite object, and a good and sufficient reason for searching after knowledge and retaining it. The human mind is so constituted that it cannot search after and retain ideas for which it has no conscious use.

Whatever means can be employed to produce

a consciousness of the need of knowledge, will strengthen the powers of concentration and retention.

A person of a scientific or philosophic turn of mind, should read only to search out suggestive thoughts to think over and work out. This leads the mind into originaive habits; which is really the only method of study that will aid in the individualization of oneself. We believe that no person should accept as final any scientific conclusion drawn by another, but we should always receive it and hold it subject to our own tests. We know, of course, that we should all profit by the experiences of others; but we should always hold such experiences tacitly, until fully proven in our own minds to be correct.

METHODS TO DEVELOP CONCENTRATIVENESS.

Practice reading where people are talking around you. The greater the difficulty in reading and understanding under such circumstances, the greater the need in your case for persistence.

Remember, it is not enough to read the words; you should take some subject matter in which you are interested, and, as I said before, sit where others are talking, make your mind perfectly oblivious to every thing except that which

you are reading, and read to understand. I would advise that you persist in it even though you find it necessary to read a sentence many times. Hold the mind to it, and continue. Get your mind so firmly fixed on the thought you are reading that if anyone should speak to you, you could answer and go right on with the thought without being disturbed by the interruption. This will aid you to take the second and further step of carrying on a consecutive line of thought wherever you are, independent of circumstances — but the mind must be educated to do this.

One of the best methods for educating the mind in concentrativeness is to take all your spare time alone in your room and write down thoughts that will be of practical value to others. You will find by the effort to serve others that you will serve yourself most. Ask yourself — how can I serve others to the best advantage? Cast about among your associates and acquaintances, see where they are laboring at a disadvantage and how they are bringing upon themselves trouble, anxiety, and sickness

Search out from within yourself the remedy for such difficulties, or in other words, a proper course of life which will remedy the evil, then write those thoughts out clearly and prac-

tically, and you may depend upon it, if you have succeeded in getting a line of thought that is needed by the people, there will a way be opened for you to place it before them. But here we meet two classes of minds: one, that is too reticent about offering his thought to the public, no matter how valuable it may be, and another, too ready, and even persistent, in presenting premature and therefore worthless thought for public notice. By careful consideration of the subject you will readily discern to which class you belong.

It is a law in nature that wherever there is a need there is also a supply. And the evidence of this is found in the fact that there is a demand for that which is needed; and if you have it, it will be acceptable, even sought for, and there will be no difficulty in your being enabled to serve thereby an important use.

Remember this: If no one else derives any profit by your best efforts to help them, *you* will be forming the habit of consecutive, orderly and reasonable thought.

This is the pre-requisite to genuine manhood and a successful career in any department of life. Without this, no man can rise above the common level of the masses, but will remain as a mere server in a menial sphere.

Remember that mind is the most valuable of all things in the world; and that the mind with the greatest capacity and the greatest willingness to be of use to the many, is the one that is always sought for to occupy high and important spheres of usefulness, and will be honored and remunerated accordingly.

The habit of sitting down quietly and carrying on a line of thought in your own mind, weighing and balancing everything accurately, is very essential in this direction. A few illustrations may be of profit to you. If you are purposing to build anything — say a house — sit down quietly and build the house completely and perfectly in your own imagination; lay the foundation, measure each piece, and go right through the process of building it, as if literally doing so. Measure all the lumber in your mind, making a memorandum with pencil and paper as to how much of each kind you will require — lengths, widths, &c. Thus go through every part mentally until you see the house complete and perfect. Then, if you wish to draw a plan of it afterwards you are prepared to do so. If it is a machine you are going to build, sit down and calculate mentally how many revolutions each wheel will be necessitated to make, what their sizes &c., going through the entire process

of building it, and the calculation of speed, until you see the machine standing perfect before your imagination. Then hold it before the mind, go over it a second time, and make *sure*, that it is perfect, searching out all deficiencies.

Again, if you are going into a business where book-keeping is essential, place your mind upon the object to be attained by the keeping of the books. You know that the object of book-keeping is to know accurately, where all goods go to; how much is derived from the sale of same; how much profit is gained thereby, and how every man's account stands that deals with you. Then the question is clear before your mind, how can I accomplish this?

With this thought clearly defined in your own mind you can take up anyone of the varied systems of book-keeping, and learn it, simply by carefully examining the methods by which results are obtained. When you are looking for results, the methods by which to obtain those results present themselves to your mind without difficulty. Then the only thing requisite after we have gone over the minutiae is to take up each branch in our own imagination, with the thought in view of how to obtain correct results, and carry it out to its ultimate.

(To be continued)

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Kansas City, Mo.

For The Esoteric:—Not long since the writer brought into subjugation the baser nature. That same night while sitting in The Silence the body began to sway laterally from the hips up. The swaying was involuntary and very decided, but whether it was internal or external is not surely known.

Is the significance good?

The ineffable peace which followed the subjugation of the carnal nature lasted many days.

Douglas F. Hotchkiss.

Ans. The great peace referred to as succeeding the subjugation of the baser nature, is a result which always ensues; but some might ask, Why is not that peace perpetual? We would say in answer that all such sensations while appearing to be wholly of the mind are not so in reality, but are of the body, affecting the mind.

When the life is retained in the body and is transmuted to lymph (Spirit water—water of life) it is taken up by the blood and carried throughout the entire system, and while thus circulating through the system produces a harmony like unto an angels' song, delighting the soul. But this is produced only once every moon—As the Angel said to John in the Revelations, "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." (Greek, moon.) We have watched this very carefully, and so have many others, and have found it to be an undeviating law that the life germs are matured at the time the moon enters the sign it was in at date of birth,* and are carried up into the system producing the effect mentioned in this letter.

The order in which nature carries on this process is about as follows: The first day after transmutation, it is a fluid energy

* See article in *Esoteric*, Vol. I, beginning on page 163.

producing a deep soul love, permeating the entire organism. The second day it is carried to the brain producing a luminescence and clearness of intellect, awakening the consciousness there to a consciousness of Spirit, God, and the heavenly world. The third day it begins to solidify or become a normal part of the organism, and produces in the mind a clear understanding of spiritual things. The fourth day, the mind begins to take hold of the philosophies of nature (science). From this time on until another maturing of the life germ the mind is dropped, as it were, into the practical uses of nature and the physical world, and there is active a physical consciousness of superior strength, energy, and will-power, also of ability to do and accomplish.

But there is a great contrast between the condition of ecstasy that was at first experienced, and the condition that is now being realized, which causes many to think they are really gaining nothing while they are, in fact, one step higher on the ladder of attainment.

All life is like winter and summer—the ebb and flow of the tides—the mid-day sunlight, and the reflected light of the moon at midnight. It rolls on in an endless round, continually waxing and waning through endless time, but every cycle is constantly expanding and widening the conscious capacities of the individual.

You ask me what the swaying motion means? Pure life is constantly in motion, (activity) the opposite of death, which is inertia. The swaying is like the motion of the pendulum of a clock. And some of the ancient mystic orders, that still have an existence among us, utilize this swinging motion by carrying it up into the mind (the psychic forces) using it as a means of producing phenomenal results. They develop it by a counting process—one, two, one, two. At one the thought draws back within itself, and at two the thought and will are projected outwardly to the object on which they concentrate. Thus they produce in the psychic force projected from the mind, the pendulum or vibratory motion. It was once said by a philosopher that if he could get the key upon which the London bridge was pitched, he could, with the vibrations produced by his fiddle cause the bridge to fall. All matter is in vibratory motion, and by a careful examination of the vibratory motion produced by perfected life in the body we discover the key or pitch upon which universal life is pitched, and by which all substances cohere together through the potency of their harmonies.

When the mental consciousness of man is capable of perfectly discerning, and is able by the volition of the will to enter into and harmonize with the vibrations of all matter, fully understanding the process by which this is done, then will he be capable of dissipating matter or resubstantiating it at will—including his own body or any part of it. Herein is found the keys to all power "in heaven and in earth" (or spirit and matter).

While it is within the province of mind to handle matter, yet it is in divine order, as seen in the workings of all nature, that proper instrumentalities should be used. We must have material with which to handle material things, and, as "the laws that be are ordained of God," therefore we are made, in the beginning of our work, to depend upon the instrumentalities and common uses for its accomplishment, knowing that we have reached a point where a knowledge of the above laws can be utilized to bring into existence in this, the Esoteric Colony, as many new, and to the world marvelous, inventions, as the world can utilize, and the needs of the higher order of people that we are gathering together demand.

It is upon this basis that we expect, and will proceed to carry into effect these laws, as soon and as fast as means are put into our hands with which to do so.

I have seen several persons who were living this regenerate life, who, having no one to guide them in its utilization were in constant motion; some part of the body always active, sleeping or waking. When they by the effort of the will, would stop the motion in one part of the body it would instantly begin in another; and the motion though involuntary, and not understood by the individual, was oscillatory.

The Bible says, "God is a consuming fire." I know an instance where one who had lived the life of conservation, could concentrate the fires of regenerate life, and blow a flame from his breath sufficient to set fire to paper, leaves or garments. This person had been watched day and night for months at a time, and there was not a moment during that time that some part of the body was not making the swaying motion. Now this is not only not essential, but it is wrong to allow it. When that swaying motion is felt it should be at once carried into the mind, and held there firmly; and as the sensation concentrates in the brain one should carefully examine the phenomena and try to trace its rhythmic motion out into space or nature, and

thereby get an understanding of the relations of this vibration to its source, which is the source of life — God.

When you have reached that consciousness of your maker you can, through the added power thus gained, trace the descending currents of involution down through your own body, from that into the animal, vegetable, mineral, and watery realms, and by careful analysis you can distinguish the vibrations produced in all matter by that descending life, thus discerning the cause of evolution and the laws governing the association of atoms in their formation of solids.

While these processes are given as if they were entirely dependent upon the intellect of the individual yet this is not wholly the case, for the intellect alone is confined to our immediate self and surroundings. But in order to accomplish the above you must cultivate the spirit of love and devotion, through which alone the soul can reach up and out to its maker. You must guard well against all extremes. The church people ^{as a rule} are all in the devotional, while the materialists and scientists are wholly in the intellectual. Therefore neither one is capable of seeing the point where the two extremes meet, or in other words, neither one can discern God as a loving, devoted parent, and at the same time as a wise master-builder of all things. We, his children, in order to be like him must have a heart full of loving devotion; which alone is the power and source of illumination of the mind enabling it to grasp the knowledges of creation.

Ed.

To The Esoteric:—In a former letter I desired to know how to recognize and distinguish the teachings of the Spirit of Truth from those of the Spirit of Error, and your reply was to depend on my reason.

As that reply was very far from being satisfactory, seeing that I have already tried that method for forty years with most insignificant results, I now wish to know something of that other method which Christ promised to send to his followers; "The Holy Ghost whom the Father will send in my name he shall teach you all things"; "He will guide you into all truth and he will shew you things to come."

It is evident to anyone who reads the Bible that this Heaven-sent Teacher, this Guide to truth is no mystic symbol, no imaginative phrase, but a real Spiritual entity, capable of control-

ling the reason, judgment and understanding as easily as a well constructed helm will control the ship.

Our reason, judgment and understanding, all unite in telling us that our life here has a purpose, and science shows that the purpose of all creation is the evolution of grades of existence approaching nearer and nearer to the Spiritual and Divine existence; and it is no haphazard speculation to say that the ultimate and end of all evolution is Divinity.

There are two general ways by which man may acquire wisdom in this life; the one is called by Christ the way of the world, the other the New Birth or the way of the Spirit.

Now by the worlds' method we have to depend on imitation, experience, reason, understanding and judgment, in much the same way as all other brute beasts do for their existence, although of course we have these in a much higher degree—but it is all a question of quality. So far as the mental powers are concerned we differ from the brute only in capacity and degree of development; and as they are our ancestors in physical and mental evolution, so in following the natural method of the world we are only following the spiral stairway of evolution to our higher destinies. By this method we reach the higher intellectual planes just as the horse species, or any other animal species reaches a higher plane by training; but by this method the perfection of the specie is carried forward at the expense of the individual. or in mathematical language this series is a finite series.

Yes, by this rational method we learn by experience; we know what we ought to have done after the opportunity for doing it is past: so that instead of always doing the right thing in the right place at the right time, our life is one long scramble after Truth, without compass or chart to assist us in finding it. And if, after spending forty years in such a wilderness of rocks and cactus, we should happen to climb some Nebo and catch a glimpse of the promised land, we are ready, like Moses, to lie down there on that lonely mountain top and be buried by God's Angel, who, if we had known earlier, might easily have led us to the promised land in the first few months of our life's journey.

As I have joined the Esoteric movement with the hope of learning how to live the new life, that life which Christ calls the New Birth: with the hope of learning how to interrogate the Spirit of Truth, and consequently be able to acquire wisdom

and truth, without having to toil through the long tedious uncertain methods of the world, I wish to be put in rapport with the Creator, so that I may learn direct through the Spirit of Truth what is Truth. I do not wish to spend all my life on the rational analyses of Truth before I know what it is, or how to use it. It is a poor consolation to be told that although we do not profit any in this life, the use of the faculties of reason in this life may be useful in the next life; because there is no further progressive existence to those who die without having been born to the Spirit. It is in this life that we must be put in union with the Eternal Spirit, if we are to be eternally progressive, and eternally happy. Those spirits which surround us in the nether regions, and which are glad to come at the call of any medium, are the spirits of those who have never been born again. They are in an unprogressive state, and by the law of evolution will ultimately become negative in character, and so be lost to all progress and happiness.

If The Esoteric can show me how to approach (either through a medium or direct) the personal intelligence which has designed and made all things, so that I can learn what is necessary for me to know from the Being who knows all things, so that his Spirit may guide my spirit in the right way, either by suggestion or by any other conscious method, then I shall be satisfied.

Some may think I am asking too much, but I only ask what Christ promised to his disciples. His methods were direct; he did not prepare his disciples by teaching logic, philosophy, or the thousand and one methods which the world uses to gain knowledge. To make wine it was not necessary for him to learn the art which the world teaches. To cure diseases he had no need to study medicine. To learn what was in any persons' mind he had no need to cross-question him. To expound doctrine it was not necessary for him to sit at the feet of Gamaliel. To those who were born of the Spirit he said there was no longer any need of laws, or moral codes; it was not necessary to listen to reason, for the Spirit is above reason.

He says if you wish to know what to eat, or what to drink, or wherewithal to be clothed, or, in short, the right and wrong of everything; then seek ye first the Kingdom of God and his righteousness, and all that knowledge shall be given unto you gratis.

Having received the Spirit of God, and been born again, he then says, "whatsoever you shall ask in my name that will

I do"; "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

We also know that his disciples could not acquire the power of the Spirit by their own effort, however much they desired to do so, and it was only those who had received it who could communicate it to others: In the saying of Christ, "As you have received without cost on your part, so give freely to others."

It is this gift of the Holy Ghost for which the advanced thought of the nineteenth century yearns; that is the bread our souls hunger after, and any Teacher, or Master, or System, or Sect, who can not supply it may as well shut up, and save their pains, because their teaching is not of God and cannot last. We care not how poetic their utterance: how brilliant their rhetoric: though they can read nativities, and count the stars, they belong only to that finite series of which this world is the limit.

If the acme of our existence is to multiply our wants and invent methods of supplying them cheap, then rational and scientific methods are worthy of study. But we are in search of Eternal Life; we wish to know how to get our spirits put in communion with the Eternal Spirit, for we believe that unless we make the connection in this life we are lost to all future progress in the hereafter.

This union of our spirits with the Holy Spirit is an universal and effectual antidote to all kinds of sin and wickedness; infinitely more powerful than Dr. Keeley's Bichloride treatment for intemperance, as it will cause a more effective nausea for all manner of wickedness, and a more earnest desire for all manner of goodness. It will truly make us a new creature, so far as the desires of the Spirit are concerned.

Now if the esteemed Editor of *The Esoteric* has received this Gift of the Holy Spirit, let him communicate it to us. Surely the harvest is white awaiting the Reapers; never since the days of Christ has any age shown such a spiritual movement as this. From every country, and every tongue, comes the anxious cry, Where is the Holy Spirit of Promise. Even amongst the familiar Spirits of the nether regions, there is so great commotion, and great anxiety shown to communicate with spirits on Earth, that we are led to believe that the time of some great event in the worlds' history is drawing near. Whether it be the outpouring of the Spirit of the Mahatmas, as the High Priestess of Theosophy has proclaimed, or the beginning of the reign of

Antichrist, which precedes the Millennium which John in Patmos saw, or the second coming of the Lord of Glory, we cannot tell; but sure it is, that the present condition of things must in a very short time evolve some great Leader, who will lead the way in some great Spiritual movement, either for weal or woe to the human race.

Robert Stevenson.

Ans. Our esteemed friend, Mr. Stevenson, puts his letter in the form of a question; not because he has not decided opinions and views of his own, but we believe the main object of his letter is to bring out a clear understanding of the truth.

He evidently answers my former letter according to the light in which he perceives it may possibly be read and understood by others, and so desires to call out a reply which will be unmistakable as to our real meaning. This I say from opinion, not from knowledge.

On page 177, Dec. No. Esoteric, it will be seen that my answer was *not* man's own reason independent of divine guidance and illumination, but on the contrary what I stated amounts to this: That if a man were to live the proper life the Spirit of Truth Jesus promised would come, let it be an Angel personality or the thought potency of the Infinite, it matters little to us which so that we get the knowledge required. Now, while I do not set myself up as the coming leader, yet, having dedicated my life without reserve to God, to be used by Divine Intelligence for the benefit of our race, I am supposed to do the best I can.

We agree with our brother that the time has come when there is a demand from all sides for light and knowledge on these important subjects. It is a law in nature which has been verified throughout all ages that there be some one man, who should first get the light, and show to the many who seek for it how they may also get it, as he has done.

Should this be my calling I shall most gladly fulfil it, but the evidence that it is so will only be obtained when we shall have accomplished the work. Now we agree with him fully, that human reason comes far short of even comprehending the fullness of Divine truth, but we cannot believe that he means to convey the idea that Jesus, or God, ever gives this knowledge and understanding of the powers to which he refers, without the qualification on our part to receive them.

The only apparent difference of opinion between him and me is, that I hold that God is unchangeable toward all his creatures, and the only thing that has hindered the fullness of our Divine Sonship being manifest in us is the failure on our part to provide the condition in ourselves to receive it. Among our church brethren, who hold that belief and devotion are the only pre-requisites for receiving these divine gifts, all agree that without the proper course of life none of these things can be obtained. We also agree that man is left free to choose his own course of action, and will inevitably reap the full reward of his doings let them be what they may.

Now, if this be so, then the proper method of life which will place us in a condition where we are capable of receiving these divine gifts, is the great essential. This is what we are trying to do through the Esoteric teachings. Now we will try to epitomize the subject, if possible, so that none can misunderstand.

1st: We hold that the Bible is true in its statement that God created *all* things; and if that be true, then the inevitable conclusion is that all law, and the forces of the Universe of every name and nature are the product of Divine creative energy, and that we are here by virtue of that energy. And if God does not change under any circumstances whatsoever, then it follows that the thing for us to accomplish is, to first place ourselves physically, mentally and morally (spiritually if you please) in harmony with God's laws and forces, and when this is done, it follows just as inevitably that we shall reach the same that any or all others have reached who have done this, even including Jesus.

It will be seen at a glance that if this statement be true, when a man has reached this state of perfect mental harmony with creative law, he will not only have spiritual knowledge and powers like those that were manifest through Jesus of Nazareth, but he will also have a comprehension of all that we now recognize as science. Thus it appears plain that science and religion must in the fullness of the development of our race be part of one common whole. From this as a foundation we start first with methods for the perfection of the life qualities which animate us.

We have indubitable evidence that Jesus taught the regenerate life, the same as we are doing.

Every creature thinks and acts in accordance with the quality and quantity of the life it possesses.

For an illustration of my thought: Some years ago a man was working in a saw-mill. He received a severe cut with the saw, and before help could reach him had bled almost to death. They ran and caught a sheep, and transfused its blood into the man while he was lying in an unconscious state. He remained thus until the blood of the sheep had begun to circulate through his organism, when he revived, and the first sound he made was to bleat like a sheep.

This of course was the involuntary action of the physical body before the soul-nian took control, but it only illustrates the fact that the kind and quality of life is the kind and quality of action.

By living the regenerate life, we not only increase the quantity of life which animates us, but we have given directions how to change its quality by changing the habits and desires of the mind, and bringing it into harmony with the creative mind.

We are persuaded that God is, as the Bible says, not only almighty, but omnipresent — “is the fullness of him that filleth all things”; and, that that fullness will fill and find expression through any organism which has developed a mentality capable of receiving it. As it is again written in the Bible — “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” Now to open the door is to remove the obstacles in ourselves: and we do this when we refine and elevate the qualities of our minds and bodies to the state of refinement where we can sense, touch, so to speak, the substance of Divinity. This substance is mind-consciousness, or thought potency; for, as we are told that by the word of God worlds were made, so then it follows that that which produces words, or forms and expresses thoughts, is the likeness of Divinity: this we call reason.

There are, however, two kinds of reason; some have been pleased to call it objective, and subjective. The objective forms conclusions from what it sees in the natural or physical world, and forms conclusions wholly from what it sees of the effects of one material upon another. This is the kind of reason referred to by our friend, and which has proved a failure.

The subjective is the reason which traces back behind the phenomenal and perceives the cause. This is the God-like reason, and when a person lives the life of regeneration, keeping his mind polarized toward God, (“his eye single”) with the

one desire to know the truth and to live in harmony with it, he will soon find that he has already received the Spirit of Truth. For this is the attitude and course of life which opens the door, permitting the mind of God entrance into him, and his perceptions become spiritual and his reason divine. Then he must follow that divine reason, which, as Jesus said, will lead him into all truth, and show him things to come. We call this reason because it is all those words imply and a hundred-fold more; and also because there is no intelligence, consciousness, or orderly life, or even structure, that is not wholly of reason; for reason is only orderly thought. Thought in disorder is blindness, darkness, and demoniacism.

Now, we are told that God created the world by thought form. Who can realize or even form the vaguest idea of the intensity, potential energy and lucidity of the imaging thought that was capable of projecting into material form this earth, and causing to be imaged forth the multifarious variety of trees, plants, minerals, insects and animals, and its crowning work, man. If a man were intending to build a house, he would first imagine what kind of a house he wished to build, and perhaps put it on paper, then he would be prepared to bring it into material form. Would not this process be one of reason? All will unite with me in answering, yes. Was it less so in God's creation of the world? Now if anyone will follow the instructions given through the columns of *The Esoteric*, they will not go very far before they will discover that this conscious, thinking, reasoning man, begins to awaken into new and diviner attributes, and that there are faculties within him which are mind organs for the infinite to fill, and which will unite with and add to the capacities he heretofore possessed, and will indeed lead him into all truth and show him things to come, just as fast and as far as he is capable of receiving and utilizing them.

The Spirit of Antichrist:—That the Spirit of Antichrist will come and will deceive many "even the very elect if possible," as Jesus said, we believe is true; and we also believe that John was correct, even in his time, when he said that he saw it already in the world, and that in these, we believe the last days (years) of its existence, it is now organizing in the body of the seven-headed monster shown to John in Revelation. We might, perhaps, in case we deemed it useful to the world, name a few of these organized heads. We will defer this, however, until another time. But if you cast about you will see for yourself how many

teachers of doctrines, theories, occultisms, magical systems, &c., under the name even of Esoteric, and Spiritual movements, there are all appearing so near like the true that they would deceive all except those who close their eyes to theories and doctrines and "pray always with all prayer," that is, keep constantly active the humble childlike devotion which would find word-formations similar to these: O, that I might know the truth! Our heavenly father may thy will take possession of mine; control and guide my intellect; show me thy way, and I will walk therein. Fill and possess me, soul, body and intellect that I may know the truth—and then with all this interior spirit of devotion, use all the knowledge and ability you have, while constantly looking for more, and expect at the same time that the Spirit will answer your prayer, and give you (your real self) the knowledge and ability to "choose the good and refuse the evil." To such a soul the spirit of truth is ever consciously present, giving it the measuring-rod, the discriminative ability to take the good out of everything, and reject the evil that may be mixed with it; and such will be led to unite themselves with whatever movement God has begun with his people in the world. It will open their sympathies to the truths that are in the movement and will close the door of sympathy to all others, and the power of Antichrist can have no effect upon them.

Ed.

For The Esoteric:—As a young man who is not only striving to live the regenerate life, but as one who will succeed, I submit the following, being my experience.

Few (if any) are more in need of the teachings as set forth in *The Esoteric* than your humble servant was when he received it. I truly believe it was a Godsend; it was what I had been praying for for years, but, owing to my living so much in the animal my poor soul was unable to make its wants manifest. On first receiving it I became aware that soul food was contained therein. Oh! how quickly I devoured it: more, was my soul's request. I sent for the *Seven Creative Principles and Solar Biology*, and not until I had ordered Vols. I, II, and III, of *The Esoteric* did I feel that I had sufficient instructions to show me the way to find the path.

I deem these books indispensable to those who wish to live the regenerate life; but I hear one say, I cannot afford to ex-

pend so much for books. Kind reader, practice a little self-denial and you certainly can procure one: believe me you never will regret it. Far better starve thy body than starve thy soul.

On reading Practical Instructions I saw immediately what a task I had before me, but with pleasure I commenced following them to the very best of my ability. I soon saw the possibility of obtaining the highest goal which gives to those who overcome the privilege of eating of the hidden manna, but not without a struggle, however. I prayed for Divine Guidance that I might know the Lord's will and do it regardless of consequences. I was shown the path and entered; delightful! but, did I have a right there? not unless I was a good wrestler and could stand firm. Although I was thrown time after time, I, at last, through Divine Guidance, secured the under-hold. God has been very kind to me. I have been forewarned in a dream each time that I was to expect a struggle, therefore I was forearmed. The dream places me in similar circumstances that Sampson was when he was shorn of his strength. I have studied *Patience* and *Silence* thoroughly; have also put them into practice and have received a vast amount of good by keeping a close mouth.

My heart goes out to those who have enlisted to work in the vineyard of the Lord. Be faithful and a crown of glory you shall wear.

I can now truly sing as I sang when a boy,
 I am on the solid Rock and I never will retreat,
 I'm resolved to overcome no matter what I meet.
 I will stem the rolling tide and I'll brave the threatening storm,
 There's a near protecting guide and a strong protecting arm.

Kind reader this is worth memorizing. May you delay no longer but enter the path now, then you will know that it's all true.

Sincerely yours,

H. W. Gates.

Jacksonville, Fla. Jan. 25, 1892.

H. E. Butler, Esq.

My Dear Sir:—I see the word “mind” used in so many ways that I should be glad if you would kindly tell me exactly what you understand by it. I should say it was the will, and that the “mind and understanding” was to say the “will and soul.” Is this right?

Do you not consider the brain the seat of the mind (or will) while we are in the body, and the soul its body when we leave our tenement of clay?

Are spirit, and mind, and will, one and the same?

My wife and I are still trying to live the life, and have done so since a few weeks before I first wrote you, some three months ago. I seem to advance, and on the whole, I feel better, and then there will come a succession of “losses” in sleep that makes me feel as if hordes of evil influences were trying to pull me back. They shall not do it: but this is nevertheless discouraging, and I would that I could prevent it.

I shall appreciate your reply.

H. S.

Ans. With regard to the use of the word mind, it is the active consciousness of the soul and body combined, or each separate from the other. In the majority of the human family the two realms of mind are entirely separate, and the person has but little or no consciousness of their united action. They are mentally conscious of the outer physical world, while the Soul is only vaguely conscious of the Spiritual world; being almost entirely deprived of the food the body should supply to make it conscious, not only in the Spiritual world, but to make its consciousness felt and recognized by the physical mentality whose organ the brain is, its sphere of action being in the physical world. So far as the Soul has an organ to use in the man, we believe its chief one is the Solar Plexus.

The method taught in The Esoteric is to feed the Soul with refined and purified life so that it may have power to dominate over the physical body.

The will is a function producing or preventing action. The will is the divine principle or spirit: in the body it is of the mundane, and in the soul, of the higher Spiritual or God-principle. It is the throne of God in man where he receives and carries out all the decisions of the man and of the soul. Here-

in God is "servant of all," allowing all to do what they decide upon, that they may reap the reward of the same,—and thereby experience,—thus developing knowledge in them of the results of all their actions.

Pain and pleasure serve to force man gradually up the ladder of attainment (evolutionary development) into His likeness, where he becomes a Son of God.

Wrestle on, my dear brother; the goal attainable by you will be found abundantly worth all the struggles and apparent sacrifices and sufferings you undergo, and by an unyielding, unwavering determination it can be obtained.

I am glad that your dear wife is with you, for her influence will do much to help you. Remember it is written "they entered into the ark two and two"; and in the divine ultimate we shall enter into the ark of divine security, man and woman made one by God. *Ed.*

TO THE THOUGHTFUL.

For The Esoteric:—Live up to the highest that is in you. Ever regard your body as the instrument, and not the master.

Say to every faculty of your lower nature, "thus far and no further." No matter how deep the temptation, stare it in the face; look at it from all sides; ask yourself this question "Shall I rise or fall by this act of mine?"

Let the law of *use* ever settle the question to you of any requirement. We are not living for time, but are soul-builders for eternity. In pure love expressed between two natures that God has blended together, a power comes that is like the murmur of the waters, the song of birds, the perfume of flowers. God has made every organ of the body of divine appointment, but the man or the woman who would come into that higher nature, must beware of diverse magnetisms, and live only in purity of thought. Oh! woman, woman! thou hast so much responsibility over thy brother man; it is to *thee* he looks for the uplifting power; for 'tis thou, whose power of presence ever awakens hell or heaven within him; and thou art truly responsible, for much that is wrong in man. If man lost Paradise by woman, so must she give him the hand to regain Paradise.

Look at thy brother man in the widest charity, and remember ever, as thou dost lift him up so dost thou raise thyself. So live, as to win thine own soul's approval and thou hast lived wisely and well.

Fern.

THE POWER OF EXAMPLE.

On reading the article on Example in the Jan. Esoteric, I was much impressed with the fact that one presentation of the truth, however clear, cannot be made to suit all minds. As there are infinite varieties of mind and degrees of comprehension, so truth must be presented in an infinite variety of forms to meet the needs of all.

As a plant may starve to death in a soil containing all the elements of fertility, if the plant-food there be not in available form, so Divine Truth must be filtered through many minds and take on many varying shades to make it available for all. So, although I may present no new thoughts, yet I may be able to put them in a different light that will render them more useful to some minds.

The evils of imitation or the bad effects of following another's example, arise, not because example is evil or imitation a thing to be deplored, but from the popular misconception of what constitutes *real* example. We are prone to look to the material personality of the man, to his outward life and acts, for our example, and to take *those* as the objects of our regard and model our lives upon them; whereas, it is the spirit that animates him, the fidelity with which he follows his inner light, and the faithfulness with which he works out his Ideal, that constitutes the *real* example.

It is the "spirit" that "giveth life." To ignore the spirit and follow the outward life, as so many attempt to do, is to bring on all the evil results of mere imitation deplored by the writer of the article referred to. If it be evil to follow example, why does the Bible so constantly reiterate the desirability of showing forth our profession by our lives? What value is there in precept that is not enforced by practice? Not necessarily conformity in outward life to set rules, but a life in accordance with the spirit of the teaching. If one have not faith enough in his own precepts to practice them how can he expect others to

regard them? No; precept must be enforced by example; the two go hand in hand; and what "God hath joined" let not man put asunder. It is manifestly impossible, even were it desirable, for any *one* man to set an example of outward life (rules, habits &c.) for all to follow. It is a trite saying that "you cannot please everybody."

But we may and should, nay, *must*, if we would accomplish any real good, live in harmony with our teachings; for example there *must* be. The most high and holy conception of a life is of no avail whatever, to the great majority of mankind, unless exemplified by actual living. What a power for good in a high and holy life; and what a by-word and cause of reproach he becomes whose life belies his profession. The Christ comes not to "call the righteous, but sinners to repentance"; and example is not for those who are able to receive truth direct from the source of all truth, but for those who must have a mediator between man and God. The true spirit of Christ is to live as you preach; the ideal must be out-wrought in the material before it is of any practical value. Therefore it is incumbent on those who aspire to "Sonship" that they should order their lives in accordance with their profession. Whatever is good and necessary for the body they may use; but may not indulge it unnecessarily, especially in those things which may become a license to others. As Paul has it, (1 Cor. 8, 9,) "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Our lives are the manifestations, the epistles, of God to the world, "known and read of all men," and we do insult and injustice to the spirit within if those epistles do not express our best and clearest conception of God to the world. The power of Example is one of the most potent factors in the uplifting of the human race.

E. G. Johnson.

If our dear brother will pardon me, I will try to add one thought to his already clearly defined truth. It is this: We regard example as valuable in the sense of a demonstration of a fact. For instance; if a chemist should give a lesson in chemistry, it might be true and valuable in itself, but would be much more valuable, if he were to make the experiment, and obtain the result in the presence of the students. I think he will agree with me that example means simply this: If one desires to teach the good results of a certain course of life, the strongest and

most effectual teaching would be example, which is simply demonstrating the results claimed and which he wishes to teach others should be obtained thereby.

The evil in example I consider to be this: For a person to be taught to imitate another's ways or habits of life without knowing the laws and principles governing and producing those habits, and the results it is desirable to obtain by so doing. A monkey can imitate the ways and doings of a man without having in himself any purpose or object to be attained other than to do just as the man did. As there is a great variety of human life and character, there must be a great variety of ways of applying the same law in order to reach the same results in themselves.

To imitate the example of another without an understanding of the laws that are being applied and the effect it is desirable to produce in order to reach a definite ultimate, is either hypocrisy, or following the example of a monkey, and not of the man they are trying to imitate.

This is not intended as a criticism on our brother's letter but quite the reverse. It is an effort to prevent a misunderstanding of our position, and, if possible, to give a clearer understanding of his. *Ed.*

Jan. 11, 1892.

Hiram E. Butler,

Dear Sir:— I do not wish to weary you with my story, but I know that it is well for me to write to you. I was a methodist by birth and education. For years I wandered in darkness. Spiritualism gave a little light, Unitarianism a great light that flooded my soul with joy; for the glad tidings of "Peace on earth good will to men," satisfied me. For myself I never feared the hereafter, but that so many of my fellow-men were doomed to endless punishment filled years of my life with rebellion. But as this new light came, the way grew clear, and, although there are many different theories in regard to Spiritual things, yet I have for the past year or two striven to seek for truth itself; and hence opened the windows of my soul to the truth, willing to suffer the anguish that must be endured as we find that this belief and that sacred rite must crumble into nothingness before the clear light of the on-marching truth. Then followed new duties, and new obstacles to overcome.

About two months ago, after a season of spiritual uplifting and as I thought spiritual growth, I travelled again in weakness the path I thought I had conquered. The day was full of unrest, the night did not bring sleep and quiet, and I tossed and struggled until the Sabbath morning dawned; then I said in spirit, I know I desire truth and right in my heart and life. I will not be discouraged by this failure, (for I had questioned through the night-time why was I thus defeated when I thought I was getting strong) and quietly resting on my bed composed myself and strove to leave these anxious thoughts and woo the god of slumber. As I closed my eyes and waited, I saw a large, yes a boundless field of grain, not ripe, but bending under the weight of ice and snow, and joined like one great mass by its icy bonds; at once I heard in the spirit, "wheat, *growing* wheat," and then I saw and understood as it was told thus to me. The ice and snow are the cold materialism of the world, but as the *Sun* of Righteousness or the spirit of the *Son* of Righteousness (call it Rightness if you will, it was given just like this to me) shall arise, before those cheering, burning rays the ice and snow shall dissolve, and, falling on the earth shall serve, even as thy burdens serve, to help thee grow until thou hast attained unto "the fullness of the measure of the stature of Christ," and beyond shall be the glory. In the fullness of this new gladness I said, but not for myself alone, Oh my Father, else it were incomplete! Again that field of growing, ice-bound wheat; but where before it was shown to me as one representing my individual life, now each single stalk stood out for itself, and they were numberless, yet still bound and trailing together under the burden, then again I heard these comforting words for my fellow-men; "The Lord *their* God is the Holy One of Israel": "He that keepeth Israel shall neither slumber nor sleep" and "Lo I have loved them with an everlasting love." From that hour I have been stronger in spiritual things.

