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THE ESOTERIC.

A MAGAZINE

—OF—

PRACTICAL ESOTERIC THOUGHT.

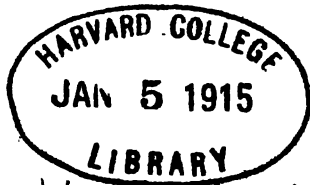
VOL. VII.

FROM JULY, 1893, TO JUNE, 1894.

ESOTERIC PUBLISHING COMPANY,
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PREFACE.

THE ESOTERIC is devoted wholly to 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 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 ultimate 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. VII.

{ 95
JUNE 21 to JULY 22. }

No. 1.

BIBLE REVIEWS.

NO. XXXV.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER IV.

We prefer, when taking up verses obscure in meaning, to quote from the Emphatic Greek, as that is more reliable, and many times the word formation is more expressive.

Verse 6: "And in presence of the throne as a sea made of glass like crystal; and in the midst of the throne and in a circle of a throne four living ones, being full of eyes before and behind."

This language is more correct and expressive than the form of our King James version; for John said that this sea of glass or this crystal sea was before the throne and in the immediate presence of it and in the circle of it; which carries the idea that while this crystal sea was in the form of a circle it was not at a distance from, but in the presence of the throne. The circle is the expression of perfection, or the maternal or feminine side.

A sea of crystal glass: if we stop and reason upon this scene we know if there were a wall of pure crystal before us, that unless it deflected the light we would not be able to see it, and that in walking toward it we would not perceive it until we ran against it; we could see through it without difficulty, but the gross physical body could not go through it. So around about the throne of the Infinite, as it is to appear on our planet, will be a crystal sea. The spiritual perception may pass through it and see, and the spiritualized soul may also pass through and stand in the presence of the throne; but it is an invulnerable protection against all animalized or sensual conditions for it is

encompassed by pure spiritual substance that does not admit anything earthly or sensuous to approach it.

We have reason to believe that John saw this throne encompassed as by a sphere, and in the midst of this sphere and "round about the throne were four living ones full of eyes behind and before." The use of the eyes is in the power of seeing; we see in whatever direction the eyes are turned, but here he sees living—that is, immortal—ones, "*full of eyes before and behind.*" They saw that which was past as well as that which was to come: not only so, but being full of eyes they saw all qualities, conditions and things; for, "They turned not as they went; they went every one straight forward."

Verse 7: "The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

We consider this a "beastly" translation, for there is nothing in the original text that implies "beast" in any sense of the word. The Emphatic has it "living one" in place of the word beast; and the more correct rendering would be the immortal ones.

The first immortal one appeared to him in form like a lion, which answers to the sign Ω (Leo), of the twelve constellations of the zodiac; the second appeared like a bullock, which answers to the sign τ (Taurus); the third had a face as a man, answering to the sign ♋ (Aquarius); the fourth was like the flying eagle, answering to the sign ♏ (Scorpio). These are the four interior signs of the four trinities, beginning with, first, the maternal; second, the intellectual; third, the serving; and fourth, the reproductive.

All through the Old Testament prophecies, are numerous references to Ariel (the lion of God), and to the "Lamb of God which taketh away the sin of the world." (See Rev. i. 6.) There is no doubt that the man Jesus, the anointed Christ, was born in the sign Ω (Leo), and not in ♑ (Capricorn), as claimed by the Christian world, neither in the sign ♓ (Pisces), as some have assumed.

The second living one—the bullock or τ (Taurus)—is the mind force that governs generation and regeneration, and when it does thus govern it becomes the life controller. The third living

one, the face—or phase—of a man, is ♒ (Aquarius) the water bearer, or the nervous system, which bears in its structure the waters of life; and as ♒ (Aquarius) belongs especially to the people it presents the phase of man, the crowning work of God in creation. The fourth living one like a flying eagle is ♏ (Scorpio), the creator of life, the receptacle of the spiritual substance which, when carried up for the use of the body, makes man like to the king of birds—spirits—the flying eagle. In some of the most ancient zodiacal symbols ♏ (Scorpio) was represented as the white eagle.

Now, while these are symbols of the various functions of an individual body, yet the body of the Christ that is to be revealed in this our age is to be made up of the twelve twelves' or one hundred and forty-four thousand, and the eternal genii of all these have four heads, seen, symbolized and modelled by the ancient Egyptians—known as the sphynx—and revealed to Daniel as recorded in Dan. iv. 14, 17, 23, as the “watchers.” These are they who keep watch over all the affairs of human life, and are to be the genii of the four representative men who will first come into divine order and associate relation prior to the organization and building of the body of the Christ, the Holy Temple which God will fill with the glory of his own presence, and through which He will take the dominion of the world.

Verse 8: “The four living ones had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

The four living ones had each six wings “about him.” “Birds” are always used in the Bible to symbolize spirits; birds of the night as evil spirits; birds of prey of the day as hypocritical and vicious spirits; dark birds as dark spirits; light-colored birds as light spirits; birds of the lower or earthly strata as earth-bound spirits or souls; birds who soar toward the sun in the blue ether as the higher or nobler spirits. Such is a hint of the language of creative mind.

The wings are the powers by which flight is made possible. We often speak of the flight of thought, but here are they who have six powers of flight. The ordinary man or beast has five

senses by which thoughts of an earthly character are formed and grow and mature; but these have the sixth sense—the soul's perception of spiritual things—and are conscious of the mind of God our Father. Thus they have six powers by which to take flights of thought throughout all the methods of God's creation—except the seventh. The seventh is still beyond their reach, for they are the watchers and governors of the essential methods to the formation and perpetuation of the bodily forms and mind functions of man on earth: and through their sixth wing or sense they direct man into a consciousness of the mind of God, which will lead to the seventh or crowning ultimate of man's attainment in the earth form.

“And they were full of eyes within.” He evidently saw no outward eyes; they were eyes of the soul—perceptions; not of the five senses which are physical, but of the five senses which are transcendental. For there is the sense of sight and that which transcends the physical sight—spiritual perception; and there is the sense of hearing and that which transcends the physical sound—spiritual hearing; and so with each of the five senses.

“And they rest not day and night.” When man has reached even that high altitude of attainment where he steps upon the platform of the seventh degree he “rests not day or night.” Through the day he works with and through the physical body and brain, and at night he lays the body down and goes out in the soul-consciousness into the cause world, and the sentiment of that soul is as if he went forth saying, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” For with such souls all their desires, all their aspirations, all their soul devotion is holiness to the Lord, and a rejoicing in not only that he is, but that he is to come as the Almighty: the power which is to take dominion over all things in earth and heaven. To this end tend all their desires, hopes and aspirations, and for this purpose they hold, control, and use the physical body, working during the day in physical things and during the night upon the interior consciousness of the souls of men, or gathering instruction from the mind of the Creator.

The exclamation of "Holy, holy, holy, Lord God Almighty" has a thought in it so deep, so broad, so comprehensive, that none but those who have the experience in their own soul's consciousness can be made to realize it; but an approach to it may be found in the true meaning of the word holy—i. e., separate from, and not defiled by anything of an earthly or sensuous character.

The spiritual perception attained at this period causes one to realize the vast gulf lying between the perfected state of the spiritual world and the dark and imperfect state of this world; and everything within such a soul reaches out in longing prayer, which might be expressed in these words: "Separate, O separate these spiritual souls from the corroding cares and sorrows and struggles of an animalized state, and let there be established on earth a place where they shall be set apart, sanctified, and used wholly and exclusively by thine own great mind; and where there will not be a care, a demand or a desire to affect these souls except as it comes from thine own great mind."

All this is truly expressed in that triune word formation "Holy, holy, holy;" and not only this, but the words, "Lord God Almighty," are a second trinity of thought, expressing, first, Lord, one having dominion, power to dominate; God, one having power to cause a willing obedience, absolute submission; Almighty, one having all dominant power—the source of all powers: even life, thought, feeling, emotion and desire; answering to the thought of the Hindu word, Om, which, when repeated in the meditative and passive attitude, seems to form, first, a diminutive globe or sphere, and its re-echoes expand until it encompasses the entire universe, recognizing all within that universe as the sensating, thinking vassals of the One mind, life, and power—the Omni-potent.

Verse 9: "And when these living ones give glory and honor and thanks to him that sat on the throne, who liveth forever and ever,"

In that consciousness of the Divine dominion comes the rejoicing and thankfulness that he liveth forever and ever; no end to his existence, no cessation from the accomplishment of his purposes, and that in the course of his purposes he is to come as King of kings and Lord of lords.

Verse 10: "The four and twenty elders [or ancient ones] fall down before him that sat on the throne, and worshipped him that liveth forever and ever, and cast their crowns before the throne, saying,"

Verse 11: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are, and were created."

It was necessary for us to take from the 9th to the 11th verses, inclusive, because they are inseparably one. Verse 9 begins with the words, "And when these living ones give glory, honor," etc., etc., etc. What followed? We must remember that here we have a word formation—not of mere sounds or of man's ideas—but a word formation possessing the potency of *cause* in the creative energies of the universe; and the effects were, first, the twenty-four ancient ones responded by rejoicing in him whose existence is without change or end, and casting their crowns before his throne (seat of dominion). Their crowns were the ultimates of all they had attained, or were, or hoped to be: and they willingly placed it all in his hands to be governed and controlled by his supreme wisdom, expressing in the most perfect way desired (not coerced) submission. To add to that expression of submission, they complied with the ancient method or symbol, by falling down before the throne, rendering to him the three working attributes of glory and honor and thanks, which express, first, a glorified body, an instrument of use to this and all worlds: second, honor or recognition of his superiority or divine ability; third, gratitude for all his goodness, wisdom and mercy, which, in the triune manifestation of his existence, recognize that all the attributes that are desirable and venerable or had the right to command absolute confidence were embodied in Him, the source of existence. For he not only possesses all the desirable attributes, but those attributes and his loving administration are to endure "for the age of ages," that is, throughout eternity.

Who these ancient ones are may be guessed (?) from the fact that age is not of the body but of the soul; and in the soul-life age means experience—experimental knowledge—which produces increase and maturity, and expresses the idea of capability to understand, to know, and to execute judgment and justice. And when those who KNOW—from many thousand years of experience—willingly prostrate themselves, and give into the hands

of him who sits upon the throne all that they have, are, or hope to be, desiring only to know his will that they may do it, how apparently foolish it is that we who are but babes should fear to enter into covenant with him and render to him all our obedience, life and thought.

For they not only rendered this absolute obedience, but exclaimed in verse 11: "Thou art worthy, O Lord, to receive glory, honour and power; for [for this reason: there must be a good and substantial reason for wise ones to intrust all they have, are, or hope to be to another] thou hast created all things and for thy pleasure they are, and were created."

This is a good and sufficient reason. These ancient and wise ones have recognized that he who sitteth upon the throne before them is no less than he who first planned all things that are, and that all things in the universe have been working according to his plan up to this period; for they say, "for thy pleasure they are;" that is, it is because thou hast pleasure in them that they exist, and they were created for that purpose. And they also recognize that there was no selfish design therein, for they say, "Thou art worthy;" that is, while they see that all things are and were created for his pleasure, there was a worthy object behind it all; that it was also for the glory and pleasure of all things he had created, even more than for himself.

These ancients, or saged souls, had discovered for the first time and been made visibly conscious of the wonderful honor, glory and blessings intended by the Creator for all conscious souls which he had created. The very act of these immortal ones giving honor and glory and blessing to him who sat on the throne forever and ever, expressed in loving exultancy, as it was opened within them, the capacity to perceive the unthinkable wisdom, the unbounded love, and the unknowable unselfishness of him who had made all things, and who had, so to speak, made them co-partners in the possession and enjoyment of the good things that they and all created life were to receive.

[To be continued.]

OUR ELDER BROTHER.

[Written for THE ESOTERIC.]

Nearly nineteen hundred years ago, a child was born in a small town in Judea. To the casual observer he was no different from the thousands of ordinary babes that are born into the world every day. He was a remarkable youth, however, and astonished the learned doctors and priests with his great wisdom. As he grew to manhood he developed wonderful powers; so marvelous, indeed, were his manifestations of divine spiritual gifts, that many said "he is a god;" and at the present time millions worship him as such, and call him Christ the Saviour of mankind. He is indeed our elder brother, this beloved master Jesus of whom we write, and it is true that he came as the Saviour of the world.

Although he stands in this high and exalted position, yet, dear friends, he can not take us upon his shoulders and carry us over the pitfalls that beset our pathway; neither can he take us through the dark passage that leads to the temple of wisdom; nor can he place us before the great white throne of our Father. The altitude that he reached you may also reach, but you must reach it by your own individual efforts. He brought conditions into the world which made it possible for all who will to enter in with him and become co-laborers with the purified ones in God's vineyard. The life that he lived prefigured the life we must live; our attainments must be after the pattern that he has set for us. The life of regeneration that he taught and lived, we also must live. The powers he possessed and demonstrated, we also may possess, if we are successful, and lead the life as he lived it. He was a priest unto God; we also are destined to fill the same office. Once, as he rode into Jerusalem on an ass's colt (a mule, which he used to symbolize that he was beyond generation), he was met by a multitude, who strewed palm branches (symbolizing that he was a conqueror) in the road and hailed him as king. When we become as he was—

regenerated—we also shall, from a spiritual standpoint, be kings among men, conquerors who, by individual efforts, have earned the right to know and understand all his teachings—which are but imperfectly understood by the churches of the present day.

He brought to earth the keys of Heaven; the keys that unlock the gateway to our Father's kingdom. The seed he planted at that time has been slowly growing and now stands ripe and ready for the reapers, and is demonstrated in your desire for a higher, holier state of existence. The gate of heaven no longer stands ajar, but is wide open, and all are invited to enter and sit down with our Father on his throne. All may enter who feel the great need and have the will sufficiently developed to overcome. THE ESOTERIC tries to make the way plain for you. Poor, struggling humanity has at last earned the right to that abode of bliss.

During the last eighteen hundred years the material and the spiritual world have been drawing closer and closer together. At the present time naught but a thin veil separates them. All who have the courage to separate themselves from the world and devote their lives to God and humanity may be permitted to know and understand the world of spirit, even as we know and understand this world of matter. Immortality—a conscious spiritual existence—is the reward offered all who follow the master Jesus through good and evil report. He stood firm, regardless of what the world said or done to him. So must you. Can you do this? Can you stand before the world and boldly declare what your honest convictions are, bearing the jeers and scorn of those who do not understand, patiently bearing with those who would persecute and spit upon you? If you have not the strength to do this, you can never be his disciple, can never reach the goal in this life.

If we hope ever to reach heaven, all earthly ties, all earthly desires, must be left behind. Earthly things find no place in heaven, but all things of a spiritual nature have their abode there. The angel messengers of God stand within, and are continually inviting all to enter. Do you desire to do so? Or are you satisfied to be carried along on the swiftly flowing tide of evolution, past those shining gates of gold, to once more

descend into the night of darkness, which must succeed the day that has just dawned.

Cycle succeeds cycle. Those who have matured must step out from the masses, and stand alone upon a higher and broader platform of unfoldment. Those who do not, are carried down into darkness, and the horrors of a night such as our planet has just passed through must again be endured, until at last, in some future age, those who have been carried down will once more rise on the tide of evolution and find themselves where they stand to-day, when another opportunity will be presented rendering it possible for them to make attainments. Neglect not the present hour, for the laws we write of are God's laws, which are as unchangeable as his great nature. Man-made laws, though of God, change to suit the needs and conditions of men.

Study carefully the prayer to our Father as taught to his disciples by Jesus. He does not claim to be the author of it, neither was he, but received it from that grand old order of which he was an high priest. Well did he understand the potency of those magic words "Our Father;" and when he taught his disciples this most wonderful of all prayers, he impressed it upon their minds that it must be learned and understood throughout their entire being. To repeat it parrot-like with the lips availeth nothing. To repeat it with love and reverence from the soul, until every atom of our being is aglow and filled with divine life, brings hope and comfort to all.

"*Our Father*:" Repeat it over and over. Let love and devotion flow through you as you try to imagine the importance and true meaning of the expression. Keep revolving it until you start a glow all over your body, from the feet up. Keep the mind free from hate, jealousy and revenge. Keep on until you draw to you the qualities of Deity, which always respond to the prayers of an earnest and devout soul. Remember that if you are harboring evil one of another, those qualities will be repelled from you; but if you are free from guile you will soon realize that our Father is, in deed and in truth, a tower of strength in the hour of need.

“*Who art in heaven:*” Heaven, that glorious abode of freedom and love. Not the narrow orthodox heaven, however; but the place where God is,—and God is everywhere. The only reason why we do not sense or understand God’s wonderful presence and the manifestation of his Holy Spirit, is because our bodies are too gross to be able to touch spirit,—which passes through us as if we were a sieve; and as we can not touch it we can not understand it. Regeneration is the only method by which we can refine the body so that when the spirit of God passes through us it touches us, and when we are able to touch anything we can sense and understand it.

Brother Stevenson says that when we speak of regeneration we do not mean the regeneration or new birth which Jesus taught. (See “The Inner Voice,” page 552, Vol. VI. of THE ESOTERIC.) Brother Stevenson is mistaken. Not that we mean that regeneration in itself is the new birth, but this we do say, and we say it most emphatically: Regeneration, and regeneration alone, refines the body so that conditions can exist which permit of the influx of spirit or divine wisdom to take control of and rule our lives. This is the new birth Jesus spoke of, and when we receive it, it rushes in like the discharge from an electric battery, and we are vividly conscious that we are forever free from the old adversary, death. The body must be a vessel, capable of holding spirit, and although regeneration in itself is not the new birth, it is through regeneration, and regeneration alone, that we can ever hope to know what the new birth is.

Without the new birth we can not hope for heaven; without it we can not exist as a conscious spiritual entity, for the reason that with the new birth comes the breath of life: “and [God] breathed into his nostrils the breath of life; and man became a living soul” [one having a consciousness of spirit]. Gen. II. 7. Without this interior or soul breath man can not exist and hold his consciousness in the spiritual or soul realm.

“*Hallowed be thy name:*” Most hallowed and sacred of all names, God—Yahveh—*I Will Be what I Will to Be*. This name was at one time a source of power and strength to the Jews. It was the knowledge of this name that gave Moses

power transcending that of the Egyptian sages. He received instructions from the Egyptians, being educated by the priests of that then great nation. On account of his people he withdrew from the Egyptian priesthood, and went as a herder of sheep. It was in the seclusion of nature that his higher spiritual nature unfolded, and we are told that before he entered on his mission,—which was to lead the Israelites from bondage,—the great name of God was revealed to him, and the mastery which it gave him over his old teachers is a matter of history. The name of God was removed from the Jews because of their iniquities, (Jer. XLIV. 16,) and since that time the power and glory of the Jews has waned, until to-day they are scattered among the nations, a people without a country.

This name has once more been restored to them, and the American people, who are the descendants of the ten lost tribes, are, through the potency of this divine name, to rule the world. Those who are earnestly living the life of regeneration would do well to take the name and incorporate it within their souls, making it a part of themselves, for power and knowledge is to be obtained from it. Divide the word into two syllables, Yah-veh; breathe it in, and as you breathe keep it ever in your thoughts. The proper method is to expel the breath with the first syllable yah and draw it in with the last syllable veh. The potency of the word is remarkable.* Not that there is any special virtue in the word itself, but as we draw it in with our breath we start a current of refined spiritual potency which puts in motion the very finest spiritual essences of our being, causing them to vibrate with life and activity. Each atom draws to itself from the surrounding ocean of spirit other atoms of a spiritual nature, until at last we have filled our body with a strong spiritual power, making it possible for us to start those mighty wheels of spiritual understanding which Ezekiel, that grand old mystic of mystics, so vividly describes. (See Ezekiel, XVI. 20; read to end of chapter.) Would that we had the

*Our readers should impress the soul upon retiring at night with the importance of depending upon this name in the hour of trial. This is a rule we have followed and often in the hour of trial, when we have been almost overpowered by elementary forces, our soul of its own volition would vibrate the word through space, and at once we would be free. It has never failed.

wisdom to speak of these wheels, or permission to describe them. They must remain a mystery to all until, through a life of regeneration, our spiritual nature has unfolded and we have the strength and power to command. They are the keys to all knowledge, and when we have overcome self they shall be given to us. We will then know that Yahveh is in truth our father.

“*Thy kingdom come:*” Oh! Our Father, let thy kingdom come—*now* may thy people have the veil removed from before their eyes so they can see and understand that they need not die to become inhabitants of thy kingdom; need not wait for death to usher them into some ideal realm of blissful rest, but while in the physical form they can partake of thy great nature; can be indeed kings and priests unto God, and co-laborers with our Father and his Holy Messengers, in preparing his kingdom; may have power to truly say “*Thy will be done;*” Not our will, oh our Father, but thine. Our will is but the will of little children, which if we follow, will lead us into many by-paths, and perhaps leave us in that awful abyss of doubt and skepticism. Let us be psychologized and governed by thy great mind. Lead us where thou wouldst have us go. Give us strength to do thy will. Make us willing servants, so that others may be led into the right path, and let us be instruments in thy hands to help bring about the time when thy will may be done “*On earth.*” Not wait until we leave the physical form, but give us strength to do thy will *now*, and may we faithfully obey the mandates we may receive from thee; obey thy will “*on earth as it is done in heaven*” by the Holy Ones, who know no other will than thine. Then order and harmony will exist here, and discord be unknown.

Give us, Our Father, “*our daily bread,*” and may we receive it with a spirit of thankfulness and love, knowing that thou, and thou alone, knowest the needs of thy children, and will supply them with just those things that are best adapted to unfold and mature their souls, so that when the times come for them to separate themselves from the world they may have the strength to do so. May we be filled with wisdom and understanding, and have developed a contrite spirit that will enable us from the soul to say “*Forgive us our trespasses as we forgive*

them that trespass against us." This point reached we are indeed free from guile, nothing but the law of justice will then rule our actions. We can then truly live up to the dictates of the golden rule—"love thy neighbour;" Love them with such a love that we will willingly give up all for the satisfaction of knowing that we are of some little use to poor struggling humanity; that we are advancing our own cause by helping others.

"*Lead us not into temptation but deliver us from evil:*" If we obey the voice from within, earnestly listen for its promptings, we will indeed be led from evil, and if temptations are placed in our path we know that they are placed there only to try our strength. Our Father never tries his children more than the needs of their development require. After we have been through the fiery furnace of affliction we shall come forth as pure gold, fit indeed to become members of heaven; and our song of praise shall ever be, "*For thine is the kingdom:*" Thy kingdom indeed on earth among the sons and daughters of men; and "*the power*" that will then rule the earth and be recognized by all will be thine; "*and the glory*" of Yahveh will fill the earth and will remain "*for ever and ever,*" even unto the end of time.

When this prayer has been worked out to its ultimates all tears shall have been wiped away; all, with one accord will give thanks to God, our Father; the millennium will indeed have come: The Christ will have risen. T. A. WILLISTON.

A MEMORY.

[Written for THE ESOTERIC.]

Hope wakes in my heart and sings a sweet song
 Of promise, of love, and of joys that belong
 To sons of peace. I came from my vision
 Light-filled and harmonious with glory elysian
 That gleamed from the snow petaled lily I held,
 And nestled in peaceful contentment that swelled
 A glad anthem of praise in my heart
 To the infinite Oneness—that never apart
 But always in unison 'neath the sweet tone
 That sounds in each soul and seemeth alone
 Because of its unity—to Him and to Her
 Father-mother of blessing that doth not appear
 'Til angelic patience and calm faith benign
 Have budded and blossomed to action sublime—
 To Thou of the cross—the via Dolores—
 This hope in my heart that wakens and soars,
 Or poised expectant, chants a sweet hymn
 Of praise. O thou two in one! fill to the brim
 The chalice of life, that sunkissed to fire
 Awaits but thy ministering spirit's desire.

GERTRUDE LOVR.

DRESS REFORM.

Among the many reforms of the day the dress reform is now beginning to take prominence, and, surely, no more important step could be taken in the effort to secure health to woman and her offspring; for the conventional mode of dress for woman is the most uncivilized and barbaric system now in existence. We do not wonder at the increase of the basest sensuality when we realize the fact—admitted by all who know anything about this subject—that nearly all fashions originate with the lewd women of Paris, and are the result of their efforts to make themselves conspicuous and attractive.

We give a few extracts from an article on this subject in the June number of *The Arena*, by Frances E. Russell, chairman of the Dress Committee of the National Council of Women in America:

Men who admire women more than clothes have never taken kindly to dehumanizing fashions, like high-humped sleeves, bustles, and hoops, though admiring trains under some circumstances. But however they may protest, as one deformity threatens to succeed another, anything that women will persistently wear as "the correct thing" soon comes to be so associated with womanhood in men's minds as to seem the "womanly" dress. A philosopher in most matters feels troubled if his wife or daughter mingles with other women, the only one without a bustle.

Most men have now been brought, by the most persistent of all deforming fashions, to actually admire the false lines of the corset-made figure: to consider "womanly" the deep hollows with their corresponding protruberances, over which the fashionable ladies' tailors and dressmakers shape their combinations of costly fabrics. If men would legislate against any criminality in dress, they should begin with the corset, upon which hang, quite literally, all the follies in skirts which they oppose.

* * * * *

In the fifties, hoop-skirts came to lighten the load of petticoats worn by women. Now they come to loosen the clinging skirts—in both cases to increase woman's freedom of locomotion. Men paid little attention, as skirts increased in amplitude more than forty years ago, and women accepted the increasing load of petticoats with meekness. A gray-haired man tells me it was no uncommon sight then, in Pittsburg streets, to see colored women and boys carrying to their customers freshly laundered, starched skirts, piled high without folding, on their

outstretched arms. Women wore from four to ten of these skirts at one time, in order to attain proper "womanly" amplitude of figure. Dickens must have had this style of dress in his mind's eye when he wrote that "Mr. Merdle took down to dinner a countess, who was secluded somewhere in the core of an immense dress, to which she was in the proportion of the heart to an overgrown cabbage." But Mrs. Browning probably thought of hoops when she made Romney Leigh speak of leaving Aurora "room to sweep" her "ample skirts of womanhood."

* * * * *

A quarter of a century ago, M. Dupin, a member of the French Senate, in a speech before that body, told his compeers, who acknowledged his truth with murmurs of assent on all sides, that the fashions of France were led by a class of women who could not be admitted into good society in any country—"women whose sole and only hold on life is personal attractiveness, and with whom to keep this up at any cost is a desperate necessity." Mrs. Harriet Beecher Stowe, reporting and commenting upon this in the *Atlantic Monthly*, continued:

No moral quality, no association of purity, truth, modesty, self-denial, or family love comes in to hallow the atmosphere about them, and create a sphere of loveliness which brightens, as mere physical beauty fades. The ravages of time and dissipation must be made up by an unceasing study of the arts of the toilet. Artists of all sorts, moving in their train, rack all the stores of ancient and modern art for the picturesque, the dazzling, the grotesque; and so, lest these Circes of society should carry all before them, and enchant every husband, brother, and lover, the staid and lawful Penelopes leave the hearth and home to follow in their triumphal march, and imitate their arts.

* * * A widely published fashion letter from Paris, under date of January 15, 1893, begins thus:

In Paris women of the highest social position are simple and plain in their street dress. Curious novelties and the sensational they leave to those who have no claim to notice except through dress.

* * * * *

A few men in Paris, powerfully aided by our newspapers, may almost be said to hold in their hands the destiny of this republic. Not only do they largely determine the prosperity of various industries and commercial enterprises (and they may believe who can, that these affluent Parisian managers are wholly disinterested artists in dress), but their influence affects seriously the health and character of our whole nation.

Not a citizen of this republic is born whose physical constitution and cast of mind do not bear the impression of his mother's previous health and character.

* * * * *

In some heathen countries they kill the girl babies. In America they put them through French fashions.

What will American women do about this? More than a thousand excellent women—authors, artists, philanthropists, journalists, and college teachers and students have consented, over their signatures, with many cheering words and wishes, to give their "influence in favor of an improvement in woman's dress which will give her the free use of the organs of her body when working or taking exercise."

* * * * *

This enrolment has been made under the auspices of the National

Council of Women, by whom the Symposium on Dress was presented in *The Arena*. The council has since unanimously adopted the report of its "committee on dress" as to an every-day business dress for women. The report is brief, and deals only with essentials, giving three styles of dress to serve simply as a basis, from which individual taste is expected to vary according to circumstances. These are the Syrian, the gymnasium suit, and the American costume.

* * * * *

Women are planning to wear it at summer resorts and in colleges. The chivalry and intelligent patriotism of men will then be put to the test. Will they approve and encourage the heroic effort of American women to achieve their own freedom, and to make better conditions for the generations yet to come?

I have talked with many good, sensible women on the subject of the monstrosities in dress, and they argue, "I do not wish to be conspicuous; to be unlike others is to be conspicuous." But I argue further: a lady who is neatly and plainly clothed is not as conspicuous as one whose garments are made in the extreme of the fashion, with its tawdry appendages; moreover, the most highly cultured ladies of the Old World and the United States do not follow extremes of fashion.

In England, some ladies of the nobility object to the caprice of the sovereign in prescribing a court costume that is vulgar, as well as detrimental to health.

Health and vitality are the most attractive features in woman, and, perpetuated, will perpetuate excellence and domestic harmony.

Every thinking man or woman knows well that the most important feature of life is health; and nothing that makes a person uncomfortable or obstructs the normal action of the physical body in any way is conducive to health, but quite the reverse.

All discomfort, no matter how slight, is pain: pain is always the precursor of disease, and disease, in any form, is repulsive to a vigorous, healthful man or woman.

Of course, we do not advise anyone—especially those in the Esoteric thought—to go to such extremes as would bring reproach either upon themselves or the cause they have espoused.

Standing as we do at the head and front of social reform and mental and physical culture, we are compelled to conform with the customs of the people to an extent sufficient to prevent a

certain class of newspapers making capital of our peculiar life and habits. But we are glad to know that the higher and better classes of women, even while holding social prominence, are setting forth the fact that to follow the popular fashion is a social disgrace, and that they are wearing their gymnasium suits for morning dress; for evening-at-home, the Grecian robe, which is loose and comfortable; and for street, the modified Syrian costume.

This has given our ladies of the Esoteric Colony the opportunity to adopt these most commendable costumes, without bringing down upon us the human wolves of the sensational journals.

H. E. BUTLER.

The following poem was selected by a subscriber, Mr. J. Steadman, and the sentiment is so much in touch with the parable of the Good Samaritan, that we give it place in THE ESOTERIC:

GIVE HIM A LIFT.

Give him a lift! Don't kneel in prayer,
Nor moralize with his despair.
The man is down, and his great need
Is ready help, not prayer and creed.

'Tis time when wounds are washed and healed,
That the inward motive be revealed;
But now, whate'er the spirit be,
Mere words are but a mockery.

One grain of aid just now is more
To him than tomes of saintly lore,
Pray, if you must, pray, in your heart,
But give him a lift, give him a start.

The world is full of good advice,
Of prayer and praise and preaching nice;
But the generous souls who aid mankind
Are scarce as gold and hard to find.

Give like a Christian—speak in deeds!
A noble life's the best of creeds;
And he shall wear a royal crown
Who gives them a lift when they are down.

THE sculptor Kitson has made two figures, one of the "average man" and another of the "average woman," from a long series of actual measurements. The "average woman" is said to be a wretchedly and monstrously misshapen affair. In fact, this figure speaks very eloquently for sensible dress reform and hygienic living.—*Boston Daily Globe*.

WOMAN'S FREEDOM.

[Written for THE ESOTERIC.]

It seems especially appropriate that dress reform for woman should be considered in this our ♋ (Cancer) number: and that the beginning of our seventh volume should deal with this important point in the betterment of our race; for in the science of numbers 7 "comprehends the perfection of the physical body," and in our ongoing toward this perfection, even the external details must be brought into harmony with the higher laws of our being.

♋ (Cancer) is the sign of the zodiac representing the principle of motherhood, the cohesive, binding power, which preserves the form after the idea is impregnated and embodied. This very power of preservation may cause woman to be her own enemy and that of her brother—man.

Much is written on the subject of woman's "rights," her "sphere," her attained equality with man, and her ability to win for herself renown and positions of trust and use in the world; much stress is laid upon her right to vote; in fact, the cry of the woman of this age, is freedom. Freedom from what? Those who are bound by the sex thrall, those who are bound by the struggle for bread, or through inheritance to an unwelcome environment, all cry for freedom, and struggle to escape—from what? Really they want freedom from themselves, or, to be more accurate, from this fourth principle of nature, the holding and binding power which is so ætively in woman, and binds her—and through her, man—to old conditions of thought and flesh, and to the conventional customs of society or the dictates of fashion or religion.

Woman is not a different specie from man; she embodies a different sphere of service, is a different tone in the threefold chord of being, but each is necessary to the other and to the furtherance of God's plan of salvation for the race.

The freedom so warmly advocated by the extreme Press is but an external sense of it, and does not deal with the root of the matter; is really but another form of the concentrated selfishness that has plunged the race into sorrow and crime, and the

chaos of our present social condition, and is not exemption from servitude, but is increased servitude to unnatural conditions. The underlying "right of rights," the especial work of woman, is to free herself from her own weaknesses, to rise in the power of her love and all her abilities, and say, "*I will* be free from myself: this power of cohesion that holds and preserves shall not hold me within the limits of a religion that can not satisfy the the soul hunger, of a society that can not give true love or friendship, or of a fashion that limits and denies my right to choose for myself the thing needful for me; but it shall become my *strength* of purpose in progress toward attainment of spiritual gifts, of love that will give of its overflow to the whole human race, of friendship staunch and firm for those in adversity,—and courage to wear clothing that is comfortable and suited to my physiological structure and ideal of the true and beautiful.

"Custom" is the bugbear of civilization, and its unwritten code binds us all more or less, being more potent in the line of conventional dress than elsewhere. It is not true that man is to blame for the strictures laid upon woman in this respect; it only appears to be true.

He is exteriorly what she is interiorly, and the curse laid upon Eve, "Thy desire shall be unto thy husband" is an intimation of the sensual conditions that result from the interior ideal turning from the inner, outward; and man, being in action what woman is in motive, her interior clinging and binding of him to her service becomes in him the "law of might" or exterior force, which has subjugated both to the servitude of sense delusions.

These conditions have been perpetuated through ignorance, and cycle after cycle has rolled back into the ages freighted with cries of anguish, of travail, of torture of mind and body; but this new age brings on its altars the sacrifice of the old, and the promise of new conditions.

"From the beginning" poets have sung, philosophers moralized, and artists immortalized the ideal human form; it remains for the present debased status of women and men to be unable to look upon it without sensual thoughts and blushes of shame. In the perverted lives of human beings the most beautiful handiwork of the master mechanic, made in "His image and likeness," must be wrapped and veiled and hidden until existence is a burden—or half hidden, half revealed, with studied intent to ensnare the physical senses.

Among the promises of future freedom, comfortable and healthful clothing is not the least. Some brave women, realizing the responsibility laid upon them, have had courage to adopt an ideal costume, which is neat, and gives perfect freedom of motion without the immodesty of the tied back skirts or the ungainliness of hoop-skirts.

Common sense, founded on knowledge of the principles which have brought us up to our present development, and through it the wisdom to use self-knowledge, will enable woman to choose and make beautiful the mode of dress best suited to her structure and functions, and criticism from the ignorant, or servitude to fashion should not prevent her from living in harmony with these laws.

In this life of true freedom she may find such harmony that to move the muscles may produce sweet tones, and, looking further in,—to a realm as far removed from the astral as the astral is from the physical,—hear the tone that includes all tones in its marvelous rythm, which will open the soul in deep and loving desire to aid and bless the hungering, thirsting souls of her sisters.

GERTRUDE LOVE.

FATE.

Stripped, O God, stand I,
 For action or repose,
 In the center of all things
 That worlds on worlds enclose.
 All that comes is welcome,
 Of joy or of sorrow ;
 To-day—is yesterday—
 Of the coming morrow.
 The things withheld from me
 I want not ; I am free

In unity with law—
 In law is liberty.
 I doubt not, I fear not,
 I complain not, nor sigh ;
 What's for me seeks me,
 I exclaim, " here am I !"
 Nothing comes in this world,
 Too early or too late ;
 He alone is happy
 Who smiles upon his fate.

—Sheldon C. Clark.

NOTHING makes the soul so pure, so religious, as the endeavor to create something perfect ; for God is perfection, and whoever strives for it, strives for something that is Godlike. True painting is only an image of God's perfection—a shadow of the pencil with which he paints, a melody, a striving after harmony.—*Michael Angelo.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

HOPE VALLEY, R. I., March 12, 1893.

MR. H. E. BUTLER:

Dear Sir.—As a reader of THE ESOTERIC, and as one who desires to know and live what is pure and true in life, I wish to ask you with regard to a vision that I saw one morning last December. For me to describe it in all its beauty and purity and elevating power is an impossibility, for language seems to be a very imperfect instrument when I attempt to describe it to anyone; but I will try and outline it to you. The first vision I saw was the earth, surrounded by very dark, heavy clouds, except a portion of the upper part. The sky also was covered with the same inky, impenetrable clouds, except a small breach, seemingly over, yet further away, and in line with the earth. From this opening were shed the rays of the purest light I ever saw, first on the uncovered portion of the earth, then toward me. Its power seemed to half prostrate me, and yet it filled me with peace, awe, and sublimity.

After this passed away I stood upon the shore of a large body of water. Before me, only a short distance from the beach, lay a large sailing vessel, with all its canvas spread. The day was far brighter than any I ever saw, and the scene presented was intensely beautiful; but as I looked over the calm bosom of the dark blue water I seemed to feel its coldness, and a chill ran over my frame. The thought came to me that I must cross over the water. Instinctively my eye sought the horizon for land, but I did not find the object of my desire. Then I thought, I am a poor swimmer (the idea of taking the ship did not occur to me), but I did not feel discouraged, though somewhat puzzled as to how I should get across. After this the first vision came again, with all grandeur, beauty, and uplifting influences.

I am a young man (born July 2, 1870) and have not been trying to follow the Esoteric teaching long, but I am desirous, and sometimes intensely so, of overcoming my evil nature and propensities and living the highest, purest life possible. I feel that you are doing a noble work, and shall be very glad of any light which you may throw on my experience.

Very respectfully,

L. B. K.

Ans: The first vision you describe, dear brother, is very much like a portion of Washington's vision, published in the July number, Vol. VI. of THE ESOTERIC, where he was shown the last great struggle of earth's inhabitants, which was followed by peace and divine order being established among men; and we believe your vision was given by the holy ones to show you that a time of great darkness would envelop the earth—darkness produced by war, famine, earthquake, fire, storm, and pestilence, which God will send to cleanse the earth, by removing from it millions who are unfit for the glorified state that will immediately follow.

The light shining upon you, and your rejoicing in its glory was a promise to you that if you are faithful in the way you have begun it will be to you, as well as to thousands of others, the morning of God's glorious salvation.

The ship to which you refer, and the feeling that you must cross the water, I should take to be a warning especially to you. You are born in the sign ♋ (Cancer), which is the head of the maternal trinity, and gives you an inherent tendency to self-sufficiency, even egotism, and a consequent separateness, or inclination to go alone. Therefore, you had no thought of taking the vessel that God had provided, but was counselling your own abilities to accomplish the desired object.

We feel that the vessel is being prepared here to convey all those who are really making these attainments over the cold waters of death, and that all those who place themselves—spirit, body and mind—under the control of God will be guided by the spirit to come and unite themselves with all those who are thus guided, where they will be together in one place with one accord, under the controlling influence of one mind—and that the mind of God.—[Ed.]

DENVER, Col., March 30, 1893.

Mr. H. E. BUTLER:

Dear Brother,—I am going to take the liberty to speak of a certain condition general among the Esoteric people in this city, hoping thereby that an article in the magazine may open their eyes to the fault; or, it may be that I am incorrect in my judgment. At all events, it seems to bear them down and take much of their power. The great fault seems to be that they give up to all aches and pains instead of bravely declaring themselves, and not the pain, master. They frequently give up to their appetites and then fret and worry because they do so. What is the use of wasting strength fretting about past follies? This condition is so general that the Christian Scientists have noted the fact. An article from you may remedy the matter.

Your sister in truth. S. C. MORTIMER.

Ans: We would say to S. C. M. that we have observed there are many who are reading THE ESOTERIC, and who claim to be Esoteric students, and perhaps they are; but certainly those coming under the class you describe are not practicing Esoteric principles, for no one who is living the life therein taught can be weak-willed enough to be yielding to and complaining of disease.

The corner-stone of the Esoteric movement is based upon the great name of God (Yahveh), which means, "*I will Be what I Will to Be.*" It is readily observed by all that for a person to make the meaning of that name the corner-stone of their life, puts them in the most positive attitude possible to imagine, and gives them power over disease tran-

scending all the Christian Science and Metaphysical teachings. To practice the Esoteric life a person must, first of all, conquer fear of everything, and take hold upon the physical body with a firm hand and fearless mind, compelling it to do whatever is necessary to be done, giving it the same consideration and care that a sensible man would give a good faithful horse; then the study of THE ESOTERIC, wherein is taught methods for self-culture and development, can and will be carried out to the letter. When this is done the results promised will infallibly be attained.

I have met several of our Esoteric students, and am receiving letters from many others who are asking questions about this, that and the other desired state. When advised as to the necessity of practicing the stoic, that is, rising in the dignity and power of the divine will and conquering these conditions, they frequently reply, "I would not like to go to that extreme, I would be afraid to do that," etc., thus acknowledging they have not laid hold upon the first principles of the Esoteric teachings. They have no faith in God and his power, without which no person can reach these divine attainments.

There are some persons to whom we can not speak strongly enough in this direction for the reason that they are inclined—through timidity—to half do everything in this line. There is another class who are disposed to overdo—for a time—everything that is suggested to them in this direction, and both of these classes will say, "I tried it and obtained no good results."

Truly balanced minds are scarce, therefore all who read these words should study carefully to weigh and balance the force of this thought, and neither overdo nor half do it.—[ED.]

BRADFORD, Pa., April 7, 1893.

Mr. H. E. BUTLER:

Dear Sir,—Will you kindly give us your opinion of that species of levitation in sleep, and whether it is an indication of progress, when we experience perfect ease, and an exaltation in the movement, that is rudely shattered upon a sudden and painful awakening. In my last experience I had been singing joyfully and could scarcely believe I had not awakened the household. If it be not too trivial, and as it is the first question, I believe, I would like to know the true degree of attainment indicated. Very respectfully, OLIVE R. LEWIS-GRASSIE.

Ans: The experience referred to expresses two things: first, a good degree of development in the soul; second, a good degree of harmony in the body with the soul's inclinations. There are but few who have reached this consciousness of what the soul does in the hours of sleep without having reached the third degree. But we can not speak

positively from one experience like this because of there being so many persons now in the world who have inherited very fine soul conditions from soul growth and parentage, who may have similar experiences without even having started on the road to attainments. Where persons never had such experiences until they began to live the regenerate life, it would show a good degree of attainment.

As to having it "rudely shattered by a painful and sudden awakening," there are many circumstances that might produce this result, such as sudden noise or some one touching you, or the approach of malignant mundane forces; but the most common cause of such disturbance arises from not having conquered fear in the body.—[ED.

LINDSBORG, Kans., April 18, 1893.

MR. H. E. BUTLER :

Dear Brother,—In the trying times now pressing close upon us, one of the most subtle enemies against the true cause is the deception that will be attempted with the elect; and I think I have discovered how that deception will be practiced. The regenerated man or woman gains in physical power, but at the same time their spiritual insight is opened so they see the darkness and folly of the world, and they sorrow and worry for their fallen brethren and labor for their upliftment, oftentimes until, in point of physical health, they are brought onto an equal plane with those living in generation. Now, there are also those who, seeking highest sanctification by living out a pure understanding of the Scriptures, do, nevertheless, generate; and even employ the generative function for the sake of preserving peace and harmony in the marital relations, but who deceive themselves and others. I have lately been brought into the society of such. An old friend of mine is their leader, and I must say, that such highly developed people, spiritually, I have never met in the world or the church.

Among other things, I was asked for my understanding of the fall. I answered: "Use of the generative function for mere sensual enjoyment," mentioning what the tree bearing moonly fruit is; also, that the 144,000 that were with the Lamb had not defiled themselves with women. To this they gave ready assent, but said, "We are living the natural life, we labor, eat, drink and build, and to build we marry and bring forth children; but in the bringing forth children it is often the case that one act does not impregnate, and in order not to wait a half year for the results it is better to go again; and if a man can get such *belief* and *trust* in God that he can smoke a cigar with a prayer, eat a meal with a prayer, then he can go to his wife with a prayer and trust that God will remove all evil consequences."

Last Sunday afternoon, in conversation with several gentlemen, when the leader asked, "Why do we not progress?" I felt as if I would faint so great was my desire to give what I felt to be an answer to that question, and yet so useless did I feel it to be. Nevertheless, "Solar Biology" and the last two years' numbers of *THE ESOTERIC*

have been in the leader's house for over a month, and his two daughters are reading with great interest. God grant their eyes may be opened.

Love to all, and a constant prayer to God that he will fit me to be your fellow-laborer in the cause. Fraternaly, CHAS. PURDY.

Ans: We will criticise but one point in the above letter, and that is, our brother's statement that a wrong act may be done with a prayer and God will remove the consequences. This is not true; we must certainly reap what we sow; that is, we must receive the result of our deeds, let them be good or evil. If we wish to make attainments there are methods of life by which we can apply laws that God has made, but if we fail to apply those laws we will certainly fail to reach the results sought. In no case can we "do evil that good may come," for it is an infallible law in the divine economy that wrong acts will bring evil results.

Of course, the law of right and wrong depends upon the plane of life on which one wishes to live, or the attainment set before him. If a man wants to live on the plane of generation and to raise children, he must apply the methods for doing so; but that does not remove the consequences. If he applies these methods wholly in harmony with natural law (see "Practical Methods to Insure Success"), he may obviate many of the evils from which the world is now suffering.

Whatever result a man wishes to attain, the law is simply this: Everything is good which aids him with the least evil result to himself or others.—[ED.

EDINBURGH, Scotland, March 12, 1893.

MR. H. E. BUTLER:

Dear Sir and Brother.—I would like to corroborate your letter to Gemini-Sagittarius. I am afraid our intellectual friend will not be able to understand the meaning of the questions he asks until he experiences them for himself. I have lived the regenerate life for four years. I had very little difficulty in overcoming, but my husband had a greater struggle. On the other hand, I had to fight hard against quick temper and irritability. At one time I thought your teaching a little contradictory, but waited till the light came. I was so afraid of tempting my husband that I was inclined to "kill out," and that is apt to make one's nature seem cold and unloving. Whenever my husband overcame, the idea came to me suddenly—to use your own words—"For two who really love each other and are married, to sleep in each others embrace without that relation, and that it is the only way to find full and perfect satisfaction in the association of the sex." That is what I understand by keeping the sex nature active. Before living the regenerate life I was very delicate, but now I am a wonder to my friends, for the amount of work I can go through, and each year I grow stronger. When not mixing with the outside world I often have

a very pleasant, thrilling sensation all over me, and several times in sleep I felt as if it were not possible to bear more of this exquisite joy. Every part of me seemed satisfied, and for days after I felt so strong and calm. Can you explain the meaning of this?

It would give us great pleasure, if we had the means, to help you in your noble work for humanity. However, we do what we can for THE ESOTERIC here, but our friends are very orthodox and only smile at our peculiar beliefs. My husband and I enjoy THE ESOTERIC and weary for its coming. There is always so much to uplift us in it.

With every good wish from your loving brother and sister,

ARIES-GEMINI.

Ans: To explain definitely the meaning of the experience of which you speak would be to assume to be present in the soul-consciousness, but there are two causes for such experiences; one is the inflow of spiritual life from the heavens. When, by living the regenerate life, we are obedient to divine law the substance of that life forms, as it were, a vessel capable of receiving and holding the spirit. The spirit may be drawn in by great soul aspiration from the great fountain of divinity, or it may be sent to us by the thought of the great soul—the master—being turned upon us. At other times there are individualized visitants who love the pure and good everywhere, and delight to come near such souls and fill them with the light of their heavenly abode.

You have great reason to be thankful, dear sister, that you and your dear husband are a unit in this important work. May God's peace ever abide with you.—[ED.]

FERN COTTAGE, KEIGHLEY,

Yorkshire, Eng., Feb. 15, 1893.

My Dear Mr. Butler.—In your editorial in the February number, I am inclined to think that you take rather too gloomy a view of the coming dark period referred to, so far as the Esoteric people are concerned. No doubt, as the Nazarene said, it will be a time of great tribulation, such as the world has never seen, but it will affect merely "the children of this world who are (only) wiser in their generation than the children of light." These wise ones referred to are wise only in worldly knowledge, not in soul illumination and spirit development, and therefore their worldly interests will soon clash, and there will be great antagonism amongst them, and thus they will destroy each other. But the people who have led the Esoteric life, as taught in our priceless Magazine, will have developed great soul powers, so that they will use tact and discrimination in their dealings with others, and not being desirous of this world's goods, having laid up riches where thieves can not break through and steal, they will, like the modest violet, escape a thousand storms that rend the mighty oak. Indeed, I believe they will be so fortified with the divine life within that none can harm them except it were given to them from above. From this point of view how valuable and absolutely necessary is esoteric culture.

With best wishes, yours fraternally,

DAVID LUND.

CRESTED BUTTE, Colo., Feb. 26, 1893.

Mr. H. E. BUTLER:

Dear Sir and Brother,—In "Practical Methods to Insure Success," page 50, speaking of the regeneration theory, you say: "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 every healthy 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," etc.

E. G. Johnson, in the February number of *THE ESOTERIC*, in his article on "Man's Relation to Existence," page 350, makes use of these remarks: "And the effort to concentrate and develop *more* spiritual power, faster than the controlling reason is developed, will always lead into the stream of fanaticism, intolerance and bigotry. The waste of the spiritual life-force through the gratification of the animal passions, is to undeveloped humanity a blessing rather than a curse, since it prevents the concentration of an uncontrolled power which, like steam in the boiler, is dangerous in inexperienced hands."