At that time I was as ignorant of the existence of Esoteric literature as a person can be of a thing of which he has never heard and does not know exists. About two weeks afterward a friend gave me a copy of *The Esoteric* giving the characteristics of the people born in the sign Leo. I was born..... You can understand what it was to me. Life is now full of a holy, sacred meaning. I have been reading *The Esoteric* of the last year and I desire and will "run the race that is set before me," that

I may enter "the open door" and entering myself help others to enter also. I felt as if the great mystery of life, over which I have puzzled heart and brain, was solved for me when I read your teachings in regard to the relation of the sexes. The harvest surely needs laborers through divine strength (which is ours if we take it). I will labor in this time of need, and my labors are to begin in my own home; for I have a husband, ands just entering manhood's estate, beside other dear ones. For a year or more the words "To him that overcometh" have come to me repeatedly. But this will do, for there is no end. At the present time I am weary and heavy laden with a burden of which I can not speak. The other day while sad and anxious these words came to me, "Keep thou my feet; I do not ask to see the distant scene, — one step enough for me." That afternoon a friend brought me an *Esoteric* of Nov. 1890, and those very words were quoted in an article in it. Some weeks ago I resolved to speak unkindly or harshly of no one. When I read those ideas in *The Esoteric* my heart sang for joy. Flesh eating has always seemed barbarous to me, dreadful to cause so much suffering; and not for my attainment alone but because I want to throw in my influence for the protection against suffering of the poor animals, I have let meat alone for a few weeks past, but do not want to speak of it to anyone. I was glad to see that it is the better way to keep silent as you say in *The Esoteric* Nov. 1890.

Is it too much to ask you to write me a word? I can not tell just how, but it seems as if it would help me to lay hold of the strength I need; for I am depressed at the present time. My head troubles me and I think perhaps I need to more fully understand the part pertaining to health: for I need strength of body for my home life and must understand the laws of health in regard to food &c. I have read your "Seven Creative Principles" and see more plainly what the many colored stars and lights mean which I have seen for some time. One day, not feeling well, I was lying down and a tiny star of peculiar dazzling whiteness was let down over my bed. What did it mean? I shall hope for a word from you, my brother, for I feel it will help me and it is not for myself alone I need it. When I am anxious and sad I take an *Esoteric* which a friend lent me and hold it in my hand or put it under my head and it soothes the restless feeling. I am blessed with a kind and loving companion.

I realize that it means more than words can express, this earnest life of attainment, or as you call it the "life of regeneration" and "that no man having put his hand to the plough and looking back is fit for the kingdom of heaven." I know that spiritual things are spiritually discerned, but sometimes, yes very often, our bodies hold us down and we say we are sick. If our spirits were strong or if we realized they were, we might overcome the burdens of sickness.

Trusting you will recognize the spirit and not judge by the letter, I send this, fully knowing my imperfections but longing for the "perfect love that casteth out fear."

Respectfully, Mrs. C.

Mrs. C.

Dear Lady and Sister:—It is clearly evident from your letter that you are in a condition of mind and soul development, wherein, if you remain faithful to the resolves you have expressed, and continue to seek for knowledge and live up to the life as you have, you will receive guidance and instructions from the same source that we do. From your letter it is very evident to me, that you are now on the border-line between childhood and years of accountability—not as a physical organism but in soul growth. The divine parent carries the child in its arms lovingly, amusing and gratifying its desires until it comes to years of maturity. Then it is set upon its own feet and commanded to go forth and labor, wherein it has to enjoy and suffer all that it earns, and the result of all that it does. Therefore you may hereafter feel as if you had fallen or lost something of your spiritual power and consciousness. For if you go forward you are now become a co-worker with the Holy Ones, and as such you will no longer be treated as the child to be taken up and loved and petted when you feel badly; but you will be required to stand in the strength and dignity of your divine womanhood, where you must do, suffer, accomplish and attain, from within yourself. Therefore, although you may be led through long dark passages, which may take even years, without one ray of spiritual consciousness, yet if you labor on with a persevering will to do and accomplish the right things you will come out at the far end of the passage into the dazzling sunlight of divine consciousness. Remember, that Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my

Father which is in heaven." Again, you will remember that he said the righteous would say in that day, "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" showing it was those who were unconscious of doing anything for God, but were faithful in doing for their fellow-men, that were justified before God. We must now work for the good of humanity without regard to whether we receive any recognition, or joy and comfort from the spirit-world or not. For this is our part of the work and the comforting assurance of our acceptance in heaven is their part, not ours. Therefore we must work expecting no reward, requiring, exacting nothing, not even enjoyment—nothing except the knowledge of doing good to others..... The appearance of the star that you referred to, we would suppose indicated good to you: but whatever it may be, no one can decide except you may have been illuminated by it and thus made conscious of what it was. Such appearances, however, may come from a great diversity of sources. The elements of the mundane may take that form when a strong yearning desire is active in the individual upon subjects belonging to it; and even low and vicious souls sometimes appear as small stars, or sparks of fire. Again, perfected souls are more apt to manifest their presence as a star; and sometimes vital thoughts are sent us from the higher spheres of the celestial ones, and when the thought reaches us, it appears luminous and bright as a star. But the mere appearance of a thing of that kind, in itself teaches us nothing, except an unusual presence or power.

May the Angel of Peace, guide, strengthen and keep you.

Ed.

We publish the following letter as one among the hundreds, if not thousands, of testimonials that have been given and could be obtained as to the good and effective results of *The Esoteric teachings*; hoping that this may reach the eyes of some of those, who, like this young gentleman, may have been prejudiced against the work by the reports to which he refers. We also hope they may be induced thereby to examine into the thoughts and make the experiment in their own lives, the result of which we know always brings transcendent benefits.

Dade City, Fla. Jan. 15th. 1892.

Prof. H. E. Butler,

Dear Sir:— On reading the article in Jan. 1891 number of Esoteric entitled "The Esoteric College and Colony" I made up my mind that should the scheme materialize, as I felt it surely would, and I regain my health sufficiently to make the change, I would make application for admission, as it has been my desire for a long time to become identified with the movement.

A few words concerning the effects of the "teachings" on my life. I had contracted lung trouble and been under a doctors' care, and being given up by him as incurable in July '89, was simply awaiting my time to "go"; for life had no charms for me, having buried my wife and met reverses in almost every undertaking.

My father (C. H. K.) had often tried to tell me of the truths of Esoteric teaching, saying he believed that if I would try the life I could cure myself; but I was prejudiced from newspaper reports and would not listen, until one day in Aug. '89 I picked up "The Narrow Way of Attainment" and at once read something which set me to thinking: the more I read the more interested I became, and on finishing it took another, "Magic" by Hartman; this I found to be the same line of teaching and I at once concluded that if what I had read was true, I still had something to live for.

On Sept. 24th I heard Dr. Street in remarks on occult science at Esoteric Rooms. A class was formed for a course of eight lectures which I attended by kindness of my father, followed by a second course in Dec. and Jan. I recognized the truths of the teaching at once but could not succeed in "overcoming." My health did not improve, and, fearing the coming winter father furnished me the means to come to Florida in Oct. '90.

Since coming here my life has been a continual struggle to "overcome," and my covenant was made, that should I regain my health my future life would be devoted to this work. While I am not fully recovered, yet my improvement has been very marked, especially since I have gotten control of the old "enemy"; and understanding the object and progress of the work would like to join you soon. Any information will be thankfully received by,

Yours very respectfully, H. J. K.

EDITORIAL.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

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The Altruist, is issued monthly by The Altruist Community. 50 cents per year; specimen copy free. Address A. Longley, Editor, 901 Olive St., St. Louis, Mo.

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The Public Library Bulletin of Denver, Col., appears in a new dress and under the new name of "Books." It aims to fill a want in the West similar to that supplied in the East by "Writer" "Critic" "Book Buyer" etc. 10 cents per copy; \$1.00 per year.

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BIBLE REVIEWS.

NO. XXI.

In all ages of the world there have been "watchmen" or "prophets" whose sphere of use was to keep watch of the great general movements of the affairs of human life, and to warn the people of changes of any nature whatever, which would affect their lives.

When the warning comes, they who have developed this soul consciousness will "know the truth" and will be obedient, even though it may demand that they leave sons, daughters, relatives, loved ones, home, and the wealth that cost years to gather, (as in the case of Lot) yet they will obediently follow it.

Verses 15, 16: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here: lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city."

Herèin is shown how hard it is to obey wholly even when one feels that they know the necessity for doing so. How human it was for Lot to linger, hoping against hope for some change which would save him from the necessity of making so great a sacrifice. But as said in the 16th verse, "Yahveh being merciful unto him" &c., the men laid hold upon them and virtually forced them out at once.

Verse 17: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The words "look not behind thee" were evidently a precaution, for to look backward is to think of the past, and to think of the past is to look backward: a thing which dwarfs the intellect and causes doubt and skepticism as to the future. And for one under such strenuous circumstances with all before them a blank, to turn and look back upon that which they once possessed,—a luxurious home, friends and relatives, in fact all they have known and loved on earth—the angel knew this was too hard for human consciousness, therefore it was necessary, in order to insure obedience, that Lot should keep his eye single to that one thought—"Escape for thy life. Escape to the mountain."

Verses 18-21: "And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."

Here again it is shown that human judgment, even in a righteous man, is liable to err: and through his error, in refusing obedience to the divine intelligence, Lot made for himself trouble in the time to come. Here was a man, who, only the night before, risked his life with a howling mob of demonized humanity for the protection of his guests, and who now expresses the most childish fear even to go where he was guided—to the mountains. But here again is manifest indulgent parental love for an erring child, for the messenger of God said unto him—"See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."

Here the angel clearly indicates that the little city of Zoar, though doubtless addicted to the same body and soul-destroying practices, and justice demanded its destruction, yet, when that demand was weighed in the balance with the anxious, fearing and praying desires of a righteous man, it more than balanced it and Zoar was saved.

Verse 22: "Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar." Here is evidenced two things: First, that there must be, in divine order, a definite time for the occurrence

of every event, which, if it occurs at all, must occur at the specified time; and even the great masters here spoken of intimated that they could do nothing but that which was in accordance with that law: second, the angel says — “I can do nothing till thou be come thither”; thus expressing that the work of destruction was left wholly with him, otherwise he would not say — *I can do nothing.* This whole account seems to be one in which the angel, messenger, man or master was necessitated to use very unusual haste in order to get Lot and his family away in time for the destruction of Sodom.

Verses 23–25: “The sun was risen upon the earth when Lot entered into Zoar. Then Yahveh rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

At first thought it appears that a contradiction exists between the accounts of the Bible and those of ancient history, as the latter states that Sodom and Gomorrah sunk, and that the places where they stood, are now occupied by the waters of the Dead Sea. Both of these accounts, however, may be correct, considering the fact that similar phenomena of nature have taken place in modern times.

If some of the mountains in that vicinity were volcanic (and the probabilities are that all great mountains are the result of volcanic action) then it would be reasonable to suppose that there was a volcanic eruption which poured down upon the cities fire, ashes and sulphur, — sometimes called brimstone, — which destroyed the cities. In such cases it frequently occurs that larger areas of land fall into the cavities made in the earth by the burning out of the substance from underneath. If this were the case in the above instance then both accounts would be fully justified.

But some may object and say that the account says, the Lord God rained fire and brimstone out of heaven from God, — from himself. Now, if we were to grant the correctness of the theories held by many, that God is a great man seated on a throne somewhere up above the earth, and occasionally getting angry and producing some phenomena which is contrary to all natural law, then I would say that this idea could not be correct, and I should also be forced to say that nature and history, and the methods of God's dealings in all other instances of the world's history, unite in saying that this account cannot be true.

On the other hand, when we realize the fact that the authors of those accounts believed in God as an all-pervading cause, acting in and through and by all things, as David said (Psalm cxxxix. 7-10:) "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

This gives a slight illustration of the belief of the people of that time that God was everywhere.—even in the bowels of the earth,—and that whatever occurred outside of human agency was attributed either to God or evil agencies. We also know that the Oriental manner of speaking was very indefinite and often seemed exaggerated; and undoubtedly for the more ignorant classes to see the rain of stones, fire and ashes from a volcano would cause them to think that the gods were raining fire upon them. But, truly, the God who made all law has always, so far as any historical account can give us the means of knowing, worked by and through the laws he has made.

Verse 26: "But his wife looked back from behind him, and she became a pillar of salt." Here, having no account of real meanings and methods of accomplishment our explanation must of necessity be speculative, because the statement is exceedingly brief, and only relates to what was the ultimate result. Now, if we should indulge our speculative and reasoning powers with regard to similar wonders which frequently took place in those days, we would conclude thus: that she not only turned her head and looked towards Sodom, but there, in Sodom, were her sons and daughters, and she, fleeing for her life and leaving those she loved to perish, looked back to see if their destruction were really coming, and perhaps seeing nothing, it would be reasonable to suppose that mother-love would overwhelm her, and she determine to return to them. Then, too, had those great masters or angels, allowed her to return, the probabilities are that she would have induced Lot and perhaps the two daughters to return with her, when all would have perished together. Therefore it was to save others, no doubt, that they withdrew her life from her.

In that country a dead body would not decay as in this, because of the dry, heated atmosphere, and undoubtedly it lay there a long time; and after the earthquake, or sinking of Sodom un-

der the waters of the sea, which are very salt, every object in the immediate vicinity would be covered with a crystallization of salt. To this day, the traveller may have pointed out to him by the native Arab an immense pillar of salt claimed to be the monument of *Mrs. Lot's* disobedience to her husband and the messengers from God.

Verses 27, 28: "And Abraham got up early in the morning to the place where he stood before YAHVEH: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Now, here, Abraham's description of what he saw taking place in the destruction of Sodom and Gomorrah justifies our speculation to the effect that it was a volcanic eruption; for he says, "the smoke of the country went up as the smoke of a furnace." That was not fire falling down from heaven, but fire going up from the earth. True, he might have used similar words had he been standing afar off and looking down upon a burning city, but hardly so in the case of a city like Sodom, whose houses were very small and made of such a great variety of material, as to render it almost nondescript as a city, with very little in it that was combustible. For in that country timber was more scarce than any other material for building purposes. We will not dwell upon this, however, as it is non-essential.

Verse 29: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Now this simply tells us—as we would express it—God answered Abraham's prayer and saved Lot from the overthrow.

The words "God remembered Abraham" as you will observe, is a form of expression common to the Oriental.

Verses 30-38: "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

And they made their father drink wine that night; and the

firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Thus were both the daughters of Lot with child by their father.

And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day."

In the above account there is much that seems repulsive to persons who have a greater idea of virtue than of divine uses. There are, however, several things in this account, which, considered carefully, greatly modify the enormity of such a crime as this would be in the world to-day.

In the first place, we must remember the horribly depraved state of society in the time when these girls were born and raised, and that they were educated only in the precepts handed down by father and mother. It must also be borne in mind that there were no Bibles in those days — no histories or books of any kind to read; they had absolutely no source of education except that which came through their father and mother, and observations in depraved Sodom.

Now the question arises — what must have been the character of the education given by the father Lot, and the mother his wife? An idea of this can be obtained when we examine the history relating to the two men, Abraham and Lot. It must be remembered that these men had taken a journey of many years out from Ur of Chaldea, depending upon God's promise that their seed (posterity) should build a great and mighty nation transcending that of Chaldea.

From this we see that the one hope and thought of Abraham and Lot was to multiply the number of children as rapidly as possible so as to bring about this great and glorious nation which they had been promised should come out of them. Could one not easily imagine Lot and his wife devoutly talking to

their daughters of the sacredness of their virtue, its importance in bringing into the world multitudes of children, the glory and honor in being the mother of a great and mighty nation and how that motherhood was the one great ideal to look forward to and desire? In fact, it was the very thing for which they lived and that made life desirable.

Methinks I hear the good old man talking with his family of the promises made to him and his brother Abraham, perhaps even speculating as to how many children each daughter would bear, and also how much of this great and mighty nation he would live to see, even in his time, through their faithfulness.

And now here comes a great calamity! the other sons and daughters had married in Sodom, and they and their children were destroyed, while, through disobedience, their mother had died at the time of the destruction of the city, and they began to think within themselves, and query and wonder—how can this fond hope of my father's be realized?

As they said—there is not a man in all the earth to come in unto us. They undoubtedly knew that Sarah was barren, and had no children, and the hope of the realization of the one central object of their life, the life of their father, and even the life of their Uncle Abraham seemed now to be at stake, and they could see but one way for its accomplishment. They knew from the moral integrity of their father, that he would not hear to such a plan, were he in his normal state; and here he was discouraged, every hope blighted, all his earthly possessions destroyed—and of all he had fondly looked forward to there was nothing great or small left to him but his two daughters. And he was living with them in a cave in the ground or rocks.

Friend Ingersoll and many of his followers and like thinkers may bring up all the condemnation they choose and cast it upon poor old Lot, but had they been in his place, they, from the highest to the lowest, would probably have done much worse than he did.

Placed under such trying circumstances one might readily yield to the intoxicating influence of wine, and we do not know but they may have drugged it, for well they knew better than we, the nature and effect of herbs in their vicinity; for this, and the laws of magic—spiritual forces—was the *only* education available to them.

The historian—whoever it was who wrote the book of Genesis, (for no one knows,) gave this account for the one only pur-

pose, viz.; the genealogy of the nations coming and Lot's emigration from Ur, which has been preserved for the purpose of showing the genealogy of David and also of Jesus; and on the mother's side the great grand-mother of David was of Moab, and the father was of Israel.

Thus God seems to have governed wisely, and, shall we not say, wonderfully prepared and led out from a corrupt nation two grand souls whose life qualities could be made capable not only of producing the great and grand progenitors of Israel, which now stand before us the christian world, but he actually follows carefully the hired descendants, and makes one the progenitive father, and the other the progenitive mother.

May the peace of God and the wisdom of his great mind illuminate your intelligence, and prepare you to receive divine wisdom and instruction, thus enabling you to know the truth and to be free from the law of sin and death.

Peace be unto you. H. E. B.

(To be continued)

"Show me one who is as good as he understandeth to be: that liveth as wisely as his goodness desireth he should, *He* will understand my words: I can come to him and inspire him with great wisdom."

"The secret of all spiritual growth lieth in giving out the spirit; he who would grow in wisdom must give wisdom; he who would grow in love must give love; he who would grow in power of spirit, must give out power of spirit."

"To remember that the Creator is ever Present, and with as much power and love and wisdom to-day as in the ancient days, this is wisdom."

To learn how to live, to rejoice, and to do good, and make thy neighbor rejoice also, this is wisdom."

Oashqe.

"For the Word which thou shalt now learn and understand is nigh thee, namely in thy mouth and heart, thou art God's formed Word, thou must learn to read thine own book which is thyself, and then thou wilt be free from all Images, and thou seest the place of which it is said, The Lord is here; and then thou wilt obtain the life of power."

Jacob Boehmen.

**PRACTICAL METHODS TO INSURE
SUCCESS.**

EIGHTH LESSON. (continued.)

This method of concentrating and holding fixedly to whatever interests, with the thought in mind of methods for accomplishing desired results, will make everything easy to you.

By being able to concentrate and hold the mind upon a given subject or thought without a waver, powers are attainable transcending the ordinary idea of what is possible.

It was well known to most ancients, that as soon as a thought concerning anything, and a knowledge of where that thing belonged came to one, by concentrating the mind upon it and holding it there without a waver, all the knowledge concerning it, could, and would be obtained.

By careful consideration and application of these truths, you will be able to think, also to form the habit of thinking from your own volition; that is, to think when you wish to think: and you will also know how to stop when you wish to. This, by the way, is just as essential in some instances, as to know *how* to think. Many a person has destroyed himself through inability to stop thinking.

It must be borne in mind that it takes as much vitality to think as it does to work physically. It is therefore just as essential to be able to rest from thought when one wishes to do so, as it is to be able to stop work when you are tired.

Study the methods by which you begin and carry on the work of thought; also the methods by which you can stop thinking.

Observe the difference between the thoughts of a concentrate mind, and those that arise in the feelings. For instance; after you have been intense in thought for a time, quickly turn from it and take recreation. Play and amuse yourself in mirthfulness, but as you do so, observe the change in your feelings and mentality. See if you can, in the midst of your mirthfulness, change instantaneously to a condition of thoughtfulness and then again back to mirthfulness, observing carefully the process by which these things are done. This will open the door more quickly and directly to self-knowledge than anything that you can do.

We would advise that you not only observe the method by which you think or stop thinking, but also observe carefully every sensation, feeling and emotion of the body, searching carefully to find the cause. Examine closely and

see if you cannot discover the thought that produced the sensation or emotion; also the thought that will change or stop it. Herein will be found the keys to perpetual health; for the mind originally created the body, and the educated mind is capable of perpetuating it.

By discerning the thought that produces a sensation and the method by which you change or stop it, you will be able to carry it finally to the extent of reasoning out the cause of disease by the changes of thought and feeling. True it is, as one of the ancients said, "Man only begins to live, when he begins to think," for until then he is but an animal. And as we said in a former chapter, all pleasures arising in the senses, unguided by the educated mind according to the law of use will inevitably bring pain,—but all pleasures arising in the thought of a well ordered mind, are like those of the angels, bringing lasting profit and pleasure.

By applying the methods we have given you for conquering the controlling power of habit in everything, even to the generative principle, and by the retention of the life forces generated in the body, all the capacities of mind and body will be increased, intensified and illuminated so that the most ordinary person applying these instructions will become transcendently

superior to the most highly organized person not doing so; and will be enabled to see that life has an object worth living for.

THE NEW MEMORY.

The reason we say *new* memory, is because the old, or the memory which has characterized the world in the past, is the same that is manifest in the animal world; which is wholly a thing of the senses and is limited by the amount of impression made upon the consciousness, and is governed either by fear or desire, which are the prompters of attention. Man has now risen above the point of being controlled wholly by the animal passions and desires, and in so far as he has, he finds that his memory fails him.

Again, all persons are driven by the force of circumstances with a rapidity far in excess of anything in the history of the past; so much so that persons in the ordinary spheres of usefulness have as many things to retain in memory and give attention to in one day, as our ancestors of a hundred years ago had in one week.

The keenest and most practical business minds have intuitively discovered the new memory process, which is based on the order and relation of one thing to another; that is, it is found that a man who is in business and has a great variety of things to attend to, is necessitated to have

everything in perfect order, otherwise, many things will be overlooked. The processes that we have given you in former lessons for strengthening the mind and increasing its capacities lay a substantial foundation for this new memory process, which is based entirely upon the law of order.

Order is the great factor in all nature. Every plant and animal, and even the universal mind, is distinguished and diversified by this law. For instance, if we plant a kernel of corn in the ground, from the time it is up out of the ground until it is fully matured, its form expresses its distinctive features distinguishing it from all other plants.

The human mind has become accustomed to distinguishing the quality and nature of all things by the form. This has been carried to great extremes in the human mind; to such extremes, in fact, that if we look into the face of a man or a woman, the form, color, and even the differing changes of expression are recognized, and the disposition producing them defined.

Were it not for this undeviating law of order in nature such things would be impossible; and as this is the principle in nature with which we

have become most familiar, it is the strongest faculty of the human mind; and with a little observation of its character and methods of action, and with culture, it can be developed to a marvelous extent.

As we lay the foundation for memory we necessarily lay the foundation for the development of powers that have heretofore been associated with the marvelous or magical. The old maxim "a place for everything and everything in its place." comes in just here, as a foundation for making a clear mind and a retentive memory. But it must be carried beyond the merely material things that we are handling and have about us; it must have special relation to the mental process. Whatever sphere of life you now occupy or expect to occupy, study to know all about it in every particular, classifying every branch, so that everything relating to it will be to your mind as a beautiful picture whose configuration can be drawn up before the mind's eye at any time, and any and all parts down to the smallest minutiae be seen with the imagination.

When this picture is thus perfected in your mind, or even while in process of perfection, whenever a new idea is obtained, call up the picture and put the addition to it, and impress up-

on your consciousness *what* it is that you have put there, and what use it is to serve. You can then at any time instantly bring up the picture before your mind and see in your imagination any and all things which you have known: this is memory.

Now a person may make as many pictures in this way as they have diverse lines of thought. And if the pictures become numerous, then to facilitate the process of calling up the image of the one you want, you can make one central figure, and all the others mere branches of that one, and arrange them together around it in unchangeable order. Then all you will need to remember is the order in which they are arranged. Your mental vision can instantly perceive the one that you wish to call up, and as soon as this is done the mind will quickly grasp all the minor points pertaining to it, and the thing that you wish to recall will be before the mind's eye as soon as you think of the image. These memory pictures will involuntarily unite with the central one we have just referred to. This central one will be like a persons' home. It will express the real character of the person and his business qualifications, and will be, in fact, a picture of the sphere of life for which he is best adapted. Many are asking, for

what sphere of use they are best adapted? This method will answer the question beyond all doubt. Having established the habit of associating everything that you know and every new idea you have obtained with one of these pictures or diagrams, then you will have arranged your mental faculties in an orderly condition for,

RECOLLECTION. (*Re-collection.*)

The word recollection carries with it the idea of again calling in memories of occurrences, or thoughts concerning occurrences which have happened. The collection of thoughts is the ordinary mental action, and the re-collection of thought is the process of calling them back after they have gone out and is the method of memory. The word memory has a different meaning.

To remember a thing or occurrence, we first recall, (call back) to the mental consciousness. Then you remember the picture; that is, you put member to member in its order as it occurred. Then you perceive that the process of mentality is the calling in of thoughts, or creation of the same and putting them together in an orderly structure, which is an image—an imagination; that is, an image made of something new that

you were thinking about, or of something that has already occurred.

Now it is plain that these two processes of mind are those which we wish to handle. One is the memory or order in which everything naturally belongs. The other is the calling in,—collecting thoughts concerning things, laws or principles, as material out of which to build something. Now that something which is build-ed, may be the rebuilding of something that has been builded by another mind, which is merely imitation. The other is the creation of something that has not before existed, (in so far as is known to the individual). This is the originative or creative mind.

When you have clearly comprehended the previous lesson, and have your mentality in order, (that is, diagram or picture) then the utility and beauty of these thoughts will be clearly manifest to your mind, and you will be in a condition to begin to handle these faculties at will, as easily as a mechanic handles his tools.

**“Room, room for the freed spirit! Let it fling
Its pinions, worn with bondage, once more wide;
And if in earth or air there is a thing
To stay its soarings, let the heavens chide
Away the silken bondage of young dreams.**

No more in gentle dalliance I'll lay
My hand upon my lute, like one who seems
In half unconscious idleness to play.

But all there is in me of loving soul,
Of high, proud daring or intrinsic trust,
Shall not be subject longer to control;
For my desire is upward, and I must
Spurn back the fetters of the slothful past
As a loosened captive tramples on his chain;
From now henceforth my destiny is cast,
And what I will, I surely shall attain.

Onward and upward, strengthening in their flight,
My thoughts must all be "eagle thoughts" nor bend
Their pinions downward, until on the height
That nurses Helicon's pure fount I stand.
Onward my soul! and neither shrink nor turn;
Be cold to pleasure and be calm to pain;
However much the yielding heart may yearn,
Listen not: listen not, it is vain.

Upward: "a feeling like the sense of wings,"
A proud, triumphant feeling, buoys me up,
And my soul drinks refreshment from the streams
That fill forever joys' enchanted cup.
A glorious sense of power within me lies;
A knowledge of my yet untried strength;
And my impatient spirit sighs
For the far goal, to be attained at length."

(SEE END.)

THE PRESENT LIFE.

DISCOURSE BY E. M. WHELLOCK TO THE

UNITARIAN SOCIETY OF AUSTIN,

JANUARY 3, 1892.

"Ye shall know the truth, and the truth shall make you free."—John viii. 32.

In the beginning of my work among you, my friends, it is well to take a survey of our objects and aims, and thus to enter upon our common task with a clear conception of its nature. What is the work we are undertaking? We are attempting to establish in this fair and growing city, in the sympathy and fellowship of the Unitarian belief, a liberal christian church. These three words define our efforts—A liberal christian church.

I. LIBERAL.

Our enterprise in the first place is "liberal." We open our doors with a large hospitality to all who feel that our thought is good, and invite them to abide. Opinion is free, thought is untrammelled here. No iron creed padlocks our lips. We do not believe that men in the past possessed the whole of the infinite treasure of eternal truth, or that we, in our day, have exhausted it. We are, therefore, seekers, having the assurance that no earnest, rational, reverent inquiry can go unrewarded and unblest. The creeds and dogmas that come down to us from superstitious and darkened ages, and which have manacled reason and impeded human growth, will not greatly concern us. Our faces are turned in a different direction. Our hands are busy with other tasks. Our feet tread other paths. Our thoughts run in other channels. Each age has its own task; each generation its own problem. The sphynx propounds its riddle anew to every comer, and out of the experience of our own lives, as included in the larger experience of the race, must come the answer.

So far as the past can help us, and and it can be very largely helpful, we will receive its lessons with ready gratitude: but

with discriminating touch would we separate the dross from the gold, the error from the truth and the chaff from the wheat. He, only, who rightly and most deeply lives in the present, knows how to extract the precious and everliving good from the years that have gone before. Every creed of our ancestors was an honest attempt to bring to utterance something deep within themselves, something obscure and dark which yet was struggling to be borne into the light of the sun. Often narrow, often one-sided, often repulsive, always incomplete were these throes of the religious nature in man seeking expression. They spoke as best they knew, according to their light; instead of blindly following in their steps, we, with our greater light, can only do as well as they by doing better. The Chinese way is always to do just as your grandfather did. But servile imitation is not discipleship. When some one in the last century sent a cracked plate to China as a pattern by which to make a new set every piece of the new set came back with a crack in it. That is not the true American way. Our liberty is the liberty that would welcome from the past its truth without taking upon our necks the yoke of its errors. The American doctrine of pedigree is that he who would not disgrace his ancestors must see to it that he betters their example.

II. CHRISTIAN.

The second word in our definition is "Christian." We are not ashamed of the holy gospel of human brotherhood, nor have we outgrown it. Christianity is made up of two things, the form and the idea, the transient and the permanent. The form, the external, is but the clothing of the thought, changing from age to age. But the idea, the essence—love to God and love to man, is internal and divine. It is as deep as the world, as broad as humanity, as old as the past, and as new as the present. But while the soul of religion remains eternally the same, what a difference between the old and new forms of belief! The one lays the stress on man's future, which is lurid with all the punishments of hell and glittering with all the rewards of heaven—the life of man here but a probation for the life beyond, upon the preparation for which he must spend his energy. The other lays the emphasis upon man's present life, with a strong assurance that if he does his best now he will do it to all eternity. It bids us take this earth, control it, subdue it and make it a fit abode for man. Heaven is to be brought down from the invis-

ible skies and transmitted into our terrestrial dwelling place. The bliss of the future must be incarnated in the life of the present. We must begin here and now the heavenly life and not shuffle off the great duty to an unknown hereafter. As Jesus said, "Thy Will be Done on Earth."

The future is no reality, the now alone is; this earth is the scene of our true endeavor. Fill each day with thy best self and thou hast won all eternity. He who is always looking toward a veiled future can never be a complete man, his reality is always outside of himself and never in himself. Death will not, cannot meet us unprepared if we are doing the divine work of daily duty. Live the heavenly and unselfish life now; if we see well to this the future is certainly ours, but otherwise is dubious enough. Cease to brood on what may be and do what is. The future is to be won in the present; each moment is the entrance gate to eternity and death is but the momentary point of transition. True, that under our cradle our grave is dug; but what is death? It is migration, the Psyche using its wings, changing its dwelling, shifting its flag and pressing onward. Death is only a door — only the means of passage from a small world to a larger one. It is the changing of old atoms for new, and has nothing to do with the real man's happiness or woe. Its effect is physical, not spiritual or psychical. New life conditions do doubtless work a change in the soul; but death, which is only the entrance into new conditions, effects no change in the well or ill-being of the spiritual entity of man. Whatever of real good is gained in this brief stage of life abides with us forever, it is not lost — not a particle of it—in passing into another world, else there would be no reason for our existence here. Brick by brick the house is built; thread by thread the cloth is woven; thought by thought the spirit grows. We live in a world of our own building and will forever do so. Actions often repeated make habit; habit confirmed grows into character, and character builds destiny.

Disrobe death of the fictitious tears with which superstition has clothed it, and thousands of foolish pulpits would be struck dumb; men would profess less and do more, and multitudes made hypocrites by fear would not be afraid to live and die honest men. The true man does not ask whether the outcome in the future is to be reward or punishment, but always pours his best self into his daily life, and death comes to him neither as a

fate nor a calamity, but only the ripened fulfillment of living. Man only becomes truly man by doing his duty because it is duty not cowed with terror at the future or asking anything at its hands, well knowing that the universe rests on the shoulders of love! One must neither go backward in time for his paradise nor forward in time for his heaven; but must be found in the present, in the ever living to-day. This is the eternal now which is not to cease.

Each sect in turn endeavors to make itself a finality, yet each is but a wayside inn where we stop for a night and pass on our way. As the spirit dies out of its body to find the freedom of a new existence beyond the grave; so in the advance of a rounded culture, we learn to die out of ecclesiasticism, out of its swaddling bands, its ligatures, its promises and its threats, knowing that the only absolute church is God in man. The various sects into which Christendom is divided, claim by their forms, ceremonies, incantations and pretences to place God in man—as if God were not there already! But God is in man, and the true service which the church should render is to lead that divine potency and promise which already dwells within each man—making him alive, into conscious activity and continuous manifestation. God is already insouled wherever there is a soul; were it not forever so the visible bodies of mankind would vanish into non-entity in a moment! We are the offspring of the Creator, and stand in the most near and intimate and wholly indissoluble relations to Him. Wherever there is angelhood, or manhood, or devilhood there is God with his benignant presence sustaining the life of the creature. God possesses and permeates the universe from the atom to the sun. Without God the universe would be nowhere. Wherever there is a human soul in a human form, there can one say, "God is in this place and I knew it not. There is the house of God and the gate of heaven." God is in the murderer, the cannibal, the pirate, and we could find him there if we were wise enough to touch the right key.

The salvation of souls from a figurative hell in a future life is not the chief need of mankind, but to eliminate hell with its discords, cruelties and selfishness from this life. When this is well done the eternal perdition of futurity will vanish into nothingness. To make the most of human life here and now, to enrich and enlarge and hallow it by the pursuit of virtue, justice and altruism, is an object so worthy the devotion of rational

beings that it rouses enthusiasm in the exact proportion as the world becomes truly civilized. The work that commands our energies to-day concerns the duties of to-day, and if we make to-day right to-morrow cannot be wrong. Leave to those who have not yet emerged into the clearness of the new day all visionary anxiety about the future. "Act, act in the living present, heart within and God o'erhead."

The salvation that Christ brings to man is not from hell but from sin. It is not a residence but a moral experience. It is not a work done for us but by us, inspired by his example, spirit and precept. He came to bring the "Kingdom of God upon earth," and that it might be in each of us.