F. H. Burgoyne, in "The Light of Egypt," page 48, says: "The seminal fluids are the most ethereal of all physical secretions, and contain the very quintessence of human nature. The sensual organism exists as a factor in procreation, therefore, the organs have their proper functions and use or they would not be present. To suddenly and completely suppress their natural functions will do a great deal of physical and spiritual harm, because the reaction will create violent discord with the ethereal constitution. In fact, the complete suppression is almost as bad as the excessive use or sensual indulgence. It is only one of the two extremes, nothing more." On page 49, he says: "To obey the laws of nature is the only safe and sure road to the spiritual evolution of the senses of the soul, and one of these laws is rightful union of the sexes. Celibacy in itself is not a natural state: it is purely artificial, because it ignores one of the principle elements of its being. Therefore, there is great danger in a celibate life." On page 50, he says: "It is a method that should be discouraged in all cases wherein the spiritual constitution of the organism is in a negative condition, and under the most favorable circumstances it is a very questionable practice, unless the spiritual nature is sufficiently active to absorb and use the etherealized atoms of the seminal fluid which has become dematerialized by the magnetic activities of occult training."

From the above quotations, you will be able to see the perplexities that bestrew the pathway of one who is spiritually blind, but who desires the light of truth with an intensity becoming one realizing his ignorance. Please do not take this in a spirit of criticism, but erase the apparent discrepancies, and oblige, your most humble servant,

JOHN E. WHIPP.

Ans: In regard to the two uses of the sexual functions spoken of in "Practical Methods to Insure Success," we wish to be understood that if the functions are left free to act in their normal capacity, they

will act from themselves, and produce the renewal of life for the body and brain; and if a pair desire a child, they should remember that it is a SACRIFICE on their part of vital potentialities needed by their own soul for its highest development.

Sometimes it is a pleasure to make sacrifice for the sake of another's life; so, if a person's love for children is so great that they are willing to sacrifice at least ten years of their life for a child, or fifteen years for three children, then it is well for them; still, it must be remembered that such is a real and not an ideal sacrifice, and is attended by many dangers. For, while the mind is drawn down into generation, the soul is weakened in its powers, its eyes are blinded to the spirit, and under such circumstances the love of riches on earth, wealth, and power, is liable to have a controlling influence over them.

This, united with the influence of those living on the baser plane of existence, would bind nine out of ten pairs within their darkened folds so that they would never again see the light of spiritual day in their present body.

As to what E. G. Johnson says about the effort to develop spiritual power, etc., we do not agree with him; for the surest and most practical way of developing the intellect is by regeneration, or the conservation of all the life in the body; and it will never lead any honest man to the evil results he mentions. We know, of course, that it will put power in the hands of persons who are evil disposed to become very evil; but God and all his true nature is good, and it would require a most malignant will for a man to conserve all the seed and then coerce that pure and divine element to serve him in evil desires and acts.

As to what was said by Burgoyne, see "An Important Letter," page 186, in Vol. IV. of THE ESOTERIC. In this letter the same quotation occurs that is quoted by Mr. Whipp. We consider this work of Burgoyne's a very good—so called—theosophical work, for he teaches the private doctrine of the Theosophists publicly. The points under consideration, as well as the important letter referred to, are the most damnable doctrines that were ever presented to any people: and are the ones which have debased the Hindu and Chinese to their present low estate, and these same doctrines are being rapidly promulgated throughout our present civilized nations.

If they grow as uninterruptedly for the next twenty years as they have for the last seven years, they will have degraded our nation even below the present status of the Hindu and Chinese.

If that ardent friend of civilization, Mr. Comstock, of New York, would give a little more attention to that class of teaching, he would find therein the most fertile field of operation for the benefit of our race.

Our friend seems to be in the same mental condition of many others

of whom we know, who wish to get everything through the intellect, and who are ready to accept authorities to enable them to do so, instead of holding all authorities tacitly, and subjecting them to the crucible of his own reason and careful comparison with nature, and judging and condemning all authorities that do not accord with his own observations and investigations.

Sensuality has become so common among men, that the great majority of persons think it a natural condition. But if they will only go to pure nature, as expressed in all life from plant to animal, they will find that which they call natural in man, especially in the relation of the sexes, to be perverted nature, which has produced in almost the whole human family a weakness—a disease—in the inner consciousness; which, in turn, produces a condition like to and sometimes equal to masturbation.

This diseased state is the father and mother of all the sons and daughters who fill our almshouses, prisons and insane asylums, or who have expired at the hand of the executioner.

We repeat, pure nature is good, for it is direct from God; but perverted nature is evil (devil), and is the cause of all crime and misery in the world.

We believe there are thousands of persons who will agree with us when we say, that if the Esoteric teachings were carefully and intellectually carried out in the life of the nation, it would not only relieve the human family of every ill to which flesh is heir, but would restore man to Eden, where he would walk and talk with his God as in primeval days.—[ED.]

HOPE VALLEY, R. I., Feb. 26, 1893.

MR. H. E. BUTLER:

Dear Sir,—May I ask through THE ESOTERIC the following questions, the answers to which have puzzled me considerably: On page 62 of "Practical Methods to Insure Success" it says: "Every time the moon passes through the sign the earth was in when you were born there matures within you a psychic germ, and when the moon passes through your polarity" this germ becomes transmuted, etc. What I wish to understand is this: In what way would this law affect one who was born under a sign that is the same in which he is polarized; or, in other words, suppose that the earth and the moon were both in the same sign at the time of one's birth? Also, how would you explain the conditions remaining the same, the first paragraph on page 43 of "Solar Biology?" In relation to the regenerate life in so far as it pertains to the sex relation, can husband and wife reap the benefits that arise from continence if the relation is occasionally maintained, providing the will is strong enough to suffer no escape of the life elements?

I have but recently commenced to live, or to try to live, the regenerate life. From being as formerly very thin—weighing from 118 to 125 pounds—I now weigh 142 pounds, but I am frequently overcome by

extreme drowsiness. It seems as if I can not get sleep enough. Naturally of a nervous temperament, I am yet more nervous than heretofore. I have thought that this increased drowsiness and nervousness might be due to daily cold water baths, which I have kept up unremittingly for the past three months. Would you advise these baths every morning, or every other morning? In regard to the use of meat, do you advise strict vegetarianism, or otherwise? I hope you will excuse these many questions, but I am searching laboriously for light, feeling that there is a higher, a more exalted life, than humanity has as yet attained.

GEMINI.

Ans: As to persons born when the earth and moon were in the same sign; the difference is that the whole nature is intensified and centralized in the basic sign, so that the germ is transmuted immediately after being matured, and the diseased states referred to in "Solar Biology" and "Practical Methods to Insure Success" are confined to the sign the earth and moon were in. But when two or more planets are in one sign in other functions of the body (or when there is one routine of mental or physical work) it will influence the individual much as if the moon was there at birth.

As to the relation of husband and wife; it is not our province to dictate any lines. We have stated a law which is absolute with all persons at all times, and if any person sins against that law they themselves suffer the consequence of that sin.

That law is briefly summed up in these words: Every particle of the sex-fluids generated in the body must be retained therein in order to reach the high ultimates referred to in "Practical Methods to Insure Success." In trifling with this a person is very apt to lose that portion of the vital fluid which has become the quintessence of life energy in itself, but small in quantity, and which, by virtue of its inherent potency, will be the first to leave the body, the grosser and more unfit elements for the use of the mind being more easily retained.

As to the drowsiness you speak of, that is usually caused by a surplus of vital energy in the body and not enough physical activity to call it into use. But there are cases of highly nervous temperaments where the body is not sufficiently developed in the muscular system to utilize this vitality; in such cases a person should use this vitality as far as their physical will admit, and then indulge the body in sleep, when it can be done safely in view of the danger of loss.

A few moments sleep in the proper way will suffice to clear up the difficulty. The proper method is this: Lie on the back, cross the feet, lock the fingers together with the ends inside the palms, allowing the hands to rest gently over the sensorium of the heart. Lie perfectly still, with the mind interiorly fixed upon some object of interest on which you wish to muse; then shut out every other thought and lie and muse upon that subject until you are ready to rise and go into whatever

physical or mental exercise you wish. From fifteen minutes to an hour and a half of this kind of sleep, which is not sleep only as it relates to the physical body, is worth more than twelve hours of the solid old-fashioned kind.

If you go right on retaining *all* the vital fluids in the body, the drowsiness will pass away so that you will not feel the need of one-fourth the sleep you originally needed.

As to the baths: If you are of a nervous temperament you should use only enough water to wet the skin and rub it dry and warm. In this way no unwholesome results will come to any one, no matter how delicate they are.

As to the nervousness you speak of, I should judge from that, that your business does not admit of sufficient physical exercise; therefore, you should take more. If you have plenty of exercise and are still nervous, there should be a nerve drill, such as standing on the right foot with the toe of the left foot just touching the floor; then drop both hands to the sides and slowly press the right hand backward and upward, describing an exact circle around the shoulder with the motion of the right hand, the arm being straight; then reverse the position and do the same with the left hand; then put both feet together, stand upon the toes and make the circle again with both hands at the same time.

Now the virtue in this movement is in making this motion slowly, preventing all manifestations of shaking or jostling, and to this you should give special attention as your hands come forward. Again, stand firmly upon both feet, extend the hands forward as far as you can and then try how close you can hold the ends of your fingers together without touching or shaking. In the first trial most persons will find that they can not hold their fingers within a half inch of each other without touching, but after repeated trials the nerves will learn to obey the will.

If the nervousness is in the limbs, stand upon one foot, lift the other as high as the seat of a chair, and hold the side of the foot as near the chair as you can without touching it.

This will throw the will into the government and control of the lower limbs. Without occupying more space we will say that you can invent many similar experiments which would enable you to put the controlling power of the mind into the various parts of the body, which is the most practical way of overcoming any apparent nervousness arising in those who are truly living the regenerate life.

As to diet, see our answer to Watson W. Moore in this issue.—[ED.]

SEATTLE, Wash., March 17, 1893.

H. E. BUTLER, Esq.:

My Dear Friend and Brother.—Will you kindly give the readers of **THE ESOTERIC** a reliable selection and analysis of nourishing brain

foods? In answering, please make the distinction between the necessary foods to repair and build the brain that is powerful and coarse of fibre—that gains success by its endurance—and the cultivated, sensitive mind of the finer fabric.

Second—What kind of foods are the best for the highest cultivation of the intellect?

Third—What kind of fruits, etc., shall we eat to make us more brilliant, sensitive and intuitive, and for the attainment of a higher soul devotion?

As you know, I am a vegetarian, yet I prefer fruits for my food.

Trusting your answer will be of value to all Esotorics, I am, fraternally yours,
WATSON W. MOORE.

Ans: We feel that there is a general misapprehension as to brain food and other classes of food. We know that every character of thought requires a different kind of chemical to supply the thought process. But we are satisfied that whatever food will stimulate to activity the life forces will feed the brain. All brain food is derived directly from the sex fluids. It is well known that the person who has the strongest and most active brain has a proportionally strong and active sex nature. Therefore, we think it is an unquestionable fact, that whatever stimulates the sex will also stimulate the brain.

As to the selection of quality of food especially adapted for the refining of the brain, of course, vegetables and fruits are less clogging to the system than meats, because meats, having passed through one process of digestion, enter almost wholly into the system with all the animal conditions, while vegetables have to be wholly adapted by the stomach to the system that feeds on them. The same is true of fruits, although the nourishment in fruit is mainly in the gases, which require less chemical change to adapt them to the supply of certain functions of the human mind and body than do other foods. It is well known that in countries where the inhabitants feed mainly on such fruits as bananas, dates, figs and olives, the animal passions are more pronounced than in those countries where the inhabitants feed on a vegetable or meat diet; therefore, it is reasonable to conclude that that class of food is a powerful stimulant to the life forces, and that it must also be a supporter of those forces.*

We are satisfied that the best guide is the instinctive demand of the stomach, when it is in a healthy, normal condition. This, however,

*Of course, many persons who have not properly weighed and balanced these matters in all departments, will say at once that the most grossly sensual in this part of the world are meat eaters, and the most sensual and sluggish minded in southern climates live almost exclusively on fruits and nuts. But it must be remembered that the highest power in man become the lowest when inverted, and as the proper office of the sex function is the highest, and the brain is absolutely dependent upon it, therefore, that which would stimulate that function may be carried up by an energetic will to pure brain power; or it may be wholly used in sexual gratification to the entire sacrifice of mentality.

must be modified by our reason. In case a man has a strong and active brain for the general business and materialistic thought, then both mind and habit of eating must be called into action in order to rectify that condition; for if the body is stimulated by highly seasoned food in large quantities, the mind will be held down to take care of it, because the mind governs digestion in two ways: first, if the mental faculties were all focalized in the brain, after eating a meal digestion would cease, because it would have no mind power to control the activity of the functions; the second and most important feature is the character of the mind which is engaged in the control of this operation, for the body will be caused to receive just such substance into it as is best adapted to feed the kind of thought active and permeating the system at the time this process is going on.

If the right kind of thought is always kept active during the period of digestion, and, in fact, all the time, then the appetite will crave such food as contains the greatest amount of supply of the peculiar chemicals requisite to produce that class of thought. This will vary sometimes to great extremes with different natures; for instance, if a person has a strong, gross body, these highly refined and spiritual thoughts will necessitate their restraining the animal appetites and desires through the power of the mind, and will create a normal demand for vegetables which grow above the ground, such as grains and fruits; and will sometimes necessitate—if they follow their higher feelings and appetites—their feeding almost entirely upon uncooked food, especially fruit.

On the other hand, if a person has a fine organism, with but little development of the animal forces, intellectually we will say that he should feed up the animal, and in order to obtain the same results that the former would obtain it would be necessary for him to go to the other extreme and feed on oysters, fish, and, occasionally, flesh food: for the body is the animal which carries and serves the real man—the soul.

There are many instances at the present stage of the world's unfoldment where persons live so wholly in the mind that they really have burned out the physical body to such an extent that they are unable to take the proper amount of nourishment, and consequently the body is unable to support the mind.

Now if we, as intellectual beings, would throw aside all prejudice, and would think soberly and see things as they really are, without spectacles colored by foregone conclusions or other men's ideas, we would readily see by only a glancing thought over the class of animals used by man as food, that swine are the embodiment of appetite, and whatever class of mind is manifested in an animal will crystalize and become the nature of its flesh.

Therefore, if persons find that they can not take food sufficient to

supply the body, they need more alimentiveness, and they will find the quintessence of it in pork.

We hear many of our advanced thinkers on the rostrum, and through the press, emphasize the necessity of living in the brain, and more than three-fourths of the human family need such advice and should become vegetarians,—and some should go to the extreme of living on the Edenic diet. The other one-fourth live too much in the mind, and they are the ones who are most willing to go to the extreme of vegetarian or Edenic dietetics, and these are being virtually ruined, physically and mentally, if not morally, by these extremes; therefore, when we say anything about these subjects we try always to make these distinctions, for among our readers we have reason to believe there is a majority of the latter class.

So we would say to our brother, we should judge of the character stated that there is a superabundance of the animal power, and being a vegetarian by practice and habit and an aspirant for spiritual knowledge and understanding, his own stomach's demands in the line of fruits and vegetables will be a better guide than all the chemical crucible tests in the world.

Now, if any who are high livers and have formed the habit of indulging the appetites and passions should take this suggestion to themselves, it would be an absolute error. To such I would say, first, bring under subordination your appetite; live strictly on vegetarian diet, and if you are still inclined to overeat, confine yourself to Edenic diet of uncooked grains and fruits.

You can see from the above, dear brother and readers, how difficult it is for me to put on paper any rules of dietetics for all classes. Every man and woman must be a law unto themselves in these matters.—[Ed.

ASPEN, Colo., March 22, 1893.

MR. H. E. BUTLER :

Dear Sir.—In the January number of THE ESOTERIC, "A Seeker for Truth" tells of his dream, in which he has, seemingly for the first time, been able to fly, or float in the air. This characteristic is very prominent in all my dreams, although I do it in order to get away from those who would do me harm. In some half dozen cases I have gone so far away I was in perfect rest, while at other times I was just able to keep out of the way. Each dream gives me a greater ability, and faith in my ability, to fly; but with me, while it is will power that does the work, I am able to float through the air without the beating of arms or motion of feet. What is the cause of such dreams?

Hoping there may be instruction in the answer for all, I remain,
yours forever. O. W.

Ans: In the beginnings of soul consciousness the thoughts of the body unite with the powers of the soul and cause one to sometimes doubt their ability to sail through the air by the power of the will. All persons when asleep really leave the body and soar to whatever place their desire leads them; but having no consciousness of it in the physical body they are not interfered with by the physical mind.

When a person begins to develop in the physical body a consciousness of the soul, then it—the soul—is impeded by the physical mind, but as the physical mind becomes harmonized with the knowledges of the soul realm, both are freed.

The reason you feel you are pursued, when out in that way, is that you have not entirely conquered fear; neither have you overcome the elementals, which may actually pursue you because of your fear.—[ED.]

IOWA CITY, Iowa, May 9, 1893.

ESOTERIC PUB. CO.:

I have been studying THE ESOTERIC six months and would know more of your practical methods, and also the idea of metempsychosis, if you hold it. Sincerely,
GRACE S. STAUFFER.

Ans: As to our idea of metempsychosis, we take occasion to say that it does not accord with the Oriental belief or doctrine of the soul descending into beast, bird, etc.; but, on the contrary, we take the Bible doctrine, as vaguely expressed by Isaiah v. 7: "For the vineyard of Yahveh of hosts is the house of Israel, and the men of Judah his pleasant plant." The favorite symbol throughout the Scriptures is that of a vineyard or a field of wheat.

John, in his preaching, said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Paul said (1 Cor. xv. 35, 40): "But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but one flesh of men, another flesh of beasts, another of fishes, another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

The first thing to be considered here by a wise teacher is the selection of a symbol which is similar in its nature and phenomena. If we plant a kernel of wheat in the ground, unless it die and the life

germ—the soul if we please—leaves the kernel of wheat and builds to itself another body, it will remain only a kernel of wheat until it decomposes; but if the soul gathers to itself other elements, it will form to itself first, the spear, then the full-grown body of wheat, including the head, wherein is contained many like bodies to the one planted, all derived from the one kernel originally planted. Thus the soul of the wheat multiplies itself into many souls; and each in soul and life equal to the present. So it is in the generation of the human family. The souls of the fathers and mothers are resurrected and multiplied in their children. This is the carnal or fleshly side of multiplication of souls.

On the soul side there is another formula, expressed by the first quotation, Israel being the vineyard and Judah (the beloved) the pleasant plant. Israel (the prevailing prince) having power with God and man and prevailing, is intellectual man growing out of the physical structure. Having conquered the creative forces by regeneration, he is able to dominate generation.

Judah—the beloved of the Lord—“the pleasant plant,” is the soul which grows in the body of Israel, the prevailing prince. This soul may have lived in thousands of bodies before entering the body which became a prevailing prince or son of God; for the symbol of the wheat and of the vine is that of the evolutionary processes of nature wherein God created the heavens and the earth, imbuing it with the potency of his seven-fold word, which possessed the capacity in itself of reproduction, not only of a physical body, but of the germs of human souls; and the soul life in all that had developed of mind and potentiality is actually reincarnated in the offspring, wherein it has an opportunity, through experience, to add to its knowledge, and to refine and increase its potencies in the body which it possesses.

So the currents of the divine purpose have rolled on through flesh, the body being the “vineyard” and the soul the “pleasant plant;” and when the work is finished the physical or intellectual mind will be sufficiently strong to lay hold upon the laws that have produced it and brought it into existence; “wrestle” with it as Jacob did with the God of creation, conquer it, and compel all its energies to centralize in his own individuality and become obedient to his own will, which has been unitized with, and therefore become like to, the Will of Yahveh. Then the pleasant plant or soul will utilize the creative forces active through the physical body in the process of maturing to perfection its own qualities and powers, developing or maturing within itself the divine Sonship, and likeness of its Father—God.

Thus it will be seen at a glance that the work of evolution is, so to speak, the growing of souls. Aided by the elements of earth, water,

air, fire (God is a consuming fire), it grows through all bodies from the water, grass, animation in all its forms, through man in all his grades of development, until it becomes a Son of God.—[Ed.]

HIGHLANDS, Colo., June 1, 1893.

Mr. H. E. BUTLER :

Dear Brother.—Your kind and encouraging letter received. My mother is very clairvoyant, a Cancer—Taurus nature (earth in Cancer, moon in Taurus). In 1887 I was not expected to live, and my parents were trying to make some change for my benefit. We had about decided on a mountain trip, but could not see our way clear. One day, toward evening, mother and I were quietly talking it over, when there suddenly appeared before her eyes a little old woman, with a high peaked cap on her head, and an old splint broom in her hands. Mama asked her what she wanted, and she said, "I'll sweep the way for you!" and she went at it with a will, sweeping a broad path as far as mama could see. And, sure enough, shortly afterward, the way was opened for us, and my life was saved. This was in May (in Gemini). About a year ago she came again and swept another broad path, and then, taking her broom behind her, she dragged it along, making a narrow path. Night before last we were sitting in the moonlight. Mama was lying on the sofa, with her left foot over right and hands crossed on abdomen. Suddenly, she said, "Whom do you think I see?" It was the little old woman, only now her face looked young, her hair hung loose down her back, and she had no headdress. "Well," she said, "I have swept the way for you, now I am going." She stood there, looking as if she had nothing to do any more. I asked her where she lived? "With the shining ones," she said. Are you my guardian spirit? Well! — "It is enough for you to know that I help you. Aren't you funny; you think you are going to find out." Can I help you in any way? "Yes, no." When can I? "In five years, and ten." Can you help me in my spiritual life? "Do not think so." Am I on the right track? "Yes; I will come back by and by." Have you ever been in the flesh? "Yes; now I am going." And she was gone in a flash. The only unusual effect mama felt was in her hands, which seemed to grow very large. After she went, that left. I attributed it to the sign Gemini, which this being seems to be in, as she appeared at least twice in it—the first and this. What do you think of her? God bless you all, and bring success to our grand cause. Most sincerely, M. L.

There remains but little to say in answer to the above experience, as it tells its own story. Some may ask, Is not this among the class you would call elementals? If not, wherein does it differ? It is in this: In neither instance where this soul appeared to the above persons was there any disposition to take control. She simply came as a messenger; and we have no doubt it was a messenger sent by the holy ones to help them in their time of need. Paul, in referring to this subject, says, "Are they not all ministering spirits sent forth to

minister to the heirs of salvation?" Yes; we know that if persons are living the right life and doing the best they know, whenever there is actual need of help there will be messengers sent from the heavenly world with that which they need. There are but few, however, who are permitted to know when the messenger comes; and it is well they do not, because if they did so many persons would begin to look to the messenger for help instead of to God who sends the messenger. As soon as a person begins to look to the messengers who have been sent, and ask them for what they need, they will be answered by deceptive intelligences, who will take advantage of them and mislead them. God is one, and we must always look to Him. When he sends messengers they will do what he sends them to do, but they will never come to gratify curiosity or to amuse people with phenomena, or to take control of their intelligence to talk to others. All of this is of the mundane.—[Ed.

We have so far published no letters that have come in response to the distribution of "Practical Methods to Insure Success." We have received several from ministers of different denominations, in reply to letters sent with the pamphlet, by those who are interested in the work. The following letter will explain itself, as it is characteristic of all we have seen coming from ministers who have read "Practical Methods to Insure Success:"

December 20, 1892.

Mrs. M. WELTY:

Dear Friend,—Your letter and the pamphlet came while I was still West, and as I lecture every night, I have but little time to answer letters. I have read the pamphlet with deep interest and study. It is full of excellent ideas, but combined in a way new to me. You seem to be one of those who when they get to heaven will say to the Great Judge, "When saw we thee sick, or in prison, and came unto thee?" and to whom the King and Judge will answer: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is a noble work to do and I honor you for engaging in it. It must add to the great sum of human good, which the great spirit of goodness we call Christ is trying to awaken or inspire in the world.

May his blessings shine on thy path and lead thee all the way.

Yours fraternally,

RUSSELL H. CUNWELL.

"No man is wise, save he who hath through his own individuality received God's wisdom. All the learning of man, not coupled with this anchor, is as the vessel without ballast."

"WORDS may carry wisdom, but love carries itself. Words can not open or shut the door of heavenly happiness."

Special to Contributors.—We wish to thank our people on behalf of the readers of THE ESOTERIC for the many letters we have received. Questioning upon articles that appear in THE ESOTERIC suggests to those who write for it points that are left obscure, and gives opportunity to make them plain; and the giving of experiences is a source of encouragement to others who are not succeeding as well. By this means our people become intellectually acquainted with each other. We have had quite a number of letters that we have not published, which were in themselves good, and the questionings reasonable, but they were upon subjects thoroughly treated in former issues of THE ESOTERIC, and we wish, so far as is possible, to avoid frequent repetition.

There are many of our friends among the clergy who have been living the regenerate life and could give us some very important suggestions, which would be of general interest. We hope that they feel, as we do, that the object of their life is to do all in their power for the upliftment of the race; and so we offer them this opportunity.

Our friends in India, Japan, and, in fact, throughout the Old World, do not come forward with experiences as freely as we would wish. We hope they will favor us more fully with their experiences in the near future; and trust that all our friends who write us letters for publication in THE ESOTERIC will guard against questions that have been fully answered.

The reason that we especially ask our friends in the Old World to favor us with letters is, that it is characteristic of the human mind to be most interested in the thoughts of those in a distant country, and we presume it is not different with our friends in the Old World, and as there is especial interest now in the thought of India, we would send a cordial invitation herein to our friends there to contribute articles or letters on subjects in which they are the most deeply interested.