His mission was not to save souls from a pit of endless fire, but now and here to make a loving, unselfish and happy world. Life is worth just as much here as anywhere. To lose one's soul is not to be doomed to an endless theological hell, but to be lost in the jungle of mean passions, and to wander around in the petty circle of selfish ideas; just as one walks in a circle who is lost in the woods.

A monk in the darkness of the middle ages once beheld a vision. He saw a mighty angel moving across the sky. In one hand he bore a vase of water, in the other a blazing torch. As the celestial visitant drew nigh, the trembling monk summoned courage to ask him what he was doing, and received a memorable reply. The angel said "With this blazing torch I mean to burn up heaven, and with this vase of water to quench the flame of hell, that henceforth mortals may learn to shun the wrong and do the right for its own sake, and not from the selfish hope of reward or fear of punishment." Would that all the American churches of to-day could see the vision of that old monk, and dream his dream, and take to heart the weighty lesson! Acts should be their own reward. By doing our best we make sure of the present, and if life continues, as we firmly believe, then are we in line for whatever the future has in store. Here, there, everywhere we should do right for its own sake. We should not hire others or ourselves to be just, faithful, good. There should be no barter with the soul. Let us not darken principle by driving hard bargains in thrones, crowns, golden harps, and upper seats in the realms unseen. The soul and life of religions is included in one word; it is unselfishness. The true life is the unselfish life. He who strives to help others and to be use-

ful to those around him is in the genuine apostolic succession and only he! Christianity means the truest culture, the restraint of the appetite and passions, and the evolution of the higher powers. It means the cultivation of everything that shall make us finer personalities — more gentle and unselfish in our homes, more loving with our wives and children, more upright and downright in our business relations, more manly everywhere. Said the wisest and best of modern men, "The complete man is he who will not do anything that his God would be ashamed to commit."

III. CHURCH.

We form a church. This means that, as a society, we have a religious culture in view. But practical religion always includes morality. So we have associated ourselves for the purpose of better fulfilling certain moral and religious obligations. These obligations are neither made nor enlarged by association. They are rooted in our nature as human beings and create churches instead of being created by them. Worship enters into our meeting as an element, but if it be true it enters as the spontaneous expression of our religious natures; not as an act of homage required by divine command. The freedom of worship makes all its worth. Men and women are drawn together by sympathy in the highest and purest impulses of our common nature and when thus assembled, it is natural and reasonable to express the aspirations of the soul in speech and song addressed to the spiritual Fatherhood and Motherhood of the universe. It is well to do this, and at the same time to remember that the religious sentiments cannot be subjected to rules and forms, and the larger, deeper, truer worship cannot be compressed into a fixed hour, cannot find its best expression in any words, but rather in daily integrity, and devotion to goodness, usefulness and truth. They worship best who use the church as a means to enable them better to do the manly and womanly tasks of their daily lives. If charity begins at home, so does religion. Religion is practical goodness; all else is but husk and shell. And let no one of us harass himself with questionings whether or not he is to be saved. If we make our souls worth saving, they will be saved, but the trash and rubbish will go, and ought to go, to the fire! All such questionings are morbid and unreal. There is but one thing that a man has to look at in the world; it is the duty of the hour, the duty that lies just before him

right in his path: let him bend himself to that! There is but one way by which hatulent doubts and selfish fears can be made to pass away, it is through earnest action and useful activity. Present duties are ours, future destinies are in God's hands. We are content to leave them there.

It is sometimes said in criticism of our form of faith that we are cold, too exclusively intellectual, and that we undervalue the emotions. There may be some truth in this. Human nature is very imperfect, and all our religious beliefs partake of that imperfection. But there is a worse evil and a more common one in churches. It is the culture of goodness for goodness, of religionism for religion, of pietism for piety. A mush of soft platitudes is offered for the bread of life, and capital is made out of morbid sentimentality. I covet no influence of this sort. I would speak to your heads, not to your handkerchiefs. I will use my best endeavor to put my perceptions of moral, social and religious themes into plain straightforward speech, taking for granted that this is what you desire, and that you see that our influence and usefulness must flow through this channel. You come to hear what I have to say because you kindly credit me beforehand with something to say. I hope not to disappoint such a reasonable expectation. Whatever seems erroneous in my utterance you will at once reject, for I am no priest, wearing the robes of Papal or Protestant infallibility. If there is one thing more than another against which men in this age should guard themselves, it is against the man, who, not content with the simple influence that attends the teacher of morals and religion, comes to his fellows with the assertion of his priestly authority, bribing them with promises of eternal bliss and threatening them with the penalties of endless misery, to persuade them to believe as he does. No modest man will set himself up as the oracle of Deity, or as having a right to prescribe to others what they should or should not believe. If a minister, or creed or church should make this arrogant claim over our minds and consciences we are bound to reject it as men acknowledging our common master and Lord—and no deputies!

Religion is symmetrical—not one-sided. It includes the rectification, expansion and culture of every capacity and power of man. Its highest word is duty. Its field work stretches to the horizon of human life. Its fruit is culture. Its aim is the equal strengthening of our mental, moral and religious nature, and

it rests not from its toil till every truth we have gathered is incorporated into the living convictions which govern our lives. Out of the religious faculty in man grows the church, which has its basis in the moral sentiment, and is a society aiming at the formation of character and the quickening of its members in spiritual life. Christianity began as a divine dream. One man lived and died to bring mankind up to the standard of a true humanity. One man there was true to His divine descent. He walked where the spirit led him, to the temptation in the wilderness, the agony in the garden, the death on the cross. Now, hundreds of millions of men worship him as God. In so doing they do well, according to their best light. Man adores that which seems to him the highest, and the character of him whom Paul calls "the man Christ Jesus," is infinitely higher, nobler and more lovable than the conceptions which the myriads of christendom entertain of their Deity. Better worship and love a divine man, than worship and fear, and pretend to love, the undivine, revengeful, angry and partial God of Calvin. Nero on the throne of the universe does not bow the hearts of men like the forsaken Jesus on his cross. The process of human redemption is slow but the result is sure. The infinite patience of God is in it, but likewise His infinite purpose and power. If it took him millions of years to form a daisy, it may take many more to make our soiled and sinning humanity sweet and pure as a flower, but little by little it will be done. A true church concerning itself with the present life and present needs of man, standing on the spiritual equality and common destiny of all men—calling all equal before the Father—will apply the fraternal instead of the selfish principle to all the problems of our social life, and thus break down the walls and partitions of classes, all working together in common sympathy for one common cause. That is what is meant by the old phrase, "The Holy Catholic Church," for in the words of that great thinker and teacher, Ruskin—"That is a true church where one hand meets another helpfully, and is the only holy or mother church that ever was or ever shall be."

—*Austin Daily Statesman.*

"Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle that has become turbid through agitation."

THE VOICE.

BY STANLEY FITZPATRICK.

In sleep a Voice came soft to me;
"Unclose thine eyes that thou may'st see."
"What shall I see with these dim eyes?"
"The Light of God which round thee lies."
I looked, obedient to the call —
Lo! Light Divine was over all.

Again the Voice came, low and clear:
"Ope now thine ears and thou shalt hear."
"Unworthy am I, Lord." I cried,
"Nay, all God's ways are justified."
I listened then with heart attent
To words from Spheres above me sent.

Then came the Voice with silver ring:
"Wash clean thy lips for thou shalt sing."
"What know I, Lord, to touch the strings?"
"Nay, sing," It said, "of Heavenly Things."
I took the lyre, lent from above,
And sang of All-embracing Love.

Again the Voice came low and sweet:
"For greater labors thou art meet."
"Nay, Lord," I cried in trembling dread,
"Too weak my feet the Path to tread."
"Weak are thy feet, but God is strong!
"Think of the Light, the Words, the Song!"

Of all I thought: A sense of shame
Swept through my spirit like a flame —
Shame that the Wisdom of the Spheres
Should yield to fleshly doubts and fears.
I bowed my heart, submissive still,
And said: "Speak, Lord, What is Thy will?"

And then the Voice rang, sweet and clear:

"That thou shouldst cease from doubt and fear;

"That thou shouldst labor, hand and heart,

"To show to each his place and part,

"Till it is shown, and understood

"That all God's ways are only good.

"Make clean thy palms, and pure thy heart,

"So thou with God may'st walk apart:

"'Tis only thus that thou art meet

"To bear Love's message, true and sweet;

"'Tis only thus thy soul may be

"A beacon light on life's dark sea;

"'Tis only thus, by Wisdom led,

"Thy feet the Perfect Path shall tread."

Sau Diego, Cal., 1892.

THE WILL: HUMAN AND DIVINE.

BY E. G. JOHNSON.

[Written for the Esoteric.]

It is with most, perhaps with all who awake to newness of life, a matter of some difficulty to decide satisfactorily what is the Divine Will, and just where the Animal and human Will ends and the Divine Will begins.

Most persons at first have very vague ideas of what it is to do the Will of God, and what it means to have the Human Will one with the Divine Will. Their notion of Divine Will is based upon the idea of a personal God, and partakes more or less of the coloring of fatalism. To do the Divine Will is, in their opinion, to become the passive, unresisting, uncomplaining football of a relentless fate; never to proceed from judgment and reason, but rather to wait on omens and signs.

Such will decide upon a course of action by opening the Bible at random, and following the guidance of the first verse the eye lights on. They wait for some mysterious prompting from within, an impulse from an unknown source, which they blindly follow; believing it to be impossible to know and judge of it by the clear light of reason and common sense.

This "Will of God" is with too many a matter of superstitious reverence, something to be spoken of with bated breath; an oracle whose behests must be blindly obeyed, but cannot be understood.

All these errors arise, not only from a misconception of God, but also from a vague and confused idea of the *real* nature of Will, and the relation of the higher or Divine to the lower or Animal Will. Will is in its nature dual, like all the forces of Nature; and the perfect Divine Will is the result of the *marriage* of the passive and active principles.

What is commonly understood by the "Divine" Will is the passive principle, the quiet strength of resistance, the rock against which the waves dash in vain. It is that which defends the fortress from within, but never sallies forth to attack the enemy without. The Animal Will is the wave that dashes against the rock, only to fall back broken; it is the ardent, headstrong, impetuous but rash courage which insists on meeting the enemy more than half-way. It ever carries a "chip on its shoulder." It is the barking cur, ever on the alert for the slightest occasion to wrath and violence; while the other, like the huge mastiff, overlooks all small provocations and is content simply to defend itself against aggression.

Each of these kinds of Will is incomplete without the other; it is their perfect union and balance that constitutes the really "Divine" Will. The Divine Will is not in the nature of a law, a testament or edict executed and signed at some particular place for all time, but rather a living active *principle* that gives the power to *be* and to do the law and the edict.

The recognition of the passive alone, or what is commonly understood by "Divine," is fatalism, and leads men to sit down supinely and tamely submit to "destiny." Its exemplification is seen in "Islamism," the religion of fate.

If the animal Will alone be followed, it leads to disaster and death; for it is constantly on the aggressive, wasting itself in useless effort, never stopping to consider whether or not it has strength to accomplish what it wills. It is distracted and diverted by every fresh occasion; and expends and exhausts itself in an endless series of endeavors, without having the strength and stability to bring any of them to a full fruition.

As the so-called "Divine" Will is not wholly Divine, because lacking in aggressive force; so the Animal Will is not wholly base, since it has the divine principle of progress; it only lacks the weight necessary to give the proper momentum. The rock must partake of the motion of the wave, the wave must acquire the weight and solidity of the rock. To create an *irresistible* momentum, there must be both weight and motion.

The perfect or Divine Will, then, is not the annihilation of the Animal Will, but its over-shadowing by the passive principle of strength. The Will of God is that perfect balance of forces, which, while able to repel all attacks from without, is yet not confined to mere defensive action. It is where the impetuosity of aggression is so restrained and tempered by the inertia of passive resistance, that it attempts nothing but that which it means to carry through, and is able to carry through whatever it attempts.

With God, to will is to do, because of the perfect balance of the positive and negative forces of will. To do the Will of God then, is not to blindly and superstitiously submit to the mandate of fate; but through the power of a perfectly balanced Divine-human Will, to take the vein of destiny in our own hands, with the calm assurance of infinite strength that whatever we *Will* to be that we can be.

If the passive principle is too strong there can be no progress, the man sits down supinely and is ruled by fate; he becomes a clod, only capable of submitting in stoical silence to the vicissitudes of chance. With the animal uppermost he becomes the victim of his own wavering fancy, trying many things with force to accomplish nothing. He destroys himself by useless endeavor and lack of concentration, and is really the victim of fate, as in the other case.

But he who knows and possesses the perfect Will of God, goes ahead unmoved by the buffetings of the storm, and incapable of being distracted from his purpose till it is accomplished. "Him the world in ruins could not shake," and fate is impotent before him.

He does not waste and scatter his energies on every passing whim, neither does he idly sit and do nothing; but having formulated a purpose and fixed his aim, he presses forward toward the goal. Nothing can stop him short of that goal, nothing can swerve him from his path. Fate rules him no longer, and though apparently he submits to fate in outward things (for he disdains to try to change outward condition, save by the true method — changing interior condition) that he lose not the opportunities for growth and advancement; yet he, by his unmoved and changeless fixity of purpose, turns them all to his own advantage and makes the most untoward outward circumstances serve his highest interest. Following mere impulse in nothing, but reason in all things, he becomes embodied Force, the incarnate God, absolute ruler of his own universe.

In order to have this perfect Will, to make our Will one with the Divine Will, we must first be very careful that we will do nothing that is not sustained by the voice of reason as right and proper; then carry that purpose through at all hazards. It belongs to the Human to vow, but the Divine alone gives strength to pay the vow. "It is better not to vow than to vow and not pay."

Mere impulse must *never* be allowed to decide our action; nothing that has not the sanction of the highest "Reason" should be undertaken.

Many persons squander and lose their force of will by the habit of idle wishing. A wish is the whisper of the will. Idle and foolish wishing for objects which we really do not desire (for if we really *willed* them we should have them) is one of the most potent forces for the destruction of will.

It is a matter of sad astonishment to a thoughtful man, to see how many idle wishes he will hear in the course of a day, wishes which the expressers would recoil from should they be granted.

Remember, my brother, that in idle *wishing* without *willing* you are "Taking the name of the Lord your God in vain"; for His name is the "I Will" and "He will not hold him guiltless that taketh his name in vain." The habit of idle wishing will soon deprive us of the power of willing effectually, and man without Will is a mere figure-head, a nonentity, a mere shadow without the substance.

The Will that is expressed through the mouth, or in the lower mental regions, is not the Will that conquers. *That* does not waste its force in trying to build up its strength by words and resolutions, but it is the deep, fixed purpose of the heart that sees the light of day only in *Deeds*.

Boston, Mass. 1892.

DREAMS.

With eyes that look out o'er the sand
 So sat the Sphynx in ages past,
 Close by the pyramid vast and grand
 And so will sit while time shall last;
 Who reads her eyes, finds germs of truth,
 She speaks of earth's immortal youth;
 And in the man and woman yet to be
 Sees glimpses of eternity."

PROPHECY.

BY ABBIE A. GOULD.

**There's a voice heard in the silence,
There's a mystery in the air,
There's a waiting, hoping, fearing,
In man's heartbeats everywhere;
There's an underswell of feeling,
Heart's to heart more closely bound,
So the day's and night's revealing
Hold and clasp the forces round.**

**List! do you hear the swell of the sea?
List! do you hear the myriad feet?
See you the beacon light, o'er the hills flash?
Catch you the roar, and rumble and crash?
Seen and unseen, true friend and foe,
On through the ranks resistlessly go;
Time is swinging the bells of the years,
Breaking our hearts, and deepening our fears.**

**High o'er the din, swung mid the air,
Peal the Truth bells, sweetly and fair.
Peace to the troubled heart, peace to the soul,
That seeks the way, that reaches the goal;
No night shall come, with visions of pain,
No prayer unanswered, no struggle vain.
Sweet shall be the path to thy feet;
Sweet the truth hidden manna to eat.
Watch where the Master thus bids you go,
Press forward, fear not the threats of the foe.**

**There shall come a time of rest,
Spirit solve its weary quest:
There shall come a time of love,**

Spirit claim its own above;
 There shall come a time of joy,
 Spirit to its own be given;
 There'll be gold without alloy,
 God shall bind this earth with Heaven.

Moline Ill. Sept., 1891.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

March 8, 1892.

H. E. Butler Esq.

Dear Sir:—I was born Feby. 8, 1846, and have lived as most of us live. A few years ago I became acquainted with your regenerative theory, tried it and failed, and then tried again and failed, and so on for some years. Lately I have been succeeding better, and it is upon this point I wish to speak. I have become so awake that sleep does not come to me at all, and my head feels oppressed as if there was a pressure upon my brain. I cannot read or write without my head becoming suffused with blood; and all the time there is a ringing sound in my head as of pressure or inflammation. My limbs have peculiar sensations as if from that pressure. My appetite is, of course, poor. I struggle through the day, and night gives me no repose. I can walk all night and never feel physically tired, but my brain and my whole organism feels as if on a great tension.

My thoughts are that Butler is a great fraud and the whole system of Esoteric thought but a tissue of delusions, Maya, and the whole matter in general unworthy the attention of natural men on this plane of existence.

Can you help me in this my hour of trial? For I am trying to verify your theory in my own organism. Write me in full. Tell me how to get sleep.

Yours truly, R. P.

Ans. Dear Sir:—Your experience is one that should give you a great deal of courage and hope, as it certainly would have done to those who were Neophytes in the great Temple of the Mystic. For this would have been a sure indication to them that they had reached the fourth degree in their attainments.

Those reasonings, thoughts or voices condemning me and the teachings are the strugglings of what was once called the "Mon.

ster of the Threshold." They are, however, the ones that are fully described in Vol. I. Esoteric page 257, 3rd. paragraph. But these forces which are acting upon you now, are so varied in their nature and character that it would be useless for us to attempt to describe them — it is enough for us to know that they are the "Demons" of the Bible, "Elementals" of oriental cult and "Evil Spirits" of modern vocabulary. If you persist in your efforts, in using the varied means for controlling these unfavorable conditions, given in "Practical Instructions for reaching the Highest Goal of Human Attainment" in Vols. I. and II. Esoteric, especially those referring to the control and guidance of the life forces, stilling the senses, holding moderation and calm under all circumstances, and most decidedly ignoring these thoughts or voices which come to you, you will soon come out into great light and peace; into a condition where you will be conscious of having ABSOLUTE knowledge of your own. When you have reached this point you will be more than satisfied with the pay you have received for your efforts and struggles. But remember, dear fellow, in reaching this highest goal of human attainment and lifting your real consciousness into oneness with the Infinite, you will have greater struggles and trials than those of which you now speak: but not until you have gained greater powers in proportion to them; therefore they will be no greater to you after all than these you have now. I have known instances where persons who have passed this way and through the passage you are now entering, that this pressure upon the head, which arises wholly in elementary mind forces who are determined to conquer and control you if possible, became so strong as to almost destroy the sensibilities of a material life, and they were compelled to think and act almost entirely from the soul-consciousness. But they persistently went forward, and soon the victory came, and with it that glorified condition which belongs alone to the sons of God, whose inheritance is all that is necessary to them of earth and a consciousness that they have life and immortality in themselves; a condition the Apostle referred to where he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," and we will add, for them that overcome.

You speak of not being able to sleep, and yet as you say, you do not get tired or feel the lack of it. Those who gain immortality never "slumber or sleep" after they have received it—

yet the body sleeps. You ask "how to get sleep?" If you read over the Practical Instructions we have carefully given, and pick out therefrom those parts you are consciously in need of and put them into practice, then all that is requisite to obtain rest for body and mind will be, simply to lay the body down when and where you wish to rest, place the mind upon those subjects you desire to think about and let go of or forget the body entirely. Live for that time in your thought, and you will find that you will obtain more rest and satisfaction in one hour than ever before in a whole night.

I perceive by your letter that you have not been a careful student of The Esoteric teachings, therefore these things came upon you unawares, and found you unprepared.

We have often cautioned our people that if they were purposing to follow Practical Instructions for reaching the highest goal of human attainment, they should carefully study them all, and thus be duly qualified to meet and overcome any difficulties which might arise. I have answered this thus extensively feeling that you are not the only one needing this advice, and knowing that but few who have come to the point that you have, would write to me so frankly. Now, my dear fellow, conquer fear; remember that there is no danger from the pressure of blood upon the brain, or anything of that sort, unless you are taking too much food. You require only about one eighth as much now as you did when you were wasting the life forces in generation.

May the Holy Ones help you to overcome and to enter the glories that are just before you.

I am, Lovingly and Fraternally, *Ed.*

Jan. 8, 1892.

Mr. Hiram E. Butler.

Dear Sir:—I should like to receive the knowledge necessary to aid my growth and higher development. I have awakened and started on the path, but the truth was not allowed to come to me until I had shipwrecked my life. I was ready for it months before and struggling with all my power against my internal foes, though ignorant of their true character or how to make a successful fight against them. There was no good power to help me or to open my eyes to the nature of my enemies, and my soul is now so weighed down by what *self* drove me to do that I can make no substantial spiritual growth unless

the load can be lifted by giving me a chance to redeem my life through atonement. I am ready to "covenant complete obedience to the Guidance of the Inmost." I care not how stern the conflict with the elementals that have possessed me all my life if the chance of atonement be given me and my soul set free to fight.

A helping hand, a suggestion a year ago, when so sorely needed, would have saved my life from shipwreck and my soul from the fetters that were then doubly riveted on its chances of development. For every advanced step taken I am dragged back by a weight of misery and despair. Still, I am slowly gaining some consciousness of the different portions of my body, but the struggle is too terribly unequal. I have given up everything that can hinder my spiritual progress and mean to fight my enemies to my last breath, but if the "Inner Circle" can admit me yet, or give me light, it will be some vantage power in the fight. I do not ask a life of ease or peace for myself. If I can once "get my soul on top" and my little property disposed of or in such shape that it may not worry me so much, I shall be ready to devote what may then be left of life to work for humanity. Let one of the masters come to read my life and the record of the struggle with hell in my own nature for the past year, and my firm purpose to fight it out even if the help so sorely needed be withheld just as the truth was, and it seems to me he will pity and break the fetters from my soul by giving me a chance to atone and to redeem my life. Let me have a little help to get free and humanity shall have the best and most unselfish work I am capable of doing.

Respectfully, M. S.

Ans. Dear Sir:—Yours of Jan. 3rd. received. All your struggles and difficulties, with their failures or successes, have been carefully watched and are thoroughly known by those who know humanity better than humanity knows itself; and who love the struggling soul more tenderly, deeply and fully than mortals can even imagine. The object for which we were made would be thwarted should those superior ones lift our burthens from us, or stand for us in place of our own will-power. The object for which we were made was that we should be master and monarch over all material and animal forces. The laws of compensation in nature are exactly equal—"for he that overcometh, shall inherit all things"; and if the master should over-

comes for you he would inevitably possess the good things that would otherwise belong to you; therefore you must do all the work yourself. The work to be done is negative; that is, to stop doing.

If, as you say, you are ready to dedicate your life to God with all you have or hope to be (to God and humanity) then it seems to me the thing to be done is to get all external or worldly affairs arranged into as close a compass as possible, and make it the business of your life to quietly (without anxiety or extra care) study to know the truth, that you may practice it in your life. Carefully follow the interior guidance (intuitions). When you follow this the best you know how, you will be following the guidance of the Master; for his messenger will always be near you although you may not know that he is present, neither will you know that you are receiving guidance other than from your inner self or highest reasoning.

No one can be taken into the innermost until he has accomplished that which is necessary to place him there; and no one can be excluded from it, when this has been done. It matters not who or where a man is, if he will ignore the senses, live the regenerate life (conquering all waste of the vital fluids) and live up to his own highest ideal, always desiring and following divine guidance cost what it may, he will be led into the same ultimates. Neither does it matter what opportunities he may or may not have had from a physical or external standpoint, for God is just, and the eyes of the Holy Ones are upon all humanity to impart a needed truth when the mind is in proper condition to receive it. If you had been ready and willing to live the life a year, or two years ago, or even ten, the opportunity and knowledge would have been received then.

Now, dear brother, cease worrying, throw off anxiety, for you can change nothing thereby, only to sink yourself deeper into darkness. Be sure to do the best you can, always, and be satisfied with that; refuse to be condemned by spirit or mortal for doing or failing to do that which you should have done, for remember, that the highest angel can do no more than you when you have done the best you could, considering circumstances, surroundings, &c.

But remember, if you, by your own volition, cling to circumstances that bind and prevent you from living up to your highest ideal, then you stand self-condemned. Remember this: attainments mean nothing more nor an item less, than for every person

to do all and the very best they know how. That done, the way will be clear for the freedom of the soul and the subjugation of the body.

Study Practical Methods in the Esoteric, and if at any time we can do anything to help you we will most gladly respond.

I am, Dear Sir,

Fraternally,

Ed.

Benton Harbor, Mich., Feb. 4, 1892.

H. E. Butler,

Dear Brother:—I have perused with surprise and deep interest your letter of the 20th. ult., also the rules &c. contained in the six numbers of the Esoteric. Though somewhat conversant with the principles therein advocated from works of like character, I must confess the thoughts and exhaustive scope of your philosophical deductions, have awakened in me both admiration and desire to attain the Spiritual, masterly power and enlightenment so forcibly displayed in your teaching.

It seems to me that those who have entered into the temple of light and love have indeed been led by the Spirit, and are of those whom the blessed master designated as the pure in heart and *seeing* God. Of course, all who tread this bright and narrow way are led into a realization of everlasting life, and must, of necessity, encounter much of the so-called world's antagonism. I say of *necessity*, because it seems to me to be one of the conditions by which we are permitted to recognize the Kingdom of Heaven within, and understand the Angel life and actual Spiritual *Being* that knows absolutely no limitation, nor pain, sorrow and death; all these so-called evils being swallowed up in the victory that the Real Man achieves over the world, the flesh and the Devil; in short, it is the entering into the Kingdom of God, and not "*dying*" first to get there.

But, dear brother, I am like so many with whom doubtless you are acquainted; pilgrims resting in the land of Benlah and sometimes just catching a sight of the Celestial City, and very faintly discerning the Shining Ones that dwell therein, and wondering what it is that so *easily beguiles* and hinders me from ascending the Holy Mount and entering in?

Your rules, which if followed, lead into Regeneration, seem simple to those moved by the Spirit, but oh! so wonderful and strange! I think I may be likened to the blind man standing at the gate Beautiful, whom Christ in love *made to see* the

grandeur of the world, he had all his life ignorantly lived in. How could he understand the world he had never seen?

Pardon me, dear brother — these poor words I venture to send you, and which, doubtless, in your exalted and spiritual enlightenment appear to you as meaningless utterances of a little child whose words but faintly express a dim consciousness of the bright light that blinds and bewilders him.

Praying that our Heavenly Father in his sovereign love may enable me, and by the operation of the Holy Spirit lead me in the way I know not, and bring me off more than conquerer.

Believe me, sincerely and fraternally,

Your brother in Love and Truth,

Rev. E. F. S.

Feb. 1st. 1892.

H. E. Butler,

Dear Sir: — Representing only one twelfth part of the Zodiac, and that Aquarius, I am, of course, "liable to go to extremes," so you may judge of this letter accordingly. Since sometime last September, I think, I first subscribed for your magazine. Had not intended to renew until yesterday, as a few days ago I received the Jan. number. Upon reading Beta's article I said I will subscribe; then as I continued with yours I said, I think I must have it for another year. I did not notice until you called attention to it that the two articles were contradictory; in fact not so much now as you indicate.

Beta makes one very important point: As long as they (his disciples) had Christ with them they looked to him personally for support, instead of to the truth, which Christ himself told them they were apt to do; so, although we may need an example or ideal, toward which to grow, we should not forget that we have our own individuality or ego to live by. Both articles have been a Nephenthe to me. I have always been infidel to the orthodox religion and here at last comes *the* religion of the future.

I come no nearer living it perhaps than does a Presbyterian or a Baptist to living his religion, but I see it O, so plainly. I feel that as long as I have poor health I have not the truth that will make me free. Of course I must pay for old transgressions, but how I wish I had *some one* to help me to a better state of health.

I married a man in Scorpio years ago. We have not lived as man and wife for a number of years. We have three children, the youngest years old. We have gone to all the extremes in diet that have been recommended for good health, but

now lose it all—we failed in one thing therefore in all. Harmony has been the exception and not the rule in our married life. I have died a thousand deaths (and so have other women) for the one soul and body that could be mate to mine. There is nothing in the line of liberal literature I have not read and experimented upon, much to my own distress of mind; but if it will lead to the truth at last, will let it pass. This I say to you that you may know I am ready for any truth, and when I find anyone withholding it I feel discouraged and think it may be they have no more than I. Of course, “throwing pearls before swine” is not wise, and I will leave it to you to judge of what I need.....

Yours very truly,

M. B. M.

Los Angeles, Cal.

Prof. H. E. Butler,

Dear Friend and Brother:—Many times since your visit to this south-land I have thought to write you a few lines, but knowing how very busy you were I have laid aside my pen and said, I will wait a little longer. But to-day I am impressed to write a few lines telling you that your quiet work in this city is not forgotten, and is slowly bearing fruit; here and there one and another is becoming deeply interested in Esoteric culture and as they live the life, their minds are broadening out and the truth is coming to them. For myself my heart is in the work, my life devoted to it almost entirely; trying to impress all with whom I come in contact, that “the Kingdom is within,” if they will only seek for it aright. Living the Esoteric life surely gives added health to the body, strength to the mind, and illumination to the soul; it smooths the rough places in life, and yields happy thoughts at all times. May God bless you and your good wife in your noble work.

Mrs. E. H.

Milford, Mass., April 2, 1891.

Prof. H. E. Butler,

Dear Sir:—In answer to your request permit me to say, that I have carefully studied the contents of “The Esoteric” from the commencement of its publication and can conscientiously pay tribute to its worth. It has been the means of solacing my weary hours and placing me in a sound healthy condition both mentally and physically.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition ?

The effect has been good.

2nd. What effect has it had upon the sensibilities, sensations, etc ?

The effect has been good.

3rd. Has it increased your physical endurance ?

Yes.

4th. Has it increased your mental clearness and capabilities ?

Yes.

5th. Has it added to your mental strength ?

Yes.

6th. Has it increased your ability to understand facts, and abstruse matters ?

Yes.

7th. What effect has it had as to your capacity or ability to understand spiritual things, Bible subjects and kindred matters hitherto not understood ?

It has increased my ability to understand spiritual things in a wonderful degree.

8th. Has it given you added ability in your sphere of service ? Has it given you capacity to foresee the results of your acts in business ?

It has.

9th. If married and your companion is harmonious with you in this thought, has it increased love, harmony and happiness in your home ?

It has.

10th. If married, and your companion is not one with you in this belief, has it served to increase his or her general health : or what effect have you noted in this particular ?

It has.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to the domestic relations ?

I do.

In brief, I desire to cheerfully testify that I have been made better in every way, and any testimony that I may be able to give by which you can be aided in increasing your circulation. in order that others may receive the same amount of benefit which has accrued to me, will be gladly given.

Hoping that you may be blessed with unbounded success in your undertaking, believe me to be,

Your deeply interested well wisher,

Mrs. G. N. H

Union Village, Ohio, April 6, 1891.

H. E. Butler,

Dear Sir:—Seeing your request on page first of March number of *The Esoteric*, Vol. IV. we aim to comply with same as briefly as possible.

I answer yes to all the questions down to and including the 9th.

Have been a man of family, but have resided with the so-called Shakers these sixteen years; having left my family on account of inharmony. The next two questions we cannot answer.

Had we known in our youth what we have learned in *The Esoteric*, and its influence, we should not have made so great a shipwreck of our life. Our age is sixty-four, will be sixty-five on the 25th. of June next.

If anything further that we could add would be desirable, we will be glad to give our humble effort.

Yours,

Leopold Goepper.

Geeburg, N. Brisbane,
Queensland, Australia.

Mr. H. E. Butler,

Dear Sir:—In response to your request in the March No. of *The Esoteric* Vol. IV. regarding the benefits received through reading and studying *The Esoteric* works published by your office.

I have much pleasure and feel honoured in being allowed to trespass on your time, to tell the great blessings I have received, or rather some of the blessings, as it would take too long to tell all. To answer the first question I must say that it gives me great pleasure to know that you have been led to teach such great truths for I have indeed experienced great powers, physical, mental and spiritual by adopting the Regeneration teaching. I think it ought not to be called a theory, as I realize it to be facts, inasmuch as they are so convincing, and I believe the only real regeneration taught in the Scriptures.

I know that by following the teaching I have clearer views of the Christ and can also understand a great deal more of the Scriptures, besides having a peace that surpasses every other that I know of. I have adopted the vegetarian diet and feel stronger than when eating flesh. I have also given up eating any food that is cooked, except bread. My week's food only costs me 4 shillings but I can endure greater physical la-

bour and can study with a much clearer mind. I am constantly recommending your teachings but am sorry to say that I can get few converts. People do not like to give up the old way.

I can say that the first eight questions I must answer in the affirmative, as I do indeed realize all that you indicate and a great deal more. I am not married and I do not intend to marry at present, as I believe there is something higher for me to do than merely to spend my days in bringing up a family.

I hailed this movement with joy, as I saw in it the very things I most needed. I have been a constant reader of your magazine since it first came into Queensland, and have had all that you have published, and intend to ever receive them until I can come and join you in your Colony, which I hope will not be such a long time.

Your humble servant,

A. I. Manaton

H. E. Butler.

Dear Sir:—Just a few lines respecting myself. My thought has often carried me back to when I was a boy. Lying in my bed between asleep and awake I would soar away from my body, and could view it very distinctly, but would never lose sight of it, and on returning would nestle down into it again and feel very happy when I awoke.

I seemed to have consciousness, although in bed and asleep.

I always took them to be dreams, but since becoming acquainted with Esoteric teachings I have been curious to know what influence caused me to leave the body. If you would kindly explain I should feel obliged.

I remain,

Sincerely yours,

F. Phillips.

F. Phillips,

Dear Sir and Brother:—There is no doubt that you came into the world under comparatively harmonious conditions, and that you, the soul, the real man, was highly matured when you took on the physical body. You no doubt did frequently leave the body and go out as you dreamed; that is to say, you were more conscious of going out than some others. All persons at times leave the body and travel in the sleep state, but are not conscious of it, except occasionally as of a dream.

In the purity of your childhood your soul was conscious of its travels, but as you matured into manhood and fell into gener-

ation, skepticism and doubt, you lost the soul-consciousness. You can regain it, and much greater powers, by conquering these evils that originally deprived you of them, and by carefully following the teachings of The Esoteric.

There have been thousands of children born into the world with a soul-consciousness from the beginning, and could they have had parents or teachers to give them these important truths we are trying to give to the world, they would have kept that angelic purity and would have gone right on from that point growing and developing into the grandeur of the man and woman who must supersede the dark and sensuous age of war and combat. If the fathers and mothers and those contemplating being such, understood and fully appreciated The Esoteric, it would soon be the household magazine of the world; for oh! what suffering and degradation of life it would save the rising generation! Think what you might have been had you been fortunate enough to have this education at the very commencement of your life. We have hundreds, if not thousands of letters from men and women who have started to live the life, bewailing the fact that they had not received these instructions in youth. How many, many times have we heard and seen written expressions like the following, even from young persons — Oh! if I could only have had these instructions in early youth, how much it would have saved me, and how much further on the way I might be now! But, dear friends, the opportunity is now offered you, so that you can if you will, unite your efforts with ours and so thoroughly popularize these teachings that their saving power will be felt throughout the rising generation. If you bewail the loss of that which you might have had, will you not work just as unselfishly and persistently as you would have had others do for you, to press the necessity of these opportunities upon parents, teachers and ministers throughout the world? *Ed.*

“Strive to realize a state of universal happiness, independent of circumstances.”