Many things that are commonplace in far off India, relative to methods of obtaining dominion over the human body and mind, would furnish suggestive thoughts to our readers in the West. Exchange of thought among ourselves is of great importance, as each calls out the thought of the other. The thought formation of a different nationality introduces, even in the human soul, new elements, and many times useful information in the mind.

We would like our friends to take a retrospective view of what they were before they began to live the regenerate life, and thereby obtain knowledge of what they have gained, write out an account of it and send to us for the encouragement of others, not forgetting to mention the difficulties in the visible and invisible world they meet in their onward progress. Again thanking all for past favors, we solicit their continuance.—[Ed.]

BOOK REVIEWS.

We think that few editors feel the proper responsibility in this department, "Book Review;" for if an editor fails to give the proper appreciation to an author's work he not only does a great injury to the author, but also to the readers of the review.

There are new and important thoughts being born into existence through different mind formations, many of them by divine inspiration,—though sometimes without the knowledge of the author,—and to fail to give such thought a proper presentation is not only a sin against the author and the public, but is for a man to place himself as an obstruction to the wheels of divine order. While we feel our inability to judge correctly all works placed in our hands, we also feel confidence in God that if we do the best we know we are justified even though we err.

"IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY" is the title of a quarto volume containing 163 pages, written by Henry Wood. The subject-matter is well indicated by the title. The language is very clear and pointed, and we consider it a book of unusual value to all persons who are disposed to think. It may be properly classed as a Christian Science work, but as such it is far superior to all others of that class which we have seen.

Mr. Wood deals with the adverse side, as well as with his favorite topic, with wisdom worthy of a sage, notwithstanding the fact—if we mistake not—he is a young man just starting in life.

While "Ideal Suggestion through Mental Photography" presents new thoughts to its readers, these thoughts are presented without blame or censure for those holding different opinions.

We do not feel like criticising any of his ideas, with the exception of one expressed on page 40, where he says: "Food meets a normal demand: *not to add more life*, but to furnish material for life's outward expression." This is an expression belonging to a doctrine that is rapidly gaining ground, which in itself is a vital error in the normal structure of mind, gravely affecting the habits of life, and which is virtually this: "That each individual possesses at birth as much life—derived from the original germ—as he will ever possess; and that nothing he can do will add to or diminish that amount." If this is true, the methods for regeneration and the increase of life and refinement of its qualities is all a mistake. We feel that no person can soberly and logically think on those subjects without forming the opposite conclusion. We have not space to argue the subject, but a few sug-

gestions will suffice. If the individual man and woman were incapable of gathering into the body an added amount of life, then, when a germ possessing an equal amount of life to that from which they originated was separated from them to build another organism, they would, from the law of things, be without life, consequently dead. But, on the contrary, it is known that the individual whose digestion is most perfect and whose appetite is good is the one who is capable of generating the greatest number of seeds, each containing in itself sufficient life to produce and animate another organism like to the present. Christian Science says, "All is spirit or life, there is no matter;" we say, "Amen!" but that which is of such quality as to organize an angel is not of the same quality that would organize an animal or a plant. The plant grows from the ground and takes of its higher qualities and transmutes them into a body for itself. Man's roots are within, where he takes the higher elements of plant life and extracts from them the quintessence of their nature, fills his organism with *new* and *added life* drawn from that beneath himself, elevates it to that which is equal, if not superior to his real self, and throws off—sends back to earth—that which is too low for his use. But the same elements rejected by him are a great luxury or food for some animals and insects, and for nearly all vegetation. If this thought were to be carefully carried out it would be seen that every particle of substance which we call matter is continually in the process of passing through some form of life through which it is undergoing chemical changes, being carried up to a higher state. Thus it appears that in the millions of aeons to come all the grosser elements of this our earth will again be shining with the luminosity of spirit.

Mr. Wood draws fine and logical conclusions in his arguments, and has given to the world a volume of great importance to all persons who are forming conclusions in their own minds, and of especial value to Christian Scientists, Metaphysicians, etc. We would advise our Esoteric students who are suffering with disease to get "Ideal Suggestion through Mental Photography," and read it carefully, for in it is contained thoughts essential to everyone who wishes to make Esoteric thought of practical and experimental value. Lee & Shepard, publishers, 10 Milk street, Boston, Mass. Price, \$1.25.

This book may be obtained at our book office. 1682 Washington street, Boston.

We have received three booklets from the Unity Publishing Company of Kansas City, Mo.: "The Ministry of the Holy Mother," by Emma Curtis Hopkins; "Points for Members of Silent Unity," by Leo-Virgo, and "Be Still and Know that I am God," by Emma Solomon. Sold by the publishers at 15 cents a copy. The last-named booklet is a very able article, dealing with the power of silence, or the stilling of the senses. In the second, Leo-Virgo deals with the subject of Theosophy, and the centralization of power, in a very able manner, and the booklet is well worth the price to anyone.

We have another booklet containing an "Easter Address," by M. E. Cramer, editor of *Harmony*. Published and sold by the author at 324 Seventeenth street, San Francisco, Cal. This address, treating on the ever-present Christ, and on the importance of the unity of man with God, is an able Christian Science production.

We have received a dramatic poem, written by Mr. C. Sadakichi Hartman, called "Christ." As to its value as a drama, we are not a capable judge. The plot is drawn from Palestine and at the home of Jesus and his parents when he was just coming to manhood. It is well written, and we presume the characters are quite true to the age and the people of that era, but at the same time we feel to doubt the probability of some of the scenes in the life of one so high and grand in character as the Nazarene, and we can not see wherein it would teach important truths which would benefit the people. Address C. Sadakichi Hartman, No. 109 Worcester street, Boston, Mass.

EDITORIAL

In the history of the world's evolution the divine order (in view of the object of creation) was generation. When Israel was led out of Egypt through the wilderness into Palestine, they received the law by divine revelation, which made provision for the carrying out of the divine injunction in Gen. i. 28, where "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth," and it became the main point of Israel's duty to produce children as rapidly as possible. One of the most striking examples of this was in the case of Jephtha's daughter who, when she found it was appointed she should die, wanted a time to go by herself and bewail her virginity.

But as the ages have rolled on we have come to a time when disorder and discord prevails in married life; selfish pleasure and sensual gratification are the dominant features of a great majority of the people. Evolution having accomplished its work, woman is no longer satisfied to give her life to her children, and men are not satisfied to have her do so, because there is an intellectual and soul development, which says in unmistakable language that the time has arrived for the advent of a new and higher order in the world.

When we were called out from the Methodist church, about twenty years ago, we were shown that the time had arrived for preparation to be made for the advent of the kingdom of God on earth, and the answer to the Lord's prayer.

It then became our occupation to search the Scriptures, and especially to examine the prophecies, to see what evidences there was that the time had arrived, and to find from the authority of

Scriptural revelation what it was necessary to do to prepare for that time. We gave seven years of most diligent study, and most devout prayer and watchfulness of self, holding the physical body subject to the soul's consciousness, so that the spirit could illuminate the intellect and makes us know the will of God concerning the sons of men.

In 1878 the financial panic which swept over America was about at an end; there was discontent and rioting among workmen and general uncertainty in all departments of business life. We had seen from the prophecies that this was one of the first indications of the time of the end (seven years) in which time everything which goes to make up civilization, such as business institutions of every name and nature, even to social and political governments, would be overturned and thrown into chaos, and that the evil disposed throughout the civilized world would destroy each other.

In the language of Esdras, "Where the Most High begins to build, there no man's foundation can stand;" and we were shown by revelation and by the Scriptural prophecies that the time was upon us when every foundation laid by man was to be overturned and utterly destroyed.

When we saw these strong indications, which were active at the time mentioned above, we thought it probable that the time had come. Circumstances had formed barriers around us and we could see no avenue open. A certain advanced thinker, who had seen things in that direction the same as we had seen them, wrote us that a fine property in New York city had been dedicated for the purpose of gathering and organizing the people for the establishment of that divine order on earth, and wished us to join him immediately for that purpose.

We were satisfied that a city was not the place to begin the work, but saw nothing else before us; everything seemed to be shut up from us, and we had come to a point where it was an absolute necessity to know something definite. We desired—more than all else in life—to do the will of God; we felt sure that an infallible answer would be given at that time, and so there was.

We were in the spirit and saw ourself standing in the engine of a railroad train, which was on a very sidling track and was running slowly. We were standing with one foot upon the window of the cab, waiting to step out as soon as it turned over. It did not turn over then, however, and the track soon become comparatively level. But the train did not run very far before it reached a place where one rail of the track was much higher than the other, and this was also the end of the track. The engine ran up onto the end of the track and immediately turned over. We were expecting it and stepped out, and lo, we were in a vast wilderness, where no sign of a man's hand was upon the forest.

Then we called anxiously for the four representative men to come forth and begin the preparation for the people, for there was a long train drawn by the engine which had just turned over, and it was necessary for the work of the new civilization to begin at once. There were many other details not necessary to mention here.

The spirit which gave me the vision gave me also an understanding of it. The engine was a symbol of the whole business machinery that carried forward the present order of civilization, which was represented by the people in the train attached to it.

The leaning position of the engine was the financial crisis we were then in, but soon passed out of, but the next time a financial crisis came the whole business machinery would be overturned, and it being the end of the track it would never go any further, and then would be the time to really begin the new and divine order on earth.

So events came to pass. We have had a time of business order, but now another crisis is upon us—the LAST one. The old order of civilization will soon be a thing of the past, and they that are ready must gather together their belongings and bring with them all that will be valuable in rebuilding a new order of government and social life on earth.

There are many persons now who have heard the call of the spirit the same as ourselves. Some of them are trying to lay the foundation of divine order preparatory to this time; many others are waiting in uncertainty, but would spring up all over

the world as leading men having methods to solve the problems of the ages,—to bring order out of chaos,—and thus create a new civilization for the people.

Those who have the least knowledge of divine order, and the most worldly wisdom in a business way, will be the ones who will gather around them the greatest numbers of persons at first, and those with less ability will gather fewer persons, so that the land will be filled with factions of every character and shade of belief that now agitates the public mind. One faction will be fighting another, and no one will know which way to go or what faction to join, except those who have been truly living the regenerate life and following the guidance of the spirit. They will be guided by that Supreme Intelligence to unite themselves with the divine order that God is establishing by and through the one that God has appointed, and in His own wisdom has made worthy and capable, because the mighty masters of the Solar Circle, who see and know all that is to come, as well as all that is past, have already begun the organization of that divine order, and will hold and control their willing servants and guide the work to a perfected ultimate.

We have been led to give this warning to you who are wise, that you may be prepared for coming events.

The first and second volumes of THE ESOTERIC will soon be out of print. When we left Boston we cut the plates, so as to revise them—leaving out certain worthless matter, and some that continuously misleads the people—so that we can not reprint from those plates without considerable expense; but this revision will avoid the reprint of undesirable matter found in the last part of the second, and especially in the third and fourth volumes.

To get out a revised issue of volumes I. and II. will cost about \$250, and about the same amount for volumes III. and IV. We intend to combine the four volumes in two, and will then be able to sell them for \$2.50 each. The thought has been suggested to us through the offer of our friends to subscribe for and prepay the price of these volumes, in order to get them

out at once. Now, we wish to use great caution, for we are satisfied that we have come to a time of general breaking up, and of hard times for many; therefore, we will not incur debt for anything; neither do we ask our friends to prepay the subscription until we are certain we can do our part. We propose that all who are willing to prepay for one or both of these volumes [Remember, the four volumes are to be bound in two, and it is of these two we speak] to let us know by mail, and when we have enough money promised to meet the immediate outlay on the books we will notify you and you can send us the amount subscribed. We would not ask this were it not that so many have written anxiously inquiring when we will have the revised *ESOTERICS* out. No one will be asked for the money until enough has been subscribed to make us sure we can fulfill our part of the contract, and we hope no one will subscribe for these volumes unless they are sure the money will be ready when they are notified that it is needed.

The larger portion of the last issue of 5,000 copies of "Practical Methods to Insure Success" has been distributed, and notwithstanding there is no book before the world that is more generally approved, or that is really doing as much good, there is very little coming in with which to republish it. Therefore, we ask its friends, instead of giving the booklets, to loan them when practicable, and to give them only in important cases. Used in this way one will do the work of several. As the world's crisis has now come, we know that only the wealthy—and few of them—have money to spare; therefore the friends of the work should be more diligent than ever to work while the day lasts, because the night is upon us "wherein no man can work."

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.**

DO NOT SEND CHECKS ON LOCAL BANKS.

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 new subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventyfive cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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). 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.

ERRATA.—In volume VI., number 12, page 541, in the first paragraph, treating of the seven successive foundations of attainment, it reads, "All that is to be." It should read thus: "The first cycle comprises all that *is*; the second comprises all that is to follow." On page 556, last line of first paragraph, read "material things" instead of "natural things."

THE EPHEMERIS, giving the position of the moon for 1892-3, and designed for insertion in the "Solar Biology" table, can be had by sending eight cents in stamps to this office.

The ESOTERIC.

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VOL. VII.

{ Ω }
{ JULY 22 to AUGUST 22. }

No. 2.

BIBLE REVIEWS.

NO. XXXVI.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

In the first of our consideration of the book of Revelation we showed that the entire work prophesied in the first nineteen chapters was to be accomplished in seven years from the time of its beginning. We also said that we believed everything around us proved that it had already begun. But in fulfillment of the prophecy of Amos (chapter III. 7), where it is recorded, "Surely the Lord Yahveh will do nothing, but he revealeth his secret unto his servants the prophets,"* and of verse 8, which

* Smith's Bible Dictionary says of the meaning of the word prophet. "The ordinary Hebrew word for prophet is *nâbî*, derived from the verb *nâbâ* connected by Gesenius with *nâba'*, to bubble forth, like a fountain. If this etymology is correct, *nâbî*—a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence, or simply one who pours forth words. Bunsen and Davidson suppose *nâbî*—the man to whom announcements are made by God, i. e., inspired. (INSPIRATION.) But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one who announces or pours forth the declarations of God." So from his authority the word prophet does not mean what is generally understood by the Bible reader, but is simply one who is in sufficient accord with the divine mind and will to "pour forth" or give out to the people such utterances as are in full accord with His mind and will. Therefore, it means any person whose life is wholly dedicated to God and humanity.

reads as follows: "The lion hath roared, who will not fear? the Lord Yahveh hath spoken, who can but prophesy?" About the first of last January the Lord appeared to us, and in our presence gave command to three of his angels to go forth in the execution of judgment and justice upon the earth. From that date—we "can but prophesy"—was the beginning of the last great judgment shown to John upon Patmos. Since that time the same thing has been shown to us in dream vision as a seething volcano sending its fires out from the bowels of the earth in three mighty streams, causing destruction as by fire of the work of man, as it now exists on earth. (See Jer. XLII. 17; XLIV. 13. and Ezek. vi. 11.)

The habit of the people has been to regard all natural phenomena as entirely independent of God's will or act. So marked is this among them, that usually if an occurrence is referred to as a fulfillment of prophecy, many persons will at once try to find a natural cause for it, and if they can find such cause, decide at once that God had nothing to do with it. However, it is clearly shown by all the prophets who prophesied concerning God's judgments, that he always uses natural laws and nature's instrumentality in their execution. (See Ps. xvii. 13, and Is. x. 5; LXVI. 16.)

The word "sword" in the prophecies is used to indicate arms of war, or instruments with which men destroy each other. The word "fire" is also used symbolically, meaning anything which destroys; also transmutation or change from a gross or material condition to a sublimated or spiritual condition. The few hints above may aid Bible students, for we wish to repeat here that the book of Revelation is an epitome of all the phenomena which is to appear in fulfillment of the prophecies.

CHAPTER V.

Verse 1: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."

The "right hand of him that sat on the throne:" As we have said, the right hand symbolizes power, control, also execution, indicating that he that sat on the throne recognized that earth's development had reached a degree making possible a compre-

hension, embodiment and execution of the thoughts contained in "the book" or scroll.

The book is the purpose of God concerning the ultimates for which he made the human family, and contains in itself all the laws which are to govern the new heaven and the new earth, and the methods by which these are to be attained. (See Ezek. XLII. 10-12.) It was sealed with seven seals, which are the seven secrets to be revealed to the seventh-degree neophyte in the creation of a new heaven and a new earth wherein shall dwell righteousness; also the seven creative principles and that which transcends them.

Verse 2: "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

The words "a strong angel" or messenger, implies one who has made great attainments, and has great authority delegated to him. Such an one is usually called "Lord" throughout the Bible.

"Proclaiming with a loud voice;" that is, calling to all the sons of earth with the inquiry, "Who is *worthy* to open the book" and to unseal it for the perusal and understanding of the sons of men?

Verse 3 "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look therein."

Here is a very remarkable declaration; "no man in heaven;" then surely it is not one of the heavenly ones who will come down and open the book: "nor in earth;" therefore it is not one of the sons of earth who is to open the book;" neither under the earth;" that is, none of those who had died and were buried under the earth awaiting the resurrection, and, saddest of all, there was none worthy "to even look thereon."

Verse 4: "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

John here exemplifies how perfectly his spirit was in accord with the mind of him who sat upon the throne: for he saw that the time had come, the call was made to the earth and no one was found, either in heaven or in earth or under the earth, who could even look at the book. The divine love and wisdom comforted him with the words:

Verse 5: "And one of the elders saith unto me, Weep not: behold, the Lion of

the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Our first work here is to identify the one whom John saw.

Verse 6: "And I beheld, and, lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

Now these utterances are the most mystic of any in the whole history given in this book. Remember, it was no *man* in heaven or in earth or under the earth; but one of the ancients told John it was the LION of the tribe of Juda, the Root of David. It is the general opinion that it was the man Jesus who had ascended into heaven and was sitting on the right hand of God; but the declaration is, it was "no man in heaven."

In the first place we identify the "Lion" by Isaiah XXIX. We are told by the lexicon that the word Ariel in this chapter means the "Lion of God;" therefore, we will read it in its definition. "Woe to the Lion of God, the Lion of God, the city where David dwelt! add ye year to year; let them kill sacrifices." (Read the first eight verses.) Here the Lion of God is directly allied to the children of Israel, who were keeping the law, killing sacrifices etc., and it is especially identified by the "city where David dwelt," or the lineage of David. David is also referred to in Ezek. XXXIV. 20-31:

"Therefore thus saith the Lord Yahveh unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

"Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

"And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

"And I Yahveh will be their God, and my servant David a prince among them; I Yahveh have spoken it.

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness, and sleep in the woods.

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.;

"And the tree of the field shall yield her fruit, and the earth shall yield her increase and they shall be safe in their land, and shall know that I am Yahveh, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.

"And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

"Thus shall they know that I Yahveh their God am with them, and that they, even the house of Israel, are my people, saith the Lord Yahveh.

"And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord Yahveh."

Now, according to Usher's chronology, David had died 428 years before Ezekiel uttered this prophecy; therefore, it is evident that he had reference to something more than David the man and king, or, in other words, it was of the spirit which animated the soul of the man that Ezekiel spoke. Jesus said, while teaching the people, "I am the vine, ye are the branches." Isaiah, in chapter XI. 1-12, says:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

"And the spirit of Yahveh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Yahveh.

"And shall make him of quick understanding in the fear of Yahveh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Yahveh, as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

"And it shall come to pass in that day, that Yahveh shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Read also the fifth chapter of Isaiah.)

Now, remember, this 5th verse under consideration said the "Lion of the tribe of Juda" was of the root of David. Jesus came from the lineage or root of David, but not this particular branch, for Isaiah says, "Behold, my servant *the* Branch,"—a definite branch,—not the branches to which Jesus referred when he spoke to his followers; neither was he (Jesus) "*the* Branch:" he said he was the vine from out of which the branches came.

Neither does God by Isaiah say, Behold my servants the branches, so we are confined to one definite "Branch," to which John referred in the passage under consideration. The angel in this Revelation (chap. XIII.) refers to the book of life of the lamb slain from the foundation of the world. This certainly could not have reference to the man Jesus slain once for all; for Paul in his arguments protests against this idea and says, Heb. IX. 24-26:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Here Paul declares, not only that he suffered but once as an individual, but also that he has entered into heaven. This leaves the man Jesus out of this calculation, for the angel says "no man in heaven was found worthy." Now, David is the root of the vine—Jesus—and we have a branch of that vine, which is not a man who is located "in heaven, in earth, nor under the earth," whom the ancient one called a lion, but whom John saw as a lamb in the midst of the throne, and the four living ones and of the elders. As we have explained, the lamb is used as a symbol of the animal body wholly subordinate to the spiritual soul of man.

John I. says, "In the beginning was the Word, * * * And the Word was made flesh and dwelt among us;" and in Genesis I. we are told that the world was created by the "Word" of God. The word—according to the interpretation of the parable of the sower by Jesus—is the seed of righteousness sown in the world; he also said it was sown in the heart.

In this 5th verse the angel said to John, the Lion, Leo the heart! but John saw the Lamb, the animal body, meek and submissive to the soul in the interior of that body. Now, it was not the man—the fleshly body—that prevailed to open the book but it was the spirit of God dwelling in the physical organism of some one who is denominated "THE BRANCH."*

* In the above thought we have presented the elements of a large volume, and in it is contained the whole mystery of Godlikeness.

This holy book can not be seen or understood by any of the physical senses; therefore, every man, from the foundation of the world to the present time, has been necessitated to crucify the body—slay the animal life, and thus dispense with its power to dominate—and henceforth live from God; thus becoming the temple and the oracle of God, which comes from the Holy of Holies in the heart and spiritual soul of man.

Now when some one person has reached the seventh degree he then has God's law within his heart: as Jeremiah (xxxI. 33,) says, "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."

As the revelation of God has a triune meaning, answering to the body, soul and spirit, it follows that this first one must have been born in the sign, Ω (Leo), the heart of the body of humanity; and that the law being placed in his heart, it is in the interior of the innermost. Thus he from that innermost degree is found worthy to "open the book"—or to read it, know it, and open it to the understanding of all who are found worthy—by loosing the seven seals thereof; that is, by leading men into the seven mysteries or secrets of the "Order of Melchisedec," after which order Jesus came. "In the midst of the throne," this One is seen. We are told, in chapter III. 21, relative to the seventh degree, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

So, this one, whoever he may be, was the central figure in the throne; and outermost from him, or round about him were the four living ones, and still more externally stood the twenty-four ancient ones.

Verse 7: "And he came and took the book out of the right hand of him that sat on the throne."

This would convey the idea, which is also conveyed in other places, that the throne was suspended above them, and underneath, as if upholding it, was the lion, the ox, the man, and the eagle; and in the center—or midst—of them, seated upon another throne, was this representative, who ascended the spiritual throne and received the book from the hand that held it. It should be

remembered that every thought must have a form or it would be unthinkable; so this form is only the expression of conditions and attainments. Being in the midst of the four living ones, as we have seen before, is to possess a more interior, and therefore a higher degree of power, authority and usefulness, than even these who are higher than the twenty-four ancient ones.

“Verse 8; “And when he had taken the book, the four living ones and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of the saints.”

We must keep in mind while reading this symbolic book, that in order to reveal to John and to the world what was actually being done in the spirit, and make manifest the causes that are interior and invisible, things had to appear as if material. As soon as this lion—Lamb—had taken the book, all the assemblage of the Holy ones bowed in reverential acknowledgment of his superiority and ability; being chosen of God and prepared, therefore they fall down as in worshipful adoration, not of the man, but of “The Branch” of Yahveh, which is to be “beautiful and glorious.”

“And the ancients had harps and golden vials:” The harp is an instrument of music, a means of producing and maintaining harmony; for, in order to accomplish a work of so great importance, it was necessary that perfect harmony should be created and maintained around the lion—The Branch. The “golden vials containing the prayers of the saints” is obviously the remembrance, or, as it were, the stored efficacy of the many prayers and desires that have ascended to heaven since the world begun. Symbolically, they are bottled and kept until the day when they are to be answered. Again, another thought therein embodied is this: that these yearning desires are the potencies which produce the thing desired, and what that particular thing is that is desired is made clear by an examination of the Lord’s Prayer.

Its very first and chief utterance is, “Our Father who art in heaven, hallowed be thy name.” The name in its signification is the Will of the universe. To hallow a thing is the opposite of profaning it, and all through the prophecies God keeps telling the children of Israel of their wickedness in profaning his great name. (Read Ezek. xx.) To hallow the name of God is to

regard his will as most sacred, and therefore, under all circumstances, to be absolutely obeyed.

“Let thy kingdom come:” come on earth; come among men thy kingly dominion; that is, let thy will be the law of the land, and let it be obeyed in all things, so that “Thy will be done on earth as [perfectly] it is done in heaven.” Now this comprehends the whole burthen of the prayers of the saints that the kingdoms of this world might literally become as perfectly the kingdom of God as is the abode of the Holy Ones; and this prayer, being in perfect accord with the purpose of God in the creation of the world, is the only incense that is stored up in heaven and reserved for the day of execution of judgment and justice. The symbol here is as if these prayers had been accumulating for many centuries, like gathering storm clouds that reserve their fury until the forces are gathered together and come into a form of execution, and then break forth in all their terrible fury upon the earth.

Verse 9: “And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;”

They sing here a song of praise, and rejoice in the worthiness of “The Branch” to take the book and to loose the seals, giving as a reason that he had “redeemed” them from among all peoples. It is generally supposed that this was none other than Jesus, because they say “for thou wast slain;” but you must remember that this is the Lamb slain from the foundation of the world; for whenever the Spirit of God takes possession of a soul and of a body all animal propensities are slain, and the very flesh and blood is transmuted—by the fires of God’s love—to mind and soul power for the use of his spirit in forming thought,—words, which become immortal germs of righteousness.

Whenever the quintessence of these words is received into the hearts of men it lights a lamp in the soul that burns forever, illuminating the intellect and leading into all truth, which alone can redeem the world. Therefore, they acknowledge this redemption as having come through this ever abiding spirit, that is with us always, “even unto the end of the world.”

Verse 10: “And hast made us unto our God kings and priests: and we shall reign on the earth.”

For only by the power of this living "Word" which spoke worlds into being and peopled them with men, can they finally be led up to this divine altitude of oneness with their God: at which point God the Father gives into their hands the kingly dominion over it. But not as the church has taught in the past,—that the ultimate is to die and go to heaven: no! the ultimate is to become a son of God, inherit the Father's possessions on earth, and stay there and build out of the materials—the men and women—found in it, his kingdom, after the pattern of the heavens. When this is accomplished the prayers of all saints will have been answered.

Verse 11: "And I beheld, and I heard the voice of many angels round about the throne, and the living ones, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."

How gladly would the heavenly hosts come to earth and walk with the sons of men, chanting their beautiful yet childlike melodies, thus bringing to earth the harmony of the heavens, if men would only make conditions for them. But these conditions must be more than innocence, for the song that they sung was,

Verse 12: "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Herein is expressed the seven ultimates of the seven creative principles in all nature; when God takes absolute possession of a physical body, he makes that body a lamb in its docility and faithful obedience, so that it becomes an expression of the mind of the everlasting father, having incorporate in itself the knowledge and understanding, not only of all the laws and methods by which God produced the world, but grasping with a godlike hand the knowledge by which a new heaven and a new earth may be created, wherein would dwell righteousness.

When one has reached this point the fear of suffering or death can not intimidate, or the glory and praise of the angels exalt to egotism. Therefore with exultancy the Holy Ones sing, "Worthy is the Lamb * * * to receive" all the crowning ultimates and transcendent glories of the Father's creation, and to be an heir of God, and joint heir with Jesus the Christ. Not only do the angel hosts, who, through their divine intelligence know the glories to be revealed, sing songs of praise, but,

Verse 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Thus it appears that that song vibrates throughout the entire world and every living thing re-echoes the strain. While they are capable of receiving only four out of the seven, yet they respond in the four strains, with all the potential life given them of God.

We remember, not long since, when our little company here in the foot-hills were sitting around our dinner table, there were singers who descended to earth singing a song whose melody—could it be repeated by the voice of an earthly being—would cause "every creature on earth, and under the earth, and such as are in the sea," yes, and even the trees and grass of the fields to vibrate in unison; and all intelligent life would realize that God's kingdom had touched the earth. When I think of the glory that is to be revealed, and of the soul's exultancy, I do not wonder at,

Verse 14: "And the four living ones said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever."

For the higher and grander the soul's attainments the more fully is it capable of recognizing the greatness and grandeur of such a scene. After thousands of years of suffering, of sorrow, pain and misery, and crime upon this dark earth, to see shine out through the clouds of darkness, ignorance and superstition the first ray of sunlight from God's own face, and to hear all creatures which are in the earth, and under the earth, and such as are in the sea, so fully responding to the song of the heavens as it touches the earth, thus evincing and acknowledging that the time had come when the darkness is forever past, and glory such as no "Eye hath seen, nor ear heard, neither has it entered into the heart of man" to conceive, had come upon this dark planet to remain forever,—the realization of such a fact would cause the loving hearts of the "watchers" and the twenty-four elders to melt in loving exultancy and adoration of him who created all things, and who is to continue for ever and ever. Amen.

There are songs which none but the angels sing;
 There are tunes which none but perfect souls bring;
 Vibrations there are which if earth could receive,
 Would bring harmony and peace beyond mind to believe;
 There are sounds so transcendent from heavenly love,
 They would waken all life to be like that above.

[To be continued.]

CONSECRATION OF SELF.

Jesus in his prophecy to his disciples (Matt. xxiv.) concludes the main part of it by saying, (verse 44,) "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." The question will arise in the mind, What can I do to get ready? and that question should be impressed upon every mind at this time; for many of the signs which Jesus mentioned have already appeared, and the time of which he spoke is even now at our doors.

Will this statement cause fear and unrest? Will it intimidate some persons? If it does it is an infallible proof to such that they are not ready, and it is a necessary warning that they should be up and doing to get ready.

As to how to get ready: The vital principles of christian devotion, when properly studied and correctly understood, fully answer this question; and this devotion is not a servile timorous condition, but one of great delight to the human soul. We look back to the time when we were but 12 years of age, when, in public meetings, we often told the people that it was very hard to follow the Lord "afar off," but that it was easy to live very close to Him. As the 40 additional years of our life have worn on we have realized more fully this fact.

It is the highest and grandest privilege granted to mortals, to know day by day—as Abraham did—that they please God. To obtain a condition where this knowledge is positive and certain, independent of all persons on earth, is to be in a condition where we know the mind of God concerning us. This condition is the most desirable that any person can know and obtain; and how strange it seems to us that so few persons who have read **THE ESOTERIC** from the beginning realize these things.

The intent of the "Unity of Desire" published in the first and second volumes of this magazine was to impress this thought. The same thought has been brought out in many of our articles, and finally, in the application for becoming a member of this colony, the question (number 16,) is asked: "Have you entered into covenant with God, dedicating all you are, or hope to be, to

Him and the service of humanity?" also question 17: "Do you feel that the Spirit of God to whom you have dedicated your life would have you unite your efforts with ours?"

The full import of these questions, so it appears, has been comprehended by but few, if any, who have applied for membership here; for, in order that a man or a woman may have the conditions referred to, they must first dedicate their life with all they are, have, or hope to be—as in the above questions—to God and humanity; promising absolute obedience to the guidance of the spirit: and it is not enough to make that promise by the mouth, but it must come from the heart, the depths of the soul consciousness; and this can not be done at the first time of trying by any one I have ever seen. It is necessary that one should persist in that dedicating of all they are, and continually desire to know the will of God that they may do it.

"But thou, when thou prayeest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

Herein is the secret of true prayer: "Enter into thy closet and shut the door;" that is, close yourself in from sight and hearing, that you may be ALONE WITH GOD. If the Christian brethren would carefully observe their prayers they would find that the most of them are really to be heard of men, and even when praying in secret the doors are not closed to all but God; for to do so one must, for the time at least, shut off all desire for and expectation of sympathy in any form from any one but God.

Jesus says, "If, therefore, thine eye be single, thy whole body shall be full of light." There is not one single and only purpose in the mind's eye until one can close the door to all outer life and consciousness, and be willing to do the will of God, no matter what it costs or where it leads; though all men forsake you, yet you have the conscious assurance within, the feeling from within and from without, that you only want to know the will, and you will do it.

Prayer is not words uttered at certain times, and then forgotten until the time again arrives, but prayer is the sincere desire of the heart, though unuttered or unexpressed. The sincere desire of the heart or soul can never exist unless there is a vivid consciousness of need: if one feels that there is a

need which *must* be supplied then the soul prays and the answer invariably comes. Now do you feel the need of knowing that you please God? Are you, day by day, hour by hour, guarding your words, thoughts, desires and feelings, appetites and passions, so that, if possible, you may be in harmony with the mind of the Creator?

Some who read this will answer, "Yes: but I do not have the consciousness that I please God. I know I am doing the best I can, but I know I come far short, and often do those things that I would not do, and there are wicked and ugly thoughts that force themselves all unbidden into my mind, and I can not prevent it." This, dear ones, is the voice of the "accuser of our brethren," (see Rev. XII. 10.) who is accusing you unlawfully of things in which you have no part whatever; and in order that the kingdom may come in your heart, and that His will may be done in your life, you must reject this accusation, and cast the accuser out of your thoughts and sympathy.

The church has made a serious error, and opened the door wide to this old accuser, by teaching that no matter what you do, you are a miserable sinner, and unworthy of the blessings of God. Thus you unite with this old accuser and accuse yourself continually.

Remember the words of Jesus where he said, (John v. 23,) "For the Father judgeth no man, but has committed all judgment unto the Son;" and again "I judge no man;" also (Matt. XII. 37,) "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is true, dear children, that if you judge and condemn yourselves, you are condemned before God. But if, from your own higher and better judgment, you reason upon the whole course of your own life as rationally as you would upon the course of your children, or that of your servants, and honestly justify yourself under the same circumstances under which you would justify them, then God will accept the justification; for as Jesus said, "With what judgment ye judge, ye shall be judged." So all that remains for you to do in overcoming this old "accuser" is this (Micah. vi. 8.): * * * "What doth Yahveh require of thee, but to do justly, love mercy, and to walk humbly with thy God?" Herein is found an epitome of the whole duty of man.

The most difficult part of it is to "walk humbly with thy God." To humble yourself before a person is to become obedient to that person. As you promise obedience to the guidance of the Spirit, something within contradicts your intellect and says "No, you will not, you may be required to do something which you would not like to do." Thus in place of walking humbly with God you constantly have a reserve deep down in your soul. You have so long distrusted your fellow-man that now you can not even trust God. It is said by some of the ancient occult orders that the most highly developed people in the world are found in the United States; yet, a society can not be organized here, because these persons will not be absolutely obedient to the master who is appointed over them.

Now, in this, the Christian religion, you are required to be entirely obedient to no master save one, which is God. But remember this: you can never become a member of the Order of Melchisedec, which Christ came to establish on earth, until every thought, feeling and desire, is in perfect submission to the will of our heavenly Father; for until you can close the door of your heart, and of your thought, and of your desire, from all men and all things of an earthly nature, and desire to know the will of God that you may do it, you can not receive this blessing of consciousness that you please God. Until you can make this promise without one feeling of reserve you are not accepted as a member of the heavenly order, and can not "walk humbly with thy God."

We are told that Enoch, the seventh from Adam, walked with God; and it is your privilege to-day to consciously walk with him, and to receive continual guidance from that holy and perfect mind. The majority of the human family, even among the most devout, are praying to their fellows more than to God: thus they are breaking the commandment and worshiping other gods. Many persons will answer: "But I do not; I have no confidence in men, for they have so frequently deceived me." But remember, dear ones, that prayer is the sincere desire of the heart; and if you desire love, sympathy, friendship or approval from man, that is prayer, the desire of the heart. In that you are continually praying to your fellow-man. And when you try to promise absolute obedience to God and his spirit's guidance, and something within you rebels, causing you to fear to promise entire obedience to the spirit, lest you should be required to do

something which would bring criticism upon you from your fellows, you have demonstrated within yourself that you are praying more sincerely to man than to God. The commandment says, "Thou shalt not bow down thyself to them nor serve them," but you are daily and hourly bowing down to them and serving them, and wilfully disobeying God, and how can you expect his Spirit's guidance or approval under such circumstances? You could not expect it from a dear friend in the earth life, how much less from God. No wonder Jesus said, "Ye can not serve God and mammon." The true Christian life is a narrow walk, and very few are found therein.

Now consider these thoughts, and examine your own soul, and do not say that you have made that covenant with God until *you*—the real self—have also made it. It is not made when you decide in your own reason to do so—not until the soul has made it.

Let us examine the pre-requisites in a concentrate form: first, to desire more than all else in life and among men to KNOW the will of God; second, to promise from the soul—yes, and with a yearning desire—to DO his will, regardless of what any person may say about you, or what it may cost you or bring upon you in any way. To reach this point you must shut the door to all human sympathy, and pray continually day and night. Refuse to be condemned by the old accuser, and daily and hourly live as near to harmony with the divine will as you know how. Then with the boldness of a little child come before your heavenly Father and say: "I have done the best I knew, and if there is any more required of me Thou canst show me; let me know if I please Thee and show me Thy will and I *will* do it." Continuously maintain this attitude of mind and you will soon realize that the "accuser is cast down," and your soul will exclaim in the language of the angel in the verse above quoted: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ [Anointed]."

You are then a Son of God and heir of all things, and joint heir with Jesus Christ. You are then ready to come here and work with us, if the Spirit so guides you, or to stay and work where you are, and have day by day the assurance in the soul that you are a member of that heavenly order, and no matter what may come, though heaven and earth should pass away, yet, you are secure in God, for you are saved.

Now let no professed Christian think they have obtained salvation, for they have not obtained it until they have reached this point. Let none of our friends think they have been accepted as members of the Order of Melchisedec, for they have not been accepted until they have promised from the soul—as well as from the intellect—absolute obedience to the guidance of the Spirit, and have the knowledge within the soul that they please God.

May God grant to give you to see the importance of this covenant, and the folly of fearing to make it, and show you its grave importance here and hereafter.

H. E. BUTLER.

"TAKE UP YOUR CROSS AND FOLLOW ME."

(Written for THE ESOTERIC.)

I ask not for pledges, of land or of gold,
 I ask not for creeds, your fancies to hold;
 I ask not for temples so lofty and grand,
 To be built in my name, and burden the land;
 But I ask of the man who, true to all truth,
 Would guard Honor's shield from mold and from rust,
 To rise from his chains, throw them off, stand up free,
 Then take up his cross and follow with me—

In the court, in the camp, in the home, in the field,
 He must *serve*, who the greatest of love finds revealed;
 No matter what brother or sister has need,
 To their follies and errors must never take heed,
 But seeing the good, and knowing each one,
 Will at last find the image the Master begun;
 He must point to the light, must from thralldom set free,
 Aye! must take up his cross and follow with me—

"I am the Way, the Truth, and the Life,"
 Your feet may grow tired, and long seem the strife,
 But as I o'ercame, so to you have I given
 The pathway of spirit, to lead us to Heaven;
 The flowers now crushed, shall spring into bloom,
 The gates are unbarred that led to the tomb,
 So man watch and wait, I'm calling for thee,
 It is time, take the cross and follow with me.

ABBIE A. GOULD.

A STEP UPWARD.

[Written for THE ESOTERIC.]

I sometimes wonder at the temerity of a soul yet enveloped in ignorance, when it dares to speak or write words with intent to aid others. Its only apology can be that an impelling power forces them outward, pulsing from silence into sound, from the riches which lie waiting in the depths, unclaimed, unexpressed, and unformed, into the struggle for expression and formation into something practical and useful. So lie all ideas in the womb of mind, awaiting the travail of cycles to bring forth worlds and history, or the moment's experience, which brings to birth the tiny seed-thought which must be cherished until full grown.

To the soul that shrinks from this responsibility lest it fail in conveying the God-impulse, these words from the soul of T. L. Harris carry within them the germs of inspiration to nobler efforts.

“ Be thou like God, drinking His essence in
And clothing thyself with it as the Earth
Attires its dainty limbs with emerald green.
As young Desire seeks Beauty, seek to gain
Complete symmetrical development,
That thou mayest minister in things of use
To all who seek the palace of thy mind.
Give thy thought freely; give it modestly,
Patient of contradiction. Think not wine
The better because drawn or served by thee.
* * * * *

Be modest in thine opulence, and know
This fact, that thou mayst learn a truth from all.
Take what thy brother offers thee; perchance
The simplest nature may have woke to see
At early morn an Angel in the sun,
And brought from him great message to thy soul.
In all thou doest first of all be true
To thine own consciousness, to man, to God.”

It is with these two last lines in mind as accenting the desire for expression upon a subject which lies very near my heart, that I respond to the request for an article on dress reform for women.

In reforming our mode of dress, the first thing to be considered

is health; for upon health depends all happiness and success: and next is convenience, cleanliness, beauty of form, color, and texture. The thinkers upon this subject realize that those who dictate the present mode of dress for women consider none of these things, unless it be beauty of form, color, and texture: and rarely, even in these, do their efforts display the truly beautiful which unites to artistic elegance, utility or suitability to purpose.

Beauty does not consist of certain forms, colors or textures in themselves, but only as applied to use; and the fashionable dress of this age does not exhibit utility—or beauty expressed in use—for its long skirts bind the muscles to a narrow sphere of action, hampering their growth and making a demand upon the life forces to carry a weight about the hips, which is unnatural and consequently unhealthful. Through its close fitting waists and sleeves it impedes the circulation of the blood, and so makes impossible the very thing it demands—the extra amount of life force to support it.

As many of us have learned from hours of pain and suffering, health depends upon the normal condition of the reproductive and digestive organs; if these are displaced by heavy clothing and restricted by tight waists the circulatory and nervous system and the brain are disturbed in their action, and the soul—to whom the body should respond in every atom—can not use such a discordant instrument to sense its exoteric needs, or to express its most exalted and best thoughts. Neither can the soul grow when the body is depleted and rendered an unfit habitation for it; for it is then defrauded of its legitimate means of obtaining experience in the physical realm, and deprived of the vital impulse by which it soars into its own realm.

If the soul did not need the experiences to be gained in a physical body, we should not be here; and it behooves us as intelligent, responsible women, to provide all possible means of development for the external mind and body, and allow no hindrance to soul-growth arising from inharmonious action in either of them. Fashionable dress, aside from the deleterious effect upon the individual mind of aping the idiosyncracies of other minds, is so shaped as to injure the body positively and negatively; for, besides injuring certain organs through compression, it prevents a full growth of the body as a whole, and it can not attain to the fullness of development or grace of

action which belong to it as the exquisite mechanism crowning the work of nature in her effort to produce a threefold harmony of body, soul, and spirit. "The coming costume" must permit unrestricted action that the soul may find natural expression, and in it that unconsciousness of self, which is the basis of true culture.

Greek art, exemplified in the symmetrical formation of the human body, has grown into a true standard of excellence in proportion, the law of which applied to a part of the torso is given thus: "A woman's waist should be two-fifths of her height; and there should be a difference of nine inches between the waist and hip measure." To illustrate: a woman 5 feet in height should measure 24 inches around the waist, and 33 inches around the hips; variation from this proportion is caused by a lack of development either in waist or hips, which may be supplied by discarding a mode of dress that compresses the part which is deficient, and the systematic use of the unused muscles of the torso in gymnastic or Delsartean calisthenics.

The corset is a source of torture and disfigurement; it hinders the circulation of the blood and its revitalization through the process of deep breathing. In "Solar Biology" page 86, we find the following: "Our voluntary hold on life seems to be seated in the lungs and in our power of breath. Breath is ours with power to inspire deeply, and by this means we are able to strengthen and vitalize every portion of the system." All occultists have given prominence to the practice of deep, full breathing, and it should become the habit of life. "God's harmonies through matter pour a flood," and to inspire the divine impulse the lungs must be free to act.

The corset does not permit this, so it should be discarded in favor of a soft corded or stitched waist so fashioned as to support the hose and under-skirts; this should be the union garment made of silk, linen, or the woven balbriggan for summer, and soft jersey-knit wool for winter. Over these the divided skirt buttoned to a waist is very satisfactory; and many stylish and cultured ladies adopt this style of underdress—because of the absence of bands around the waist or weight on the hips, and the equal distribution of warmth over the body—while retaining the conventional outer dress.

But to the courageous mind the present form of outer garments is unsatisfactory from every point of view; for, besides the

positive injury to the vital parts of the structure it is intended to supplement, and whose beauty it should enhance, and the detriment to symmetrical development, it is also unwholesome from the standpoint of cleanliness. The long skirts are street-sweepers and dust-gatherers, and the truly refined woman would not only shrink in repugnance from the result of her morning walk or shopping tour, but would seek relief, had custom not blinded her to the possibility of a costume whose chief beauty shall be in its suitability to the purpose for which it is designed.

Compare the refuse stained garments ready for the laundry after a short walk, with the neat clean trousers and leggins of the modified Syrian costume, and we must decide in favor of the latter as a street dress; and its convenience and comfort for those engaged in housework or those who have a profession or business, can not be overestimated. It may be made more beautiful by the accession of dainty waist and sash, and the Zouave jacket may be made elaborate by rich trimming.

An ideal costume which might be called "The Pansy costume" could be made of deep colored purple velvet for the trousers, leggins and jacket, with the shirt or blouse waist of delicate lavender or pale yellow silk, and the sash of same. This, with point lace collar and cuffs, would be an exquisite costume, and the stigma of "unwomanly" could not be attached to it by the most fastidious; for it would unite to its richness, healthful cleanliness, utility, the daintiness which must be characteristic of the ideal dress for women, and the disguise which the age decrees as absolutely essential to true womanly modesty. This necessity for disguise, however, admits of argument, for to the pure minded it would seem that the very concealment presupposes something to be concealed while innocence has no conception of impurity.

The modified Syrian costume is now worn by cultured and refined women in England and several of the large cities of the United States, and serves to emphasize the incoming era of freedom from the tyranny of thought which has bound women for ages, and proscribed everything but the conventional in dress and in art, until impure minds and debased natures have made a change in their mode of garmenture require moral courage surpassing that of one who has not at heart the welfare of the women of the coming age.

Emerson, that grand soul whose epigrammatic sentences contain such gems of truth, says, "The only sin is limitation;"

all nature is engaged in proving this, yet how often must she give us this lesson? 'Tis true she enspheres, and so limits, but it is only for a time; only until she can embody, preserve and beautify, and bring to fruition the ideal; then that ideal is cast aside for a higher one, and forms appear expressing a riper state of being. The apparently permanent is really the progressive, that life may flow up into fuller development. Old influences do their work and drop off, old ideas are embodied and detach themselves from our consciousness in order that the new conceptions may thrive and do their perfect work. To again quote Emerson: "Every man is not so much a workman in the world as he is a suggestion of that he should be. Men [and women] walk as prophecies of the next age."

May it bring them purity and innocence, the loving harmony of angel helpfulness, and devotion to the highest ideal of the soul; and may the woman of the coming era "be true to her own consciousness, to man, to God."

GERTRUDE LOVE.

OH FATAL SHAPING EARTH!

[Written for THE ESOTERIC.]

Environment is the grace of God, the opportunity of man, the smile of planetary fates.

Oh fatal shaping earth
Work thou my best!
I clasped thee in my birth
Unto an infant's breast,
And in my blood there slept a mood
That woke, arose, and called thee good.

It was the far off swell
Of my own Father's heart;
And keepeth like a sentinel
Its repetitious part,
It all was good, and ever good—
The mood that heartens creature blood.

What then while in the dip
The spiral taketh to ascend?
Shall not a full contentment lip
With aspiration curve and bend;
And mood and motion, good and voice,
Breathe full the cry "Rejoice?"

Oh fatal shaping earth
Work thou my best!
I clasp thee in a second birth
Unto an infant's breast;
And in my blood there leaps a mood
That optimises all to good.

E. J. HOWES.

"GOD is within us, and if we do not love to do his will, as manifested there, it is folly to become outward servants of the outward."

TALKS ON PHYSICAL CULTURE AND VOICE PRODUCTION.

(Written for THE ESOTERIC.)

I feel that most of my brothers and sisters who are earnestly studying along the lines of the Esoteric teaching, come, in time, to realize the importance of perfecting this living temple, the body, bringing it, as nearly as possible, back to nature's plan, from which most of us have wandered far away, through the unnatural methods of our living. I will try to give you a few thoughts in this direction, hoping they will be of use.

When we realize, as did the Greeks, that this fleshly vehicle is the means to lead on the soul to what is eternal and imperishable, we feel a reverence for the human body, and a desire awakens within us to make it as perfect as possible.

The first necessity is perfect freedom of dress, so that there shall be no undue pressure upon the body in any part, from the feet to the crown of the head; for wherever there is the least pressure, the free vibration of the energies is interrupted, and the force is thrown off by the jerky movements occasioned thereby: and thus the vitality is wasted which might have been used for higher growth. Every movement of the body, every tone of the voice, that is given with a jerk or an angle, wastes the force. Most of us waste more in this leakage through jerky movements than we use in the business of everyday life.

Nature moves in straight lines, curves, circles and spirals, and the movements of the body should be modeled after this thought. It is astonishing how many words are spoken that mean nothing, how many unconscious movements are made, and our force thereby wasted. This magnetic force is really the "gold of the Infinite," and one who is able to generate, control and understand it, has the means of living and protection.

When it is possible, it is best to employ an intelligent and careful teacher, and pursue a thorough course of study; but if that can not be, much may be accomplished by one's self, if care-

ful thought is given to the subject. There are good books on this subject which will greatly assist. One of the most practical little works that I know—and it costs only 25 cts.—is “Delsartean Physical Culture” by Carrica Le Favre, published by Fowler & Wells Co., 27 East Twenty-first street, New York.

The most important point in the ordinary movements of everyday life, is the correct carriage, or the poising of the body so that its weight rests upon the balls of the feet, and there is no jar to the spine as you step. When the heel strikes first in stepping it is very exhausting, as it not only jars the spine, but there is a leakage of vital force at every step, from the jerking of the body as it settles down upon the heel.

Always bear in mind that the chest leads. Carry the chest well forward and upward, keeping the head erect and the chin drawn in slightly toward the neck as you step. It is impossible to poise properly unless the chest has perfect freedom and is lifted to its natural position, which can not be done unless the waist muscles are perfectly free. I have found it impossible for me to wear any underwaist, even, and get my chest and waist muscles into condition to give the body a perfect carriage.