“Our God is Love; and that which we miscall
Evil in this fair world that he has made,
Is but a tender shade between us
And his mercy; that is all,
And he who loves the best his fellow-man,
Is loving God the holiest way he can.”

TO THE YOUNG MEN AND WOMEN

WHO ARE CO-WORKERS WITH US IN THIS (THE ESOTERIC) MOVEMENT.

Our dear young readers:—As each month rolls by we feel that the bond of love and sympathy existing between us is being drawn closer and closer, and, together advancing upward toward the common goal, our aims and purposes are more closely cemented.

Remember, that in making these attainments* we are not only working for ourselves but for the world—for the uplifting of humanity—therefore let us work together unselfishly, with our aspirations fixed and our determination and purpose to be of the greatest possible use.

Begin with small things; let not a day pass without trying to lighten the burden of some poor struggling brother. Show the world by little acts of kindness that the life we are living is making us better men and women. As it takes many drops of water to make the ocean, so it takes many acts to make a life. Begin with little things, and as you grow in understanding and wisdom, greater opportunities will present themselves. Do not forget that there are hundreds of poor starving souls reaching out in search of light, and do not be afraid or ashamed to give what you have. Remember nature will only supply as you are capable of receiving, and you cannot be in a position to receive until you begin to use what you already possess.

There is a monster called egotism; one of the greatest we have to overthrow. As our spiritual understanding begins to unfold through added powers gained through the regenerate life, and as we feel the spirit of wisdom descending and giving to us powers unknown and undreamed of by those who are living on a lower plane of life, we are apt to feel that we are better than

* Practical methods for reaching the highest goal of human attainment have been published in Vols. I, II, and V, Esoteric.

our brother man and before we are aware of it we are puffed up with pride and a feeling of superiority takes possession of us. If this should be the case with you, conquer it immediately, for if you do not your advancement will stop, your sphere of usefulness, for this life at least, will have finished, and eventually you will be destroyed.

If you desire to make the highest possible attainments on earth, you must banish *pride* and all its kindred. You can enter the *Great Temple* only as a little child: the gate is very narrow, the strong animal man can never enter; therefore, in all simplicity, trusting and relying on the Master's sure guidance, begin at once to prepare yourself to become a fit associate for those grand souls who are only too ready and willing to lead you forward.

This life creates so much within us, opens our eyes to so much that is grand and beautiful, so far surpassing our comprehension, that we almost despair of ever reaching up to and standing where those grand souls stand, master of and governor of all things in nature. But despair not; strive on; remembering that the stately oaks, &c., do not grow in a day. As we watch them from time to time we see no perceptible change, their growth is so slow and natural, yet before we are aware of it they are grown. So it is with the growth of the soul; each day adds new beauties, each day unfolds new powers, until at last we find that we actually do stand side by side with the Masters, one with them, and a co-worker with God. Having conquered the God of Generation we have become one with the God of Creation (Preservation).

This is well worth striving for. When you reach this point all that is ruled by generation is under your feet; you stand monarch—a creator even as God is. You are ready to receive your inheritance and partake of Our Father's kingdom, as sons and daughters of God. There is but one step between God, as a creative power, and man. Yet as we reach the dazzling altitude of master, we see, just one step beyond, souls so grand, so awful to contemplate in their majesty and power, that we seem to shrink from them; and just one step below, we see poor struggling animal man fighting and trampling one upon another in the struggle for a mere existence—and just one step below them the animal: so all nature has been wisely arranged by the All-wise, All-potent One, "Yahveh."

Break the bonds of evolution; be sons and daughters of God in truth; take the mighty name Yahveh and *be what you will to be*. Evolution means struggle, sickness, pain and death. Involution is that power latent within us all which enables us to be what we will be. We read in Genesis that God made man in his image, possessing the same powers as himself. So he did; but we have not yet reached that point. Evolution is the method Mother Nature employs to force us toward that ultimate, and not until we have developed a soul-consciousness sufficient to enable us to be master of ourselves in all things can we realize or possess our inheritance. Man's place is to stand side by side with Deity. If you wish to receive your inheritance it lies within your grasp, and you have only to reach out and take it; therefore, begin at once to gain control of the animal body and put it in perfect condition to be a fit subject for the Spirit to use.

I am lovingly yours,

T. A. Williston.

EDITORIAL.

Through the kindness of a friend to the cause, we now have 320 acres of land, with about 100 acres under cultivation, and about 1,800 young trees. But, with the additional land our wants increase. We feel that it is very essential to this movement that we have a building suitable for the accommodation of friends who may wish to visit us and become acquainted with us, our methods, and the work that is being done, also we with them. At present we have nothing but a California ranch (farm) house, and those who know California ranch houses know what crude affairs they are. Further than this, we have nothing but rough board shanties occupied by those engaged on the magazine. Therefore I would say that any persons contemplating coming here should make up their minds to rough it; also that none must come without first corresponding with us; for if they do they will probably be compelled to go to some of the neighboring farm houses, and take their chances of securing accommodations. We trust, however, that it will be the Master's will to send us means with which to build before the summer is over, that we may be able to accommodate all the friends who may desire to come. A number have already written that they would like to

visit us this Summer. The most of the ranchers in this vicinity take summer boarders and from June to Sept. their houses are as full as they well can be, many being obliged to sleep in tents; and even then they cannot receive half the number that apply for summer board. I say this that our friends may see how important it is that they should not come without first making arrangements for their reception.

We are very much in need of a farmer and wife; the farmer to work on the land and the wife to do the cooking and housework for the farming department. We could use to advantage three men now to make themselves generally useful in various directions on the farm, and in building. We also need and would like to have a printer and wife; he to take charge of the printing department and the wife to do the cooking for those engaged on the magazine. One who understands the vegetarian method of cooking would be the more desirable. We wish to say in this connection that we wish only those who are ready and willing to dedicate their lives to this work; and work as diligently for its advancement as we do, or as those in the outer world do for gain: and without remuneration further than having all the needs of the physical body supplied, and the opportunity of congenial association; and what is greatest of all, the consciousness that they are co-workers with God and heaven for humanity. In this, we all work together as one; there is no high or low among us, but each has an equal interest in all that pertains to the movement.

Of course, it is necessary that there should be heads to each department, they being governed by one head, at present consisting of three Trustees; for were it otherwise each one would have a different method of procedure and everything would be in chaos. God never made any creature without a head to govern its body, and we think if man undertakes to build anything without a head, it will surely fail. In every case where we have known of any person advocating the carrying on of a movement without a head, he himself has been a most arbitrary dictator.

No one here will assume the dictatorship over another; every one who comes must understand the objects, become acquainted with the methods, and stand on his own honor and integrity as to carrying them out.

We do not admit of any inharmony among us; any person who cannot work harmoniously is required to return again to

the outer world. Because of this all persons are accepted only on probation, and when they have become thoroughly acquainted with us, and we with them, if they are satisfied to stay, and we to have them, they are accepted into full fellowship.

We announced in the last of Vol. IV. that we should not confine ourselves to any specific number of pages in Vol. V. but should give such matter as we deemed important to the readers; but that we thought by the time the volume was completed it would be as large as the preceding one. When we first arrived we expected the material of our composition room in Boston to be sent on immediately; but in place of that it was delayed for nearly three months, and then nothing arrived but a quantity of body type, and that, in printer's parlance, all in "pi." With great difficulty, we succeeded in getting the numbers set up and printed, the first containing 24 pages; but we have been gradually gathering together the necessary materials for the magazine work, so that we are now enabled, notwithstanding the fact that we have not one who has ever done this kind of work before, to increase the number of pages in *The Esoteric*, until the Jan. No. contained 44 pages, the Feb. No. 46 pages, and the *Mo.* and *Apr.* Nos. 50 pages each. Thus we shall succeed in making the number of pages in Vol. V. equal to Vol. I.

We announced in the Feb. No. that we hoped to be able to commence a series of Scientific articles in the Apr. No., and from that time make *The Esoteric Magazine* a 50 page instead of a 40 page monthly, but as we are already running 50 pages each month we intend to continue it as a 50 page monthly hereafter; and as there are but two more numbers in this volume we have concluded not to commence the scientific series until the first number of Vol. VI. Then we shall commence a series of scientific articles which will be valuable to all classes of persons, and wherein many new and important scientific facts will be presented, in connection with those already known and accepted by our leading Scientists.

In the February number we sent out a circular asking friends of the movement to aid us in getting the *Practical Methods to Insure Success*, printed and bound for gratuitous distribution. We now return thanks to those who have so kindly responded to our call, thereby enabling us to publish 5,000 copies. Owing to the lack of necessary help to do the work here, we are forced to have it done elsewhere. The plates and paper are already in the hands of the printer and we hope to have them ready for distribution very soon after sending out this issue of *The Esoteric*. But 5,000 copies is but a "drop in the bucket" so to speak, compared to what will be in demand; therefore we will say to those who can further aid us in scattering these important truths throughout the world, that it will be gratefully received, and faithfully used for that purpose. We ask our friends

who send postage and means for the pamphlet to be sent to them to be sure and mention how many copies they can make use of to advantage.

Owing to the fact that we do not wish to publish letters, no matter how valuable they may be to the world, without permission of the writer, and as many write to us without stating that they wish their letters to be kept strictly private, and as many are reticent about saying they are for publication, therefore we will take this position: All letters sent to us and not marked strictly private, or at least not mentioning that they are not for publication, we will take the liberty to publish; and where persons do not mention that they desire their names withheld we will also publish the name. But our friends may depend upon it that all confidential communications will be kept strictly as such.

We take this occasion to thank our friends for the many good letters we have received, for we feel that they form one of the most profitable parts of *The Esoteric*, if not indeed *the* most profitable part, and we are glad to say that we have received thus far more than we can find room for in these pages. We hope our friends will continue to write out their experiences, suggestive thoughts, &c., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers. Should your letter not appear in the next issue after sending do not think that it has been rejected, for we have a number, which for several months, have been crowded out for lack of space.

We have had many very beautiful poems sent to us by our friends since we came to this place, but our work has been so prosy that we have failed to get any of them into the publication until this issue. Hereafter we intend to have two or more in each issue, and we hope that our friends who have so kindly favored us will continue to do so, and we would also be pleased to hear from any others who may feel like contributing.

We do not feel justified in paying for contributions for *The Esoteric*, as our work is purely educational and benevolent, and we trust that those who are also benevolently inclined will continue to aid us.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.— We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

The Ephemerides, giving the position of the moon for 1892 and designed for insertion in the Solar Biology table are now ready, and will be furnished to applicants on receipt of 2-2 cent stamps.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. V.]

8
April 19 to May 20.

[No. 11.]

THE INNER VOICE.

BY E. G. JOHNSON.

[Written for The Esoteric.]

If you will permit me, I would like to say a few words in reply to Bro. Stevenson's article in the March number; for there are many standing in just the position he so clearly defines.

There is a popular misconception, even among the most enlightened, as to what constitutes the "Inner voice," the guidance of the "Holy Spirit." Most people expect it to come as a mind consciousness of right and wrong, impressing itself on them so forcibly that they will absolutely have no choice but to obey, if they desire to do right. Now the truth, is that it seldom, if ever, comes that way, unless the man is far advanced in spiritual growth. God does not coerce in any form, and such a voice would be little less than coercion. No, we are purposely left to struggle in darkness between the opposing forces of reason and impulse, that we may gain strength and a proper balance thereby. Yet there is always enough light left for guidance, if we will make use of it.

Right and Wrong, as applied to physical life and material events, are purely relative terms. No matter upon what plane we stand, if we are actuated by the sincere desire to do right and follow the highest guidance we can get, we are following the guidance of the Holy Spirit; no matter whether that voice comes as reason, intuition or the voice of conscience within. For who planted the voice of conscience within the breast? Who gave reason to the head? Will the Father condemn us for not doing better when we do our best?

The brother evidently considers the promise "All these things shall be added unto you" to mean an instantaneous possession

of all knowledge without regard to the previous condition of the man. Does it not rather mean an ability to *know*, with certainty, the truth of any matter brought before him, *especially* in the line of the man's natural abilities? Considered in this light I find the promise to be literally true in my own experience.

It is true, however, that until we *do* faithfully follow the best light we have, we shall never have any more or fuller light. The highest and best that speaks to a man is always the voice of God, the "Holy Spirit" within, call it by what specific name you will. How can we expect any new light or fuller knowledge until we have made the best possible use of those powers and faculties which we already possess? Are not the "natural" powers of the mind the gift of God? How then shall we expect more "talents" until we have improved those we already have?

Can any one look back to any action of his life whatever, that was done with the sincere desire to please God and according to his *best* light, and, after considering the matter in all its bearings, deliberately say "It was all a mistake"? More probably we shall be led to see that it was the very best thing for us at that time and place. If so, can we say that the Spirit did not guide us? When we act from our highest light with the earnest and sincere desire to serve God, *and with love to our neighbor*, we may rest absolutely assured that we cannot go wrong. St. Paul "thought he did God service" in persecuting the Christian, but did he stop to inquire whether he was actuated by *love* for his fellows?

The voice of God will speak through the best developed faculty a man has, be it reason or conscience; but to have the perfect assurance, the infallible guidance, there must be the harmonious concurrence of *all* the faculties: hence the necessity of cultivating and rounding out the *whole* man; for man in his highest estate is the perfect "Voice of God." Therefore we should not become discouraged, because, on account of the apparent discords and contradictions within, we cannot always discern at once just what the voice of God is. The best way is not to spend too much time and strength in trying to ascertain the "Will of God," but to calmly await the moment of action in the full assurance that you cannot go wrong. The great All-Father will not permit the soul to be led astray that sincerely looks to Him for guidance. That would be to belie His own nature.

Consider the Oak of the plain: it draws its life from, and is

rooted in the earth, yet it stands alone in the beauty and majesty of its own strength and braves the fury of a thousand storms. even so must the man of God be; although he depends upon and draws his life from the great Source of life, yet he must stand alone and act from his own consciousness. If we must always wait for the voice of authority, which leaves us no alternative but obedience or the penalty, what are we more than children to be commanded and punished? But now are we no longer servants, or children even, but "Sons" co-workers with God. No longer to work under orders, as servants, but to work as free men from our own will and choice.

There comes a time in the life of a man when he attains his spiritual majority, when he must take the reins of faith in his own hands and become a "law unto himself." When that time comes, and he is (so to speak) turned out to shift for himself, he will at first be very much in the position of Coleridge's "Ancient Mariner" after he shot the Albatross—"Alone on a wide, wide, sea"; apparently forsaken by God and man. It is the test which decides whether or no he can go alone; whether he has the Divine *Will* that can say "I will persevere in the course I have laid out even though I never see a moments peace or comfort again." The "gods" (powers) are jealous, and will not permit mortal man to aspire to be one of them, except he *proves* by invincible fortitude that he is one of them.

It does not always follow that because a man has the clearest and most authoritative spiritual guidance he is on the highest plane; it may be quite the reverse, he may yet be a child that cannot go alone. It will doubtless appear to some a "hard saying" that we must stand alone as if we were equal with God; it seems like setting ourselves up in opposition to him. But what is the purpose of God in creation? Is it not to make man in his own Image? Does not the Christ, the *Son of God*, "Think it no robbery to make himself equal with God"? We cannot take the place of God and rule the cosmic universe, but we can be like Him and rule the universe of our own being.

Boston, Mass. 1892.

"Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart toward God will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and the courage that we need."

BIBLE REVIEWS.

NO. XXII.

GENESIS, CHAPTER XX.

Verses 1-7: "And Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

But Abimelech had not come near her: and he said, Yahveh, wilt thou slay also a righteous nation?

Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou and all that *are* thine."

Here is an instance where Abraham seems to have lost faith in God, and followed his reason wholly. He knew that the tribes with whom he was sojourning were very base in their habits of life. He also knew that Sarah was beautiful to look upon: and with the thought in mind that the people with whom he dwelt had no knowledge of the fear of God among them, he reasoned that they would kill him for the sake of taking Sarah his wife as either wife or concubine. So he preferred to tell an un-

truth rather than trust to God's promise to protect and keep them: for, surely, if he had believed God without a doubt, he would have known that should such a thing as he feared occur the promise could not be fulfilled in him and his seed.

In this instance Abraham exhibited the weakness that all flesh is heir to — he fulfilled the sayings of the scriptures, "All that a man hath will he give for his life." Here it seems that he was willing to give up the honor of his word: give up Sarah, his wife, to Abimelech, and thereby relinquish all hope of the fulfillment of God's promises to him — unless, perchance he may have known by impression or revelation that this was the proper course for him to pursue, in order that the Spirit might carry out the promises and protect him.

Verse 3, says that "God appeared to Abimelech in a dream," and that Abimelech really recognized it was God; also, that they really had a knowledge of, and were obedient to God's word, or at least feared him, was fully shown by the course Abimelech took after the warning he received in his dream.

Not only have nearly all nations had a fear of God, but they have nearly all had a religious devotion, and that devotion has been recognized and accepted by the Spirit: for, wherever in the history of the world we find one who has had a desire to do and live right, they have been guided and instructed in proportion to their obedience, by the same spirit that would lead and guide us as Christians.

In verse 5, it is shown that Abimelech, notwithstanding that he was a heathen, belonging, it is supposed, to the barbaric tribes, showed herein an honor and integrity worthy to be imitated by men of our day. He also showed a spiritual development, in that he was able to talk with the spirit in his dream state, and justify himself in view of his honorable and right desires and motives: and verse 7 shows that he was obedient to the vision given to him.

Herein is contained another lesson worthy of our attention; for if a purity of desire and honesty of purpose is maintained and some attention given them all persons will find that there are two kinds of dreams common to them and that it has been so all through life: one that comes from a multitude of cares and anxieties, indigestion or derangement of the body; and the other, which is a revelation by the Spirit as to what is to happen.

If persons observe carefully they will soon be able to discriminate between the two, and the revelation from God will become a very important guide to their lives: but many have re-

fused to heed these dream-visions until they ceased entirely, and, shall we not say, the church method of teaching is greatly to blame for this? They teach the people that such things are mere superstition, and that to heed them is unworthy an intelligent christian mind. Thus they rob God of the means of guiding and protecting his children, like the loving father which he is. This 8th. verse shows that not only did Abimelech fear God, but that all his servants also feared him.

In a former chapter we intimated that the fall of Adam was the end of the Golden Age of the world — a time when men feared God and understood his laws, and it was no strange thing for them to be in direct communication with the Soul of the Universe.

With the fall of Adam mankind began to descend into the materialism of the world and their minds to be lost in gross matter.

The history of Abimelech here, whatever his posterity may have been, shows evidences of an exalted character, equal, indeed, to any of our age.

It seems clear to me from this history that the ages of light and knowledge run in cycles, and that at this period they had just started down the cycle. And we believe that downward course continued until the 12th. Century, then from that period began imperceptibly to rise, and that the first real manifestation of its rise was in the protestant reformation under the leadership of Martin Luther; we, at this period, being only a little higher on the cycle wheel of time than were Abraham and Abimelech.

Verses 9-12: "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

And Abimelech said unto Abraham, What sawest thou, that that thou hast done this thing?

And Abraham said, Because I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake.

And yet indeed *she is* my sister; *she is* the daughter of my father, but not the daughter of my mother; and she became my wife."

Surely, this episode between Abraham and Abimelech showed an honor, and, shall I not say, a culture on the part of Abimelech worthy of even some of the exalted minds of our day, and was

it not in some respects more noble than Abraham in his position? The 12th. verse shows that Abraham was ashamed of having deceived Abimelech, and that he tried to justify himself with a play on words, which, in place of conveying his true meaning concealed it; for if Abraham had married his half-sister, it was true from his own understanding, "She is my sister," but to the understanding of others, the intent in Abraham's mind was to convey the idea, she is not my wife, and Abimelech so understood it, and, as he said, in the honesty of his heart and the purity of his motives, he had taken the woman to be his wife, believing her to be a worthy and noble woman, through whom to perpetuate his posterity.

And Abraham further said in explanation of the cause of his carrying this deception before the nations of his time:—

Verse 13: "And it came to pass when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me: at every place whither we shall come, say of me, He *is* my brother.

While this may have been right, in a way, for Abraham and Sarah to take such means for self-protection in cases of extremity, yet it was a lie, because it deceived the people.

Verse 14: And Abimelech took sheep, and oxen, and menservants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

Verse 15: And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

Verse 16: And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver; behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprov'd."

Here, Abimelech, in the grandeur and honor of his manhood proved to Abraham that he was more honorable than he, and reprov'd him and Sarah with irony, accepting their position by saying to Sarah, "he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*." This uncovered Abraham's and Sarah's deception, and brought home to their consciousness its wrong, with a modest but pointed reproof.

Verse 17: So Abraham prayed unto God: and God healed Abimelech, and his wife and his maid-servants: and they bare children.

Verse 18: For Yahveh had fast closed up all the wombs of

the house of Abimelech, because of Sarah, Abraham's wife." Here is a point worthy of criticism.

One of two things is certain. Either Abimelech had kept Abraham's wife a long time, and yet had kept her undefiled, or else this is a case of a stretch of Jewish imagination like to the statement made by the Jewish Historian, Josephus, who said that the north wall of the Temple was so high, that the eyes could not reach the bottom. This, of course, we know to be a very extravagant statement, unjustifiable in the meaning of words. That Abimelech really feared serious consequences be admitted, but the account clearly states that Abimelech was told in his vision, "Behold, thou art a dead man, for the woman which thou hast taken; for she is a man's wife." Thus it appears the revelation was not that the wombs of Abimelech's wife and his maid-servants should be closed up, but that Abimelech himself should die.

The account in the 17th. verse states, "And Abraham prayed unto God; and God healed Abimelech, and his wife."

Here arises a question, why was it necessary for Abraham to pray unto God to heal Abimelech and his wife, when in reality no crime had been committed, and whatever of injustice there was, Abraham, being the guilty one, was accountable for it? We understand it in this way: Creation, preservation, government and control of all things is by virtue of the potency of mind: "For as he (a man) thinketh in his heart so is he," runs the proverb; and by the unity of minds which have been adverse, the potency of the evil thoughts created by their former conditions, are changed into good results.

When two minds are antagonistic they create thought forms of evil, and endow them with the potency of their life and will; but where antagonism is removed, and they repent (change their mind) and come into sympathetic harmony, then these thoughts may be called back by the one who sent them out, and by true devotion to God, they can be endowed with spiritual life and made to become angels of love and mercy.

The universe being controlled by mind, when the mind of one who has united himself with the universal mind forms thoughts of destruction to the adversary, and said adversary changes or proves itself not to be such after all, then it becomes necessary that the mind which created the thought of destruction, should call back that thought into the universal soul, reconstruct, and make of it a thought of blessing.

This is the law of magic, or mind power in its relation to Creation, preservation and destruction. In future time much more will be known of this subject, for man was made to be, not only in the image, but like God, and when he attains to this, whatever he "binds on earth will be bound in heaven, and whatever he looses on earth will be loosed in heaven." This, the Roman church claims for their Pontiff and Priest, and it would be a just claim if they lived the life and made the attainments.

In this case the spirit caused Abimelech to believe without a doubt, that unless Abraham prayed for him he was "as a dead man," or would surely die. This belief in itself opened Abimelech so that the slightest influence would destroy him; but that the purpose of God might be carried out in Abraham he was made dependent upon Abraham's forgiveness and mercy for his life, causing him to befriend and protect Abraham, and thus work with God in the ultimatum of the purpose God had promised to Abraham: thus, as it were, placing in Abraham's hand not only the life and prosperity of so good a man as Abimelech but also the life and prosperity of all his people.

Here, again, we are brought to see that all there is in mundane magic is in the mind of the operator and in the fear of the one operated upon. No magical power can touch the fearless one. When Job said, "the thing which I feared is come upon me," he only expressed the experience of all men from their creation to the present time; for if we fear a thing or event, that fear in itself will cause us to do the thing which will serve to bring it about. Many will say, how can this fear be avoided; for we are constantly meeting persons who have a nervous fear of some coming event, and many have gone insane under the pressure. Reconcile yourself to whatever may come, by cultivating thoughts like the following: If it does come it will because I cannot help it, and I will take what comes, and will not worry about the future. Just say and *make* yourself believe that you will do the best you can, and not care about results.

No person need say, I could not reconcile myself to this or that condition, for they can, if they will set themselves about it, and once having done so by the power of their own will, they will have gained a great victory over that old enslaving enemy fear, and one that will free them from many a calamity which would otherwise overtake them.

(To be continued)

MUSINGS DURING A SUNDAY RAMBLE.

A dear friend writes us that we are teaching the people a religion akin to ancient heathenism. True, we are: but we must remember, that, running through all the ancient beliefs, like pure veins of virgin gold, there are grand truths; relics of an age long since passed; but we still have glimpses of the sublime truths possessed by the people of that golden period, when men lived in harmony with divine laws, long before the world descended into matter and their senses became dull and their spiritual perceptions clouded by coming in contact with the material things of earth. A period when men truly walked and talked with God.

Thanks be to God! the night of blackness, superstition and death is passing away, and the dawn fast brightening that is to usher in a more perfect day. And when that day comes we, having passed through the ages of material existence, will awake grander and more noble men and women than those who lived in prehistoric times.

As we write in this grand and secluded cañon, where the music of the sparkling waters seems to send our soul dreaming into the land of sunshine and peace, we pray God that the time may not be far distant when we shall be enabled to gather you, "our dear people" around us in this, our lovely California home, where you can find the rest and peace which is the greatest incentive to soul growth. Here, all is harmony with God: all nature smiles a welcome to us as we climb about on the mountains of the home we have chosen for you.

This is not our work; this is not our home; it is yours. We feel that we are only stewards chosen by the "Holy Ones" to prepare a place for their children. Remember, that although you are still in the outer world this work is yours as well as ours; work as diligently, therefore, as we are doing; and although you may perhaps appear to be working without guidance,

rest assured you are not. The master is always ready to lead and instruct those who are earnestly endeavouring to do the will of God.

It would not do for you to have a conscious guidance, for if you had, you would never develop the powers of discrimination, without which you would be unable to distinguish right from wrong, and you would degenerate from the position of man into a species of automaton—a mere machine, obeying and being controlled by any and every force choosing to use you, whether for good or evil.

Discrimination is that force active in all things which separates the good from the evil; enabling us to draw to and incorporate into our being the elements best fitted to build and make us a perfect man or woman. The same is true of the vegetable kingdom: observe the beautiful wild flowers which bestrew our path; notice how they draw to themselves those qualities from the earth and surrounding elements to build orderly and perfect forms; without this power they would be a shapeless mass of vegetation

As we bask in the warm spring sunshine we turn our thoughts inward; as we do this we catch the vibrations of the universal tone, and a thrill of exquisite harmony permeates our entire body. 'Tis the music of that wonderful song which is constantly going on around us, caused by the movement of the atoms that compose and make up the material of our earth. Have you ever heard it? If not, go into some secluded spot, free from noise and confusion, lay flat upon your back, and if you are living the higher life and are in harmony with yourself and all around you, you will be conscious of a pulsation which seems to start from the centre of your being, and then there will gradually steal over your whole physical body an indescribable feeling of rest, each atom of your being throbbing in unison with this, the Divine Breath, active even in old mother earth. When you once hear this tone you never again are without it. It is constantly singing most heavenly music, and the only reason you have never heard it to notice it, is, because you have heard it all your life. When once your soul powers are developed and your attention has been drawn to it, should you feel out of harmony and all around you seem in chaos and confusion, quietly lie down in the stillness and you will again feel that delicious sense of rest, peace and harmony stealing over you. This tone is the heart throb of Deity, and when you hear it your whole being throbs in unison with Our Father. You

who are living on the lower or animal plane need not expect to hear this tone, for you will not; for as long as you continue to transgress the laws of God, you are, as it were, separated from him; but as soon as you work in harmony with the laws of God you are one with him, and what the "Father knows the son knows also."

Again, our musing turns into other channels. We see that we are in a miniature world; here, as in the outside world, are forces active to destroy. As we look among the men of our day we see those whose whole life seems to be occupied in trying to tear down the labor of those who are constantly building and perfecting the world. These men represent the power of fermentation.* These are the destroyers: these are the instruments that nature uses to kill all the weaklings so that the strong and vigorous only may survive. The old saying "the survival of the fittest" is true in all cases. Here in this miniature world we see the same force active. Among the myriads of wild flowers which bestrew our pathway and spread before us on every hand, lying like some gigantic nosegay, as a silent offering of praise to God who created all things, we see the Poison-Oak. Even as man serves as the power of fermentation in the animal world does it in the vegetable. Beautiful to look upon, but, like the gilded sins which delude and lead the unwary astray, dangerous to handle.

All things have their use: all is good, and if we only inquire within for the use of all things we meet as we struggle along the rugged pathway of life, we will soon be surprised at the fund of information we possess. The soul is a wonderful educator: listen to its promptings and your feet will be led into the path that leads straight to the gate of heaven.

I am lovingly yours,

T. A. Williston.

LIGHT.

[Written for the Eosterie.]

All, all was Night.

Then shone a star, a point of light

Against illimitable space,

But yet the darkness was so great

My soul grew desolate

And fearful hid her sad despairing face.

* See The Seven Creative Principles.

But soon the Night
Was pierced with myriad lances bright,
Her robes of darkness rent apart.
Yet was the night so wondrous great
My soul cried out at fate
And mourning wept alone with her sad heart.

Then rose the moon,
Out of the darkness star bestrewn,
And her soft influence soothed my soul
And lulled with many a fairy dream.

And yet night ruled supreme
In vast abysmal space beyond control.

Now slowly fade
Both stars and moon; my soul afraid
Of awful Night would flee away
But faint with joy she doth behold
The glorious, living gold,
The noon-tide splendor of Eternal Day!

— *Emma S. E. Sales.*

CAPITAL AND LABOR.

The question of Capital and Labor, appears, at the present time, to be a serious one. The institution of government and law, the order of civilization and social conduct, judging from the standpoint of one class of people, is all right, and what they would have it to be. From another standpoint it is all oppression, and dishonest enslavement.

In order to get a correct understanding of the condition of things in the world as we see them, it will be necessary to take up several classes and consider them as to their nature and sphere of service; for we regard all that is as being ordained of God, and as instrumentalities in the hands of our Creator to bring about results afore-designed in the creation of the world. The laboring classes are now largely antagonistic to the classes governing the money power.

Who and what are these men who control the monetary interests of the world? There are two classes of them: One, the hard-fisted money-getter; the other, the keen, shrewd manipulator. The former class, are, as a rule, men of very little intellectual ability, with large acquisitiveness and strong animal powers.

The majority of men who begin life with nothing, and gain and keep large fortunes, have no thought or desire in this world beyond accumulating wealth. They settle down to it in the beginning of the struggle of life, and make everything bend to the one object of their life, which is *money getting*. Home is merely a place where their wants, which are few, are attended to. Friends are merely a convenience; social life has nothing for them. Thus, with a mind narrowed down to one thought and one object they crush out every *benevolent* feeling, judge all others by themselves, and move on through life with an iron hand and heart, having no pleasure except the gratification of their one passion — gain.

Such men are most distrustful of every one, and if they do not believe every one to be a rogue, they treat them as such, and struggle on, piling up stores of wealth with no thought of pleasure other than the satisfaction it affords them to gain it. Many of these characters are men of very little mental capacity, and usually of a low type of manhood, with coarse organic qualities and devoid of fine sensibilities.

Of course, there are many who have amassed large sums of money who have many of the finer qualities, but few of them possess the higher elements of refinement, which open the consciousness to the spiritual. In fact, they could not be successful if they possessed these qualities, because all men are necessitated to follow the soul's admonitions and prophecies, which, in this class of men can be but little more than the instinct of the brute. The instinct of the brute teaches him how and where to get the provisions necessary for the support of his body, and the instincts (intuitions if you please) of this class of men, instruct them how to amass wealth, which is the means for the support of their bodies, and therefore it must relate as fully to the mundane as does the instinct of the brute.

Their intuitional guidance consists of methods by which they may gain the material substance of this world. These men are usually very sagacious, many times able to read the thoughts of those with whom they have to deal.

Unfortunately it has become a practice among us to elect such men to high positions in the government of our affairs, with the thought that if they are capable of gaining so much wealth for themselves and taking care of it, they must be equally capable of looking after and protecting the interests of the public; but a man who has spent half a century in a wholly selfish

mode of life and thought is almost incapable of a benevolent thought or act; or even of judging righteously between his own interests and those of his class, and the interests of the majority.

The other class of men which rule in the monetary world is usually composed of those of fortunate parentage, and who have thus been endowed with great powers of self-control in the sex-principle; through which fact they have developed a powerful body and mind, and are capable of great endurance. These men, from early life having been taught and the example constantly held before them, that the greatest attainment of human life is wealth honor and position, have therefore centralized all their great powers in the attainment of these conditions. They are the only ones in whom the former class, which we have just described, put any confidence, their instincts teaching them that they, the latter class, are better capable of managing their wealth to advantage than are they themselves. Thus, the latter class become the managers and controllers of the great moneyed operations of the world; and on account of their dependence upon the former class they are caused to manage everything to suit their ideas. For, according to the common maxim, "money is power" and the more recent one of our time, "money is honor," — no matter how you get it, — these great manipulators are forced to close the door of sympathy in their hearts, and concentrate all their powers in gathering together and bringing under their control the wealth of the world, — no matter how much it may oppress the poor, or how poor it may make the laboring classes.

This is the side of the picture which looks dark, and is a foreboding of evil in the near future. Now, there is another side to this picture. There are none of these men but have an idea of general advantage and profit in the civilization of the world. It was necessary to have this class of minds, and these two classes of men, or we should never have had our steamship lines, railroads, telegraphs, or any of those gigantic interests which have done so much to bring the extreme ends of a continent together, to link them in their present relatedness to each other, and to open up all the habitable parts of the world so that the working classes may take possession of the ground and obtain a living therefrom. Thus, from a human standpoint, both good and evil arises out of these conditions.

There is another class of persons who wield the most important influence in the monetary and social affairs of the world.

They are the natural aristocracy, and are so in the true meaning of the term. They are people who have had wealth and culture for many generations. As a rule they do not appear in the public struggle and turmoil of mere money-getting, although they may manage and control large business interests, and occasionally accept high government positions; but they do so for the sake of the good they may accomplish, and not for honor, power or wealth.

Were it not for this class of persons our social and political honor would be at a very low ebb. They are truly the salt of the earth, having the most highly developed spiritual and soul-powers of any people in our midst. But, from the reports that now come before us from the old world, as well as from our own country, many of these are falling under the potent influence of vice. This aristocratic class is not confined wholly to those who are recognized as such by the world: there are many who have started with small capital, have dealt honestly, and, through true superiority of mind and soul-consciousness have gathered around them abundance of wealth. Many of these are ever busy seeking opportunities to do good to their fellow-man. Among them will be found God's brightest jewels, who we believe will sooner or later be united with us in this the Esoteric work. For these are they, who, if they saw the opportunity to effectually work for the elevation and education of the laboring classes, and the world in general, would be only too glad to devote their means and their lives to the work. Upon this class rests the only hope of the future of our civilization.

God's laws are just, and provide for the needs of all persons. And where there is a soul which has a development high enough to guide the intellect aright, and to organize a body so sensitive that it is incapable of enduring the hard combat and scramble of the world, they are guided by the spirit in ways that enable them to obtain sufficient wealth to protect their sensitive natures from the rougher classes, and they obediently serve God by serving their fellow-man.