Place one hand upon the abdomen, the other upon the chest; as you press in the abdomen raise the chest, carrying up the hand resting upon it: this will give you the right position. Then step forward from the hip, keeping the knee straight; throw the weight of the body forward onto the ball of that foot, bending the knee slightly as the body comes forward, and straighten it as you bring forward the other foot in the same way, directly from the hip. You will find that this will give a swinging motion on the ball of the foot, and carry the body forward with perfect smoothness and ease.

The arms should fall loosely a little forward of the hips; there should be no energy in them. Always keep the chest filled when walking. Breathe slowly and breathe deeply. Always breathe through the nose, and then you will breathe deeply, being careful to make no noise as you draw in the air, as that is very irritating to the air passages.

In my next I will give more of the breathing drills for chest development, etc.

E. DEDERKY.

EMBRYONIC LIFE.

(Written for THE ECLECTIC.)

“Work while the day lasts, for the night cometh wherein no man can work.”

That night is already upon us, and it behooves all men to be more faithful, prayerful, and watchful, than ever before. Soon the unfaithful are to be separated from the faithful ones, therefore we must be diligent in the duties that God has imposed upon us, lest we be numbered among the unfaithful and unprofitable servants, and be cast out from God's kingdom, which is soon to be established on earth.

Some teachers tell us that we must perform very little, if any, physical labor, if we wish to make spiritual attainments. In the majority of cases this is false; nothing can be more so. If the duties which God has imposed upon us lead us into physical labor it is well. God knows what is best for his children, and we need not fear that we shall lose anything if we earnestly and faithfully perform our allotted tasks.

All must first become servants before they can have the capacity of body, soul, and spirit, that enables them to become masters; and the greater capacity we have for service the more quickly will we become master. All should work diligently, so that they may be found ready when called upon by the Spirit of God to give an account of the opportunities that have been given them. We must fit ourselves by earnest application to those duties which have been set before us, so that we can inspire those truths that will be best adapted to the needs of the people.

Our earnest prayer should be that God may give us that truth best suited to assist those who are just beginning to perceive the light. When we receive a truth that we know is absolute it is our duty to present it to others. The law is that we receive only as we are able to utilize. If we meet with opposition we must not argue, for remember, “A still tongue maketh a wise

head;" and although the physical man will often appear to resent a truth, yet the soul—if it be advancing—will take to itself the truth presented and make of it an instrument for its advancement. Be not discouraged therefore, if the truth you present seems to be rejected; the seed sown, though appearing to be blown away by the tempest of skepticism, very often falls on fertile soil and becomes the "little leaven that leavens the whole lump." God's ways are very mysterious, and all his children have the power of sowing the seed of good or evil.

The master's vineyard is very large, but alas! the laborers are few. A great number have been called to work, but few have been found worthy. Numbers have felt that they were called, but not having the strength to withstand the enticements of worldly pleasures, were swept back into the sea of worldly desires.

Those who have dedicated their all to God, and placed, as it were, their life, a willing sacrifice, upon the altar of spiritual desire, will soon be called upon to undergo many trials, to prove whether they are worthy to fill the high station, which all who do this and faithfully serve in the subordinate or any sphere of life where God has seen fit to place them, are ultimately to reach.

Remember, friends, that we must not look for our reward to come as soon as we perform what we may consider a noble act. All the good deeds of our life are known to the Holy Ones, and the law of recompense will bring to each one all they have earned. We must not feel discouraged if the wheels of God turn slowly, but bear with patience all the trials and disappointments that mortals meet, and must overcome, as the soul grows and expands. All who are faithful, and willingly obey the inner monitor, will find that as the soul opens into the inner life the "law of recompense" is making them beautiful in character. As the soul expands and awakens into spiritual Godlikeness a halo is thrown around it, which brings a peaceful, happy satisfaction unknown to those who follow after the fading pleasures of the world. 'Tis the gold that never rusts, the priceless jewel that never grows dim, but increases in brilliancy as the spirit unfolds.

As we develop soul powers we develop a robust physical; a

bright light sparkles in the eyes, and the rosy hue of health appears on cheek and lip, making the regenerate soul beautiful in form and feature; while life, buoyant bubbling life, fills the body with energy unknown to the average mortal.

The soul expands and grows even as the beautiful lilies expand and grow; first, the tender shoots, then the tiny leaves, then the stem, and finally, the full-blown, fragrant flower. As Jesus said: "Solomon in all his glory was not arrayed like one of these." We may watch the beautiful flowers of the field, but we can not see them grow, yet in a short time they bloom, filling the air with fragrance like unto a breath from heaven, drawing the spirit closer to nature and nature's God. So it is with the soul; each day seems to add but little to our growth, but as time rolls on the soul powers gradually develop and new experiences are added, until, in the fulness of time, the refined and matured soul throws off the outer covering of flesh, and with a joyous song of freedom goes home, never more to feel the galling chains of slavery, never more to suffer the trials to which all flesh is heir.

Who can tell how many æons of years have elapsed since we—the immortal spirit—were created by the Master Mind? Not at first created in his image, but with the possibilities implanted in the germ, by the mighty mind that created all things; not altogether for his own pleasure but to serve a purpose—a use. Who can tell when the germ first takes on the qualities of conscious life? perhaps, and more than likely, it first finds expression in the animalcules that swarm in every drop of water; or is it first expressed in those embryonic souls, the Lils (spirits of the water)? Life is an endless chain, the links whereof are interwoven in what appears to us a conglomerate mass; but as each life germ obeys the master mind that governs all things, we find it acting out its own individual life, separate in itself, but joined each to the other. Link by link they all fit each within the other, forming an orderly and perfect chain, which passes from the lowest forms of vegetable life to the animal, from the animal to man, and from man to God, comprising a structure so vast and complicated that the finite brain of man can not comprehend it. Each tiny life germ, obeying the will

of the creative mind, takes on the requisite qualities and makes for itself conditions which enables it as it throws off or loses one body to take on another of a higher order. This is the law of reincarnation: the present life is the reflection of the conditions which we have made for ourselves in the one that has passed; and what we will be in the future depends upon our present mode of life. Remember also, that our thoughts are our children, and in some future time we will meet them as powers for good or evil. Each tiny spark of divinity is endowed with a discernment and power of discrimination which enables it to draw to itself the necessary elements that will aid its upward progress, and to reject those that would retard its advancement. All nature is struggling upward toward its Creator. The man or woman who is trying to overcome soon finds this to be so, for the reason that as soon as they begin to get control of the creative energies they are conscious of the magnetic currents that are drawing the animal kingdom upward toward spirit: and as regenerate man stands at the head and front of the race and is the medium between all below him and God, and as he must control these lower forces, they pass through him. This produces an interior struggle that is necessary, in order that man may attain the dominion promised him.

The Lils (or spirits of the water) to which we have referred are beautiful, perfect creatures, (we believe they are all female having never seen a male,) souls that have been created by the movements of the planets (the mind organs of divinity). Undeified by contact with flesh they float about in perfect freedom, harmony and joy. They know no other law than the law of love, and they delight to come into the atmosphere of the mortals of earth whose life emanations are pure and free from the debasing practices that are fast bringing the race into chaos.

These embryonic souls have never possessed a physical body and are not immortal in this state of existence; that is to say, their spirit, before it can become an immortal entity must first come in contact with matter, must draw from man the magnetic qualities that will give it the power to take on a fleshly covering, that will enable it to gain an experience of earth and material things. Such souls must first descend into the

very lowest forms of animal life, where they gain a soul knowledge of all belonging to the lower order of existence, which must be gained before they can develop reason, rise into a knowledge of the Creator and become immortal.

Man in the ultimate is to be a builder of worlds—a Creator—therefore, must have a knowledge of all things which go to make a world. These tiny creatures, as they descend, gain a knowledge of the different forms of life, and when they have obtained them are caught in the onflowing currents of evolution and begin to ascend, until, in the millions of years that perhaps have elapsed since they began to descend, they stand immortal beings,—ripened souls, possessing a power and a glory transcending anything found on earth. They are consciously in a condition to perform the duties for which they were created, to add, if that be possible, to the glory of God.

In their embryonic state they can be made useful messengers. They, unlike the majority of entities found in the astral realm are friendly to mankind, love to approach him and be his obedient servants. They can and do bring knowledges from the higher spheres; but not possessing reasoning powers the knowledges they bring must be carefully weighed in the balance of discrimination before they can be accepted as true.

As we write, our thoughts travel back to a beautiful, secluded canyon where we spent a few peaceful, happy days. Here in this secluded spot, where a foaming, babbling brook leaped from rock to rock in its passage to the sea, we first became acquainted from personal observation with these perfect spiritual beings, and would advise the sensitive readers to seek some such secluded spot and see if they can not perceive and get acquainted with them.

At present man has but just caught a glimpse of the powers and possibilities stored within him. Even as these beautiful little creatures obey, so will all the creative energies that at the present are used as instruments to steer man's lower nature and keep him ever pressing forward. They, the unseen monsters, are the spear points that prevent his turning backward; and whenever, through faithfulness to duty, we have overcome the evils of the flesh they cease their endeavors to injure, and

through the law of the weaker obeying the will of the stronger become our servants.

Numbers laugh at and consider those who believe in these things as little less than insane; but if a man or a woman is successful in conserving the life fluids for a year or two many more marvelous things will be revealed to them. They will then know absolutely the truth of these statements. They will also know that they have stirred up devils sufficient to keep them actively employed for some years in conquering and subduing them.

These creatures (elementals so called) are of a great variety of shapes and forms, and will assail the poor struggling soul where their armor is weakest, in all the deformity of shape that one can imagine. Bulwer Lytton has called them "the monsters that guard the threshold," and he evidently knew what he was writing about when he described them in "Zanona." They are truly the monsters of the borderland. They guard the gateway that leads from earth to heaven. Regeneration is the gateway, and it is the psychic power possessed by these embryonic souls that makes it so difficult for mortals to overcome. Storm and conquer their citadel, the sex nature, and you have conquered them. They are only permitted to prevail up to a certain point, never beyond, and if we have the patience and courage we will overcome them. We believe the time is not far distant when this tremendous power will be turned into its legitimate channels and become the server of mankind.

Man is not always to remain the bond-slave we find him to-day; for as each day rolls by new and added powers are being incorporated into our spiritual structure, which in time will develop a gigantic edifice, filled with the power and understanding of God the Father.

Who can, even in imagination, picture the possibilities that are in store for the coming race? Man at the present time is but in his infancy. If he is only just at the dawn of his life, what will he be when he reaches vigorous young manhood? What will he be, when, in the pride and strength of his mature years he stands before the throne a fit and glorified son of his father, God?

As we think of the possibilities of human life our brain reels, and when we try to realize that an eternity of growth and development lie before us our spirit is indeed sad for those who will not take advantage of the opportunities that have been presented to them. Sad indeed is the condition of all persons who oppress their weaker brother and sister in their selfish greed for the delusive materials of earth, which last but a few years, then take to themselves wings and flying, leave the poor withered soul with scarcely one ray of light or hope,

A great responsibility is entailed upon those whom God has intrusted with the riches of this world. The law of reincarnation is founded upon justice and equity. "Whatsoever a man soweth that shall he reap."—"As the tree falls so it lies."

T. A. WILLISTON.

LIFE'S QUERIES.

(Written for THE ESOTERIC.)

What am I—from whence and whither
Was I summoned—by a voice—
Out from Eternity's abyss
Without volition, without choice?

Whence came this breathing, thinking thing
With low, or high, or thought sublime
O'er sweeping all the universe
In less than a moment of time?

Whence this diversity we see in life,
How came this so to be—
Could force, blind force give action, life
To all above, below, and me?

How came the stars in the heavens above,
What holds them in their place—
Into existence were they called
Then whirled out there in space?

Whence came darkness, heat, light, cold,
And the seasons in their course,
And life with its subtle changes,
Is it simply this blind force?

What is this force so wondrous
Can it think, desire, and make?
And in order rule the heavens and earth
Without failure or mistake?

Mrs. M. SILOOX.

A VISION.

(Written for THE ESCTRIC.)

While sitting in my room, my mind concentrated on the Will of God, desiring to know his laws that I may obey them, I saw in a cloud a round lamp, perhaps ten inches in height, in the form of a vase, of antique design, without handles, and seemingly of silver or some other white metal. The flame, which tapered gradually, and came to a sharp point about one inch above the top of the lamp, burned with great intensity and steadiness,—without flickering or any motion to right or left,—as if in a very still place, giving off a powerful and radiant luminosity that seemed to be focalized downward and slightly to the left, thereby coming in contact with a tiger, which suddenly emerged from the head of a human form, composed of the twelve signs of the Zodiac in their respective places. I was given to understand that this form symbolized humanity,—not in the individual or abstract, but as a whole,—and that the tiger symbolized the animal nature of humanity.

The tiger, seeming to recognize in the luminous flame a destroying potency, made a great show of resistance, advancing openly to the attack and striking powerful and vicious blows to the right and left—producing very little effect, however, upon the power of the advancing heavenly luminosity, that from the first seemed destined to overcome and destroy it. When sorely pressed and evidently unable to longer withstand the power, the tiger turned, and springing upon, instantly disappeared within the head of the ram, (symbolizing the head of humanity,) which now seemed to take up the defence; only for an instant, however, for as the luminous power reached it, it became transparent and luminous, gradually assuming the form of a human head and remaining intensely luminous, showing the tiger in a crouching and demoralized attitude, and who now sprang to the interior of the sign ♉ (Taurus—the bull).

The bull, who had remained quite undisturbed until now, took

a very fierce and defiant attitude, using first one horn, and when that failed to turn back the consuming power, turning the other, and with stiffened neck and determined look awaited the final overthrow, which transformed him from a powerful and vicious animal into a beautifully rounded and transparent human neck, through which could be seen the tiger, still crouching and retreating, closely followed by the all-powerful and purifying flame.

As the sign II (Gemini—the twins—symbolizing the arms and hands of the body) was reached, a short pause was made. In the meantime the twins were thrown into intense activity, that seemed, however, to be confined to their arms, which were thrown with a rapid, jerkey, uneven motion about each other, thereby affording very little protection to the tiger in this, his great extremity. But as the flame reached the place where but an instant before had been great muscular activity, all was changed: the shoulders and arms became luminous and took on a most symmetrical form and reposeful attitude; while through the transparency of the body could be seen the figure of the now fully alarmed animal retreating into the sign ♋ (Cancer—the breasts).

Here there seemed to be no disposition to make any orderly resistance, but, instead, I saw a confused mass of odds and ends strewn about, consisting of everything imaginable of a domestic nature, such as children's clothing, furniture, house and bed furnishings, etc., in which the tiger crouched as in a nest; but only for an instant, as the combustible material took fire at the first touch of the flame and burned with great rapidity, thus compelling the vicious animal to again retreat.

He now seemed to gather strength, and, crouching low, with great deliberation, and without any effort to resist the power constantly advancing upon and overpowering him, sprang from ♋ (Cancer) into ♌ (Leo—the heart—symbolized by the lion).

This "King of beasts" was thrown into a state of great activity and power, and, with wide open mouth and distended eyes, seemed, by its great physical strength—in connection with and apparently dominated by its great power of *will*—to

cause the remaining signs to awaken to a state of activity and alarm not before evidenced. Particularly was this the case with the sign ♎ (Libra—the balances) and ♏ (Scorpio—the scorpion), the former of which was represented by an immense serpent, that forced his head forward and backward, writhing and twisting his body in vain effort to free himself from entanglement with the balances, which seemed to interfere with his movements to such an extent that he could go neither one way nor the other, thereby turning his great psychic power back upon himself with great intensity—shown by the rapid motion of the tongue, which constantly darted out and in, and the great brilliancy of the eyes.

The scorpion was also in a state of intense excitement; its body in the attitude of defence, its tail bent over its back, the end, or sting, emitting a greenish colored light. As it moved round in a circle there assembled a great number of serpents of various sizes, which arranged themselves in a circle just outside the one made by the turning of the scorpion, with heads raised and pointing outward and upward, thus forming a protecting barrier.

These serpents apparently came from the various portions of the form not yet reached and illuminated by the Holy Flame, but the larger number came from ♎ (Libra) and ♍ (Virgo), only a few, perhaps one or two each, coming from the signs ♐ (Sagittarius), ♑ (Capricorn), ♒ (Aquarius), and ♓ (Pisces). The sending of these serpents to reinforce ♏ (Scorpio) was the only resistance made by the signs below Scorpio.

The intellectual trinity, ♈ (Aries), ♉ (Taurus), and ♊ (Gemini), the powers governing the physical or material side of nature, ♋ (Cancer—the mother—cohesive, binding power), and ♌ (Leo—the heart—life, strength, power-giving properties to the physical) having been destroyed, and the signs ♐ (Sagittarius), ♑ (Capricorn), ♒ (Aquarius), and ♓ (Pisces) having been deprived thereby of the material intellectual governing power, now manifested only in the spiritual, as shown by their making no resistance to the all-consuming flame—except what was shown by the small serpents sent to the assistance of Scorpio—but, on the contrary, adding to the intensity of the purifying flame.

From the feet—♋ (Pisces—the fishes—symbolizing the understanding) there radiated a light, concentrating in an intense flame, which, breaking through the outer barrier or ring of serpents, reached to and just touched the sting of the scorpion, as did also luminous rays emanating from ♒ (Aquarius—the water-bearer). A bright, luminous ray from the head of ♄ (Capricorn—the goat) also passed within the circle, breaking through the ring of serpents, as did the arrows of ♐ (Sagittarius—the centaur). I was given to understand that these rays from the various signs named, symbolized the waters of life transmuted to soul consciousness, and represented the spiritual powers of the awakened soul; and, as already mentioned, seemed to add to the intensity of the heat active within the psychic circle by which the scorpion was surrounded.

The all-purifying radiation from the flame of the Lamp of God now formed a circle embracing all the signs from Leo to Pisces, and gradually contracting and concentrating, destroyed the grosser animal or material part, purifying and illuminating the various portions of the body symbolized by these signs. When it reached the sign ♍ (Virgo—the chemist of the human organism) there was given off dense fumes, as of powerful chemicals in combination. At the same time the outer circle was closing in, purifying and illuminating as it advanced, the now fragmentary circle of serpents—their heads still turned outward and fighting to the last, tongues darting and eyes flashing a greenish red fire—was consumed (as was the scorpion, revealing the tiger in a crouching attitude) by the concentrated power from within the psychic circle surrounding the scorpion, which now appeared to be a white flame of great intensity, that mingled with and became a part of the all-powerful, Divine Flame. This now surrounded the tiger, and as it reached his form, incinerated and obliterated it. As the luminosity radiated from this concentrate point to the various portions of the form, there stood forth a Divinely Regenerated man, in all parts without spot or blemish, a perfect specimen of the handiwork of God, fresh from the hands of his Maker.

C. H. COLE.

The above remarkable vision we regard as a perfect illustra-

tion of how the work to which we have been called is going to be accomplished.

The form of the human body which he saw, representing the whole body of humanity, lays the foundation for a complete comprehension of the vision: the only thing remaining unexplained is the lamp. The angel said to John, "The Lamb is the light thereof." As we have explained this subject, we will simply say that the lamb is the human body, regenerate and wholly subdued and under the controlling power of the Spirit. As David said of God "He shall light my candle."

It is well known, we are trying to gather together here in this place a people who have dedicated their life to God and the work, and who have subjugated the human body, with its animal propensities, to the will of the Spirit, whose candle is lighted and burning brightly; and as that light shines out upon the world of humanity it purifies and illuminates the intellect, and will drive back the animal forces, until the work as seen in the vision is accomplished in the whole body of humanity. (See first paragraph of page 338, Vol. VI., and latter part of second and third paragraph on page 44, Vol. VI.) As we proceed further in the reading of the book of Revelations it will be seen that there is a terrible conflict coming, which is symbolized in this vision by the concentrate forces arround ♎ (Scorpio); for the animalized body of humanity will not yield to the power of the regenerate life until utterly consumed. Then will "The glory of God cover the earth as the waters cover the sea" "And they shall teach no more every man his neighbor, and every man his brother, saying, know Yahveh: for they shall all know me, from the least of them to the greatest of them, saith Yahveh: for I will forgive them their iniquity, and I will remember their sin no more." (See Isaiah LIV. 13-17.)—[ED.]

"By thine own soul's law learn to live.
 And if men thwart thee, take no heed;
 And if men hate thee, have no care.
 Sing thou thy song and do thy deed,
 Hope thou thy hope and pray thy prayer,
 And claim no crown they will not give."

A DREAM OF FIVE WORLDS.

From "The Literary Northwest."

"Man is threefold—body, soul and spirit."

Upon my bed I lay, weary and heartsick; everyone seemed so unhappy; life, all about, was one continuous conflict. Want on every side: of health, of love, of money; inharmonies everywhere, and man seemed the discordant element. All nature smiled and the earth yielded abundantly; yet the children of earth were ever moaning with their cry of hunger or pain.

Can it be, I thought, that the Infinite erred once in what is all else perfect,—that man is an error? And I lay thinking with closed eyes, and with that thought in my mind I fell asleep, and, dreaming, I first perceived a light that was formless and void; then a radiant being approached me, one so beautiful in the tenderness and majesty of beauty, that I saw in the tenderness was manifest the understanding of all misery, and in the majesty was expressed the wisdom of the alleviation. Then I heard the words:

"Come! and I will show you the why of the manifold miseries, and the outcome. The heart that throbs with sympathy already approaches the result of the lesson."

We seemed to move onward and upward; and the path was broad and shining. The farther we traveled the broader and brighter grew the path. I looked in wonderment, and the Beautiful One smiled, and said:

"This is a natural highway, nature's path from star to star, traveled by souls; but only a ray of light to earth-bound senses." Then I saw we were approaching another planet, and my guide said:

"This is the first state in our journey, and you will see only the preparation for the future sustenance of the human race. This planet is in the vegetable period of development."

Active were the elements in producing marvels of vegetable growth; and the Beautiful One seemed not alone; others like were about us, directing the elements. I felt an understanding of what passed between them, and it was, "All is progressing."

The Beautiful One, then taking up a tiny bud and opening it, showed me the little germ-soul within that pictured, in minute proportions, its archetype; then, outstretching his arms, said:

“Everything, from planet to seed, contains the pictured necessity of its development imprinted in the soul of its ego by the Creator. The archetype exists with God, and all the struggle of growth is for the attainment of the perfect development.”

Again we started forth, and as we passed through the atmosphere of the globe, I saw about me, apparently, its cast off conditions, and I asked what it meant, and was answered:

“It is the reflection, or memory of planet life, that, like the records of men’s lives, is preserved.”

Again we travelled the silvery way from star to star; and as we drew near another world, my perceptions having awakened, I noticed its record in the atmosphere as we approached, and did not need to be told it was the abiding-place of primitive man. And they were like children lapped in the abundance of parental provision; inappreciative, and without judgment. Observing them closely, I saw contentions, destructiveness, and all the evils of irresponsibility. And still I noticed the array of Beautiful Ones who had the power to direct the elements. And I asked my guide:

“Why do they not bring the forces of humanity into harmonious action as they direct the planetary elements?” And it was said unto me:

“Man alone can attain to the spirit, therefore is alone entitled to liberty. Spiritual development demands universal knowledge. Knowledge can not be given, it must be acquired. It is our work to reveal to man, and to assist him; but whatever we do, the law divine is enforced upon us, that we interfere not with man’s liberty, as he must work out his own salvation. Not even unto us, the God-appointed guardians of man, is permitted an infringement of individual freedom.”

Then I said, “Can you not exclude the temptations of evil?” And the Beautiful One smiled, and said:

“Observe, and tell me what is evil.” And we moved about among men, and I watched them, looking for the source of evil, that I might define it. I looked long, and pondered deeply; and I could see no wrong doing, save what emanated from ignorance. Then I turned to the Beautiful One, and he saw I understood; and he said:

“Even so; ignorance is the root of evil; hate, injustice and contentions are its fruitage. Man approaches the spirit only when wisdom overcomes ignorance; and unity, love and harmony attend him.” Again my heart felt the sadness of earth, and I said:

“How, out of the ignorance of man, can come understanding?” and my guide replied, saying:

“We may not enforce knowledge, but we may exemplify it. We will now leave this planet, where man is just acquainting himself with the munificence of the Creator, and is as yet only sensing the objective life; and we will visit where a period is reached that permits us to serve as teachers of men.”

Again we traveled the shining pathway. I saw we approached the earth once more; yet it did not seem like the earth of my experience, but like the period taught us when the Christ was in the land. I looked at the Beautiful One, questioning, and was answered:

“Yes, it is only the early hour of the same day of time. The Christ is abroad in the land. Let us observe his footsteps.”

And it seemed we were with him; and when Jesus talked, we listened to the beautiful truths, and my heart grew light, feeling, now will man hear truth, and turn with his whole being toward the charm of wisdom, and the endowment of the soul; and then the necessity of evil will be done away with. I looked about to see the glorification of the divine revelation in the faces of men; but alas! man interpreted only according to his measure; and the word was like unto the seed, buried in the dark earth, that would find fruition only after a long period. The tears wetted my cheeks, that man had eyes, and saw not, ears and heard not. The Beautiful One only smiled tenderly, and said:

“Patience is Godlike. In man’s experience, the lives are numberless, and the lessons countless. But observe.”

And again we were with the Christ, and he was teaching the multitude, not only with words, but with miracles; and man was affrighted at what he did not understand, and while we still observed them, they put him to death. While the sorrow of this was upon me, I turned to my guide for comfort, and behold! beside him was the Christ. He was like unto the Beautiful One in radiance and majesty; and they communicated without words, through the understanding of perfect love. It was permitted me to know, and the Christ expressed:

“It is fulfilled, according to the period; and the seed is planted. I have taught them of the virtues of purity, love and justice, and I have made manifest the power of soul, attuned with spirit, over the elements of earth; showing unto them the power of perfected man. . . And now ignorance will distort the truth, and prejudice will misinterpret the power of man; and the comprehension, by the many, shall not be until the evening of life. But I have done what is permitted me to do.” And the Beautiful One responded:

“It is well done, brother! In our childhood of being, we were taught likewise.” At that, I was greatly puzzled.

Then they turned to me, the Christ on the right hand, and the Beautiful One on the left hand, and they conveyed to me the understanding that they, the vice-gerents of God, had likewise become angels through the acquirement of wisdom, and the overcoming of ignorance in the manifold experiences of incarnate life. And they were now trusted with the guardianship of humanity throughout its innumerable phases, for their sympathy and understanding had been taught them in their journey through the same round of experiences. Their heritage, from the Father, was the Spirit; and in that they called themselves the sons of God. The descent of the Spirit into the flesh for humanity’s sake, not for the development of the ego, made immaculate the earthly habitation. Their teachings were the wisdom of experience, and their miracles were the manifestation of the power of the perfect man. At stated periods they were permitted to sacrifice themselves in the flesh, to appeal to the senses of man that were developed.

And I said unto the Christ: “But they that persecuted thee?” and he made answer:

“They destroy not me; only that casement that was like unto themselves, my servant, the body. Neither can they destroy those that follow after me. The soul of my followers is the master; the body is but the servant, and the servant alone is within reach of ignorance. The ignorant man knoweth not his sins, therefore is he forgiven; but life is like a book with many pages, and each page must be learned until wisdom is acquired. The slower man is in understanding, the longer must he labor at the task.”

Then the Beautiful One said, “Farewell, brother.” And again we travelled the glittering highway. As we drew near an

immense planet, teeming with life, I was almost reluctant to witness what I felt must be scenes of misery in a world where population had increased far beyond earth's numbers. But my guide said :

"Be not fearful; you will now see a fourth state. Man, in the first three, is the prey of the senses; but in the fourth the evolution of the soul begins to be manifest; as a distinctive feature you will find the recognition of the universal brotherhood of man. Look about you." And we were in a great world with millions, where earth has thousands; and yet, not one face did I see pinched with poverty or haggard from want. Instead, everywhere plenty, and men and women of magnificent development; and the awakened soul manifest in their every relation.

We moved about that I might observe if this condition was only of a favored portion, or of all the world, and it was everywhere alike. I will try and picture what I saw.

I first noticed there were no waste places. What land was not used for industrial occupation, or for residence, was beautified for parks, or in fields for sports, and meeting places for the multitudes. And great forests were made beautiful, that man might linger lovingly under the murmuring leaves. I said :

"How is all this possible?" and the Beautiful One replied :

"The united efforts of a great population rid the world of the waste places, that are like unto the waste energies of character, mere breeders of plagues. When man ceases to be unjust, and envy and malice are rooted out from men's souls, the energies meet in harmonious attunement with the spirit, and development follows. So in man's external relations; when love and justice unite all men, the corresponding development of resource is, to an unaccustomed eye, marvelous. But look still more closely."

I observed again, going about among men even into their homes; and not one home did I find, mean or unworthy the inhabiting by man. Some were elaborate, some unassuming, but it seemed all a matter of choice, and to reflect the individual whose resting place it might be. In every home I found conveniences unknown to me before. Methods of lighting and heating uniform throughout; and mechanical contrivances making the labor of a house only a pastime. The material used in building was not stone and wood, or brick and mortar; but a metallic substance, blue-white and shining. The furniture was of the same

shining metal; it tarnished not, and dust had no affinity for it; nothing was cumbersome; furniture that looked massive a child could handle.

I noticed the habits in the home, and I found in the wholesome mothers no enfeebled nerves; but saw them companioning their little ones, and teaching the budding souls with healthful motive thoughts, and training the senses with object lessons. And the growth of the children was like unto Mother Nature's unfolding of the flowers, giving each day their development and color, until in maturity a royal perfectness was attained; and I exclaimed:

“Whence cometh this grace and wisdom of motherhood?” and still looking, I learned.

Women were not possessed with false aims, and so wasted no strength in frivolous objects, and they were enobled by perfect equality in the social order. Marriage was not a commercial arrangement, there was no ownership vested in her sustenance; for every woman, whether married or single, enjoyed equal opportunity and recompense.

It seemed that all the natural monopolies of that vast world were held in trust by the people for the people; and to every member of the nation was accredited a proportionate interest in the social wealth. No man could possess his brother's share, and no one coming to maturity lacked equal interest in the natural resources of that great world.

There was in that wonderful place no submission necessary to unworthy means to supply the needs of the body. Man did not fight with man for bread, but upon the principle of justice to all they wrought harmoniously, and there was more than abundance.

All work being alike honorable, there were no false distinctions and each man did that which he could do best. The result was, with the labor saving inventions, and the work so heartily done, marvels resulted and man labored but one-sixth of his time. The rest he devoted to the enjoyment of living.

As a result of the unity in which they lived, man's pleasures were no more selfish than his labors; each other, a culture so liberal and far-reaching as they acquired, can scarce be described.

In this state of affairs no artificial attractions were engendered such as inherited social prestige, or wealth, and its attendant display, so women loved what was most worthy; and what converts the law of heredity into a blessing—a noble character,

or soul development. To win the love of a noble being, correspondence of soul to soul must be established. The fruition of such love in motherhood produced the character, as I have pictured it.

And I said to my guide, "Will earth's unhappy children ever attain to this?" and tenderly was made answer:

"Unto each of the many mansions, and to every lesson in life, do God's children come in their time." And again the bright path guided our souls to another beautiful world; and many were the Shining Ones that made us welcome. And they said:

"He is among them,"

I did not comprehend, and turned to question; but the Beautiful One said:

"Wait and watch!"

We went about, and I saw the same harmony prevailed, as in the world we had left, only the results obtained were much greater. Every vocation had risen to the dignity of an art; and all was so perfect it seemed like unto a pictured heaven. But the Shining One said:

"All is not yet, look and listen." And I saw one walking in their midst whose beauty was glorified; and I listened and understood—the Spirit was again descended into the flesh. He taught them, saying:

"Unto man is given life that he may have wisdom,—wisdom that he may attain the Spirit. Things temporal shall pass away, but that which is of the Father within you is of the Spirit, and is eternal. And I say unto you now, attune the soul to the Spirit: that your home may be with the Father in Heaven."

And the multitude bowed low, and listened; for they were pure in heart and heard understandingly. And the teacher continued:

"I am come to teach you the powers of the perfect man; but whosoever doeth with this knowledge one selfish act, forfeiteth his Spirit, until he again travels a cycle of time, and purifieth his soul."

And he taught them of the marvelous power of the perfect man; and it made all earth knowledge seem not even as the alphabet. And the multitudes listened with ears that heard, and watched with eyes that saw, and all they had before perfected became as nothing, with the knowing of the Spirit. But among that vast multitude there was one who said, "I, myself, am now omnipotent. I yield not my pride in what I have done, and

will now do greater things that I may be glorified by man." And through this pride, that claimed of itself that which is from the Most High, and can be held alone by the Spirit, a second Lucifer fell, and entered the beginning of time again, clothed in the rags and wants of ignorance.

And the One glorified of the Spirit remained among them, and taught them, until they became one with the Spirit, and were as the Shining Ones. And my guide said :

"Now you have seen the fulfillment. They will enjoy this Heaven until our work is done, and this cycle of time is ended; then they will take our place as the guardians of humanity in the next cycle—when we go to our appointed place in Heaven, where what awaits us is still a development."

And I marveled greatly, having in mind man's definition of God, and Heaven, as I had been taught them on earth. The Beautiful One understood my thought, and said :

"Bear in mind what thou hast seen, and possess thy soul in patience. Speak unto man that they may nourish justice, love and unity, and seek wisdom to overcome evil."

And we traveled again to earth, and the Shining One said :

"Thou art home again. I say not farewell, for although you see me not, my work is here; and I am always with those who strive for the uplifting of humanity."

And he touched me upon the forehead; and again I was awake in my bed. But no longer was my heart sad, for knowing the recompense I felt the courage to live, and to help others to live.

KATE BUFFINGTON DAVIS.

The above article contains so much real merit that we have copied it for the benefit of our readers. The whole statement, from beginning to end, bears the unquestionable mark of truth, and evidently is, just what it reports to be, the travels of a soul where it was shown the condition of the past and the prophecies of the future, as it is to be on our planet. It is remarkable that she was shown the conditions in the fourth world and found them identical with the plan that has been laid out by the Esoteric movement. Our readers will probably remember that in the earlier numbers of the magazine we stated that we are entering upon the fourth stage of our world's history. She has given a picture here of what conditions are to obtain, and I think all will acknowledge our work to be *the* one especially leading in that direction.—[Ed.

BOOK REVIEWS.

"**POEMS AND APHORISMS: A WOODMAN'S MUSINGS.**" By Simeon Carter, Bard of Sonhegan, is the title page of a volume of poems which we have just received. We formed a personal acquaintance with Mr. Carter in 1877 at the Lake Pleasant spiritualist camp. His singular beliefs and general views of life are peculiar to himself, and his isolation in the woods—where he supports himself by wood-chopping, etc.—characterizes his poems, many of which are striking, and some of which display a shrewd sense of the weaknesses of human nature. Mr. Carter was born in the sign Scorpio, and we instinctively expect to find in his poems the voice of nature. We quote only one stanza from the volume, as our space is limited.

"Let others ask for wealth, or fame or power,
Low bending at thy shrine;
But I, O Lord, who come to thee this hour
Ask for a gift divine.
Bright gold is good, and fame is passing fair
And many souls may bless;
But I must ask a gift more rare—
Give me Forgetfulness."

The poems are neatly printed and bound, and are published and sold by the author at Baldwinville, Mass. Price \$1.00.

THE "DOMINION ILLUSTRATED" is an artistically printed and nicely arranged monthly magazine published in Montreal, Quebec, at \$2.50 per annum or 25 cts. a copy. The contents of the May number are finally illustrated with a portrait of Vice-Admiral Sir John O. Hopkins, K. C. B. as the frontispiece. The leading article is entitled "Canadian Writers in New York," and is followed by sketches of the "North-West Mounted Police," "The Dominion Woman's Christian Temperance Union," "The Fiscal History of Canada," etc., and seems to be devoted to topics of local interest, if we except the article on "Boston," by A. M. McLeod, who presents to the mind in a half-humorous and pleasing way—from the English-Canadian standpoint—the educational and historical facts in which the citizens of the "Hub" take such pride. This article is embellished by illustrations of the "New Old South Church," "Trinity Church," "The Old State House," "Long-fellows home at Cambridge," etc. The claim of the publishers that the "Dominion Illustrated" is "larger" than Harper's, Scribner's, Century or Cosmopolitan must refer to the English-Canadian ideas expressed in it rather than to the printer's ink and paper, since the May number contains but 77 pages of reading matter.

THE EPHEMERIS, giving the position of the moon for 1892-3, and designed for insertion in the "Solar Biology" table, can be had by sending eight cents in stamps to this office.

EDITORIAL.

In the May number of volume V. we gave a statement in a general way, of the conditions under which persons may become co-workers here in the Esoteric Commonwealth Fraternity; but we were not explicit in regard to those who come here as workers. Such persons are accepted on probation for six months; at the end of that time, if they wish to become members and co-workers with the E. C. F., they will be required to do the same as we have done—put in all the means they have, and work as faithfully for the building up and making of conditions for the common good, as do those in the outer world for money-getting. Of course this makes no change for those having means who wish to come here, build, and take care of themselves. At present we might say the Esoteric Colonists have not begun to assemble: all that we have tried to do is to bring together those who are absolutely necessary to do the work on the magazine and to take care of the farm and stock.

Judging from the words of Isaiah: "Let favor be shown the wicked yet will he deal unjustly and will not behold the majesty of Yahveh; but when thy judgments are in the world the people will learn righteousness." That time has arrived. God's judgments are abroad in the land, and the time is near when there must be a general rally of the people: then will the Esoteric Colony movement really begin. We are trying here to have preparations made for those times; but the difficulties in the financial world is causing our book trade and subscription list to decrease, therefore we ask the friends of this movement to continue to assist us, for we know that this stringency in the money market will continue to increase, and to obtain means of support in the outer world will become more and more difficult for several years to come; therefore we hope all who are truly in this work will use all means to keep it afloat during this time of darkness which is upon us: for the world needs it now more than it will when this darkness is past.

The Bible Review for September 1898¹ will begin a course of unfoldment of the prophecies concerning the events which are now upon us: and there will be no uncertain sound in these prophecies. All who read may know what is to be expected. We hope to make volume VII. of THE ESOTERIC truly a light in a dark place; and we believe that as soon as the people are thoroughly convinced of the truth of the warning we have given, that the attention of all classes will be drawn to this work, for we do not believe, but KNOW, that this work to which the master has called us is the one which is to lay the foundation of the new order of government and civilization, and also that it is in the line of the destiny of nations; therefore we must keep this light burning brightly while the storm is raging that many may see it and escape shipwreck. For the storm has truly commenced, and it will not cease until all old things—institutions, government, and order of human life—are broken up and virtually destroyed.

Many now see that what we told them is coming true; that is, that all money values would shrink to nothingness. Some are even now trying to dispose of property and stocks in order to join us, but can not do it without an immense sacrifice of their values, and as they can not quite believe it possible that there will not be a revival of values, they refuse to make the sacrifice. We do not say that there will be no temporary revival, for there may be, for a short time only, for great and wonderful changes are now coming with great and wonderful rapidity. Read Isaiah XXVIII., and especially the 12th, and from the 16th to the 22nd verse.

This prophecy has reference directly and exclusively to this present time, and those who would be partakers of the first fruits of divine order must dedicate and give all they have, are, or hope to be, to God, to be lead and guided by his Spirit; and if guided to unite with us at this place they must give all for the establishment of this divine order or they CAN NOT be partakers of it.

We give an opportunity for some who are wealthy to come here, build, and take care of themselves and keep their wealth as long as they can; but it will not be long at the longest before

such will find themselves poorer than the poor mechanic who has come here and put all he has into the movement in the beginning, and many may have good reason to apply a portion of the parable given by Jesus of the rich man and Lazarus where he said: "Thou in thy lifetime received good things and Lazarus evil things, now, he is comforted and thou art tormented." For what greater torment could be inflicted upon those who are lovers of their wealth, than to lose it all and be brought down where they are forced to do common laboring work under the guidance and control of the poor mechanic whom they have despised. These may be hard sayings to many, but the time has come when we speak plainly and with authority.

Our friend, Mrs. Emma Rowe deDerky of 839 Post St., San Francisco, whom we regard as one of the best teachers of physical and voice culture in America, has kindly consented to give us a series of articles on these subjects for **THE ESOTERIC**. These articles, we doubt not, will be worth many times the price of the subscription. Any of our friends who are so situated as to avail themselves of a course of instruction from her will find it well worth the time and expense.

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 new subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventyfive cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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**.

 **DO NOT SEND CHECKS ON LOCAL BANKS.**

THE ESOTERIC.

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No. 3.

BIBLE REVIEWS.

NO. XXXVII.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

Before entering upon the discussion of the 6th chapter it is necessary to take a retrospective view of what was said in the last part of the seventh degree, which appeared in the May number of *THE ESOTERIC*, Volume VI., where it is shown that the neophyte becomes an instrument for preparing for the new order of life on the earth; but instead of rising up as in the attitude of labor, he sits down upon the throne in an attitude of commanding and being obeyed. When Jesus made the declaration to his disciples, "Be of good cheer I have overcome the world," we all know that he did not mean that he came as a physical conqueror to overcome the nations and subdue them to his will, but that the overcoming was from an interior and invisible standpoint, or in other words, from the cause side, or next beyond the physical manifestation

As a man presses up the road toward these high attainments,—being a part of the great body of humanity,—all the thoughts, feelings and impulses, along with the corrupt and diseased states of the race pour in upon him, and before he is "Master" he must have overcome in his own person, all the evils of the human family. This Jesus did, and this the seventh degree neophyte must also have done; and when this is done by even one of the human race, then will follow, as naturally as water runs down hill, the thought expressed in

CHAPTER VI.

Verse 1: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living ones saying, Come and see."

In a former chapter we discussed the idea of thunder, light-

ning, etc., and it is expressly stated here that the opening of one of the seals was the signal calling John to "Come and see" what would happen. He heard the noise of thunder because he was in the spirit and heard that which took place in the cause world. As a physical man he could have heard nothing and seen nothing; neither could he had he lived in the time when these things should actually transpire; but all men will see and feel the effects of that which goes forth—but seeing they will not perceive, and hearing they will not understand, and feeling they will not know whence it comes or what it means. But those who are in the spirit begin already to see and know that one of the seals is opened.

Verse 2: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

"A white horse:" The horse is used as a symbol to express not only the idea of power and the execution of judgment—for they were used in Bible times mainly in war—but also speed, for they were the swiftest means of travel then known to the world. This was a white horse, expressing purity and light, knowledge and understanding; read the vision of our brother Cole in the August number of *THE ESOTERIC*.

We have seen here that the Lamb was the lamp—the human body subjugated to the divine will becomes the lamp. The white horse here expresses the ideal of light; and when you read what followed the penetration of the light into the different members of the human body, it will suggest to you a more complete meaning of the white horse; that is, the power that went forth from the seventh degree or first perfected one.

"And he that sat on him had a bow:" This individual—or the forces emanating from him, who is identical with that "one" in the midst of the four living ones and the elders, "which was no man in heaven, or earth, neither under the earth," who dwells in and goes forth from the heart of the hearts of humanity—is identified by the covenant promise or birthright blessing to Joseph, (*Gen. XLIX. 22-26*), where it reads thus:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

"The archers have sorely grieved him, and shot at him, and hated him.

"But his bow abode in strength, and the arms of his hands were made strong by

the hands of the mighty God of Jacob; (from thence is the shepherd, the stone [rock] of Israel:)

“Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

“The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

This, we feel, fully identifies the one who went forth with the bow which abode in strength, and who was crowned King of kings and Lord of lords. The prophecy was that the “archers have sorely grieved him, and shot at him, and hated him.” No movement has come to the world in its history that has been more bitterly persecuted without cause, than the Esoteric movement. One who stood at the head of a multitudinous movement now in the world, wrote to her followers: “I have been watching the Esoteric movement from its beginning, and now it must be crushed.”

“The archers sorely grieved him, and shot at him:” Nearly every public journal in America and Europe was besieged with the most vile articles of which imagination was capable, and many of them were published; yea, the archers shot at him, but “the arms of his hands WERE MADE STRONG by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel):”

We have already stated that Jesus was born in the heart—Leo—of the body of humanity; and this passage indicates that he who will come as the beginning of the new creation of God is of the tribe of Joseph, which was Leo (See Solar Biology): this one being the one (see Addendum) who will bring about the conditions expressed in the 3rd and 4th verses.

Verse 3: “And when he had opened the second seal, I heard the second living one say, Come and see.”

Verse 4: “And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.”

The red horse is a symbol of the animal forces,—red, animal blood life,—and the horse or power that went forth went to carry judgment into the forces ruled merely by animal desires, feelings, passions, emotions, etc. His mission is plainly stated in the remainder of the verse. Looking at this subject from

the surface or physical, we would say, "Why that is certainly evil, to take peace away from God's creatures whom he has made!" but it states that they should kill one another. Of course, to the animalized mentality it is an awful thing to die; but to those who know the realities of life and of death it is not so, for they know that persons whose life and thought is perverted suffer more every week they live, than they themselves would to die.

The time has come when the old order of things, where the stronger subsists on the weaker, and where brute force rules, instead of mind, must give place to the new order, where mind will be enthroned and God will be the light thereof. As this is to be the greatest blessing possible to confer upon the human family. God here in a symbolic form sends forth his special messenger to withdraw his restraining influence from the people, and relieve them from the burden which the fear of God and the love of good is to them, leaving them perfectly free to act out the impulses of their own nature: and as there is no peace in them, when God withdraws his peace—which they hate and have fought vigorously during the time of the going forth of the one on the white horse—he ceases to force it upon them, and gives it to the one from whom the white horse goes forth, and to those who are with him.

Then will they be like so many wild beasts, and will go forth in their rage; first, as nation against nation, until the whole world is at war one with the other. The white horse has already gone forth; and he has conquered in every step of the way. Thousands there are who have been binding and holding in subservience to their will, high and noble spiritual souls, that they might feed upon their life-substance. For there is no vitality in evil, and the evil-disposed persons have been necessitated to hold in bondage the good ones; otherwise, they would have long since gone into chaos. Jesus said, "Ye are the salt of the earth." The word salt signifies a saving and preserving property. The good, thoughtful, and pure-minded have been oppressed beyond measure during the last few years, in their efforts to keep order and harmony; but now, as their efforts can no longer avail, the Lamb has sent forth the Spirit upon the white horse to break every chain. As Isaiah (XLV. 13.) says,

"I have raised him up in righteousness, and I will direct his ways: he shall build my city and he shall let go my captives, not for price or reward, saith Yahveh of Hosts."

The light that is now coming before the world through the opening of the first seal—which is the Esoteric movement—has caused men and women to see their error in giving their life for the support of evil-doers; and through the knowledge of the truth they are emancipated from this bondage. Not that the physical, printed matter, or the vocal vibrations emanating from any one individual are reaching all classes of people throughout the world who are being liberated: but the thoughts are being born into the very atmosphere of our world, and all who are sufficiently developed to naturally love them, will inspire, draw them in, and receive them as fully as if they had read or heard the words.

Therein is the white horse conquering among all nations and among all peoples. Even at this very hour every nation is making rapid preparation for the "last great day of the Lord God Almighty." Even now the lion—or leopard—is growling at the lone star of the white shield, and at the American eagle, and acting very much like a kitten who has caught her first mouse, growling and striking at everything moving near her, and even at imaginary things; the Russian bear is silently laying his plans and working in the dark; in short, all nations are working in expectation of the inevitable struggle which they see before them, not knowing where the first blow will be struck. But, as England has been the most perfectly christianized nation of our world, (until the United States, of whom her jealousy is unconcealable, was born,) she will probably make the first stroke at the United States, and perhaps simultaneously at France. But the minutia of how the great international struggle will begin is not expressed in the subject under consideration, nor is it essential to the thought. Another and more distressing phase of this terrible drama is expressed in the words of Zechariah (VIII. 10.).

"For before these days the hire of man became nothing, nor any hire for beasts; neither peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor."

The foundation of that condition is now laid, and the effect

of the present "panic" will continue until the hire of men becomes nothing. There is already discontent and disturbance among the working classes, and a growing hatred toward those who have amassed wealth, and as soon as hunger begins to pinch them the tiger nature that controls them will break forth as a destroying fire, and then will be fulfilled the words of the prophet; "I set all men every one against his neighbor:" not one nation against another, but one individual against another, which will make conditions justifying the prophecy of Amos (v. 16-20):

"Therefore Yahveh, the God of hosts, the Lord, saith thus; Wailing shall be in all the streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

"And in all vineyards shall be wailing: for I will pass through thee, saith Yahveh.

"Woe unto you that desire the day of Yahveh! to what end is it for you? the day of Yahveh is darkness, and not light.

"As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

"Shall not the day of Yahveh be darkness and not light? even very dark and no brightness in it?"

The above quotation unites with the verse under consideration, where it says, "peace was taken from the earth." The opposite of peace is wars and fightings.

While we say that this present panic will continue in its effects until peace has entirely departed from among men, yet there may be a respite for a little season. But we have grave doubts of even this; for the time has come, and is very short, for the immense work that is to be accomplished upon the earth, and the events will follow each other so rapidly that the words of Isaiah (xxviii. 19,) will be fully justified.

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

For events must follow each other with very great rapidity, in order to bring about all that is to be accomplished in the space of 7 years, for as Paul said, "a short work will the Lord do on the earth;" and when the whole earth is in confusion, one nation against another, one people against another, and events chasing each other in rapid succession, it will indeed be a vexation to understand the reports that come from every direction. For during that period every organization now in existence

which belongs, in any particular, to the age that is past, must, in that particular, be broken up and destroyed. May the God of peace guide and keep his dear children everywhere, and prepare them for the trials which are before them. Peace be unto you.

ADDENDUM.

Wishing to avoid the expenditure of time required to answer many letters, we will anticipate the questions and answer them now through the magazine. Because of there being in the world so many persons who claim "*I am the*"—etc., I foresee that many will write and ask me, "Do you claim to be the one chosen for this especial work?" etc.

Now the only answer that I can give to any inquiry of that kind is this: In 1874, while in the mountains—having dedicated my life to God and humanity without reserve—busily engaged in subjugating the body to the Spirit that I might always be in condition to know and do the will of my Father, believing that I was capable only of being a servant of God's servant who was called to do this work, it one day fell to my lot to take a bushel of wheat nine miles down the mountain, on a hand-sleigh, to be ground for our graham gems. As I returned, being guided through the forest by marked trees, dragging the loaded hand-sleigh up the mountain side, I was about four miles from any human being and the sun was shining brightly upon the snow. when suddenly there came a multitude of the heavenly host, whose incomparable glory made the dazzling sunlight upon the snow seem dim; their power was so great that it seemed my body would fall from lack of power of motion, but that superior power which came held it up and it moved like an automaton.