Now, it becomes necessary to examine still another class of minds—that which we call the Scientists of the world. They are engaged in exploring and investigating the waters, earth, vegetation, animation, chemistry, even exploring the heavens and classifying the stars, gathering up the histories of the past, classifying knowledges and putting them in form so that the rising gene-

cations may learn in a short time the result of the life labors of many men.

All this is good, but all these men are dependent upon the two classes we have described for the means with which to accomplish these results. Therefore their minds are biased, limited and bound within the capacity of those classes to understand and accept what they have to give to the world.

As they stand before these minds to be criticised and judged by them, they are forced to assume to be very wise, accurate and perfect — to hide their real nature and thus appear to be very much more than they really are.

Those among them who stand in the front ranks according to the public estimation, are man-parrots. They can speak learnedly about what some other man has discovered, and the evidence he has obtained. They keep up with the discoveries of the day, write books and stand before the world as great men; but in the majority of cases they are mere blocks to the wheels of progress, for everything which has not already been done, they will give the world a list of long words to prove it an impossibility, as was the case when the first steamer crossed the Atlantic. These learned men wrote pamphlets to prove the impracticability and impossibility of such an undertaking, but the steamer crossed the great ocean, carrying one of the books, proving beyond all question that the success of such an undertaking was impossible(?).

These accepted scientists who stand in the front ranks in popular estimation, and who succeed so well in deceiving the money-getting and managing classes and getting them to donate aid, and at their decease will them great fortunes, have, in every instance, declared impossible the discovery of new principles upon which civilization is dependent for progress. We cite one more instance in confirmation of this statement on no less authority than Prof. E. Beale and M. R. Gately. "When Faraday in 1846 made the discovery that light could be produced by the separation of two carbon rods conducting electricity of considerable intensity, the possibility of electric lighting on a large scale was first presented to the minds of scientists. The effect appeared due to the rarefaction of the air by the great heat of carbon in rapid combustion, and to the passage of incandescent particles of carbon from pole to pole, thus reducing the resistance always offered by air to the passage of electricity."

Years spent in the study of the subject seemed to have satisfied

the advanced scientists that such a division of the electric light as would be necessary to the lighting of extensive areas was impossible; but fortunately there were men so little scientific in theory that they were not prevented from experimenting until they succeeded in producing practical results. And within a year, two classes of lights were produced which were specially adapted to the uses made of them.

It is a remarkable fact that the men who are most generally accepted as standing in the front rank of science, are educated men only (not learned). All they know is what they have learned from books, and in a few instances, what they have been taught by experimenters. They take what they learn from these sources and work out theories and compile books and give them to the world, which are accepted as authentic; when in reality three quarters of their conclusions are impracticable, being based on theory and not on practical demonstration. But fortunately for us, there have been and are, a few minds among those born with wealth at their command, who have loved knowledge more than all else in the world, and consequently have spent their lives in searching for and putting the facts they have discovered into orderly form for the benefit of the world; but in order that they might do so it was necessary that they should be men who ignored all theories and early teachings and started out independent of everything, to know for themselves the truth and error so common in our books and colleges. Among these are the well-known names of Darwin, Huxley, Tyndall, and many others of that class, who did not fear, notwithstanding their high rank of birth, being called cranks or accused of insanity. They were dependent upon no one for means to work out their ideas and obtain their conclusions, therefore they have obtained great and grand results: and the knowledge they gained is now being rapidly accepted by all classes.

Yet, because of the opposition of the public mind in their time, many of them were pushed to extremes of thought and indulged in speculative ideas concerning God, Spirit and the Soul of things, which made them infidel to the God whose creation they were exploring; and, as they had no knowledge or facilities by which the five transcendent senses might be developed to enable them to see the causes of things, they concluded that all was in the phenomenal world. Their conclusions were largely built upon that as a foundation, and the foundation being erroneous many of their conclusions, even of a scientific nature, were also

filled with error. It was necessary that we should have minds capable of forcing the attention of all classes of people, causing them to think, and thus producing a certain degree of liberality in the public mind. It is only by the force of unanswerable argument that men can be compelled to think; for the majority of our race live as mere animals, and are therefore mentally indolent, and are ever seeking some one as a leader to do their thinking for them.

There are two other classes of minds, which, in reality, are comprehended within one class; namely, the hard-handed rough-coated mechanic, and the artist. But many deny that the artist is a mere mechanic, and many who would disdain to be a mechanic spend their lives and fortunes in the study of art.

What is the difference between art and mechanics? The artist puts upon paper, images of nature. He is a copyist. He travels over the world, sees and puts upon canvass, landscapes — mountains and valleys with fertile fields and beautiful cottages. He may travel in the muse of his soul-consciousness, and see angels, heavenly states, and those things all unknown to ordinary mortals, and may reproduce them, but still he has done nothing but imitate nature, and that only to produce a drawing from a pattern already seen by him; therefore he is but a mere imitator. It is claimed that the artist is a creator, but we challenge the world to produce one instance where such is the case. If an artist should create one new thing that was not in itself something which existed in nature, every eye that looked upon it would say, what a horrible monstrosity.

The perfection of art consists in its being true to nature — the imaging forth of something which exists. The work of art can then be summed up thus: a mechanical hand and eye, with an industrious mind to study the delicate shadings and perfections of form, and put them on paper. But the mechanic who is truly such, is indeed the scientist, the artist and the genius all combined in one. He is the man who has in his own brain the capacity of all these. He must have the ability to draw his plans and then to actually create something which never had a previous existence. In building beautiful houses and structures, he must have all that artistic ability to discern and put in form the symmetry, the perfection of order, the harmonious relation of one thing to another, and then he must have the genius to take the crude material from the tree, and actually create the thing; and it must possess not only the harmonious appearance, but it

must have the actual harmony of strength, of durability and of usefulness. Such an one must study continually, and have a comprehensive scope of knowledge transcending all other classes of men in the world.

The mechanic who builds our machinery and supplies all the facilities for us in civilization has to daily create new things which have not heretofore had an existence. No man can be a mechanic unless he is able to create, because in every new work that he undertakes there will arise new combinations of circumstances which demand new facilities for the accomplishment of certain results, and he must have a fountain of creative mind to adapt means to ends, and it must be done quickly and without hesitation. In some branches of mechanics, these new creations occur from one to a hundred times a day. Thus the mechanic must have a mind so perfectly in harmony with nature and the creative mind that produced it, that it possesses, like its creator, an inexhaustible fountain.

None but the practical mechanic, who has spent a life in mechanical work and knows all about the mind power it requires, and has passed on from that sphere into the higher realms of study of mind and matter, can have any appreciation of the true mechanic. It requires all his mind power, as well as a strong physical energy, in order that he may perform his duties to meet the requirements. Competition demands that he should do as hard work as any laborer, and at the same time as much mental work as any professional man.

It is to this class of men we are indebted for almost every new invention and important facility that has made possible, art, culture, refinement, and all that the world calls excellent and elegant. From this class comes scientific discoveries of every name and nature.

But these men are, as a rule, very poor in this world's goods, and why? If they have all these comprehensive capacities for laying the foundation of all that is beautiful and desirable, why is it that they do not possess the capacity to gain wealth and luxury, and thereby enjoy the work of their own hands? The reason is simply this: Their minds are wholly occupied with their work: the idea of mere money getting is too humiliating to their feelings: and, in fact, in order to be a genius, their minds must be largely in harmony with the creative mind of the universe: therefore, they are liberal, social and genial in their habits.

It is well known that where a collection is taken up for one

of suffering humanity, the mechanic, who possesses nothing but his daily earnings, will donate more liberally than the millionaire. They have no time to think of hoarding money; their minds are entirely occupied with their science, and they are the servants of all classes.

They must create the conditions and instrumentalities for all classes of scientists, artists and money manipulators. And these men in their narrow mindedness use them to get all they can out of them, and when they make a new discovery the hard fisted money-getter has to be appealed to for the facilities with which to bring it into market, and in the majority of cases he takes the lions' share of the proceeds and the great minded genius works on as a mere slave: robbed of the means to bring into existence other new and wonderful things, which he might do if there were minds wise enough to place him under conditions proper for doing so.

But, says the keen money manipulator, if this statement were true I would be only too glad to take such a man and place him where he could work out the highest and best within him, but I find none such. I do find however that those men of whom you speak so highly, are, in most cases, unreliable, — drunkards or dissipated in some way — and really they are worthless except just where they are. Yes: this is true in the great majority of instances, and why? If a person has a keen, active, sensitive mind, it must follow that he has keen, sensitive appetites and passions; in the absence of recreation and opportunities for social life, he seeks gratification through the senses and that leads to the debauch of the appetites and passions.

Now where does this evil originate? In the lack of proper education, and in habits inherited from his parents. These men are, as a rule, as incapable of managing the monied interests of the world as the money manipulator is of being a genius.

The mechanic sees that there is something wrong; truly there is — things are not equal. The producer does not enjoy the fruits of his labor, the manipulator does, and the one is incapable of occupying the sphere of the other. Every one is forced by the common law of nature (for water finds its level) to serve in the sphere for which he is best adapted: and whilst our civilization (?) is based upon the common law which governs in all animate life, which is seen by the larger fish subsisting on the smaller, the larger animals on the weaker, so long will the condition that is now in existence continue to grow worse. What mean

these combinations of the working classes against capital? For never in the annals of our history was the working-man so well supplied, even with luxuries, as at the present time; and in no nation of the world does the working-man live, as in America.

The source of the danger arises in this fact: The working classes of today have more education and actual knowledge than the most refined and cultivated classes of a hundred and two hundred years ago. Their organic qualities are refined in proportion to their mental capacities, and they are able to see and realize that the present condition of civilization is materially wrong — that they are actually being held down and controlled by men by far their inferiors in intellect and organic quality. Their minds not being occupied in money-getting or in anything beyond their daily duties, they have plenty of time to muse upon and think over the condition of affairs, and to form plans of varied character by which to change their condition. Not having the opportunities, and being incapable in their position of looking with unbiased mind upon the situation and the real cause of the difficulty, and as the majority of them have, from their position in life, been led into base habits, they are left without judgment further than plans for uniting to destroy what they deem their oppressors. Powerful organizations are now in existence, with secret methods and objects, for carrying out their schemes for destroying capital, and, as they call it, equalizing and taking by force the wealth which they have earned.

The great mistake which was made by the Government in 1876, at the time of the heavy strikes, of illegally suppressing all congregations of working-men as such, implanted in their hearts a great bitterness. It will be remembered that in the Eastern States at that time, orders were issued by the Governor of the State of Pennsylvania and troops were furnished by the United States to suppress the strikers, and working-men were not allowed to meet in public halls as working-men to consider the question of what they looked upon as their wrongs. This caused them to work secretly, and there are now in existence secret organizations throughout the United States, numbering thousands, if not millions of discontented people. The ostensible purpose of these organizations is to bring in and convert to their way of thinking all the working-men of America; for they have found by experience that unless they do, there will be a sufficient number of the bone and muscle of the States who can be hired as soldiers to fight against them, and they know full well

that if they can get the great majority of the soldiers and those who would be liable to become such in case of an outbreak, that when they are ready there will be a sufficient number of their own people armed and equipped to enable them to protect themselves. They know full well the power of money to buy the strength of muscle which capital does not possess, therefore they are working in this subtle way to obligate all such persons, in view of the day when the time shall come to turn against their employers and fight for what they call freedom. And we believe that the time is near when the prophecy of Isaiah xxvi. 5, 6, will be fulfilled—"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." For as men develop in the intellectual they decrease in physical ability and inclination to do physical labor.

The time has arrived in the development of our race which demands a higher order of civilization, and new and greater discoveries to facilitate labor than we now possess, in order to meet the demands of our developing race and enable them to do more mental and less physical work.

No person who has more brain development front of the ear than back of it, can be satisfied to do physical labor wholly; and you need only to go into some of the meeting-rooms of the working-men and take a position where you can see the side faces of the men congregated, when you will see that at least one half of all present have more brain in front of the ear than back. This tells us that evolutionary development has brought our race up to a condition where we meet the inevitable; that the old order of things, which is the government by physical force, must pass away, and be superseded by the government of mind. And because of erroneous ideas on the part of the best people of our land concerning the most sacred and important principle of human life, which is the principle of generation, these people are totally ignorant of the most important principle upon which morals depend: therefore, through improper habits, they are dwarfed in physical strength, and their minds are distorted into the most hideous forms of imagination, until those who would have been, under proper education, the vitality and hope of our coming generations will become instead the most vicious destroyers.

The Esoteric work has begun at the very fountainhead of all these evils to purify the life qualities, and to educate the mind so that it may become harmonious with the Creative mind and with the objects for which we were made. All who will stop and think can but know, and will really see upon experiment, that a stream flowing from a corrupt fountain cannot but be corrupt. The stream which flows from life's own fountain (generation) is, first, the rising generation; second, the mind, character and quality of every individual; for it is a law absolute, that the condition of the sex nature determines the quality and condition of the mind of the individual. With very little observation any one can see that any man or woman who becomes reckless and immoral in their sexual habits, that recklessness and immorality enters into and gives color to all the mental action of the individual, and creates a condition where they are incapable of equitable thoughts, habits or dealings. Therefore the foundation principles of the Esoteric movement is the only hope for the rising generations; and the sooner our ministers, teachers and leaders of the people in general recognize this fact and unite with us to spread these teachings far and wide throughout the world, the sooner the hope of "peace on earth, good will toward men" will be realized. But if they are ignored by the general public, and the masses continue with their present impetus in the growth of depravity and debauchery in the sex life, the time is very near when poverty and destruction of the working classes, aided by the high development of their mental faculties, will be sufficiently organized and their natures distorted so that they will destroy wealth and luxury wherever found throughout the world. For this movement is not confined to America, as you well know, but to the whole civilized world.

But the American mechanic or workman is more highly developed intellectually and works more methodically, and from his standpoint more wisely, therefore there is not as much heard of their workings as in the old world, and therein resides the evidence of the greater danger.

Now what we are trying to do here in this matter is this. We have written and published a line of Practical Methods to insure success. These ideas are written from a purely scientific standpoint so that it will not interfere with the religious faith of any man, but on the contrary it appeals to the highest sense of right and reasonability of every man and woman alike. This we have now put in book form and are ready to give to the

world gratuitously; and we feel that those who have wealth will find it to the greatest advantage to use all their influence and supply means to give it to the world, and thereby we believe they will find in it a greater means of economy than any other method they might practice. Philanthropists will find in it the most fruitful field of good results to which they can turn their attention, and the spiritual teacher will find it the most valuable aid in bringing men into a consciousness of, and in harmony with, their Creator. For this little book, put into the hands of the people with a sympathetic thought or word persuading them to read it, will cause all those persons who have an over-development in the mental to recognize that there is a higher and better order of life for them, and as soon as they begin to practice its teachings it will remove all the vitiated imaginations and bring them into harmony with God and the Soul of the Universe. This book we hope will lay the foundation for a radical change in the habits of the masses, and will enable them to recognize that there is a way to settle all these difficulties existing between capital and labor without the application of brute force. We have already laid the foundation here in this place, for an amicable settlement of all these difficulties, and intend to make it a centre where teachers will be educated and sent out to the world as messengers of knowledge, wisdom and love, to show the world a higher and better way of life. In the following article we will give our idea of the methods for accomplishing this result.

THE OBJECT OF THE ESOTERIC COMMONWEALTH FRATERNITY.

THE ESOTERIC COLONY MOVEMENT.

We believe the time has come for the change and reversion of the prevailing order, where the stronger subsists upon the weaker, which is unavoidably the case under the present order of civilization throughout the world. We believe that an order can be established where the humane principles will predominate; where the strong will help the weak and the weak be made stronger; where mind will be enthroned and brute force subordinated, and where all persons will work together in harmony for a common object.

We know that to do this, selfishness must be destroyed, and our work must be for humanity in the way of supplying its

greatest need. Therefore our society is purely educational and benevolent. We believe that when a man comes to an understanding of his real self, his relations to all below him in earth and to that above him in spirit, there will be no difficulties in the way of persons working together for one common object. It is no longer a matter of experiment, but has been demonstrated, therefore, it is a scientific fact that we have methods of self-culture and self-development which will increase all the capacities of the individual many-fold; will balance and harmonize the mind, and place it in a conscious harmonious oneness with the mind that created all things, and will also develop in the individual the capacity to know the thoughts of his companions and associates and to sense their feelings. This will remove all unjust criticisms, blame and censure one of the other, and will develop a oneness of the community bound together by a more perfect bond of love and sympathy than has ever been known in the world before.

We would not make such a statement, because it would not be accepted as possible that such a condition could be made on earth, were it not for the fact that we, and many others, have had evidences sufficient to satisfy us that this is possible, and, in fact, will be the natural result of a proper course of life. We do not at present purpose to lay out a plan to solve the national problem of the worlds' method of government and order, but what we do purpose to accomplish here, is this: To apply the methods we have for leading all persons that are with us into perfect health of body, mind and soul-consciousness; to develop these powers as fully as possible, and to use the added powers as fast as they develop in the most practical application for the maturing of a more perfect system of self-culture and development, the discovery of new principles in nature, and scientific invention of facilities for a higher order of civilization and ultimately to solve the problem of government. As soon as we have a sufficient number who are properly educated in the higher branches of learning, including the sciences, we intend to have a regular college building where all the knowledges of the present age will be taught, and all the scientific facts demonstrated in a way to impress upon the mind of the student the utility of the knowledge he or she is gaining. In short, we wish to do away with all theoretical teachings and ideas and apply ourselves wholly to the practical and useful.

Of course we know there are many steps between where we

are now and the accomplishment of these ultimates, but the fact that we have taken no backward step since we began here, shows that if we succeed as well in the time to come as we have during the past ten months we shall have reason to be satisfied.

Some will ask the question — is yours a religious movement? Yes: and it is also a scientific movement. All our physical efforts are in the direction of science, and our *devotion* to religion. It is unnecessary for me to make any statement here regarding our religious beliefs for they have been fully elaborated in our former writings in this magazine. But we will say this: That this movement does not in any way interfere with any man's religious beliefs. We have with us, and in our societies, members of almost every church organization in the land; and we make no effort to lead any away from their accepted church.

The only qualification requisite for membership in our societies is a covenant to live the regenerate life, and to do all in ones power to make attainments. For membership in the E. C. F. we add to this requirement a covenant dedication of the individual life to one's own highest ideal of God. We publish here with the mutual understanding and application which all persons coming here to unite with us to labor for the same ultimate, are required to sign before coming. We make no effort to level the classes of humanity (further than added education and culture will do) but we endeavour to make ample provisions for the most refined to suit their requirements, and for the laborer, to suit his. All will occupy spheres of usefulness best suited to their qualities and capacities; and the preference of the individual depends upon mental capacity, refinement of quality, and the attainments they make.

In order to suit the varied classes that will come here, those who have abundant means for self-support without work, can, if they choose, build for themselves residences and bring with them their own home conditions, live wholly within themselves, and follow their own inclinations as to the amount of work they will do in the colony, providing they are willing to apply the proper means for self-culture and development. But in all such cases we shall require an admission fee based on the payment of \$5.00 per foot for the land they occupy. A foot of land will be counted one foot wide and one hundred feet deep. This, in no case, can be the purchase money of the land, for we must protect ourselves against inharmonious persons coming in and working against the ultimate we have set before us. Therefore the

money thus paid must be simply an admission fee proportioned to each individual according to the space occupied. And there must be writings signed by every such individual that in case they become dissatisfied with us and wish to leave, or we with them and wish to have them leave, we, the Trustees of the E. C. F., will pay them the full cost of the building which they have erected, but will deduct from the original cost, for every year the building is occupied, three per cent on brick or stone buildings, and five per cent on wooden buildings; but will not obligate ourselves to repay any part of the admission fee originally paid on the amount of space occupied.

If we have the means at our command, so that we can refund all moneys to any one that we may ask to remove, we shall be glad to do so, but will not endanger the finances of the movement by obligating ourselves to do so. We refund all moneys put in our hands, in trust, by persons coming here, at any time they may wish to leave, but any person donating money or valuables to the E. C. F. will be required to do so in a way that it can never be demanded of us afterwards, so that it will be left wholly to our option to refund or keep it.

We have asked of Him who rules our life, and of those who govern this movement, that we might have placed in our hands sufficient means so that any person leaving us, can, if they wish, have returned to them all moneys and valuables they may have donated to the movement, so that no person can ever say they have lost anything through The Esoteric movement. And we still believe that we shall have our request granted, so that we can stand an independent beneficent movement to the world, asking nothing, but giving all.

We intend to have cottages suitable for each family, so that home conditions may be maintained under all circumstances. Single persons who come here without means will be furnished with suitable apartments where they can be left wholly to themselves. Every persons' apartment or house will be sacred to themselves, and we shall use our best endeavors to prevent all intrusion upon the privacy of their homes; and shall discourage the habit now prevalent among the people of making friendly calls, even by appointment; yet, of course, there will be no arbitrary rules in this direction unless circumstances should force it upon us. We intend to have suitable buildings where persons who wish to meet and communicate can do so by appointment, thus using our best endeavor to leave every person

perfectly free to act his or her own individual nature without the effect of social restraints. We do not think it possible for man to make any improvement on pure nature, therefore we shall study to give absolute freedom to the individual nature. When we say this, we do not mean freedom of the animal nature to predominate, or any of the sensual proclivities: but God is the source of all life and all who seek oneness with him must do so in ways harmonious with their own peculiar organization and qualities. The following understanding and application must be signed by all except those who have means for self support, in which case an individual understanding may be had.

**APPLICATION FOR MEMBERSHIP
IN THE ESOTERIC COMMONWEALTH FRATERNITY.**

I.....the undersigned, entertaining a favorable opinion of your Fraternity; do hereby make application to become a member and co-worker, fully realizing that in so doing I am not working for the personal interests of any one, but becoming a member of a body of people who are individually interested in a united effort for the accomplishment of certain results, the objects, aims and ultimates of which are set forth in the Esoteric teachings.

Should I be elected, I agree to conform to the Constitution, By-laws, rules and regulations, obey all legal orders of officers in charge, and render to them at all times that respect their official position entitles them to receive at my hands. I shall not expect or demand any compensation for any duty I may perform other than being supplied with all the necessaries of life, in-so-far as the Esoteric Commonwealth Fraternity is able to furnish them.

I further promise that while a member of this association I will not engage in any work or business transaction of a merely personal nature in the immediate vicinity of the land of the E. C. F. further than the needs of body and mind may require.

This clause is intended mainly to prevent persons from coming here and engaging in speculations in this immediate vicinity which would work to the detriment of our movement.

Further, any articles, objects or things I may discover or invent while a member of this association shall be association property.

The object of this clause is based on the fact that we have reason to believe that there are valuable minerals and chemicals in this immediate vicinity that any one is

liable to discover whilst engaged in the ordinary vocations of life, and which should be retained for the exclusive advantage of the E. C. F.

In case I cannot consistently with my personal feelings live in harmony with said association, its rules, methods, etc. or if the association should become dissatisfied with me and should so notify me, I will, after informing the President or presiding officer of my reasons for so doing, leave in as quiet a manner as possible, and make no demands for services rendered or valuables donated. With the above understanding I desire to become a member of your association.

(Signature).....

When an application is made for membership to the E. C. F., then the following list of questions is sent to them to be also signed and returned to us, the object being to get as thorough a knowledge as possible of persons before they come. All persons answering these questions should write their answers as briefly as possible, on the blanks furnished them.

1. Are you thoroughly conversant with the Esoteric teachings?
2. Are you in full sympathy with them?
3. Are you married or single?
4. Is your husband or wife living?
5. If married, is your husband or wife in full sympathy with you and the teachings?
6. Of what does your family consist?
7. What is your date of birth; how if you can give it?
8. What is the date and hour of birth of each member of your family?
9. What profession or business qualifications have you?
10. What profession or business qualifications has each member of your family?
11. What is the condition of your health?
12. If unsound what is the nature of the disease?
13. If you have a family and any are unsound what is the nature of their disease?
14. Are you practically living the regenerate life?
15. What have been the results observed by so doing?
16. Have you entered into covenant with God, dedicating all you are, have, or hope to be, to Him and the service of humanity?
17. Do you feel that the Spirit of God to whom you have dedicated your life would have you unite your efforts with ours?
18. Are you willing to work at whatever the necessity of the case may require without any remuneration (or salary) other than the satisfaction of knowing that you are accomplishing the work to which you have dedicated your life? (This question is intended wholly for those who come here without means of self-support.)
19. Are you willing to take the obligation we send you herewith?
20. Do you feel called upon by the Spirit and the inner consciousness to renounce

all personal interests, desires of pleasure, loves and sympathies that belong to the present order of civilization and its habits?

21. In short, do you wish to die to the world as it is, and live henceforth in the Cause world, and be a co-worker with the Souls of Just Men made perfect, for the establishment of Divine order on earth?

(Even if the two last questions should not be answered in the affirmative it would not necessarily exclude the applicant from membership.)

22. Have you ever investigated Spiritualism?

23. If so, to what extent were you under Spirit control?

24. Give particulars concerning the character of the control.

25. Were you at that time under Spirit guidance?

26. Do you know what class of Spirits guided you?

27. Are you still conscious of Spirit guidance; and do you know the source of such guidance?

28. Were you led to investigate Spiritualism prior to or since coming into the Esoteric thought?

(Signature)

(Persons coming here, may, if they choose, at first withhold all means from the common fund except their own actual expenses, (not including board) until they are fully acquainted and satisfied with our methods: then they are at liberty to either loan money to the Colony Company secured by colony values with or without interest, according to the terms of agreement made at the time, or donate the same to the common fund. In the latter case no such money or property will be refunded in case of future dissatisfaction or removal, unless they are in need of sufficient means to take them away and make temporary provision for themselves). *

We deem it wise to publish herewith also an obligation which all persons becoming members of the E. C. F. are required to take at the time they are accepted.

THE OBLIGATION

Oath and Obligation of.....with the Esoteric Commonwealth Fraternity, taken this.....day of.....189...

I.....do most solemnly swear and affirm that I, while a member of the E. C. F., will never indulge in the act of generation, but will strictly live the regenerate life, and to the best of my ability prevent all loss of the seed under all circumstances.

I further swear and affirm that I will keep sacred and secret all scientific discoveries or inventions, and all passwords, signs,

* Persons who read this and contemplate applying for membership will please send to us for blank applications and not use these in the Esoteric.

grips, cipher methods, and all other teachings and methods, and all the workings in every department of the E. C. F., and that I will not make known any of these things by writings, signs or diagrams, but will always conceal, and do my utmost to prevent their being known to any but members of this order; I further swear that I will guard most carefully the reputation and honor of every member of this order, and should I at any time be dissatisfied with it, or should the E. C. F. be dissatisfied with me, and should so notify me, that I will immediately leave the vicinity of the association with as little annoyance and disturbance to said association as lays in my power. And I further promise that I will never appeal to the laws of the State or of the United States to settle any difficulties arising between me and the E. C. F.

The above obligation I will keep sacred and inviolable as long as I live, So help me God.

Signed,

Witnessed by,

THE CONSTITUTION AND BY-LAWS.

These we will not publish, but we will furnish them to those who contemplate coming here. But will say this:—The constitution makes every person an equally interested member of the association, so that no one is considered as working for any company, organization or association. Thus each individual is made personally responsible for the success of the objects for which we mutually labor, and the association obligates itself to furnish all the necessities of life for its members, so far as it is able to do so. (See Editorial in April No. Vol. V. page 366 2nd. paragraph.)

It is our intention to erect a building suitable to receive and accomodate any and all of our friends who wish to visit us, in order that we may have a more perfect acquaintance with them, and they with us and our method of life. We do not wish to receive any working members except on probation, so that we may become mutually acquainted, thus guarding against all dissatisfaction that might otherwise arise between us. We take every precautionary advantage to protect our people against inharmonious persons, for unless we do so it would be impossible to gather together the class we really want, and who wish to be with us, for they are the most refined and cultured people of our land, who, as a rule, are able to make for themselves a degree of harmony in their own homes, and can, at least, protect them-

selves from the vulgar, and to a very great extent from the eccentricities and idiosyncracies of persons. If we cannot protect them from such persons here, we cannot expect to have them with us: therefore, the requirements made of all who come here places the power of decision in our own hands as to whether they shall remain or otherwise.

THE ESOTERIC COLONY AND COLLEGE.

Our reasons for organizing The Esoteric Commonwealth Fraternity.

We have no theories or beliefs that we are not always ready to exchange for facts, but every fact, no matter to what it relates, must be demonstrated before it will be accepted, and it is this feature which has peculiarly characterized the Esoteric work from the beginning. We have moved slowly, but we have left our footprints in the rocks, so that time can not erase them. It is not the wonderful things that are of the greatest service, but it is the small and useful ones. It is from the little acorns that the great oaks grow. So it has been with what has been done, and we believe it to be only the germ of that glorious tree of a new and higher order of life on this planet.

Thousands have followed the teachings of "The Esoteric," and all with one accord will say that it has increased all their capacities and given added mind faculties, enabling them to perceive and know that which was impossible to them before. These facts we have the testimonials for. With these added powers transcending those heretofore possessed by our race, we should be able to discover laws in nature heretofore unknown. It is said that there are seventy-two laws known to the scientific world. These have been discovered by men whose higher faculties were dormant. What might we not expect of those whose faculties are all awake and intensified many-fold? These seventy-two laws have furnished all the facilities, inventions, machinery, etc., that have lifted our civilization to where it is to-day, and more than three-fourths of all these have come into existence within the last fifty years. And if all this improvement has come in this short time, with man's senses all benumbed with the abuses of his own life, should we say that the limit is reached, when all around us—as silently as grows the grass—there are men and women of the finest type laying hold on the Esoteric teachings, and through them growing into knowledge,

power and ability far beyond the comprehension of ordinary persons?

No! no!! We cannot believe that we have reached the limit. We have only touched the borderland of wonders so transcendent, that in another century we shall look back with wonder upon the marvelous changes that have been wrought.

Up to the present, men have gained what they have through blindly feeling after the new. Now, we have knowledge of methods for opening new faculties, and any one in any particular line can increase and improve the faculties needed for that line almost indefinitely. Through this fact we believe that we can do a work so transcendent, that much which is now called the supernatural or spiritual will be reduced to science, harnessed by invention and made man's servant.

We know the spirit will always transcend man's comprehension. There is an endless chain of cause and effect running through the universe, and God is the moving power. But we know that through a knowledge of the laws governing our life, and a will strong enough to control them, we shall develop the capacity to discern as clearly the cause next beyond the world of effect (matter) as we now, through the five senses, discern the things of the material world. This movement is the germ of a new civilization. In it will be the marriage of Science and Religion, whose children will be lords of earth's domain.

We have demonstrated, not only in our own lives, but in the testimony of others, that these super-ordinary faculties are obtainable. But these things cannot be demonstrated to the world without proper conditions and facilities for doing so, any more than the watch-maker can make a watch without the opportunity and proper instruments.

One of our objects in this association is to get the needed conditions. Then we can teach the people the unity of science and religion, and we believe the result will be not only all that we have stated, but much more.

There is another reason for this organization. We believe that the main cause of failures in life is because men do not find the sphere for which they are adapted, and also that there are many men and women for whom there is no sphere of service to which they are adapted in the present condition of the arts, sciences and mechanics. There is need in this direction, and the God of Nature, our Father, will supply it. But it will be done through his instrument, man. Therefore we band

ourselves together in a covenant with God and with each other, to do all in our power to make conditions and obtain facilities to accomplish these results. Not that we have obtained all the knowledge, but, as the gold miner says, "We know we have found the lead," and by perseverance the GOLD WE WILL OBTAIN. Therefore the following compact.

DECLARATION OF PRINCIPLES.

We believe that we can be of greater use to the world by uniting in covenant relations to work as one man for the accomplishment of our objects than in any other way.

Therefore, Be it known, that although there are some things in our objects which will necessitate secrecy from the rest of the world in order to accomplish them, we do not in any way array ourselves against any law or laws of the State or United States or society. We accept as true the words of St. Paul, "The laws that be are ordained of God," to which we yield implicit obedience.

There are two reasons for secrecy, viz:—

First: We expect to discover and invent devices of great importance and of such a nature that it will be necessary to protect them by secrecy and not by "letters patent," and if the principles were made public, it would deprive us of the necessary funds to proceed further.

Second: A less important reason is, past experience has proved that there are many evil disposed persons, who have caused to be published the most wicked falsehoods without having the slightest grounds for them; therefore we shall receive no one until they take a most binding oath of secrecy, and we make this public announcement of this fact, so that if any person shall hereafter publish or caused to be published similar statements concerning us, the public may know that such persons are either perjurers or liars, and in either case unworthy of confidence.

COMPACT OF THE FOUNDERS OF THE ESOTERIC COLONY.

We, the undersigned, hereby agree to unite all our means, abilities and energies to the accomplishment of the following

OBJECTS:

To study and experiment upon all departments of natural law; to study anatomy and physiology; the relations of the mind to the body and to the spirit or cause world; the relations of one mind to another and its power over matter; to learn by all

available methods the means of increasing the mind's capabilities, refining its qualities, and elevating the sensibilities, desires, appetites and passions; to use all these added capacities in study and development of natural laws (sciences), and in forming them into facilities of usefulness (invention); to refine the arts and sciences, elevate mechanics to suite the higher order of men developed through Esoteric culture; to compile in the order all knowledge gained in a way to make it available to minds of less capacity or opportunity, and to give it as a legacy to rising generations; to make conditions necessary to insure the best possible results in the above undertaking.

In short, we pledge each to the other and to the world to constitute ourselves the founders of a scientific association (with philanthropic purposes) for the working out of the best that is within the human heart and soul, giving the results of our efforts to the world as rapidly and in such a way as we shall deem wisest and best.

We do hereby agree to hold all our real estate and personal property in trust for the above-named objects except that which is necessary for private and personal use. We also further agree never to ask or demand such property to be released from said trust, or to be divided for personal uses, and we promise and agree, never, under any circumstances, to allow any of our affairs to come into the courts of the State or of the United States.

In case any one of us, for any reason whatsoever, shall wish to retire from said associate relations, he hereby agrees to assign all his rights as trustee to the remaining trustee or trustees, making no charge or demand for value given or services rendered.

It is hereby agreed that all differences are to be settled among ourselves, and in case we are forced into litigation with others we will work together as a unit for the protection of our association and its members.

METHOD OF RECEIVING OTHERS.

We agree to accept as co-workers with us as many others as our circumstances will admit of and the needs of the occasion may require, making provision for the same in our constitution and by-laws. Past experience has demonstrated the fact that few people really know themselves or what their desires really are; consequently, we expect there will be diversity of opinion, and

likewise discord resulting from the different natures that may be associated together in this movement: and we also expect that the movement will have many enemies, owing to the inability of some minds to comprehend its ennobling methods of work, and the desires of such minds to destroy what they cannot understand. The products of the human imagination are often given to the world as facts; besides many good, earnest people are subject to the hypnotic influence of other minds.

Therefore, for the protection of our association, we agree to accept as a member, no person who will not comply with the constitution, by-laws, and *obligation* of said association.

We further agree never to coerce or persuade, or even directly ask any one to join us, or become a co-worker with us. Yet we hold it as our right and duty to present our objects and methods to any and all who may be interested in them, and if, through a knowledge of their worth, desirable persons ask admission to our society, we shall receive them under the above stipulated conditions.

We severally pledge ourselves to comply with the above agreement, and to work faithfully for the fulfillment of the desired attainments, keeping ever in view the purpose of this obligation. Whether we are together or separated by space, such shall be the one aim of our lives.

Signed { H. E. Butler.
T. A. Williston.
C. Demorest.

SHADOWS.

[Written for The Esoteric.]

If the silent shadows could only speak,
As they noiselessly come and fade and go,
How much they might tell of the life we seek
As we glance toward that future we long to know.
But would it be right that these shadows reveal
The freighted volumes the fates conceal?
And show in a moment the paths untrod
And the cycle of years allotted by God;
And pour o'er our hearts with a mystical flow,
A balm for life's issues that puzzle us so.

If the silent shadows could only creep
Behind some wave of a troubled deep,

And cast but a shadow on lifes glare along,
 Or mellow the tone of some musicless song;
 And fall on the hearts of the friends that we love,
 Like the delicate snowflakes fall from above,
 They would make us more quiet and gentle I know —
 If the shadows of life would fall over us so.

If the silent shadows of grief would cast
 Its burden less deep its burden less dark,
 A milder tone to heart-longings we'd feel,
 As they cast o'er our lives a far brighter spark —
 So in the long aisle of memory's home
 When the bright rays shoot from a glowing sun,
 We can rest in the shade of some cypress tree,
 When these shadows fall over us one by one;
 And resting there where these shadows meet,
 We can call that portion of life complete.

These silent shadows that hover about,
 Can better remain than we judge, no doubt,
 And I somehow think as they come, one by one,
 And are seen on our lives as the spots on the sun,
 That over us all like the shades of the past
 They still linger about and remain to the last;
 For every life with its ebb and flow,
 Need these very shadows that puzzle it so;
 And were our paths lighted from daysight till dawn,
 The mission of quiet and rest would be gone.

— *Josie Grover Hammond.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Feb., 19, 1892.

H. E. Butler.

Dear Sir:—One of your correspondents speaks of persons hearing sounds and understanding the same, and the trouble which followed. We are all truly wonderfully constructed. Many of us, I know, want to keep to the right path. How can we know the right path, unless led by the Spirit? I myself hear many sounds; sometimes they annoy me. I say to myself, I will have none of *evil*, but of *good* I cannot get too much. Can you inform me if these sounds are anything more than a nervous affection?

I have read a deal of late, and sometimes I think the more I read the greater life's mysteries appear.

I am afraid I shall not get out of the wilderness till death clears the way.

Yours Respectfully,

Mrs. L. F. A.

Mrs. L. F. A.

Dear Madam:—In the beginning of the soul's awakening, all persons hear, see, feel, taste or smell strange things—things which do not belong to the material world. The soul's consciousness belongs to the realm of cause which is in immediate proximity to this one. For instance; a person begins to awaken in the soul-consciousness and the development of mind is most full in the sense of hearing, they will begin to hear the thoughts of others who may be near or many miles away—distance has nothing to do with the hearing of the soul. Thoughts go where sent by the thinker (that is, to the one they are thinking about) or may be caught and drawn in, and heard by the individual through their sympathy with the spheres to which these thoughts belong. The same is true with persons whose highest development is in the sight, then the thoughts take the form of the thinker. If their development is in the sense of feeling, they will feel the conditions of the mind of the thinker at the time the thought was created.

If in the sense of smell, they will smell the qualities of the individual and the character of the chemical elements out of which the character of the thought is created by them. In fact, persons developed in the sense of smell, may smell the qualities of chemicals, minerals, persons, the aroma of flowers and indeed almost everything in nature. The same is true with regard to taste. Some are very evenly developed in all their senses, and then all these faculties which transcend the ordinary or animal five senses begin to be realized. This is the point in the experience of those making attainments where they meet the antagonistic forces and conscious elementals (?) of the mundane, who will begin with great vigilance to try to discourage them from going further. And whatever weak points there are in the nature of the individual, these are the ones they will attack, thus making us conscious of what points in our nature we should develop.

One of the strongholds of all these adverse forces is fear. Paul referred to this, as those who were all their lifetime sub

ject to bondage through fear. This experience will show you how to conquer this enemy, for the methods for Esoteric Culture are intended to make free men and women. And God has so appointed all nature that none can pass the boundary line between a mere animal existence and a spiritual existence, where a person becomes a conscious Son of God and heir of all things, without developing powers and knowledges that will enable him to become controller of all below him. This is having the dominion — the purpose for which Genesis says we were made.

When the soul awakens to consciousness, the five other senses which transcend the former ones become vivid and actual, so that they are able to know the things of the cause realm next beyond the phenomenal, which is the one that produced all material things. In it the soul discovers a wonder world — forms, qualities and conditions so multifarious that the mind becomes dazed with wonder and astonishment, beholding its labyrinth. The only way to make practical this new realm of knowledge is to have well established in your own mind the one idea USE, that is, you must ignore, repel and reject everything that is not useful to you in enabling you to make the attainments you have in view. Pursue those attainments with an unyielding will. Know, that these are they for which you were made, and that this is the road the Creator designed you to travel; therefore, this is the inevitable. If you try to shun these efforts and trials now, and choose rather the joys of the material world, you will find that your efforts in that direction will not only be a failure, but will heap up for you difficulties, pains and sorrows that you inevitably will have to meet some time; for God's ways are unchangeable, and his purpose in us must be wrought out, and that by our own volition. And His methods to make us will and do, are pain and pleasure. Along with this unyielding will to do and accomplish, you must ever keep active an interior childlike loving devotion to your own highest ideal of God, even to know the truth, that you may live in harmony with it.

You speak of being confused by the multitude and variety of ideas afloat in the world. That is wholly because you seek to follow Authors, and are not living a life of soul-devotion to God, praying for and always desiring the promised "Spirit of Truth," which, if you did so would not only "lead you into all truth," but would "show you things to come." You say you have read a deal of late: that is one of the greatest errors on the part of those who desire knowledge. Jesus said "If any man

will do his will, he shall know of the doctrine." This he said in answer to the Jews query—"How knoweth this man letters, having never learned?"

Now, dear soul, you, or any other who has a childlike desire to know the will of God and an unyielding will to do it will be taught of God. As the Spirit said by Isaiah "And all thy children *shall be* taught of Yahveh; and great *shall be* the peace of thy children." (Isaiah liv. 13.) Now if this is your attitude of mind and soul the Spirit will lead you to read only such things as the Spirit of Truth wishes to impress upon your mind for usefulness, and will create within your mentality a keen discrimination between truth and error. As Isaiah said again; "Wherefore do ye spend money for that *which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, *even the sure mercies of David.*" What are the sure mercies of David to which this passage refers? See Psalm lxxxix. 19-52; also II Sam. vii. chap. Thus you see that the prophet Isaiah was instructed by the Spirit to tell you that all these things belong to you as much as to David if you live the life.

Ed.

Galveston, Texas, April 4, 1892.

T. A. Williston.

Dear Friend:—Why is it that some authors teach total annihilation of the soul by its own evil doings, yet, when the mind is forced into a state or condition of intense concentration by the will, it unerringly points out, or its silent admonitions are, and the mind in this condition, i. e. forced into a state of intense and luminous concentration by the will, points out truth with unerring precision. What I want to say is that in this state it tells me that *all is well*, all is good, and even though I did let things take care of themselves, which I do not do though, and which I know I could not do and attain results in the upward climb, yet it says that all is well and *safe* even though I did. Now *could* it lie to me on a point like this? for the above is a normal result of a normal action as I look at it. What does the Bible teach on this point, namely, the total annihilation and extinction of the soul? What is your opinion on this important

question? I am very much interested in this one point and am anxious to hear what you have to say on the subject.

Yours Lovingly,

G. M. C.

Ans. Dear Sir and Brother:—You ask what the Bible teaches with regard to the destruction of the soul? The Bible teaches the death of the soul by sinning—See Ezekiel xviii. 4. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." There are several hundred like passages throughout the old and new testaments, including the teachings of the Nazarene. That subject is one that forms a center around which all the Bible Teachings gather; viz., a righteous life in order to save the soul from death. It is reasonable to suppose that if, by righteous living we can build and grow the soul and its consciousness, the reverse course will disintegrate and destroy the soul-consciousness.

If, as all classes of church people believe, the soul is the thinking, conscious part of man, then it follows that whatever will increase and intensify the power to think and be conscious, develops the soul; and it also follows that whatever stupefies, benumbs or destroys the power of clear conscious thought, must destroy the soul. Jesus taught regeneration as the essential method by which the soul obtains immortality.

While we regard that as the base, being the source of the food supply to the soul (the mind) yet that is not all that is requisite, for there are many who have lived the regenerate life whose minds were selfish and their will allied to the mundane, who have thereby developed the most infernal conditions possible to man, and have created in themselves a demon in place of an angel.

In such cases, while the life of the soul is not destroyed as quickly as would be done by living a sensuous life, it would be far better for them if the soul could die more readily, for the life of such a soul is the most horrible torment.

Much of this which is now passing current among the people under high-sounding cognomens such as Theosophy, The Occult, Magic, &c., is only teaching people methods by which they are developing giant demons. But the teachings of the Nazarene were a devotion to righteousness—right living—self-sacrificing labor for the good of others, and a continuous prayerful mind, focalized upon God with an earnest desire to know the mind of God that they might live in harmony with it. This childlike

simplicity of character and passive submission to the divine will develops an angel soul, whose mind and character will continue to grow into the likeness of God, and will ever be drawing nearer and yet nearer to that divine source; and as it draws nearer the light will become greater and the joy unspeakable. But on the contrary, when the mind is selfish and polarized on the mundane, the soul gathers around itself the darkest and most vicious forces, and its consciousness is soon lost in the abyss of darkness and misery.

You speak of seeing all as good when your mind is intensified and focalized by the power of the will. Yes: all is good. You may see things as they are, for, as Paul says, "All things are lawful unto me, but all things are not expedient." Again, when at certain altitudes of mind, you may see things as the eternal Spirit sees them; for with the eternal, nothing that the transient or mortal can do, can affect it. But at the same time there is much that you can do to hinder your progress and even destroy your own soul. I have known many to be deceived right at this point, by being caused to believe that it mattered not what they did it would be all right, and thus they have been led down into great darkness, and their will and desires linked with the mundane until the individualized self was lost. It takes vigorous efforts to climb the mountain peaks, and if at any time during the ascent the will lets go of the body, it rolls down into the valley a lifeless clod.

So, my dear boy, remember, that to grow into the divine likeness, to be a son of God, demands holiness of life and aspiration of soul. And as Jesus said 1900 years ago "except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven"; and methinks I hear him say to-day, unless your righteousness exceed the righteousness of the priest, preacher and layman, you cannot see the kingdom of God.

While the soul may point out truth with unerring precision when forced into the intensity you refer to, yet that truth which you at that time discover will always relate to the realm in which your sympathies and desires were at the time of such focalization. If the loves and sympathies are in the mundane at that time, then the things discovered will be truths relative to the mundane; but they will be errors (falsities) in the higher-spiritual. In fact every sphere that the soul may touch, has its truths and falsities, which are wholly relative to the uses of

that sphere, but are not so in any other. Therefore, remember the motto, that use determines all qualities whether good or evil. and the only safe way of life is comprehended in the words of Jesus when he said "Thou shalt love the Lord thy God with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself. On these two commandments hang all the LAW and the prophets." That is to say, the first and chief requisite for safety in the upward course is loving devotion to God, his mind and his will; and when that is pre-eminent in the soul continuously, then these states of intensified consciousness by the power of an energetic will, will pierce through all shadows, penetrate the world of cause, and open to the soul's consciousness the mind of its God.

Ed.

Toronto, March 13, 1892.

H. E. Butler.

Dear Brother:—I received your very kind reply to my last letter and I am encouraged in thinking the beginning of the end of my present difficulties is near at hand. I *will* strive hard for this summer to conquer circumstances and to manifest my life in the place where I have been best known—in all my ways—and where my influence has been most felt for good and evil (and keep a faint hope that I may be with you for a season next winter). I would be with you now if circumstances would permit. Rather a strange thing occurred to me on Friday night in my sleep. A man in full figure, somewhat grey, with hair retreating far back from his forehead and having rather short beard (if I remember distinctly) came up to me and I felt he was trying to hypnotize me: I at once resisted his influence and then he came close to me and made passes at my face with desperate effort, but I exerted my will with all my power to repel him and to place him in subjection; which I did at once, and I was awake without realizing any change from sleeping to waking.

I would like to know if this means anything? I had a vision of my Father and Brother deceased a few years ago. the latter died aged four and a half years but appeared to me as a young man of perhaps twenty-eight years, what he would have been if living, and in this also I could not distinguish any change from sleeping to waking but seemed to see the last of it with my eyes open. Yours Fraternally,

W. J. Workman

Ans. Dear Brother: — Your experience with the man you describe who tried to control you, is a condition that mediums are subjected by; and if you had yielded to it, you would have been no longer your real self but simply a medium for his use. You did well in conquering and maintaining your self-hood. This is the beginning of an experience common to those in the first stages of their overcoming.

All persons living in the sensuous state, where humanity now is, are really under the control of such influences, although they know it not; and as soon as one begins to take control of, and be themselves, these influences make a desperate effort to overpower and subjugate them. This is a sure indication that you are beginning to succeed in the way of attainment. You may expect many other struggles of similar character, and many which are more subtle and deceptive — those which will appeal to each and every attribute of your physical nature — to pain and pleasure, to vigor and buoyancy, to the suppression of the same and to the reasoning faculties in every imaginable way. Therefore, be on your guard, be unchangeably fixed in your purpose and objects, move steadily forward in their accomplishment, keep ever in mind their impotency to overcome or change you, and your success will be sure. Remember that the only power these can have over you is in your belief. If they can make you believe they are superior in strength to you and your God in whom you trust, then you will be subjected by them — otherwise you cannot be.

One who has all confidence in the power with whom he has associated himself (with God) and who moves steadily forward like a little child in the guidance of the Supreme, and in the power he possesses and receives therefrom, cannot, under any circumstances be affected by adverse influences.

With regard to the character of the vision, the fact that it was so vivid that it was as much in the physical as in the soul-consciousness is an evidence of its reality. Visions that are wholly of the soul-consciousness where one has difficulty in bringing it into the physical or external thought or memory are very uncertain, because, in the world of soul, as it is in this our physical world, we see, hear and feel many things that have no relation to us whatever.

We have no doubt of the verity of the vision of your father and brother — See article by Tyrenus Vol. I, page 256, on lineal descendants.

Detroit, Mich., April 27, 1892.

H. E. Butler,

Dear Friend and Brother: — I want to say that I am one of the many grateful ones that owe so much to your teachings. Some three years ago Miss Helen Potter put into my hands one of The Esoteric Magazines with the remark, you are just ready to commence the Esoteric culture. I read and re-read the one she gave me, and procuring some of a friend, I read them and could not help to begin to put into practice what I learned. O how my soul-powers began to expand! I set a watch on all my outgoings and was rewarded with a light that seemed to be with me all the time. This life became so real and beautiful with the inflowing radiance that I could not help but overflow to my friends. I soon became convinced that they could not understand how I could enjoy so much when the world seemed so dark to them, so I have learned to take good care of my pearls. My spiritual knowledge has increased to a marked degree. When in the presence of people that I think will appreciate it, and in fact I seem to have a discernment when to speak, I cannot help but introduce the subject. When I observe to whom I speak I find they invariably want to hear more. The magazines get better all the time.

Sincerely,

H. S. Titus.

EDITORIAL.

We regret that we were obliged to take up so much space in this issue with the colony article, but as we receive many inquiries about the colony and college movement, and as we had so much to say, we thought it best to say it all at once. We hope in this case the same mistake will not be made that was made when we sent out the compact in the July supplement, viz: that the property spoken of in the compact or agreement between the founders, referred to the property of those who come here: such is not the case. The founders of the Esoteric Commonwealth Fraternity have no jurisdiction over anything except that which belongs to them, and they claim nothing except that which has been purchased by or donated to them outright. We have republished the compact because there were many errors in it as it was published in the July supplement, and which we have corrected in this.

Persons coming here are not required to put everything or anything they possess into the common fund, but if they do donate anything to the work, they should have no more reason to expect to get it again than they would have if they donated it to the American Missionary Society. We hope, however, the time is near when we shall be able to return to dissatisfied persons all values received from them (which we have done thus far in every instance) without regard to whether they are donated or otherwise.

At the present time we have to do all our printing by foot-power, which is indeed very slow and expensive work. If some of our friends should be disposed to send us \$350.00 we can do all our printing by water-power. And if we have power to run our press with, we can reprint the Seven Creative Principles and Narrow Way of Attainment. These books are entirely out of print at the present time; which is indeed a great loss to our regular income. Our stock of Solar Biology is also nearly exhausted and will be out of print in a few weeks; then the main source of income to the Esoteric will be gone.

Now, if we had \$350.00 in cash we could bring into existence a new, and one of the most valuable inventions of the 19th century; and at the same time could have a power to reprint all these three books and thereby obtain an income on their sale of more than that amount in a single month, after the new power has been put into operation, which would not take more than two months to accomplish. We regret the necessity of mentioning these needs to our people, but we KNOW that as soon as we can get our machine-shops started we shall never again be necessitated to ask assistance from any one, for we have resources of new inventions so inexhaustible that we shall never lack means after they are once started. Now is the time of our greatest need and as the angel said to John while on Patmos "Here is the faith and patience of the Saints;" and now is the time of our faith and patient labor, until we can get the facilities for helping ourselves; then we will give to the world the things they most need, and receive in exchange that which we have need of—means—money. When that point is reached we shall not be necessitated to ask our friends for any further help. But of course it must be remembered that it will take at least \$10,000.00 to bring us to this point. We say this because our work is purely benevolent.

A dear friend furnished \$5000.00 which has placed in the hands of the E. C. F. 160 acres of land making altogether 320 acres of the

most desirable land in America. Now, if we can get \$10,000.00 more we shall not be necessitated to ask any further aid from our people. The \$350.00 that I mentioned before will greatly relieve the labor that has to be done now by foot-power, and will open the way for our republishing the books now out of print, and which are the source of our income, and will probably open the door to our obtaining the \$10,000.00 that we need to give us the machine-shop, which will place us beyond the necessity of asking for further aid. When this movement has obtained the facilities it needs to enable it to work out the highest and best within it, it will have a machine-shop, laboratory and general workshop worth several hundred thousand dollars. But all this we expect to make out of our own mental abilities and physical labors as soon as the foundation means are obtained, and as soon as we are able to get into form the few inventions we have already perfected in our minds. Those that help us now in our time of need will be the true benefactors of our race. We do not speak from enthusiastic belief without weighing and balancing what we say, but you who have followed us from the beginning know that we personally have said nothing but that which we were fully able to carry out. Therefore it is with greater confidence that we bring this thought before you, because this work is no more ours than yours: it is for humanity not for us alone, therefore with the greater confidence we make these statements.

We have 100 acres of good land under fine cultivation, horses, wagons and farming utensils with which to work it, but no means with which to meet running expenses. While several thousand dollars has come in to us during the past six months, yet it has all come with specified objects, therefore we have had no means for the multifarious expenses consequent upon so great a work as we have in hand. We say this that you may know that while we have been prospered wonderfully since we began here, yet we have been bound and limited for the actual necessities of life, and are consequently unable to reap the benefits from that which we possess as fully as we could otherwise do. We do hope this may be the last statement of the kind we shall be obliged to make, for we know as soon as we can get hold of the proper facilities we can from that time command all the means necessary for the movement.

"A STREET CAR MOTOR driven by explosion of hot water has been invented. A few gallons of water hot enough to burst in-

to steam when relieved from pressure is carried on the car without fire and fed in small quantities into specially arranged cylinders. A small body of water is made to carry a large quantity of heat which can be converted into power. The hot water tank is protected from radiation by eight inches of fibrous covering and can stand twenty-four hours and the engine then started off as though from a fresh charge. The engine can be easily managed by a driver or brakeman of ordinary intelligence. Hot water has heretofore been used to produce steam, on street cars in Paris, New Orleans and elsewhere, but the present scheme differs in that it takes water from the bottom of the tank and expands it in the cylinders, instead of taking steam from the tank and then wire drawing it to use in the engine. Water heated to 400° Fah. is steam bottled under a pressure of about 350 lbs. Why not use it, to drive submarine boats as well as cars? And there must be other uses for it."

The above is from our Washington correspondent, and is a demonstration of a claim we have made for some time past; namely that we can take the heat from the sun ray at a very trifling expense box it up and keep it for heating purposes in all its variety of ways, and also for cooking. The time has come when coal is expensive and wood is scarce but the sun furnishes an unlimited amount of heat; and as soon as we get our laboratory and work-shops under way we shall furnish cheap facilities for every household to gather as much as needed and use it when required; thus obviating the inconvenience of coal ashes and coal gas and the danger of fire from stoves and heaters; and we believe that we shall be able to gather and also store the light to be used in place of lamps, gas or electricity. This principle of storing light we are not as certain of as we are of heat; that is a matter of experiment: while the fact of storing heat is not an experiment but has been proven to be true.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the **ESOTERIC PUBLISHING COMPANY.**

BOOK REVIEWS.

"Divine Life and Healing" by Eugene Hatch, containing 178 pages, is the title of a book we have before us. It is a neat well bound little volume, and well written. It contains about as strong arguments in favor of mental healing, drawn from the Scriptures, as we have ever seen. Persons who have not made a study of mental healing, would do well to get and read this book. The author, however, makes the same erroneous statement that is common among mental healers, namely, that "there

is no such thing as matter": for if there is anything at all known in the sense world it is that condition of spirit which meets and acts upon the sense organism and is the only real to that side of life. If the author had said that matter was a condition of spirit, which has been named as such from the sense-body in contral distinction to the All-mind or Spiritual cause, then the statement would have been made acceptable to the reasoning intelligence. But the statement that there is no matter, all is mind, without any understanding or explanation, is merely the effort to supplant one diseased state by another; and while it may remove one error from the mind yet it produces another. But upon the whole, this book is destined to do a very important work in the world, and we feel that we can recommend it to the public. It is published by Christian Science Publishing Co. Chicago. (Price is not given.)

We have before us a book entitled *Hermetic Philosophy*, by "Styx" (II. Vol.)

We would say to those who have read his first volume of lessons that we consider this one far superior to the first, and those who are interested in ancient history and the origin of mythology, and according to his statement the origin of many of the beliefs of modern Christendom, will find in it quite a feast.

He offers to the world a volume nicely printed and bound containing 310 pages of very concentrate thought matter. Any one who desires to study, think, muse upon and glean important thoughts will find this a valuable work. We have known the author who writes under the nom de plume of Styx since 1887, and regard him as a careful and laborious student digging out of the forgotten past many valuable Jewels. His bias, however, is anti-christian to a very great degree, but he is honest and earnest in his efforts to discover and give to the world, truths.

The work is published by J. B. Lippincott and Co. Phila. Price \$1.50.

"God's Image in Man," by Henry Wood; cloth, 258 pages; published by Lee and Shepard, Boston, Mass., price \$1.00.

While it claims no authority beyond the intuitive or soul-consciousness, this work is filled with important truths for all classes of thinkers, especially those religiously inclined, and presents the thought with a reasonability which is authority enough for any intelligent person. From the little time we have had to glance through it, I will say it is a book I would like to see in every household, for none can read it without being profited. The author has presented fine taste and even poetic language without verbosity. And although it contains only 258 pages yet there is more real valuable thought matter in it than in the average book of 800 pages. We feel that we can cheerfully recommend it to all our readers.

All the above books can be had at our Boston Book Office, or through the publishers.

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VOL. V.]

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[No. 12.

THE HUNTER.

From "Dreams."

In certain valleys there was a hunter. Day by day he went to hunt for wild-fowl in the woods; and it chanced that once he stood on the shores of a large lake. While he stood waiting in the rushes for the coming of the birds, a great shadow fell on him, and in the water he saw a reflection. He looked up to the sky; but the thing was gone. Then a burning desire came over him to see once again that reflection in the water, and all day he watched and waited; but night came and it had not returned. Then he went home with his empty bag, moody and silent. His comrades came questioning about him to know the reason, but he answered them nothing; he sat alone and brooded. Then his friend came to him, and to him he spoke.

"I have seen to-day," he said, "that which I never saw before—a vast white bird, with silver wings outstretched, sailing in the everlasting blue. And now it is as though a great fire burned within my breast. It was but a sheen, a shimmer, a reflection in the water; but now I desire nothing more on earth than to behold her."

His friend laughed.

"It was but a beam playing on the water, or the shadow of your own head. To-morrow you will forget her," he said.

But to-morrow, and to-morrow, and to-morrow the hunter walked alone. He sought in the forest and in the woods, by the lakes and among the rushes, but he could not find her. He shot no more wild-fowl; what were they to him?

"What ails him?" said his comrades.

"He is mad," said one.

"No, but he is worse," said another; "he would see that which none of us have seen, and make himself a wonder."

"Come, let us forswear his company," said all.

So the hunter walked alone.

One night as he wandered in the shade, very heart-sore and weeping, an old man stood before him, grander and taller than the sons of men.

"Who are you?" asked the hunter.

"I am Wisdom," answered the old man; "but some men call me Knowledge. All my life I have grown in these valleys; but no man sees me till he has sorrowed much. The eyes must be washed with tears that are to behold me; and, according as a man has suffered, I speak."

And the hunter cried—

"Oh, you who have lived here so long, tell me, what is that great wild bird I have seen sailing in the blue? They would have me believe she is a dream: the shadow of my own head."

The old man smiled.

"Her name is Truth. He who has once seen her never rests again. Till death he desires her."

And the hunter cried—

"Oh, tell me where I may find her."

But the man said.

"You have not suffered enough," and went.

Then the hunter took from his breast the shuttle of Imagination, and wound on it the thread of his Wishes; and all night he sat and wove a net.

In the morning he spread the golden net open on the ground, and into it he threw a few grains of credulity, which his father had left him, and which he kept in his breast-pocket. They were like white puff-balls, and when you trod on them a brown dust flew out. Then he sat by to see what would happen. The first that came into the net was a snow-white bird, with dove's eyes, and he sang a beautiful song— "A human-God! a human-God! a human-God!" it sang. The second that came was black and mystical, with dark, lovely eyes, that looked into the depths of your soul, and he sang only this— "Immortality!"

And the hunter took them both in his arms, for he said—

"They are surely of the beautiful family of Truth."

Then came another, green and gold, who sang in a shrill voice, like one crying in the market-place— "Reward after Death! Reward after Death!"

And he said —

“You are not so fair; but you are fair, too,” and he took it.

And others came, brightly colored, singing pleasant songs, till all the grains were finished. And the hunter gathered all his birds together, and built a strong iron cage, called a new creed, and put all his birds in it.

Then the people came about dancing and singing.

“Oh, happy hunter!” they cried. “Oh, wonderful man! Oh, delightful birds! Oh, lovely songs!”

No one asked where the birds had come from, nor how they had been caught; but they danced and sang before them. And the hunter, too, was glad, for he said —

“Surely, Truth is among them. In time she will moult her feathers, and I shall see her snow-white form.”

But the time passed, and the people sang and danced; but the hunter's heart grew heavy. He crept alone, as of old, to weep; the terrible desire had awakened again in his breast. One day, as he sat alone weeping, it chanced that Wisdom met him. He told the old man what he had done.

And Wisdom smiled sadly.

“Many men,” he said, “have spread that net for Truth; but they have never found her. On the grains of credulity she will not feed; in the net of wishes her feet cannot be held; in the air of these valleys she will not breathe. The birds you have caught are of the brood of Lies. Lovely and beautiful, but still lies; Truth knows them not.”

And the hunter cried out in bitterness —

“And must I then sit still to be devoured of this great burning?”

And the old man said —

“Listen, and in that you have suffered much, I will tell you what I know. He who sets out to search for Truth must leave these valleys of superstition forever, taking with him not one shred that has belonged to them. Alone he must wander down into the Land of Absolute Negation and Denial; he must abide there; he must resist temptation; when the light breaks he must arise and follow it into the country of dry sunshine. The mountains of stern reality will rise before him; he must climb them; beyond them lies Truth.”

“And he will hold her fast! he will hold her in his hands!” the hunter cried.

Wisdom shook his head.

"He will never see her, never hold her. The time is not yet."

"Then there is no hope?" cried the hunter.

"There is this," said Wisdom. "Some men have climbed on those mountains; circle above circle of bare rock they have scaled; and, wandering there, in those high regions, some have chanced to pick up on the ground, one white, silver feather, dropped from the wing of Truth. And it shall come to pass," said the old man, raising himself prophetically and pointing with his finger to the sky, "it shall come to pass, that, when enough of those silver feathers shall have been gathered by the hands of men, and shall have been woven into a cord, and the cord into a net, that in *that* net Truth may be captured. *Nothing but Truth can hold Truth.*"

The hunter arose. "I will go," he said.

But Wisdom detained him.

"Mark you well—who leaves these valleys *never* returns to them. Though he should weep tears of blood seven days and nights upon the confines, he can never put his foot across them. Left—they are left forever. Upon the road which you would travel there is no reward offered. Who goes, goes freely—for the great love that is in him. The work is his reward."

"I go," said the hunter; "but upon the mountains, tell me, which path shall I take?"

"I am the child of The-Accumulated-Knowledge-of-Ages," said the man, "I can walk only where many men have trodden. On these mountains few feet have passed; each man strikes out a path for himself. He goes at his own peril; my voice he hears no more. I may follow after him, but I cannot go before him."

Then Knowledge vanished.

And the hunter turned. He went to his cage, and with his hands broke down the bars, and the jagged iron tore his flesh. It is sometimes easier to build than to break.

One by one he took his plumed birds and let them fly. But when he came to his dark-plumed bird, he held it, and looked into its beautiful eyes, and the bird uttered its low, deep cry—"Immortality."

And he said quickly, "I cannot part with it. It is not heavy; it eats no food. I will hide it in my breast; I will take it with me." And he buried it there, and covered it over with his cloak.

But the thing he had hidden grew heavier, heavier, heavier—till it lay on his breast like lead. He could not move with it

He could not leave those valleys with it. Then again he took it out and looked at it.

"Oh, my beautiful, my heart's own!" he cried, "may I not keep you?"

He opened his hands sadly.

"Go," he said. "It may happen that in Truth's song one note is like to yours; but I shall never hear it."

Sadly he opened his hand and the bird flew from him forever.

Then from the shuttle of Imagination he took the thread of his wishes, and threw it on the ground; and the empty shuttle he put into his breast, for the thread was made in those valleys, but the shuttle came from an unknown country. He turned to go, but now the people came about him, howling.

"Fool, hound, demented lunatic!" they cried. "How dared you to break your cage and let the birds fly?"

The hunter spoke but they would not hear him.

"Truth! who is she? Can you eat her? can you drink her? Who has ever seen her? Your birds were real: all could hear them sing! Oh, fool! vile reptile! atheist!" they cried, "you pollute the air."

"Come, let us take up stones and stone him," cried some.

"What affair is it of ours?" said others. "Let the idiot go;" and went away. But the rest gathered up stones and mud and threw at him. At last, when he was bruised and cut, the hunter crept away into the woods. And it was evening about him.

He wandered on and on, and the shade grew deeper. He was on the borders now of the land where it is always night. Then he stepped into it, and there was no light there. With his hands he groped; but each branch as he touched it broke off, and the earth was covered with cinders. At every step his foot sank in, and a fine cloud of impalpable ashes flew up into his face; and it was dark. So he sat down upon a stone and buried his face in his hands, to wait in that Land of Negation and Denial till the light came.

And it was night in his heart also.

Then from the marshes to his right and left cold mists arose and closed about him. A fine, imperceptible rain fell in the dark, and great drops gathered on his hair and clothes. His heart beat slowly, and a numbness crept through all his limbs. Then, looking up, two merry wisp lights came dancing. He lifted his head to look at them. Nearer, nearer they came. So warm, so bright, they danced like stars of fire. They stood be-

fore him at last. From the center of the radiating flame in one looked out a woman's face, laughing, dimpled, with streaming yellow hair. In the center of the other were merry laughing ripples, like the bubbles on a glass of wine. They danced before him.

"Who are you," asked the hunter, "who alone come to me in my solitude and darkness?"

"We are the twins Sensuality," they cried. "Our father's name is Human-Nature, and our mother's name is Excess. We are as old as the hills and rivers, as old as the first man; but we never die," they laughed.

"Oh, let me wrap my arms about you!" cried the first; "they are soft and warm. Your heart is frozen now, but I will make it beat. Oh, come to me!"

"I will pour my hot life into you," said the second; "your brain is numb, and your limbs are dead now; but they shall live with a fierce free life. Oh, let me pour it in!"

"Oh, follow us," they cried, "and live with us. Nobler hearts than yours have sat here in this darkness to wait, and they have come to us and we to them; and they never left us, never. All else is a delusion, but *we* are real, we are real. Truth is a shadow; the valleys of superstition are a farce; the earth is of ashes, the trees all rotten; but we—feel us—we live! You cannot doubt us. Feel us, how warm we are! Oh, come to us! Come with us."

Nearer and nearer round his head they hovered, and the cold drops melted on his forehead. The bright light shot into his eyes, dazzling him, and the frozen blood began to run. And he said—

"Yes; why should I die here in this awful darkness? They are warm, they melt my frozen blood!" and he stretched out his hands to take them.

Then in a moment there arose before him the image of the thing he had loved, and his hands dropped to his side.

"Oh, come to us!" they cried.

But he buried his face.

"You dazzle my eyes," he cried, "you make my heart warm; but you cannot give me what I desire. I will wait here—wait till I die. Go!"

He covered his face with his hands and would not listen; and when he looked up again they were two twinkling stars, that vanished in the distance.

And the long, long night rolled on.

All who leave the valley of superstition pass through that dark land; but some go through in a few days, some linger there for months, some for years, and some die there.

At last for the hunter a faint light played along the horizon, and he rose to follow it; and he reached that light at last, and stepped into the broad sunshine. Then before him rose the almighty mountains of Dry-facts and Realities. The clear sunshine was on them, and the tops were lost in the clouds. At the foot many paths ran up. An exultant cry burst from the hunter. He chose the straightest and began to climb; and the rocks and the ridges resounded with his song. They had exaggerated; after all it was not so high, nor was the road so steep! A few days, a few weeks, a few months at most, and then the top! Not one feather only would he pick up; he would gather all that other men had found—weave the net—capture Truth—hold her fast—touch her with his hands—clasp her!

He laughed in the merry sunshine, and sang loud. Victory was very near. Nevertheless, after a while the path grew steeper. He needed all his breath for climbing, and the singing died away. On the right and left rose huge rocks, devoid of lichen or moss, and in the lava-like earth chasms yawned. Here and there he saw a sheen of white bones. Now too the path began to grow less and less marked; then it became a mere trace, with a footmark here and there; then it ceased altogether. He sang no more, but struck forth a path for himself, until he reached a mighty wall of rock, smooth and without a break, stretching as far as the eye could see. "I will rear a stair against it; and, once this wall climbed, I shall be almost there," he said bravely; and worked. With his shuttle of imagination he dug out stones; but half of them would not fit, and half a month's work would roll down because those below were ill chosen. But the hunter worked on, saying always to himself, "Once this wall climbed I shall be almost there. This great work ended!"

At last he came out upon the top, and he looked about him. Far below rolled the white mist over the valleys of superstition, and above him towered the mountains. They had seemed low before: they were of an immeasurable height now, from crown to foundation surrounded by walls of rock, that rose tier above tier in mighty circles. Upon them played the eternal sunshine. He uttered a wild cry. He bowed himself onto the earth, and when he rose his face was white. In absolute silence he walked

on. He was very silent now. In those high regions the rarefied air is hard to breathe by those born in the valleys; every breath he drew hurt him, and the blood oozed out from the tips of his fingers. Before the next wall of the rock he began to work. The height of this seemed infinite, and he said nothing. The sound of his tool rang night and day upon the iron rocks into which he cut steps. Years passed over him, yet he worked on; but the wall towered up always above him to heaven. Sometimes he prayed that a little moss or lichen might spring up on those bare walls to be a companion to him; but it never came.

And the years rolled on: he counted them by the steps he had cut—a few for a year—only a few. He sang no more; he said no more, “I will do this or that”—he only worked. And at night, when the twilight settled down, there looked out at him from the holes and the crevices in the rocks strange wild faces.

“Stop your work, you lonely man, and speak to us,” they cried.

“My salvation is in work. If I should stop but for one moment you would creep down upon me,” he replied. And they put out their long necks further.

“Look down into the crevice at your feet,” they said. “See what lie there—white bones! As brave and strong a man as you climbed to these rocks. And he looked up. He saw there was no use in striving; he would never hold truth, never see her never find her. So he lay down here, for he was very tired. He went to sleep forever. He put himself to sleep. Sleep is very tranquil. You are not lonely when you are asleep, neither do your hands ache, nor your heart.” And the hunter laughed between his teeth.

“Have I torn from my heart all that was dearest; have I wandered alone in the land of night; have I resisted temptation; have I dwelt where the voice of my kind is never heard, and labored alone, to lie down and be food for you, ye harpies?”

He laughed fiercely; and the Echoes of Despair slunk away, for the laugh of a brave, strong heart is as a death-blow to them.

Nevertheless they crept out again and looked at him.

“Do you know that your hair is white?” they said, “that your hands begin to tremble like a child’s? Do you see that the point of your shuttle is gone?—it is cracked already. If you should ever climb this stair,” they said, “it will be your last. You will never climb another.”

And he answered, “*I know it*!” and worked on.

The old, thin hands cut the stones ill and jaggedly, for the fingers were stiff and bent. The beauty and strength of the man was gone.

At last, an old, wizened, shrunken face looked out above the rocks. It saw the eternal mountains rise with walls to the white clouds; but its work was done.

The old hunter folded his tired hands and lay down by the precipice where he had worked away his life. It was the sleeping time at last. Below him over the valleys rolled the thick white mist. Once it broke; and through the gap the dying eyes looked down on the trees and fields of their childhood. From afar seemed borne to him the cry of his own wild birds, and he heard the noise of people singing as they danced. And he thought he heard among them the voices of his old comrades; and he saw far off the sunlight shine on his early home. And the great tears gathered in the hunter's eyes.

"Ah! they who die there do not die alone," he cried.

Then the mists rolled together again; and he turned his eyes away.

"I have sought," he said, "for long years I have labored; but I have not found her. I have not rested, I have not repined, and I have not seen her; now my strength is gone. Where I lie down worn out, other men will stand, young and fresh. By the steps that I have cut they will climb; by the stair that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh; when the stones roll they will curse me. But they will mount, and on *my* work; they will climb, and by *my* stair! They will find her, and through me! And no man liveth to himself, and no man dieth to himself."

The tears rolled from beneath the shriveled eyelids. If Truth had appeared above him in the clouds now, he would not have seen her, the mist of death was in his eyes.

"My soul hears their glad step coming," he said; "and they shall mount! they shall mount!" He raised his shriveled hand to his eyes.

Then slowly from the white sky above, through the still air, came something falling, falling, falling. Softly it fluttered down, and dropped onto the breast of the dying man. He felt it with his hands. It was a feather. He died holding it.

TRUTH.

[Written for the Ecoteria.]

Oh Truth! our royal mistress,
With wings of purest white,
How do our sad hearts yearn for thee
To bring us into light;
Oh Truth! with feet all shining,
How dost thou mark the way,
That through the dark, and through the light
Leads on to perfect day.

* * * * *

Oh Truth! I would enfold thee,
Close, close unto me,
With sorrow and with sadness,
I'd hasten forth with gladness,
To walk alway with thee;
Oh! give one snow-white feather,
From out thy wing to me,
And I will mount forever,
Where heights eternal be.

— *Abbie A. Gould.*

BIBLE REVIEWS.

NO. XXIII.

RECAPITULATION.

At this stage of the Bible Reviews we deem it wise to give a slight review of the general thought that we have been examining up to the present time.

In the preface we called attention to the necessity of the mind being freed from preconceived ideas, that we might obtain a correct understanding or be enabled to receive the real thoughts

conveyed in the chapters we have considered. For some of the ideas are not in keeping with certain theories which have been adopted by the christian world. We do not, however, censure them for the adoption of these theories, erroneous as they may be; for, as we showed in a former article, the christian religion passed through a long, dark period, (dark in the sense of the absence of educational or spiritual light,) a period when none save a very few of the ministers and the most wealthy possessed a Bible, and during which period there grew up in the minds of the people through ignorance of the text itself, many erroneous ideas. Even the most enlightened ministers were compelled, for the good of their people, to limit themselves to the two lines of thought—right living and right dealing one with the other, and the spirit of devotion to God. But the human mind is never at rest, and during this time it formulated many erroneous ideas; and in order to prevent fanatical notions from springing up in every direction, it was necessary for the ministry to impress upon the minds of the people the importance of holding to these two ideas, to the exclusion of all others. Since knowledge has begun to be generally diffused among the masses, great restlessness and struggle in a business way has taken place; so that but few have had the time to study and think over these important subjects. And whenever any have had time and been bold enough to think for themselves, they have at once gone to the other extreme; because when they found errors in the *general* belief they were incapable of seeing the great general divine harmony in the Bible; therefore they condemned all, and the result was fanatical infidelity.

This was sufficient to intimidate devout christians, and cause them to point to these men as examples of the evil results following independent thought. And this has placed a weapon in the hands of the adverse or evil spirit that has dominated and still dominates the masses, so that evil imaginings and slanderous tongues have made the advanced thinkers of every class appear most wicked and perverse.

This is, and always has been, the adversary's strongest weapon with which to intimidate the people, and prevent their adopting even one advanced thought. Thus many of the best people of the land have been "all their lifetime subject to bondage through fear." We believe the time has now come when God's children shall be delivered from their bondage of fear, and shall come forth with the light of truth. It will be seen by all those who

without bias of mind study these lessons, that, notwithstanding we have thrown off all bondage of former beliefs and creeds, we still remain most devout in the study and practice of those God-given truths taught in the greatest of all books, the Bible.

In the second article we have taken a birdseye view of the Bible, its various books, their origin, nature and authority. Then we took up the idea of the six days creation, as shown in the first chapter of Genesis, its harmony with scientific facts, and its relation to God's method of creation, viz.: evolution. We have seen too, that God, having implanted in man his own nature, constituted him a "living soul," which led him through the intuitions into the most harmonious obedience to divine law and will. Thus a "Golden Age" came into existence, when men in the simplicity of children, were pure, obedient and happy, and walked alone in the light of the mind of God.

While this was beautiful, and is still, to contemplate, yet it was not in harmony with the divine will for his children to be mere barometers to act under the influence of the creative mind but it was his purpose to create men—his sons, "in his image and likeness," having power to reason, know and understand and having developed the capacity to take the dominion of the whole earth and rule it even as the father had done.

To do this it was necessary that they should have experience by which alone knowledge in both good and evil is obtained good results always following obedience to the Creator's laws, and evil results always following disobedience to the same (when I say obedience, I use it in the sense of compliance with the principles of nature, which are the product of the divine will; and the laws of nature, which are the modes of its action).

We have seen that Adam's fall occurred through disobedience to the law of perpetuity of existence, which man in that high state of spiritual consciousness had been led into; and that this was by virtue of budding intellectuality. And the first manifestation of intellectuality or reason, was to doubt the inspirations of the divine thought, which caused him to act from himself and thus know from experience.

This closed the spiritual eyes, as a similiar act will do to-day. While it did not destroy all his spiritual consciousness, it was enough, however, to cause him to imbibe from the lower elements of mind, thoughts of jealousy, anger, hate and passion, which brought forth their fruits in murder. This opened wide the flood gates of the lower realms, and man fell into the out-

flowing stream of animal life and was rapidly carried down that stream until from about the 12th. to the 16th. century, when experience had developed reason, and intellect had blossomed, and begun to impress upon him the use (or necessity of the use) of the knowledge which had been gained during the long, dark struggle.

While this was true of Adam's lineal descendents, we have seen that there has been a people set apart, preserved through a pure life and a devotional spirit from the rapid fall and decay of the Adamic branch of the race. For it must be remembered that we have had conclusive evidence that Adam was not the first man that existed, but, the first man of our fallen posterity;* and that there were other people living in the world, even in his immediate vicinity, as well as himself and his children. Among these were Holy men (angels or messengers of God) to lead and guide this darkened posterity in ways that would be most productive of the designed results.

We have also seen a few of the many evidences contained in the Bible, that God has never been without a true witness from the beginning of the world to the present time. And we also have reason to believe that there are men still in the physical form who maintain this office of messenger and guide to the human family and especially to the devout aspiring soul. Were this not true why should Paul say in his letter to the Hebrews (xiii. 2.) "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares"?

These messengers have in a few instances only allowed themselves to be known by those to whom they were sent: for we have seen conclusively that it was the object of the Creator to develop in every individual soul the ability to discern between good and evil, truth and falsehood. And any who come to us claiming belief and acceptance of their statements because of

* We believe that Adam was a representative man of a fallen race whose former history was obliterated either by some great catastrophe to the earth's inhabitants or because they did not live in the reason and therefore saw no necessity of making any records. Many vague histories have been drawn from ancient Egypt and a few other sources, indicating that at about that period the earth suddenly changed its polar axis, which brought about radical changes upon its surface and in the bed of the seas, and many other radical changes in the whole face of nature, scattering the few people that remained, to such an extent that they did not know of the existence of people in other parts of the world. If we can believe the statements of the Chinese they have a history running many thousand years back of the time accredited to Adam.

high authority, are always adversaries, because not in harmony with the divine purpose.

God's purpose has two channels of operation: the one, however, is a part of the other; that is, to educate the mind of man by experience and necessity. This has given rise to the maxim—"Man's necessity is God's opportunity." For when the will of the animal man has spent its force and met absolute necessity, and that necessity has entered into his intellectual consciousness, then God always sends a messenger to relieve him. (We do not wish to be understood here that these holy men in the form are the only angels, for we believe with Paul where he says in speaking of the "just men made perfect in the heavens"—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?") thus producing, even forcing a reverence and soul aspiration and devotion toward God.

This prepares the mind and gives quality to the seed—posterity; thus, through the two methods, education and generation (prenatal conditions) God has been preparing a race of people in the world who will have the capacity to know him and be his heirs.

God, as we have seen, at different intervals of the world's progress, from the beginning, has chosen the most highly developed men to produce the most highly developed posterity or people. For this purpose we have seen that Abraham and Lot his brother were called out by God's spirit from Ur of the Chaldees, whose people were the most highly developed of any then on the earth; and Abraham and Lot were led into Palestine, where we have seen how carefully God watched over Abraham who was to be the father of this people, keeping him there until he was a hundred years old, when his legitimate heir was born unto him.

All this time he was kept under a great degree of physical struggle and suspense of mind, and almost continuous guidance and instruction by the spirit, and frequent visitations from the Masters (who were obedient angels, and whom he knew to be such,) thus maturing Abraham and Sarah in the qualities of their life as fully as it was possible to do at that time, in order to give to their son Isaac the most perfect pre-natal conditions; for his posterity was to be the progenitive father of not only the chosen people but of his son Jesus the Christ.

Lot was separated from Abraham his brother (we use the

term brother according to the Hebrew custom, Genesis xiv. 16, but he was really his brother's son) and placed under very different circumstances, where he would behold all the vice and the basest sensuality the world had ever seen, in order to develop within him a perfect hatred to that kind of life, and also to show him the dire calamities which invariably overtake those who practice such a life. And even Lot's wife was not permitted to be the progenitive mother of the Messiah, (It is more than probable that Lot took a wife from the natives of Sodom, although he may have brought her with him out of Egypt; for it is quite evident from history that he did not bring a wife from his native land when he came out of Ur.) because these two were to be the heads of two great races. The one was, as it were, a probe to the other to prevent him from settling down into the indolent habits so common to that country.

CHAPTER XXI.

Verses 1, 2: "And Yahveh visited Sarah as he had said, and Yahveh did unto Sarah as he had spoken.

For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him."

In a former article we referred to the superordinary power that these messengers were sent to exert over the conditions of Abraham's and Sarah's life. In the above verse it says — "and Yahveh did unto Sarah as he had spoken."

It does not say what he did, but we must remember that in this account there is nothing said about the personal return of the messengers, as some of the surface reading radicals would have us believe; but on the contrary the account explicitly says it was Yahveh, which, according to the Hebrew understanding was the almighty and all-pervading mind and spirit of the universe — Creator of all things. Therefore we have here presented an idea of superhuman intervention — shall we say "overshadowing" similar to the account of the birth of Jesus the Christ? For Jesus (John x. 34,) answers the Jews' criticism for his claiming to be the Son of God, by quoting Psalm lxxxii. 6, saying to them, "Is it not written in your law, 'I have said, Ye are Gods?'" He further argues with them — "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

Say ye of him, whom the father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God?"

And Psalm lxxxiii. 6, reads as follows: "I have said, ye *are* gods; and all of you *are* children of the Most High."

Now here it appears that Jesus inferentially said there was an "overshadowing" by the Holy Ghost (or Spirit) at the time of the conception of Isaac as fully as at the time he himself was conceived; for his answer was as much as to say, or at least conveys the idea—I am claiming no more than your scriptures claim for you, and then emphasizes the truth of the scriptures by saying, "and the Scripture cannot be broken."

But some will argue—the children of Adam were also called the Sons of God—yes: that is true. And we believe that in each stage or step up the ladder of national development the progenitive father and mother were overshadowed by the Holy Ghost; and the germ was endowed with as high spiritual qualities as the degree of their physical refinement was capable of receiving. As to the method and accomplishment of the overshadowing of the mother of Jesus, many vague theories have been invented.

The account of the birth of Jesus is in some respects more explicit than that of the birth of Isaac, and *less* so in others. Now, in order to check the tide of infidelity and remove the cause of the same, we should look at these records from the rational and truly higher spiritual standpoint. The truth of the scriptures is belied by the manner in which the birth of Jesus is usually believed to have occurred, for all the prophets, from Moses down to Zechariah, prophesied that the Christ was to come of the seed of Abraham and of the lineage of David; and even the account by Matthew, (chap. i. ver. 1.) says, "The book of the GENERATION OF Jesus Christ, the son of David, the son of Abraham; and he starts here and traces the generations down to "Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Luke begins his genealogy, (chap. iii. ver. 23,) with these words: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," and traces the genealogy of Jesus Christ through Jacob, Isaac and Abraham, and from that back to Adam, and says "which was the son of God."

Now, if Joseph was not the father of Jesus, why was his genealogy traced in place of that of Mary? For in both cases it is traced in accordance with the prophecies from Abraham to Joseph. If they had traced the genealogy of Mary through the

maternal side, they would have traced it to David's grandmother, who was Naomi the daughter of Moab, who was the son of Lot's daughter by lineal descent. (see Ruth iv. 17.)

Ruth, chap. i. 4, reads as follows: "And they took them wives of the women of Moab; and the name of the one was Orpah, and the name of the other Ruth." This Ruth, as we have seen, was the grandmother of David and the great grandmother of Mary (by lineal descent). Thus Lot's daughter became the progenitive mother of Jesus. Now what becomes of all the glowing prophecies of Abraham being the progenitive father of the Messiah? If Joseph the son of Abraham was not the instrumental father of Jesus then the Jews were correct when they denied his being the promised Messiah for whom they were looking.

All the Old Testament Scriptures are woven together so as to show that in order to bring into existence a body suited for so high a soul as Jesus the Christ, God took two men from the highest developed race in the world: and led, watched over, instructed and so circumstanced them by environments, that they were receptive to the germinal qualities requisite for the one to bring forth the highest possible principles of manhood, and the other the highest possible principles of womanhood. And the whole scriptural account bears directly on God's watchful care over both of these families and nations, that he might finally lead out and bring together a representative man and woman, who, in their thought, life, and its qualities, could prepare a body suitable to receive the Christ.

We think that Paul in his Epistle to the Hebrews, (chap. ii. 16,) furnishes us with the keys to the mystery, where, in speaking of Jesus, he says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

Verse 17: "Wherefore in all things it behoved him to be made like unto his brethren."

Now what do we understand by the words "HE took on HIM the seed of Abraham"? Here the thought is emphatically implied that an intelligent being through a voluntary act of his own, took on a fleshly body made from the seed of Abraham.

If this be true, then Christ must have been, at least, a high and exalted soul before he came to earth and took the body that Mary and Joseph prepared for him.

Now the question arises, which was the Son of God? the 150 lbs. of flesh more or less, called by its parents, Jesus, or the

soul which took possession of it at birth, occupied it as his dwelling-place, and which was called Christ? (which when translated means "The Anointed.") And did he not demonstrate the power of his anointing by signs and wonders such as man before had never done? Then the question arises, what means this account by Matthew and Luke of the manner of his conception and birth?

The account by Matthew is made quite explicit. The 18th. verse of the 1st. chap. reads thus: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Now the words, "before they came together" is a word formation which is used, even to this day, with a great deal of latitude. It may mean before they lived together; it might mean before they had seen each other; but as this part is modified by saying they were espoused, it might, as is generally believed, mean before they came together as man and wife, were it not for the facts of the case demanding the first meaning.

Verse 19: "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily."

Verse 20: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived (begotten) in her is of the Holy Ghost."

This account settles in the mind of the surface thinker the whole question of "immaculate conception." But let us look at it critically and see if this idea is the true one, and also if Joseph was his father as to the flesh. Suppose the Christ, who was then a Spirit, had been in the immediate presence of Joseph and Mary, is it not more than probable, that if one possessing so great a power were desirous of producing a body with which to come into earth form he might have taken such perfect control of these two that they were entranced and knew nothing of what took place? And while he had such perfect control of their entire life would he not give quality to the germ, thus, as it were, officiating in the building of his own house (body)? The account does not say here that Joseph had nothing to do with the conception, but it simply tells him that that which is conceived in her is of the

Holy Ghost, (for he was perfectly satisfied to take her as his wife).

Did he not further explain, to convince him that he was really the father of the flesh? Joseph may have told no one, or, the historian may have left out this point considering it of no importance, as the fact was on record in so many places that he, (Jesus) as to the flesh, was to be of the seed of Abraham; and the seed or lineal descendants, according to the Bible, were NEVER counted through the mother.

Many have made a strong point on the words of Matthew's account. (25th. verse 1st. chap.) which say, "And he knew her not till she brought forth her firstborn son:" Now, mark you, it does not say he had never known her, but he took unto him his wife and knew her not. Now the inference here is very clear to my mind, and we think to the mind of any thinker, that he knew her not after he took her. For we must remember that those men had more perfect instructions upon these subjects than the men of our day, and knew that the baneful practice so common among us who pretend to have reached a higher state of civilization, would not only be an abuse of his own life forces, but would produce in the offspring an abnormally inflamed passion, therefore, he, being a just man, knew her not until after the child was born.

Again it is thought that Luke's account in his 1st. chap. 34th. and 35th. verses, where Mary received the salutations from the angel and answered in these words — "how shall this be seeing I know not a man?" For it is evident from the following verse that she had not conceived, and spoke truthfully when she said "I know not a man."

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee also: therefore that holy thing which shall be born of thee shall be called the Son of God."

Now mark the words — the Holy Ghost SHALL come upon thee, and also SHALL overshadow thee. This emphatically implies that it had not taken place. And then mark the last sentence — "Shall be CALLED the Son of God." Not that the thing born of her *was* the Son of God, but that men should call it so.

Anyone who will take this thought, unprejudiced, and read the whole account in the gospels will find no evidence of anything further than that which we claim

I would ask you why this parenthesis is in Luke's account

where he says ("as was supposed")? Without this parenthesis Luke would have said, who [Jesus] WAS THE SON of Joseph, the husband of Mary.

A parenthesis is a very rare occurrence in the Bible, and this gives rise to the thought that some of the early fathers who had exclusive custody of these records for several hundred years, might have interpolated it: otherwise it would flatly contradict the belief which was then prevalent, and bring to light an error which has caused more bloodshed and crime, than any other one error in the human mind, and which really made the account inferentially contradict the Scriptures.

Again, I would ask, is what Matthew says in the first chapter about the genealogy of Jesus Christ strictly true? We believe it is, but, if God was the direct and only father of the flesh, then there was no genealogy to give except that he was the Son of God. That would comprise the sum total of all the genealogy which belonged to Jesus, and Matthew's account would be untrue: for, mark you, there is not the slightest hint of giving the genealogy of Mary in any form. The same is true of Luke's record.

No more flagrant violence has been committed against the truths of Scripture than by this one doctrine; and it has laid the foundation for image and flesh worship, and closed the eyes of the mind to all that belongs to true spirituality. It has carried some minds so far that we have heard the declaration made to public audiences that when the body of Jesus died, the God of the Universe was dead for three days and a half, during which time there was no God. We say this, not because we wish to injure the feelings of anyone; in fact, we have withheld this thought for several years on this account. We see in it the germ of the tree of error from which the multifarious branches grow, and which has been the cause of transforming the entire Christian church into a materialistic flesh-worshipping people, so far as they are in harmony with whatever is esteemed the basic principles of their doctrine. But thanks be to God and his Christ, who has, according to his promise, been with those of the people who would accept him, a spiritual, living, guiding and protecting Saviour, and who is to-day saving a body of his people from their sins. And he will never leave his work until all error is eradicated and he has established "Peace on earth good will toward men," and presented to the father a perfected spiritual people who will see his face, and whose name (nature and character)

will be in their foreheads, the seat of intellectual consciousness. Then they will know the truth, and be made free from the law of sin and death. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." Rev. (xxi. 4). And God shall be all and in all, and they shall be his sons, "heirs of God and joint heirs with Jesus the Christ."

(To be continued)

THE SILVER CHORD.

[Written for the *Easteris*.]

Ecol. xxii. 6. "Or ever the silver chord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

Life's silver chord, like a beam of light,
Sent out from the Father's throne,
To guide our way, through night and day,
To the grandeur, and peace of home;
When the golden bowl, in the Angel's hand,
Shall shattered and ruined lie,
And the wine within, spilled on Time's sand,
Shall whisper eternity.

Life's silver chord, what missions grand,
We may do, while it binds us here,
What hopes we may build, in saddened hearts,
To drive out gloom and fear;
Life's golden bowl, with its wine so rare,
How shall we guard this trust?
As a Knight of old, with a shield so fair
That it gathers no mould or rust.

So, ere the silver chord be loosed,
Or the golden bowl be broken,
Or the pitcher at the fountain lie,
Or the wheel at the cistern forsaken;
Let us brighten with love, the silver chord,
Let us treasure the golden bowl,
Place all earth's gifts in the master's hands
And work for the home of the soul.

— Fern.

DEVOTION.

HOW CAN I OBTAIN SUPERHUMAN POWER?

Answer: By a superior life and habit.

There are many persons not living the regenerate life who are inquiring — how can I come into conscious rapport with the Infinite mind, and receive all knowledge without the labor of experimentation? The general feeling seems to be that there should be some way in which they could so far please God as to induce him to GIVE them superhuman knowledge and ability like unto that possessed by Jesus of Nazareth.

There are some who seek it through devotion; but it has been proven that that alone in many cases has brought disastrous results, by producing in the devotee extreme fanaticism, and many times insanity. This is pretty well known by the clergy, and as a precaution against the above consequences they discourage extreme religious zeal: for it is well known that the great ultimate is not reached by devotion alone.

Many at this time who begin to regard Jesus the Christ as a pattern that should be followed, when they look over the long list of prophets and mighty men of God recorded in the old testament history, feel that if these men could possess such wondrous powers, surely they ought to be able to gain them for themselves; and as religious devotion and general teachings have failed to produce these results, they turn their attention to the old accounts of magic, and import from India, Egypt and China, their sacred books and accounts of magical powers, hoping to find through them the methods by which they can obtain these powers.

When they turn from the church and begin to explore these other realms of knowledge, they, figuratively speaking, turn their backs upon all the teachings of the church, and with it ignore the spirit of devotion, which is ever prominent in the sacred

books they are reading, and they *also* forget that these powers cannot be obtained for a selfish purpose: that is, for the mere love of power—but still they pursue it with this one object in view.

The mad struggle for a mere existence in our own age has closed the eyes of the human race to everything except the power that will give them supremacy over their fellows. Inquiries often come to me of this kind:—if you can show me any way whereby I can obtain knowledge direct from the fountain of knowledge, by which I can be wholly successful in a business way, then you will be of genuine service to the world.

Now this we claim to have done. But they cannot see it, because they have no idea that it is requisite for them to fit the body, as well as the mind, to be the receptacle of these knowledges; neither have they any idea of any use for these knowledges, except the one selfish desire—gain—supremacy.

They seem to want us to create a God made to their order and liking who will hand out to them, as a father would give gold to his son, all these knowledges, powers and attributes, and allow them to squander them in their lusts as they please.

If their desires in this direction could be gratified, all that could be accomplished by it would be to increase the difficulties and struggles of human life; because we all recognize that a living in the world as it is to-day is gained only by combat, one with another.

As an illustration of this thought, suppose that two strong men were preparing to meet in deadly combat: the thought of each of these men would be how they might develop superior powers, so as to make sure of vanquishing their enemy. Now let us imagine a source of unlimited power from which each could alike draw an unbounded supply—what advantage would this supply be to either in such a case?

When you answer this question in your mind, you may see the folly of the position of these people who are seeking power, simply that they may have dominion over each other.

The Creator of all things is wise and good: he has made his laws which govern the life, mind and spiritual nature of his creatures so that if they live in harmony with these laws they all work together for the creature's good: and to whatever extent they fail in coming into that harmony, to that extent they remain weak and puny, and to whatever extent they use those laws to

gain power for themselves to the detriment of others, to that extent they become a devouring fire to themselves.

For this reason, in the Practical Methods we have given to the world we have striven to impress upon the mind the principles taught by the Nazarene: for when he said "I am the light of the world," he therein expressed the idea that his life, character and teachings, presented to the world a knowledge of the true methods by which man in doing as he had done, could reach like ultimates.

It was well known to the early fathers, and is still treasured as one of the secret knowledges in the Catholic church, that the foundation principle of Jesus' doctrine was a life of regeneration. (We use the word regeneration in its true sense; but many of the blind guides of our time are making strong efforts to destroy the true meaning of this word by applying it to a certain course of morals, and making it mean everything but what it does mean; thus the most vital truths of the Bible are being lost sight of by changing the meaning of important words.)

It seems there are but few who can really straighten out in their minds how it is that all of christianity, spiritual culture and growth can be wholly the result of the application of natural law and yet that the spirit of devotion, morals &c., are essential elements in its application. If we can make this any clearer than we have already done in other articles we shall be very glad.

By regeneration we have shown that the body is filled with new and added life. Man's capacity in all directions, came from the germ derived from his parents, and the human family are what they are by virtue of its growth and maturity. This life originally came from God, and is a part of his real nature and essence. Now, as the Bible clearly teaches that God is "the fulness that filleth all things," therefore God is not in some one location "beyond the bounds of time and space" but he is as much immediately present with us, as with the farthest sun in the universe. His knowledge and thought is in and passes through us as if we were a shadow: and it acts upon and finds expression through that vital spark which gave us birth, as fully as it is capable of receiving it.

We all agree that no effort of ours can change God, for "God is unchangeable," but our effort must be to make conditions in ourselves to increase our capacity to be conscious of the ever

present deific mind. Of this Jesus said he was the way. If all things were created, produced, brought from invisibility to a state we call matter, by the office of the creative mind of God, it follows that all law is the direct emanation of the Infinite will (mind power).

Now let us see if there is not a very simple and direct way by which man can become conscious of the mind of God, and actually embody within himself the character and likeness of his heavenly father? The first step on this road is regeneration: that is, by overcoming generation and all its effects in the body. The body will continue to generate life, and the more life there is in the individual the greater the capacity exists within him to sense and know. Then by the effort of the mind to reject all that is coarse, vulgar, or crude, and a constant effort to refine the thoughts and habits of life and to elevate them as much as possible, the body will be caused to repel the grosser elements in food supply, and will actually set up the work of refining the qualities of the life generated by the body. By active thought and physical effort the old and grosser elements of life are used up and thrown off, leaving us the new and more refined qualities which react upon the mind and refine its qualities and tendencies; which in turn reacts upon the body, causing it to generate still finer qualities of life, so that, mechanically speaking the body and mind unitedly form a kind of perpetual motion, and, like the plant, are always throwing off the outer and coarser leaves and sending out from the innermost the finer and more delicate foliage, blossom and fruit.

This refining process only can be carried on by close observation of the holier and purer attributes of our nature; and that observation will cause us to discern that life and love are equivalent and that love creates a spirit of devotion — prayer.

Prayer is the right hand of God-like power, that, reaching outward and upward lays hold of that which it desires and aspires to, and brings it into itself.

Some will ask, why is it then that the devout, prayerful souls in the past have not obtained these results?

The answer is:— God is love, and God is a consuming fire. The animal man or woman living in generation continually exhausts this vital spark of divinity in the generative act; and while by prayer they may call down the finer substances of divinity, yet it only serves to further inflame and intensify their passions, through which it is exhausted, and thus the individual

is destroyed. Now, until they gain control of that vital function, prayer will only increase their difficulties.

Another phase of this life is, as man fills the body with refined qualities of life, that life becomes a vessel capable of holding the finer essences of Deity.

I have said that man in the present time is sensating life, and is to the spirit but a shadow through which it passes without impinging upon it, and therefore without man's consciousness of its existence; but this process of regeneration and refinement of the qualities of our life might be called a process of densifying it, so that we begin to feel the touch of the Spirit.

This is the first awakening of the soul consciousness. Then the active mind takes up these qualities, and they, by the law of order, take their normal form of thought in the mind; these are the thoughts of the higher life he has imbibed and they make him correspondingly conscious of all there is in that realm. Now when I say realm of consciousness, I know of no better way to explain than by saying that even of the nature of divinity there is a substance which fills all space full, and yet another and finer substance which also fills all space just as full, called by some the interspace, and so on, each interior to the other numerically, without limit.

The first consciousness of the regenerate individual is of the mundane or cause life which produced the physical universe. The second, is the soul or mind realm. This has many degrees before it reaches the spiritual. In order that you may form a vague idea, if possible, of what Jesus meant when he said "I and my father are one," let us examine into the condition of the regenerate man or woman.

We see before us a body, every atom of which is filled with most exquisitely refined elements of sensitive life. It has passed the line of being water of life (crystal water) and has become an electric flame of pure whiteness. Such an one is conscious that he is in a boundless sea of like quality of life and mind. He feels every thought vibration of the universal soul, and the deific mind. He is conscious that he is only one drop of the myriad drops which make the great ocean, and although he mixes and mingles in that great ocean, the individual consciousness sits, as it were, serenely in its house, perceiving through the myriad telegraphic wires that run throughout immensity, all there is in it: thus he knows he is one with the everlasting Spirit, and that at any and all times when the need

resents itself, all things are his, and will obey his desires. This gave rise to the words of Jesus where he said "All that the father hath is mine."

In conclusion, we will say, that this method of life is the only door to these superhuman knowledges and powers, and "the thieves and robbers" who are climbing up through so-called Theosophy and the varied forms of mundane magic will never attain them; but will sooner or later bring upon themselves their well-earned destruction.

So we say to the professed christian world: We do not censure you, neither do we condemn the good which you have, but alas! how well did the prophet say "They parted my raiment among them, and for my vesture did they cast lots"; and to-day they cast the ballot as to who shall wear the vesture of Pope (see Ezekiel 28th. chap.) and pieces of his raiment is all that remains in the varied denominations or churches.

Come, now, dear children, let us bring all these pieces together and let the Christ be clothed upon, and let his vesture be put upon him whose right it is, because the incarnate Christ is now in his people.

Did he not say, "lo, I am with you always, *even unto the end*"? then let us unite in following the light of his presence which we have, and follow the methods which will enable us to become consciously members of his glorified body; then we shall see the answer to the long prayed for ultimate "Thy kingdom come. Thy will be done in earth as it is in heaven."

H. E. Butler.

INDIVIDUALITY.

He doeth well who is the Pope
Of his own business, his own soul:
Who speaketh to himself the word infallible;
Who on the heights of his own life
Or in the hell of his own strife
Wields Honor's argument invincible.
He frees his steps to the yet upper place
Which always hovers Honor's open face,
And shames his fiend to angel or God's grace,
Transmuting Evil to the face of Hope.

— E. J. Howes.

FORCE AND TRANSMUTATION.

AS REPRESENTED BY MAN AND WOMAN.

Woman on the higher plane of life represents the sixth principle in nature — transmutation. She, through the inherent qualities of divine womanhood, being negative, by the power of love sent out to the man, transmutes or burns out the grosser qualities of his nature, making him a refined and spiritual being, capable of drawing to and incorporating within himself the mind qualities of Deity. Woman, have you ever thought of this? or do you care to know it is through you and you alone that man is enabled to climb the ladder of attainment, and eventually reach the top and be one with the father — God?

Are you satisfied to remain as you are, dreaming out a mere animal existence, seeking pleasure and applause from those who delight to live in the sensuous world devoid of anything that is spiritual or truly refined? Woman of fashion with all your pride and haughtiness, flitting like a butterfly from one flower (pleasure) to another, do you for a moment imagine that you can compare with the grand *womanly* woman who has become regenerated and now occupies her right place in the heavens, side by side with redeemed man? woman such as John describes "clothed with the sun" a helpmate in deed, as well as name, to those grand men who rule the destinies of the earth.

Woman, it is time you awakened from that horrible nightmare and begin to realize your true position and know the important place you must occupy in the world. Among all your friends do you know of one truly happy and contented woman, one who is perfectly satisfied with her surroundings? We answer for you, no! The reason for this is that she has not found her true sphere of usefulness, and until she does, no matter how much wealth or luxury surrounds her she will always feel that there lacks yet one thing more to complete her happiness.

The thing she lacks is the first principle in nature, man, (force) a true, regenerated, god-like man; one that she can truly "love, honor and obey," and to whom she can give her whole being; one through whom she can pour the ever flowing stream of love and wisdom.

Woman is the fountain of wisdom; and when she gives a true woman's love to man there flows from her to him a constant stream of magnetic life energy which fills him with wisdom and understanding, enabling him (he being the expresser) to give truths to the world that will lift it from its present degraded state of sin and misery into one of peace, joy and happiness.

The prayer then will have been answered. "Thy will be done on earth as perfectly as it is done by the Holy ones in the Heavens."

Woman, you possess the power behind the throne. It is through you the world must look for the unseen power to come that will raise it from its present condition; not through any woman's rights movement, or any of their kindred, wherein we see the first principle (a masculine woman) showing on every side, but through the more subtle and elevating phase of her being, a womanly woman's love.

To be able to understand and use this subtle force you must first free the mind from all that is sensual, coarse, or out of harmony. You must be free from the mark of Adam's fall. The old serpent must indeed be crushed out and killed before you are regenerated and possess the powers necessary to illuminate your brother man.

Man represents the first principle in nature (force). Like their sister woman, the majority of men are asleep to the finer and more spiritual qualities of their being, and, like the brute creation, among them they are satisfied to live an animal existence, and are, in fact, animals, with a very narrow line between them and the brute. The world having reached a state of ripeness when we are compelled to take a step forward, if man refuses to move in that direction, evolution like a fearful tornado, will sweep down upon him and through the power of sickness, pain, disease and calamities of all kinds, will compel him to look for guidance beyond the five animal senses.

Oh ye men! stand erect! grovel no longer in the dust. Know ye that God intended you always to be upright; your feet planted firmly on the earth and your mind and aspirations reaching out toward the heavens. At the present stage of your develop-

ment you are merely animals, filled with the instincts of the brute creation about you; crushing out that divine spark of universal brotherhood, in your mad scramble after fame and wealth. Pause in your mad career. As you are the first principle in nature, (force) you must lead the way so that your sister woman may be able to lean upon and be strengthened by the power you possess.

Man has suffered enough. Generation after generation he has been carried through the fiery furnace of evolutionary struggle necessary to give him an experience of all things. The harvest is ripe; the first fruits of the earth are ready to be garnered, and thousands have already awakened to the fact that there is something for them to do other than seeking pleasure, wealth and fame at the expense of their brother man.

Men of brain and wealth! have you ever paused to consider the responsibility entailed upon you by the possession of these gifts? Do you ever think of the millions of your less fortunate brothers and sisters who are struggling for a mere existence; working from daylight till dark to keep body and soul together, surrounded by conditions so unfavorable and environments so filled with misery, want and sensuality, that they have not a moment to think of their spiritual welfare? The groans arising from these our brothers and sisters have been ascending unto heaven for many generations, and now hang like a black and fearful storm-cloud over this fair earth of ours; and when this storm bursts, every thing that stands in the way or has been an instrument, however slight, in causing it, will be swept like straws before its relentless fury.

To you, fathers, would it not be well to consider what you owe to the unborn generations, that are to take your place in the affairs of men? Would it not be wise to see that the conditions are favorable so that they may be born under aspects to make them wise and useful members of society, a credit not only to yourself but to the advanced state of civilization of which you are supposed to be the head? Do you for a moment imagine that it is right to plunge into all kinds of dissipation in order to pander to the baser appetites and passions; sowing the seed that your unborn child may reap the harvest? and oh! what a harvest! Where do we find the fruits of your criminal conduct? In the jails, alms-houses and penitentiaries; among the lowest of the criminal and degraded classes, they abound, infesting this beautiful earth as a horrible plague. Is it not time

you awoke to understand these things? Are you less responsible because you will not listen to the voice of reason? You have within your breast an unfailing guide, if you only listen to its promptings. May God in his wisdom open your eyes so that you may see the right.

T. A. Williston.

WRESTLING.

[Written for The Esoteric.]

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day." *Genesis xxxii. 24.*

I went down to the Valley of Silence —
 The place of repentance and tears,
 And I wrestled all night with the giants —
 The giants of doubts and of fears.
 Then I said to my heart in its moaning,
 "Nay, stifle your sighs and be still":
 And I cried to my soul in its groaning,
 "O, cease! and know Infinite Will!"
 Then I wrestled with doubting and fearing
 The God of my spirit to find;
 Seeking in vain, through seeing and hearing,
 For oneness with Infinite Mind.
 I went down to the place of despairing —
 I watered its sod with my tears;
 And my right to the God still declaring,
 I wrestled with doubtings and fears.
 So the night passed away like the gleaming
 Of stars in the sky overhead;
 I lay, in the dawn, as one dazed or dreaming --
 And none of the giants were dead.
 Then I rose in the Valley of Silence
 And cried on the Holy with might;
 At sound of His name back fled the giants
 With whom I had wrestled all night.
 In the stillness and hush of the morning
 I knelt on the cool, dewy sod:
 On my soul rose the Truths' holy dawning +
 I found in My Spirit the God.

— Stanley Fitzpatrick.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

Dear Sir: — Many thanks for a sample number of *The Esoteric*. I have been amazed by the amount of truth in your system; in reading I could not help exclaiming, every little while, how near the truth!

The world has in it and before it what you are seeking.

The "truth" is found in Christianity as manifested and practiced in the Holy Catholic Church: in it is the higher life provided for and protected. Jesus Christ the Son of God is the model man and His holy Mother is the model woman. The saints, from the beginning until now, form a beautiful and numerous flock. In the inner devotional life of the Catholic Church you will find all you are seeking and all that you have gained. But Jesus Christ is more than a mere man, he is God incarnate, and he has the power to give us grace or spiritual aid to enable us to live holily, and so attain as you say "the Divinity" but as I should say "the beatific vision and an eternity of happiness in another state of existence."

Yours faithfully,

A Roman Catholic Christian.

Ans. The above anonymous letter is an expression of the claim of the ministry of the Roman Catholic Church — especially of the Jesuitical order. It is upon this claim that a great many persons who are desirous of making these higher spiritual attainments are led to unite themselves with the Roman Catholic Church.

Now it is not for *me* to say what they have or have not, in their secret archives; but if they have been the custodian during the last 1800 years of these truths which we have been giving through *The Esoteric Magazine*, I would like to ask what use they have made of them?

They have not been taught to their members at large, nor to the world in general, and I would like to ask why?

The only answer to this question is, that the Papal Hierarchy was tempted the same as the Nazarene was when the devil took him up on a high mountain and showed him "all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan."

When the same temptation came to the Roman Pontiff, he accepted the offers of the kingdoms of the world, and the glory of them; but as the adversary is a liar and does not possess all these kingdoms and glories, he has failed to get them thus far.

Now for many years past he has taken these precious treasures of truth and walled them in within his own precincts, and said to the world at large — you can have them if you will come in here under my dominion, but not without.

This looks very much like the frontiersman's method of taming wild animals. They make up a good big strong box and put into it something good to eat and when the wild animals go in to get it, the box closes and they have them under their own control.

In like manner the Roman Catholic Church has, as it were, set their traps all over the world, in order that they may gather in all its inhabitants and make them subjects; and wherever a devout soul among them really lives the life of regeneration, they are so bound and limited in what they are allowed to believe or even think, that all the powers they gain are used for the one purpose of building up the Roman Catholic Church, and subordinating all other powers to it.

Thus they have utilized the truths they received from Jesus the Christ, as men use gold coin to buy power and glory.

Were this not so, why are there no books printed or magazines published by them on these subjects in the interests of the public? There are none, neither are these things taught from their pulpits. Therefore they stand self-condemned before God and man. Having the light, they cover it under the ministerial bushel where none but the few chosen ones can see it. For, had these truths been unselfishly taught and published by them they now would be known and lived by millions of people instead of by the few thousands The Esoteric has reached.

Had we put a wall around these truths, and prohibited any one from getting them unless they would accept us and our

movement wholly, and reject all others, there would be very few to-day enjoying the great benefits of a regenerate life.

Had they followed the example of the Nazarene as we have done, and obeyed his injunction where he said "freely ye have received, freely give," and freely given these truths to the world, no matter whether Catholics, Mohammedans, Buddhists or Infidels, or even Protestant Christians, it would long before this have brought *all* into a knowledge of God and his truth and would have fulfilled the object of Christ's mission by bringing "Peace on earth, good will toward man." But as long as it is made a kind of coin, to obtain which one must give all the freedom of his mental action, so long all the good that is in it is transformed into a great evil; and, in view of all the facts, there is no claim that any organization of people could make, which would bring upon themselves such a wholesale self-condemnation before God and man as to make the claim that is made in this letter.

Had this letter come from a protestant, a heathen or an infidel, he would *not* have been ashamed to sign his name: but the effort for many generations to keep all vital truths a secret, and to use them only for gaining the dominion of the world, has so thoroughly impregnated the very life of this people, that they seem to fear to stand up as men in their own integrity and speak what they believe to be true.

Now, if the author of this letter is a priest of the Roman Catholic Church and he wishes to answer us, we will give him space to do so in the Esoteric; for if we are in any way in error with regard to what we have stated, we would like to have him show us wherein our error lies. Of course, we shall be compelled to ask him to make his answer as brief as possible, as our magazine is small, and we do not wish to cut the article in the least, but desire to publish it as sent. *Ed.*

Topeka, Kans.

H. E. Butler,

Dear Friend and Brother: — In my development I experience at times a great progress, and then again it seems as if I were at a standstill. Of course, I know from your teachings in the Magazine that this is according to the period of our monthly uplifting, by reabsorbing the life-giving generic force, and I am happy to state that I have arrived at a point where I feel that the question "what shall we eat or drink, and how to procure

living and clothing" does not trouble me any more. I am sure that all this is bound to come to me. And my work does not absorb all my mind: for while working I often get the greatest lessons, and it is just like a voice speaking to me and explaining Scripture or other texts that I have been thinking about. Although the young fellow-workers around me sometimes swear and use not the very best language, I am like one on an island; it does not disturb me now. I can have patience with them for they are young and thoughtless. Why is it that so few young men take hold of these thoughts? I know of some but they are few and far between. At least I feel that the so-called curse on Adam does not apply to me any more; for I do not eat my bread in the sweat of my brow; work almost does itself. And my! I can live on almost as little as a Chinaman can; fifty cents to one dollar keeps me a week, and keeps me well.

Sometime this month I had a dream, or I call it a vision for it was so vividly impressed on my mind; a thing that does not happen very often, as usually I can remember nothing of my dreams except the consciousness of being very busy somewhere, doing, or being with people. So that morning, toward daylight, I thought I was at Wildbad (a hot spring in the Black Forest) near my native village, but neither the town nor the country around it that I saw in my dream, looked as it did when I knew it. Now this has happened to me several times; for instance, dreaming I was at Cologne, or Stuttgart, or other cities I used to be familiar with. Usually in the beginning of the dream when I get the impression of the name of the city there may be some familiar point there; but afterwards in my wanderings through the streets there is nothing that looks like the city at all. Why is this? So it was that morning at Wildbad. After I had gone through the streets I finally came to the edge of town looking seemingly south, when suddenly I saw a mountain, its sides rocky and bare, but on its two peaks there were solid and heavy fortresses, something in the style of middle age castles. If I remember right, one was square the other round, and inside the one to my left I saw a giant, almost out of proportion with the buildings, for he towered above them, broad, heavy set, coarse featured, a great, big, animal looking creature. When I saw him, mind, I stood at least a mile and a half at the edge of town, and he stood upon the top of the mountain in the fort or castle. I got the impression I had to go and fight him, but I did not seem to be afraid of him in the least, and was ready to

go for him — and woke up. Now, sometime, if you are not too busy, write me what these things imply.

But one thing is sure: I thank God I have been able to conquer my sex nature; but it takes constant watchfulness to keep my dominion over it. I have also conquered that devouring devil, my temper; and it is heaven and peace to what it used to be—but that still needs watching also. "Watch and pray" was Jesus' injunction. The Esoteric teaching has been a great help to me in every way. May many avail themselves of the benefits thereof and bring their animal natures into subjection to their spiritual being. I find that lesson of refrain, retain, regain, of great value, for I most always sleep like a baby; but still I seem to have a consciousness of an unbroken chain of mental activity equal to being almost awake and alive in the day as well as night.

Wm. Losch.

Ans. Dear Brother:—You ask why it is that so few young men take hold of these thoughts? There are, comparatively speaking, a great many young men who are practicing these teachings, but, compared with the great population of the world there are but few who even know of their existence. But the main reason is, that the majority of young men who would take hold of these truths most readily, are under the guidance of intellectual and spiritual teachers, who, in-so-far-as they guide them at all in these most important matters of life, are leading them into the most soul and body destroying practices of licentiousness.

This assertion our ministers and professors of colleges will feel is a libel upon them: but let us examine the facts and see if it is not true, then we will ask them if they can deny it? 1st; the ministry say nothing at all about these most sacred subjects, but many of them use their influence to prevent the young, and, in fact, all the people under their care, from reading *The Esoteric*.

Thus they use their powerful influence to hold their people in the bonds of ignorance upon these subjects, and to keep young men where they can get no instruction upon such matters except what they may glean from the most vulgar thoughts they get from each other, and from ignorant and low men; thus, they are tacitly culpable for this misguidance. Then, added to this, if a young man takes up a medical work with the hope of learning something of the laws governing that most important part of his nature, he finds that Professor or Dr.—says that it is

natural for man to exhaust the life; and some go so far as to say that if the life is *not* discharged, but retained in the body, it will produce dullness and stupidity in the mind, and in many cases softening of the brain, and many other diseases; all of which the thousands who have read and practiced the teachings of the Esoteric, know, from experience, to be a most wicked falsehood; but ministers will recommend and support these falsehoods and these teachings, and what ministers and professors recommend, of course, parents believe to be correct.

Thus the sin of all this rapidly growing vice rests upon the heads of ministers who will not accept these teachings and give them to their people.

We have now put into pamphlet form the Practical Methods to which you refer, leaving out everything that would be in the form of an advertisement of our work, and, so far as possible, leaving out everything that would be objectionable for a minister to recommend, and will send them any number gratuitously for distribution among their people; only asking them to send price of postage which is 1 ct. each; thus breaking down the barrier which prevents the multitudes from receiving the benefit of these truths.

As to your dream or vision, the reason those familiar cities do not appear the same as when you were there, is, that in the soul-consciousness you are in the thought-realm of those cities and not in the cities themselves.

Now as to the great giant to which you refer: This is the giant of lineal generic power, or the spirit of sensual gratification, which you will meet in a form all unexpected to you, and you must fight him and destroy his power over you.

There is much of the thought which is carried on in the dream state, becoming conscious entities or things in that state, which is produced by the experiences of the day linked to the memories of the past. These will continue to be somewhat incoherent until you have passed the Fourth degree in the order of Melchisedec. But the spirit of devotion to God, and study of the Scriptures and such literature as will aid in your attainments, will rapidly lift the soul-consciousness out of this sphere into the higher spiritual consciousness, where you will consciously meet the "souls of just men made perfect in the heavens." Then you will live in this world and heaven alternately — in the day you will be in this world while serving in it, and at night you will rest consciously in heaven.

Ed.

Santa Cruz, March 1st. 1892.

Prof. H. E. Butler

Dear Sir and Teacher:—Some of our Esoteric friends want me to write you of a dream I had not long ago. They would like to know what you think of it.

I dreamed I was walking with two of my sons: the oldest and the youngest. We came to the bank of a river we would have to cross before going any further. There was no bridge, and the water was not deep; we could walk across easily, but the water was black, shiny, and full of water serpents, and they were wicked looking. Their eyes were bright, and they were looking at us. They were so near together that there did not seem to be room to set a foot down without stepping on them.

As we stood looking at them, my oldest son discovered a large tree that bent over the water: he said, "I am going to climb that tree; go out on that big limb and jump to the other side."

I watched him till he went over: then I noticed I was dressed in a white dress, made something like a mother-hubbard, with long open sleeves and my feet were bare. I had in my hands a bundle of my clothes that I usually wear. I set one foot in the water and then the other. I had to walk very slowly and carefully so as not to step on or disturb those serpents. My youngest son followed me; I could not look back but I knew he was there. I had no fear for him or for myself. We crossed without being harmed, and reached the bank on the other side where my oldest son was waiting for us. I was so tired it did not seem as if I could go any further; and at first all I could see before us was a high wall covered with green ivy.

After looking some time I saw three doors. I knocked at the middle one and it was opened almost immediately as though they were expecting us. My youngest son went in with me, but my oldest they did not let in. The door closed after us and shut him outside.

In all my dream I could not look back after I put my foot in the water.

Inside the wall was a beautiful landscape as far as I could see in every direction.

Right in front of us a little to the left was a chapel built of grey stone. It was built from one solid rock, roof and sides, and was a most beautiful structure, but looked so cold and grey. There were three rooms in the chapel, but the one at the right as we approached was the only one we could go into.

As we went from the chapel we saw a woman lying on the grass, at the left of the path that we were in. I said to our guide, she is dead. He went to her, made a few passes over her and she awoke. He said she was in a trance.

L. H. L.

Ans. Dear Madam:— While we are not superstitious as to dreams, and know there are a multitude of causes which produce them, such as derangement of the stomach, a morbid condition of the mind &c., &c., yet all persons who believe in the existence of an invisible world, know that there are dreams which are verities. We remember in the history of the birth of Jesus we are told that Joseph was warned of God in a dream to "take the young child and his mother and flee into Egypt," and thus the young child Jesus was saved from Herod's executioners. Almost every man or woman, let their faith be what it may, materialist or professed christian, have dreams in which they put great confidence because of their being so frequently verified in their experience. But as one begins to live this regenerate life, they discover the three kinds of dreams, or visions referred to in a former letter published in this magazine.

In this vision is described a scene which has been witnessed by many persons before, and under varied circumstances; sometimes while the person was vividly conscious, and no change occurred in their consciousness other than an intensification of their mental faculties, and a focalization of their consciousness upon the subject matter before them. When one vision has been seen by many persons in different ways, we conclude it to be a verity, especially when it is of such a nature as to be unlike anything the parties knew, believed, or even thought of before.

True, the dark river has often been referred to as death, and yet, while this river is the river of death, it is not necessarily death of the physical body, for, by killing out the controlling influence of vitiated passions and entering the path we have been trying to show the people through The Esoteric, persons can, and some have in the youthful vigor of manhood reached the banks of this river in three years effort to live the regenerate life, and there are some now living who have crossed this river and have a right to the tree of life, and to enter in through the gates into that holy temple, and are accepted members of that heavenly order.

In this case we should say the probabilities are, that the mother and two sons are all working together for the higher attainments, and they will all travel together in pursuit of those attainments until they come to the dark river filled with serpents, vitiated passion forms, destructive elementary forces, and all the difficulties the nether world can present to obstruct and hinder the passage of mortals from this world of mortality to the immortal state.

We read that even Jesus had to pass this dark, lonely and dangerous passage, although all that is said of it in the Scriptures is simply that he was forty days tempted of the devil; that is, "the old serpent the devil and Satan who deceives the whole world.

All must cross this dark river in order to reach the temple of light and immortality.

We believe that such a temple as was described by this vision has a physical existence in the physical world at the present time, and that the occupants are members of the "order of Melchisedec," which order was without "beginning of days nor end of life"; and abideth a priesthood forever. See following references (Gen. xiv. 18. Psalm cx. 4. Heb. vii.).

The significance of your experience appears to be this: You are all on the way to this temple. You and your younger son are following in divine order; but your elder son will probably be led off into what is known as Theosophy or some other baneful tree that bridges the chasm, and through it will cross the dark river without passing through and conquering the evils therein. But when he has crossed he will be found among those to whom the Nazarene referred as "climbing up some other way," and therefore will not be admitted to the sacred temple, but will henceforth remain in outer darkness, and will soon be destroyed, morally, physically and intellectually. For none can recross that river once they have passed over it.

On the other side of that river are two ways: one is called the way of outer darkness, the other the way of immortal light and peace.

Jesus truly said, "I am the true way; he that entereth in by me shall go in and out and find pasture." Paul, in quoting the Scriptures concerning him said, "Thou art a priest forever after the order of Melchisedec." When Jesus said, "I am the way the truth and the life," he simply said, I am a living expression, and am teaching the truth which alone will lead men to immortality:

and we answer, Amen. God speed the time when there shall be many sons and daughters born unto him through incorporating within themselves the vitality of the Father's everlasting truths, which he gave and manifested to the world.

Ed.

So. Boston, March 26, 1892.

Dear Editor:— Will you kindly answer the following questions?

1st: where did the idea of a *personal* God come from? is there any mention of it in the Bible?

2nd: Swedenbog says the Revelations are fulfilled: so also do many others.

March 6th. I heard a sermon in Berkely Temple to the same effect; also that the Roman Emperor Nero was the 666. Is it correct?

3d: Do you still continue the Wednesday evening sittings for unity of desire?

4th: Would it be lawful for you to give us Bible Reviews from the first nine chapters of Genesis?

It is one of my greatest desires to know the *inner* meaning of that grand book, and I hope I soon shall have that blessing.

Yours Fraternally,

Geo. Soul.

Ans. Dear Brother:— As to where the idea of a personal God came from: it is altogether beyond any history that I have seen.

All the lower races of man and many of our own time, in fact, are incapable of thinking of God as an impersonal individualized soul filling all space, whose consciousness is omnipresent, and whose thoughts take form in systems of worlds and in all things down to the lowest microscopic animate existence.

The idea is drawn from the Bible language being in the personal pronoun. Yet the Bible emphatically teaches that God is omnipresent (that is, everywhere).

2nd: As to the Revelations being fulfilled, we are prepared to say they have scarcely begun to be fulfilled as yet, or in other words, the very first fulfilling of them is hardly begun.

As to the Roman Emperor Nero being the 666, it is absurd. There are many theories based upon that 666 but it seems that

"the mind that hath wisdom" has not yet written upon that subject—if so, we have not seen it.

3rd: As to the continuation of the Wednesday evening meetings for unity of desire, we have not discontinued them, although we have said nothing about them for nearly three years. We intend to take up that subject again in the first No. of Vol. VI., and thereby expect to get into the true spirit of united devotion as taught in the Bible.

4th: As to the Bible Reviews from the first nine chapters of Genesis, we have already considered what we thought were the most salient points in those chapters, in Vol. IV. of this magazine. We might have considered them more fully: our object has been to take up such lines as have not been generally understood, and as would be of the greatest value to others. We are seriously considering the advisability of taking up the reading of Revelations in place of the regular Bible reviews we are now giving on the Old Testament, and may possibly do so in the beginning of Vol. VI. The only reason for not having decided to do so, is, that Revelation deals with principles and not with persons or things: and there are few people whose minds are sufficiently developed in spiritual growth so that they are capable of understanding such a treatise; being incapable of discriminating between the expression of a principle in an organism and the organism itself.

Ed.

Thompson, Mont., Mar. 28, 1892.

Prof. H. E. Butler,

Kind Sir and Brother:—The following is the result of complying with Practical Instructions given on page 292 of March Esoteric.

We all desire health and happiness. If we seek first the kingdom of heaven our desires shall be granted. Where is heaven? in our own hearts. How shall we find it? by living the "Regenerate Life," meekly demanding Divine Guidance, which we are certain to receive if we will but submit ourselves unreservedly to God, then obey that Guidance. Avoid not trials and temptations (which are intended for our good by the All-Wise). They teach us patience, hope and love; *love is life; life is God, and God is love.*

If we will all study Practical Instructions we shall certainly know the truth and "the truth shall make us free." We cannot

accept and understand them all at first, but we can a portion, and if we will only practice that portion we shall soon find ourselves capable of comprehending the remainder. "Consider the Lilies how they grow" (thus we must grow).

We are in error when we pick to pieces and condemn that which our minds cannot grasp, and forth-with demand an explanation from our kind and loving instructor who has been instrumental in giving us aforesaid instructions, when a little patient and persistent study would soon solve all in a very satisfactory manner. The subject is so deep, our minds so obtuse that when we receive an explanation from our worthy instructor opening new fields and presenting such grand ideas, we are all but confounded, and the question arises, are we not more perplexed than ever? A boy at school reads a problem in his arithmetic and immediately remarks, O I can't do that and I don't believe it can be done; thereupon he flies to his teacher, who kindly explains it all: he then becomes convinced that it can be done, still he cannot do it, neither can he until he has worked it out for himself; but so long as he runs in the above rut he cannot become a mathematician.

Prof. Butler has given us instructions by which (if we will study and practice them proving all things holding fast that which is good) we can save our souls, which *he* cannot do for us (even tho' he wished) nor none other (altho' some of us seem to be seeking for such an one) for God, through his Infinite love and mercy has allotted this task to us, and I praise and thank Him for it; because it bestows an honor and a blessing the world knows not of.

I am, dear brother, affectionately,

H. W. Gates.

March 1, 1892.

Mr. H. E. Butler,

Dear Sir:—I wish to say to you that I have received from The Esoteric inestimable benefit.

I was sorry to hear you say that so few had understood your instructions in Vol's. I. and II., for on that account you will confine yourself to something less comprehensive. I may have overestimated my ability but I feel that I have fully understood and entered into the spirit of the instructions as far as I have had them.

I was delighted to have you say you would answer inquiries either by letter or through the magazine, for certain demonstrations have come to me that I wou'ld like a little light on. I believe I have naturally always been "spiritually minded" but have always been kept from seeing or knowing anything of so-called spiritual manifestations, and two years ago had seen *nothing*, although I had many times made plans to do so, but those plans were invariably interfered with until I became positively conscious that some higher power was managing this for me, and I became perfectly satisfied and resigned to the fact that I was not to be gratified in this regard.

About three years ago I became acquainted with a lady whose thoughts and aspirations were similar to my own. We became very congenial friends and were often together, though we never for a moment thought of sitting for spiritual manifestations, for we were alike uninformed and supposed that it required a regular "medium" whose business it was to produce phenomena. But one evening we happened to be sitting together quietly talking, when a manifestation as wonderful as anything I had ever read appeared to us, or to her rather, for she could see it distinctly while I could only sense it. This occurred something over a year and a half ago, and it would be impossible for me to enumerate the times since then when we have had what seems to us most wonderful phenomena. We never arrange for a sitting, but if I drop into her home or she into mine this occurs.

At first for about six months it seemed to come involuntarily, but about that time it occurred to me that I could control it, which by experimenting I found I could do. I have never told my friend this for it looks so egotistical in me to assume it; but I know it is true, and this is all I do know. Whatever comes is always close about me, either directly behind me or at my side. Sometimes one or more persons will appear standing close to me holding tablets on which is writing for her to read, and sometimes there will be no person but I will be completely covered with writing. On one occasion I was sitting with my chair close to the wall, and on the wall just over my head was this, "Do not do what you had intended doing" and my own name was signed to it. This remained on the wall as long as two or three minutes, but usually the writing seems to melt almost as fast as it comes.

Now we are both always in our normal states and always in broad daylight, or bright lamp light. My friend never sees any-

thing of this only when with me, although I often sense this power, or whatever it is, when entirely alone, but I never speak of it to anyone else. I would be very glad to know whether you consider it good or evil. You may answer this through *The Esoteric* or by private letter, as you please, if you think it worth answering at all. I have told you but very little of all that has occurred, although I must apologize as it is for writing so long a letter.

When the Practical Instructions are ready I would like a few copies for distribution.

Yours Truly,

L. B. J.

Ans. Dear Madam:—The experiences which occur to you and your lady friend when together, and not with others, are such as often take place, and arise from the fact that you mentally and spiritually supplement each other.

There are instances where two persons have met, who were entirely unconscious of any spiritual or psychic powers, but the qualities of each were such that they stimulated and produced these conditions in the other. It is the same in the human organism as in chemistry. We put two chemicals together that will chemically combine and another element is produced. The same thing undoubtedly occurs when you and your friend meet.

Now as to what it is that your friend sees in these manifestations: It does not necessarily follow that it is the souls of the departed when persons appear to be standing about you. When the conditions obtain to which you refer, it places her en rapport with the astral conditions around you, and the thoughts which arise in the soul. They may never have entered the mind, and you may never have had any consciousness of them.

The fact of the appearance of writing, scrolls, &c., comes from the peculiar construction of her brain and mental tendencies: for we have often observed when experimenting with clairvoyance that we could place ourselves in certain attitudes of mind, which would cause the clairvoyant to see that which corresponded to it. We have sat in the presence of several clairvoyants at one time, and by placing ourselves in a devotional attitude, with our mind focalized on any sphere of thought or action, we could produce conditions that the clairvoyant would see imaged forth. Some would hear words, others would see symbols, and others would see writings, scrolls, &c., but all would be seeing the same astral and mental states, which we had produced by our own

volition, and of course we could control and change them at will.

Frequently, however, when we would produce these conditions, there would be visions or manifestations not wholly under our control; because, if, while sitting in the presence of a clairvoyant, another who might be miles away it matters not what distance, should concentrate their thought upon us for the time, the seer would see the person that was thinking about us, and the thoughts would either take the form of symbols, writing in light in the atmosphere, scrolls on the wall, or the appearance of the person thinking about you. In fact, the forms in which different persons see the same things are as varied and numerous as the diversity of individualities.

We know there are instances where you may gather about you the thought forms of the departed (the dead); in which case the departed one will be seen, and it will appear as if you received a communication from them, which in reality you do not, but simply draw in the thought forms of the person or thought sphere in which they lived while in the body. And this accounts for the fact that when you are getting a communication from the departed through a medium you can only get certain things, enough, perhaps, to identify the person they came from, but nothing more than they knew at that time and had thought; and when more than that is given, it usually arises from the prophetic spirit in the medium, or is supplied by the medium's own mind, unconsciously, perhaps, to themselves.

The cases are very rare indeed, among spiritualistic manifestations, where there is really a living soul of a departed one present. This we have proved by being able to change the appearance of the person manifested to the medium, and control the character of the thought the medium obtains from said appearance. Now if it were a living soul and individualized entity they would be able to act from themselves and could not be controlled or changed by the mind of another.

There are instances, we know, where individual souls do come, and make themselves felt and seen, but these instances are more apt to occur when you are alone in a passive musing attitude of mind. They seldom come through a second party. There are those who are still living in the body and have made attainments in spiritual culture, who can, by focalizing their thought upon you, make themselves seen, felt, or heard, and understood. Sometimes, however, these persons will take advantage of circumstances and communicate with you through a second party

who is a sensitive, or when two are together whose natures interblend to make a harmonious and spiritual condition like that of you and your friend.

There are also heavenly visitations which take place under harmonious conditions, of the class to which Paul referred as "the souls of just men made perfect in the heavens." But these visitations will come only to the pure in heart and life.

Ed.

We publish the following letter as it suggests to us the utility of our people throughout the land getting acquainted with each other by correspondence. We think we see wherein it would become a great advantage to them, in two ways; first, this gentleman says he wishes to correspond with one or two ladies on these, the Esoteric, subjects, for mutual improvement. Now in doing so, persons will be necessitated to think, put in order and write out their best thoughts and the result of their experiences. This will train the mind in the habit of orderly thought and expression.

In Practical Methods we advised people to sit down and write out their highest and best thoughts; having no incentive they are not apt to do so. But if corresponding with another on these subjects, they will have something to push them into writing in order to keep up their correspondence. Should this method become general, it would become like an immense conference meeting, which has been the most potent factor in making the Methodist Church what it is to-day.

So we propose to start with this letter, and publish the advertisements of our subscribers who wish to correspond for mutual improvement on Esoteric subjects only.

A great number of persons have written me asking for addresses of subscribers in their immediate vicinity with a view to social intercourse and improvement. This, we cannot give; for there are many whose circumstances are such, that they wish to be unknown as subscribers to *The Esoteric*. Another reason for refusing to furnish addresses is, that our subscribers are made up of all classes, from the wealthiest to the humblest. With all movements of this kind, there are many eccentric characters. Some who would take hold and profess an interest simply for the benefits they might gain through acquaintance with the Esoteric people. We feel it our duty to protect our people from such persons, and it is for this reason we re-

face to give addresses. And we would advise our people who wish to commence corresponding with those advertising through these columns to first exchange references as a means of self-protection. We wish to say further, in connection with the advertisements, that all persons sending in their requests for correspondence should make that request very brief so as not to occupy more than two or three lines at the outside. We publish this letter at greater length than we will others hereafter, because it gives an idea of the class of persons, the design of the correspondence &c., and will serve as an example to others. *Ed.*

Brazoria, Texas, March 11, 1892.

Esoteric Pub. Co.,

Applegate, Placer Co., Cal.

Dear Sirs:—Your treatise on "Practical Methods to insure success" we find deeply interesting and instructive. We can not claim to be a student in this line, yet, we have intuitively, as it were, entertained ideas or beliefs in conformity with these teachings.

I would like very much to correspond with one or more young ladies who believe in the life, &c., advocated by The Esoteric: object, interchange of ideas and mutual improvement. What do you think of it? Could I, do you think, procure the same through advertising in your paper? I am a bachelor thirty years old.

You have my earnest wishes for success in your great work. Consider me a co-worker, and one who stands willing to contribute his mite whenever the opportunity presents. Why undergo the change of physical dissolution to gain our ideal? We do not think it necessary. More at an early date: my leisure time is limited. In my ignorance I at present think it necessary to barter the best and major portion of my life for food and shelter, &c.

Yours for a higher and brighter life,

Jno. Campbell

EDITORIAL.

Volume V. closes with this number of The Esoteric; and with it a year of the hardest work of our lives. But we can thank God that we have a few faithful helpers, for the first time since The Esoteric began. For those who are working on the Magazine are wholly in sympathy with us and have worked unselfishly

under much greater difficulties and privations than a common laborer in the business world; feeling that they are abundantly rewarded in what is being accomplished.

Believing it to be the will of our heavenly Father, we are making the following preparations for Vol. VI. We intend to have a series of scientific articles running through the entire volume. We now have in hand the manuscript from our learned scientific friend Robt. Stevenson, whose letters in this Magazine no doubt many have read with great interest.

He takes up the six days of creation and treats it from a purely scientific standpoint, and I must say handles it with a master hand. With the close of this series, there will be another of purely scientific articles, accepting all the facts known to science and showing many new and demonstrable conclusions.

In No. I. Vol. VI. we shall begin an effort to bring all persons who are in sympathy with true religious devotion into a united prayer and soul condition suitable to place them under the immediate guidance of the Supreme Spirit. And we shall ask all persons to unite with us in earnest prayer for a oneness with all God's people. We are satisfied that there are many christian ministers who will unite with us, and will call their people together for that purpose once a week; and we hope our friends will make every effort to get as many to unite with us as possible. This, however, with its objects and methods, will be fully set forth in the July No.

We take this occasion to announce that we would like to exchange advertisements with all papers and magazines published in the interests of colonization. We believe we are approaching a time when our government will fail in maintaining law and order, and when methods of successful colonization will be the question of the day. Then many strong leaders will come before the public, each having his own peculiar ideas and will gather around themselves large and small bodies of people, many of whom will be displeased with their methods; hence continuous fermentation will take place in all these bodies and the people will be running from one to the other, seeking that which will meet their ideas and suit their characteristics. Now, much of the unrest and inharmony in these movements can be averted, if the leaders will unite in bringing the ideas and methods of all other leaders before their own followers; thus giving them an opportunity to know which to choose without having to make the experiment, which can be done by joining interests in the manner suggested above.

We shall continue Bible Reviews, and shall also have an article in each number giving practical advice in regeneration, and methods for self-culture and development.

With regard to the Bible Reviews, we feel that it is important to begin a careful reading of the last book of the Bible—

Revelation, feeling that the time is at hand when these things must be understood and realized in experience. And we can only repeat the words of the angel to John, "He that hath ears to hear let him hear," for few there are who even care to hear. As Isaiah said "Yahveh when thy hand is lifted up, they will not see: *but they shall see* and be ashamed for their envy toward thy people." We feel that the time has come when the truths of the Spirit must be spoken, regardless of what the people may say or think about it.

We have a few more of the pamphlets "Practical Methods to insure success." Now if our people will go to work in earnest, this work will spread rapidly, and will do much good in the world. There is no one who has not one or more friends. If each will make it the business of his life to lead up with him one, two or more persons, and then as soon as *they* are sufficiently interested, impress upon them the necessity of leading up *their* intimate friends and as many others as they can, we will aid by furnishing these little hand-books, which contain all the preliminary instructions sufficient to lead any one to a point where they will never forsake them. Will our friends the ministers of congregations, and friends having charge of young men and women's christian associations, and similar organizations, make it a business to distribute among them as many of these pamphlets as can be properly utilized? They are of equal value to all classes of persons, no matter what their position or stage in life, from the most highly educated physician down to the country schoolboy. We have made a special effort to bring down the price of postage by having them printed on fine light paper, and although they contain 126 pages the postage is only 1 ct. each, or a little less than \$1.00 a hundred. We regret that a lack of means forced us into the alternative of sending out this issue in its present imperfect condition or delaying it for an indefinite period. At the time the first part was printed we had no literary editor and for a part of it had not even the facilities for taking proof; and no person to assist us who had ever worked at the printers trade before. Thus we have through great difficulty and struggling got it to where it is. Our printers now having more experience, we intend to reset and edit it as soon as the means can be obtained to meet the expense. Then we intend to advertise it very largely through all the principal papers, so that we may be able to reach thousands where we now only reach the tens. We feel that it would be an injury to the work to advertise it in its present shape.

All our subscribers who desire the "CONTENTS and TITLE PAGE" to Vol. IV. can have it by applying to us at this office.

MONEY ORDERS.—We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at Auburn, Cal., and made payable to the ESOTERIC PUBLISHING COMPANY.