It was said to me in unmistakable language, "You are called to finish the work, that the Lord Jesus began 1800 years ago, by gathering the first ripe fruit of the earth." My soul answered—for my body had no power to answer—"I am but a child, and the power must come from heaven if the work be accomplished through me. I will do the best I can, and the proof that I am the one to do this work will be in the fact of my doing it."

The following summer I was placed in a condition where I felt it to be unavoidable that I should fast 40 days and

nights, and eat or drink nothing in the time save a little water. After I had fasted about 14 days, the Holy One came to me again and said, "The way you are going YOU will die, and all that you have loved or wished or hoped for, in this or the other world, will be as if it had not been. Are you willing thus to die, and be extinguished from existence, and for another intelligence sent from God to come and take possession of this body, and do and accomplish this work for the sake of its accomplishment and of the people?" If a mortal had asked me this question my intelligence would have answered without hesitation, "Yes!!!" But here he who spoke, spoke to the soul; I tried to answer, but my soul would not. I walked the floor for some minutes, and then my soul answered, "Yes, I am willing;" and immediately I was conscious that a spiritual power and intelligence entered into me which had not been there before.

I went on from that time with my fast; some other important visions were given me which I will not relate here. About the 30th night I lay restfully and passively upon my bed—I had long since ceased to sleep, but was most vividly conscious if a leaf blew in at the window, or a cloud passed between us and the moon, or of the most minute physical occurrence—I saw the souls that had occupied this body from its childhood go out from it, and they stood before me that I might see in their physiognomy the appetites and passions which had haunted my life up to this time.

Question: Did the real self go out with them? and if so, or if not so, who and what am I? God only knows. One only thing I know; that is, that we will work for the accomplishment of this work that is set before us, and there is no power in earth or in the hells beneath that can intimidate or hold us back.

This is the only answer I can give to any one who may make inquiries. I am here to hold before the world the light of truth: that truth of which Jesus said, "Ye may know the truth, and the truth shall make you free." Those who would take hold upon and follow me, can not; but all who would take the truths we have to offer, and utilize them, may do so, and they have, and always will, obtain the results promised.

[To be continued.]

TALKS ON PHYSICAL CULTURE
AND
VOICE PRODUCTION.

BY E. DEDERKEY.

(Written for THE ESOTERIC.)

While there are many forms of taking breath, there are three fundamental or primary breaths which underly them all: they are the abdominal, the midriff, and the collar-bone breathing. The abdominal is wholly from the lower part of the lungs, and causes a contraction and expansion of the abdominal muscles; the midriff is governed by the diaphragm muscles, and the collar-bone breathing is that panting from the upper chest so common among our people to-day, especially ladies.

Delsartean students define the breaths also in another way. The abdominal breathing they call the physical breath, the midriff the moral, and the collar-bone breathing the mental. When the lungs are perfectly under control and natural breathing has full sway, in filling the chest one should combine all three. Draw in the breath gently through the nose, as if you were smelling a fragrant flower, filling out the lower lungs, then the middle, and then the top. Then in emptying the chest, the moral and spiritual should lead and govern, or in other words, the diaphragm muscles should govern the body of air in the lungs, holding it back, throwing it out, or handling it in any way that is desired. The upper chest should always be carried erect and still, and should never press in while speaking or singing. All sound should be produced with the pressure from the diaphragm, with a slight secondary action of the abdominal muscles. This is known as speaking and singing from the chest, instead of the throat. Where the upper chest presses in as the lungs empty it produces a strain on the bronchial tubes, and an unnatural stress upon the vocal chords, which is very exhausting, both to the throat and chest. Never speak with the *lag* end of the breath, for as the lungs empty, the chest relaxes, the diaphragm loosens, and the pressure comes entirely upon the throat. Remember that no proper breathing is possible if the body is out of *poise*, and the weight upon the heels instead

of upon the toes; that the underwaist or corset of a lady, and very frequently the vest of a gentleman, so interferes with the raising of the chest, that perfect breathing is impossible. I mean the fit of the waist around the arm hole, and the width between the arm sizes across the front of the chest. If you raise the chest as high as possible, then fill the lungs full, and have your measure taken in that position, you will be more likely to have the freedom you need. There must be perfect freedom there, as well as at the waist, or the chest can not raise and expand properly.

Stand erect with one foot slightly forward of the other, as if about to take a step forward, and the weight of the body resting on the balls of both feet; draw in the breath slowly and gently, always through the nose, until the lungs are completely filled, being careful to fill from the bottom upward, drawing through the nose, with the mouth easily and naturally closed; then expel with the hissing sound of S—, keeping the upper chest perfectly still, and being careful that the breath runs perfectly smooth and steady, without the least jerking or interruption, until you have emptied the lungs as nearly as possible. If you rest one hand on the abdomen and the other at the waist, if you are working correctly you will find that part of the chest pressing in while the upper chest remains perfectly still and the throat is loose and soft. The outer muscles of the throat should not come into action at all; the governing of the air column should be entirely from below. When you get so that you can thus empty the chest slowly and quietly, without jerking, then fill the chest the same as before, empty part of it, and pause while you count five; then empty the remainder. When you pause do not allow the lips or throat to change position, but stop the flow of air entirely with the diaphragm muscles. This will teach you to govern the breath from the lower chest. Then try pausing twice, being careful not to take any fresh breath, and not to hold the air back with the muscles of the throat; then pause three times, counting five each time, remembering that this is all to be done in one breath, and that the whole chest is filled to its utmost capacity in starting. Never practice an exercise until you are exhausted; as soon as you are tired stop.

Stand with the heels together, in the military position, with the weight on the balls of the feet: fill the chest as before, and

while holding the air in the chest, raise slowly and evenly on the balls of the feet; pause while you count three, then sink slowly back, being careful not to strike the heel as you come down. Raise three times, in the same way, while you are holding the breath, then expel it slowly according to former directions.

Fill the chest as before; raise on the balls of the feet three times; then, instead of emptying the chest, see if you can not draw in still more air, and still holding the breath raise three times more; then expel as before. Always take all exercises slowly, being careful to make no jerky movements, Sometimes it is an assistance to count, making the movements more regular. It is a good plan to take the same breathing exercises lying flat on the back: also, standing before a glass, undressed to the waist, so as to watch the side action of the floating ribs, and to be sure the upper chest is carried properly.

If you will get the book, "Artistic Deep Breathing," by Edmund Shaftsbury, published by The Martyn College Press, P. O. Box 291, Washington, D. C., I think you will find it the most complete work of its kind now before the public; and a careful working out of all it contains, would give you a very perfect chest, and a corresponding power and vitality in the whole body.

AN IDEAL.

(Written for THE ESOTERIC.)

A face and form recalling thine;

Youth, health, serenity;

A clear, calm brow and radiant eye

Undimm'd by pain or sorrow's tears,

Into the far future gazing,

As if by prescience to discern

The joy or woe of coming years.

Ah! what shall keep that brow serene,

Those orbs aglow with cheerful light,

Through all the mingled calm and storm

Of life's inevitable doom?

A patient heart, an illumin'd soul

Alone can know immortal youth,

And wear in other realms, "the name"

Of one "that overcometh," written

Upon the "forehead" fair.

OLIVE B. LEWIS.

SYMBOLISM OF VIRGO.

BY GERTRUDE LOVE.

(Written for THE ESOTERIC.)

Virgo the "Queen of heaven," "the Virgin Mother," is pictured in the order of the constellations as a winged woman, reclining within the ecliptic, save a portion of the right wing and the right hand, from which droops, toward her outlying decan, Centaurus, the heads of wheat—Spica. Near her left shoulder is her second decan, Berenice's Hair, and resting his left foot upon the branch in her left hand, Bootes starts on his course around Polaris.

The mysteries of the virgo function in the individual and collective body of humanity are hidden here, to be revealed only to the illuminated mind; for all others will see but a picture, a myth of ancient times, without foundation save in the superstition of credulous minds. But in these ancient myths are jewels of truth, which were purposely hidden from the uninitiated by this allegorical drapery, that they might remain sacred to the developed souls who could understand yet not reveal more than the neophyte could assimilate, and knowing the secrets of the gods apply them to their own culture and growth.

Virgo—the virgin—represents in her pictured form of woman the preserver of the body in the especial function of regulating its supply of food in quantity and quality, and is said to govern the Solar plexus, a center of twining nerves in the spine just back of the stomach, where is located the soul or intuitive brain, through which the solar mind may reach all organs of the body. Through its function of use all the other functions of the body are cherished and kept in their especial sphere of use, and made strong to fulfill their infinite possibilities. In the physical body this center controls the desire for food, its assimilation and distribution, thus maintaining the bodily health and comfort, and fulfilling, even in this physical and external nature—which is but the circumference of the center—the mystery shown forth in the three decans of the constellation Virgo.

The first of these is Centaurus, the twofold vital force of evolution, the mental resting upon the physical powers. Centaurus bears upon his shield the insignia of the tree of life and the cup, or the masculine and feminine energy, and aims his spear at the "animal" (*Lupus*, but formerly known as *Sura* the Lamb) which is in the grasp of the scorpion's claws. The heads of wheat drooping from the right hand toward the centaur, symbolize the finest, most nourishing elements of material food, from which Virgo the chemist, unceasingly active in her laboratory, chooses the useful elements, and reducing them to their chemical constituents, sends them through the blood to all parts of the body, and finally to *Libra*, the cistern in which the finer elements are conserved for the use of the reasoning brain. A centaur as a decan of Virgo well represents *Libra*, the container of the equalized material forces of the body held in reserve, latent.

On the left or interior side of the "virgin" we find "Coma," which in Hebrew and ancient dialects means the desired, the longed for: the Egyptians called it "*Shesnu*"—the desired son—and the Greeks interpreted it as hair, Berenice's Hair. Berenice, "one that brings victory," and the flowing hair a source of inspiration, which has a vitality all its own; for as is well known a human hair lying in water will take the form of all embryo life and become animated. This decan corresponds to the Scorpio function in the body over which Virgo (*Venus*) presides; and through this function the desired ideal is externalized and individualized, the conserved elements of the centaur utilized and transmuted into power to attain that which is desired. Virgo is incarnate desire, and having drawn to her the elements of material life, she will transmute them to mental or brain vitality, and use them in perfecting and refining the body. Here the sex-fire, or Scorpio function, is the faithful servant, transforming the gross, solid substance into a finer substance of gaseous quality.

The third decan is *Bootes*, and when transmutation has taken place, the desired one, or ideal, comes forth. The desired one of Virgo is Will-power; power to control the physical mind and body. Here may be traced mental capacity, quality and strength of will directly to the food taken into the stomach, and to the condition under which it is cooked, eaten, and assimilated. The Virgo function is the one most easily disturbed by inhar-

accomplish through the will expressed in the first letter of the Sacred Name, where Yud, the psychic germ or element of material force, is transmuted to mental power divine in its desire—or will—pointing to the Eden gate guarded by the cherubim and flaming sword. The divine-natural condition is the Eden of attainment, but none may pass the narrow portal until they understand the transmutative process of the consuming fire of God's love, which must burn upon the vestal altar until the whole body is luminous with the radiance of its white light, which in Virgo will show the ray of Libra (red) united to the blended rays of all in one (white) of Scorpio, producing pink, riches of discrimination or love.

In mythology, Venus, the goddess of Love, is represented as the wife of Vulcan, who presided over fire and workers in metal. Here is symbolized the interior function of the Solar plexus, which governs the fires of life and causes the lower materials (metals) to minister to the desired ideal; for love is the alchemist who presides at the transmutation of matter into the elements of creative mind. Planted on earth, nurtured in heaven, Venus (♀) the circle upheld by the cross, becomes the guiding star of the Virgo nature. The stone belonging to Virgo is the agate, probably chalcedony, with its three strata or bands of color and occasional patches of jasper and opal.

The third decan of Virgo is Bootes, the ploughman. The Roman Ceres and Greek Demeter were in their mythology called the "mourning mother" or goddess of bringing forth; in the winter or shut in time of nature, she grieves, but in the harvest she sees the return of her productive power from the realms of darkness. The modern designation of Bootes shows forth the promise of the ploughman who prepares the ground for this seed-bearer, and in his more ancient name of the Harvester fortells the ripeness of soul to come when the kingdom of God is come on earth.

The ancient Egyptians called this constellation *Smat*, who rules, subdues, governs, and sometimes *Bau* or *Bo*, the one coming: and the Greeks called him also Arcturus, the guardian or keeper of Arktos, which conveys the meaning of ascending the heights, happy, enclosure, and thus brings to mind the sanctuary, or ark of the covenant, which this guardian of the life of the redeemed ones may keep from profanation, even as the

flaming sword of an unyielding Will, turns every way to protect the sacred precincts of Eden.

Resting his left foot (interior power of understanding nature's laws) upon the living branch, (see Bible Reviews No. xxxvi.) and with the two greyhounds,—modes of intelligence, or the intuitional and intellectual faculties,—and the sickle (token of the harvest of ripened soul-qualities to be gathered to the house of God) held by the left hand, (interior will of uses) this promised one who has been brought forth makes unceasing search for the lost sheep of the house of Israel: for in Oriental symbology Bootes, instead of being the huntsman pursuing bears, was the gentle shepherd watching his flock as he moves around the pole star. This change of nomenclature from lambs to bears, and from the Herdsman to the Huntsman is symbolic of the degradation of the Virgo powers to maintain the perverted animal conditions which now exist upon earth.

But in the regeneration, Virgo, having conquered the influences which hold her will to providing for and maintaining the bodily desires in generation, and upholding the established order of the social, political and religious organization, and having sacrificed every hope and ambition which is merely personal to the one central desire to benefit humanity, may become the nourisher, guardian, and protector, the Celestial Virgin mother. Jesus at the marriage feast in Cana, when reminded by Mary that they had no wine, said, "Woman what have I to do with *thee*, *my* hour has not yet come." Though initiate and mystic he had not attained through the crucifixion, death and burial, the control of personal sense and reversed its currents of power toward the resurrection of the individuality; hence his hour had not come, and he had naught to do with the manifesting power of love.

The time sacred to Virgo is the harvest home: the time of ripened fruit and grain, and of vintage, when the water of the grape is transmuted to wine, and in the Redeemed Body when the mystery of Virgo is understood the waters of life may be transmuted to the wine of spirit and drunk anew in the Kingdom of God.

" God assures that He will be with the soul entirely abandoned to Him, in whatever place it may go—or under whatever trial placed.

SUGGESTIONS OF THOUGHT FOR MUSINGS.

BY H. E. BUTLER.

The light-rays that come to earth bring with them the thought essences from stars, planets, and suns; bring with them the qualities of races unknown and unknowable to mortals here on earth; for every star is peopled with inhabitants diverse from all that is known on earth. God in his infinite wisdom makes each world a part of every other world, and some of the qualities that cannot be received by the mind of man in the present low stage of development of our earth, are taken up by the fruits and vegetables, plants and flowers, also by insects. and the waters of the ocean, as the germs out of which, in the æons yet to come, there will be developed like minds, feelings, thoughts, and emotions.

We have said in former articles that in involution the elements intended for the development and growth of the inhabitants of earth descended through man down through the lower orders of life, but if this were true in the absolute, or rather if this were the only way earth received any of these elements, there would be found on our planet nothing but what was good and wholesome for man's use; but there are found many poisons, and elements which would produce marvellous changes in the human system, if brought into contact with it. In many cases this is because they contain elements and qualities that man is not yet capable of receiving and utilizing; for our planet earth is still in a low stage of animal development.

Even the most highly developed man or woman upon our planet, is but gross animal compared with the grand souls that walk the planets and suns that sparkle in our heavens. Many cycles of development must yet come before we can compare with those who dwell in some of the dim worlds that float in space, and what could we say of those souls who inhabit those brightly radiant suns that illuminate our night? We know but little more about the universe in which we live than the grasshopper knows about the mind of man.

“When I consider thy heavens, the work of thy fingers, the

moon and stars, which thou hast ordained: What is man that thou art mindful of him? and the son of man that thou visitest him?"

For an illustration, let us consider for a moment, Sirius, that beautiful star which adorns the heavens during the winter season. By the aid of most powerful telescopes, astronomers have discovered that around it revolves a world whose volume is so immense that it would take 7 suns the size of ours to equal that one world: and we can form only the vaguest idea when we begin to consider that Uranus is 70 times larger than our earth, Neptune 100 times larger, Saturn 700 times larger, Jupiter 1300 times larger, while Mars, Venus and Mercury are smaller: yet all these balls, or planets, might be laid side by side, touching each other, and they would not fill a space or form a line reaching from the circumference of our sun more than one fourth of the way to its center; yet the sun is only one seventh of the bulk of one of these planets of Sirius, and what then must be the bulk of Sirius?

Then stop and consider the fact that worlds grow, and according to their size is their age, and according to their age is the state of their development and mental unfoldment; and as worlds grow they incorporate added qualities, which become part of the race. From this the greatest minds of earth can form but a vague estimate of what wonders of mind exist in the universe; and all this mind grows from God, as the tiny branch grows from the mighty oak. Now, as we live under the influence of these wondrous mind-powers, how important it is that we should avail ourselves of every facility offered us to increase our capacity to receive, know and understand these gigantic minds of other worlds.

Why, dear friends, could we but meet face to face some of the lowest men of those grand suns that float in space, their dignity, grandeur of mind, excellence of quality, and wonderful luminous soul powers would transcend our highest idea of God—Divinity itself. How small we seem when we "consider the heavens"—God's heavens; when we know that our earth is a little dark grain of sand compared to the worlds and systems of worlds that float in space.

Up to the present time the inhabitants of our world have been ruled the same as are the beasts of the forest, by brute force. Look at England, Germany, France, Russia, and all the

great nations, armed with their floating batteries and mighty guns, intimidating and holding in check each the other by virtue of their power to kill and destroy! Each animal fights for mastery, and when he has obtained it keeps ever prominent his power of conquest. All the great nations of the so-called civilized world are doing the same as the barnyard rooster, only they have used mind-power to obtain facilities to destroy life more quickly and effectually, but they are applying the same law.

Now the time has come that our race has developed to where a higher law must obtain. The last great struggle of all nations is now upon us, in which they will find from experience—which is the only teacher—that force of arms is not the true method of perpetuating peace and tranquility, but that a higher law must be recognized and received: that law taught by the humble Nazarene, expressed in the words; “Peace on earth, good will toward men;” and that instead of fighting like the lowest hoodlums and destroying each other, mind must be enthroned. Reason—not of the animal, sensuous nature—but of the higher spiritual nature must be enthroned, and when it is thus enthroned, then men and women will see that the ROOT of all the evils which infest our fair earth is the abuse of that one God-given principle—sexual generation.

When that is rectified by men and women living the true regenerate life, then will there awake in the soul of man a consciousness of the mind of his God, and he will realize that all are brethren. Then peace and harmony will reign supreme because God is our Father, and from Him, or It, we draw all mind qualities, all conscious thinking powers. When these powers are merged in God, because of the capacity to realize the wonders which lie before us in the work of evolutionary development, and the fact that each mind is affected by every other mind, then it will be observed that peace and tranquillity can be maintained only by complete harmony with the mind of the Creator.

But before this glorious time can obtain on our planet the majority of the human race will destroy each other, because we are now in an age in which materialism predominates. Gold is God; therefore, in order to cleanse the earth and prepare it for the nobler race which is to begin the new cycle now to commence upon it, the inverted and unfit of the human family must destroy their own physical bodies.

We said that brute force ruled the world, and if that condition must be destroyed in order that the higher may come in, then it follows that all those individuals who are active in perpetuating this rule must physically perish and be taken from the structure in earth form; and in the accomplishment of this all rulers, as such, with every government and institution protected by that government, must perish and pass away, and the words of the angel to John the Revelator will be literally fulfilled where he said;

"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 are passed away.

"And he that sat upon the throne said, Behold I make all things new."

THE SOUL'S RETURN.

(Written for THE ESOTERIC.)

The soul is going back to its home.
 Ages ago 'twas led away
 From lands of birth and harnessed strong
 To worlds on worlds, a night and day,
 Till it should learn by work and play,
 To guide and move those worlds along.

Sometimes the line of night seems crossed,
 And orient gold is overhead;
 And fresh is night's pure energy.
 Gone is night's sullen hue of lead.
 The forward soaring cry is sped
 And the mind's stately step is free.

Yet oft the awful pause is felt,
 As a ship stoppeth speed; and groan
 Goes through her snapped machinery;
 And all is done; while sense of lone
 And alien fate forgets to moan
 Through drift of speechless misery.

One night in dream I saw a steed,
 Through the delicious April air,
 Move on a lone and pleasant road.
 I sprang upon the seat, and there
 Rode reinless and without a care,
 At speed the flying landscapes showed.

Then came a fatal sense of fear.
 Faster we sped toward roofs and gates.
 Were there; and all uncalm I ran
 To loose the steed from off the van,
 And herd it with its clustered mates.

I could not. Then a stranger came
 And loosed the steed, and gently said
 That it was simply coming home
 From exile, whither sold and led
 It wrought the toils now done and sped,
 And never, never more should roam.

I'm not yet one with powers that move;
 With winds that rage and seas that urge.
 Though I can with them go a pace
 All charmed; but unreined swiftmess's surge
 Makes the coarse chill of fear emerge
 And I have lost my soulhood's grace.

But still the soul is going home.
 We know the motion's ecstasy.
 We feel the sweets of April power;
 And yet shall learn and pay the fee
 Of Peerhood's chariot rolling free
 Toward Summer's full ascendent hour.

E. J. HOWES.

THE SMALL AND GREAT.

One night a man took a little taper out of a drawer, and lighted it and began to ascend a long stair. "Where are you going?" said the taper "Higher, than the top of the house where we sleep." "And what are you going to do there?" said the taper, "I am going to show the ships, out at sea, where the harbor is," said the man, "for we stand here at the entrance of the harbor and some ship, far out at sea, may be looking for our light even now." "Alas! no ship, will even see my light," said the little taper, "it is so very small." "If your light is small," said the man "keep it burning brightly, and leave the rest to me.

Well, when the man got up to the top of the lighthouse, for it was a lighthouse they were in, he took the little taper, and with it lighted the great lamps that stood with their polished reflectors by them. And so they were burning, steady and clear, throwing a great strong beam of light across the sea. By this time the man had blown out the little taper, and laid it aside, but it had done its work: though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly across the sea, so that ships far out knew by it where they were and were guided safely into the harbor.

S. G. SNELL.

THE POWER OF WILL.

BY T. A. WILLISTON.

[Written for THE ESOTERIC.]

I WILL. What a wonderful expression of power is contained in these two words! God has implanted within man the capacity not only to say, I will, but he has endowed him with power to carry out and bring into external manifestation all that the words imply.

The man who, parrot-like, says, I will, and immediately forgets that he has uttered the words, accomplishes nothing; but he who uses them understandingly, and with a determination that will not recognize failure, takes hold of the very essence of creative energy, draws to himself the necessary elements and accomplishes the thing willed.

The power to will is one of the chief corner-stones of the structure we are striving to build; it is the power to be and accomplish what we desire. Desire is the handmaid of the will. When man has developed sufficient will, all that he desires or hopes for shall be his, and the only thing that prevents man from having the desires of his heart at the present time, is his lack of power of will to command. Power of will enables man to realize that he is truly a son of God, and as such, all creative life, both animate and inanimate, is his servant, ready at all times to obey his behests.

Will is that indescribable attribute of man (and of all God's creatures man alone possesses it) which enables him to govern by this subtle agency, not only the material creatures of earth, but also to reach out and command and be obeyed by the unseen powers of the astral realm.

Man is but little lower than the angels. They have developed the power of the will, while he has only begun to realize that he possesses this power.

There are two kinds of will, and it is essential that both be

developed: first; there is the will of energy which gives man the power like unto the Father, to do and to be whatever he sees necessary to do or be; power to say to the elements, "Be still;" power to transport his consciousness to the remotest part of the universe, and be in perfect touch with the MIND that governs all things; second; there is the will of stillness, which enables us to say to the senses, "Be still;" to still the material or sensating parts of our nature into that calm which makes it possible for us to hear the "small voice"—the voice of God—speaking in the soul. God always speaks to man in the soul; therefore, it is very necessary, in order to hear the Father's voice, that we drill the senses into perfect stillness. Half the battle is won when we are able to hear understandingly our Father's voice; when we are able to do this we can then unhesitatingly move forward, no matter what man may say or do, we recognize that we please God; and as long as our work and life is pleasing in his sight, it matters little what are the opinions of men concerning us.

It is very essential that all Esoteric students cultivate the will of stillness; all the finer and spiritual experiences depend largely upon the possession of this power: "Be still and know that I am God," is the command of our Father. None can know him truly as our Father until he is able to say to the stored energies, surging to give expression to the multitude of powers being born within the body; "Be still," and say it with a power that brooks no denial.

We know from our own restless (Gemini) nature the great difficulties to be surmounted in order to accomplish this; like all desirable attainments it is to be gained only after much patient struggle; we are satisfied, however, that all can, and eventually will, gain this most desirable of powers.

Will of energy, and anger, are closely allied one to the other; perhaps they should be classed as one and the same, but with this difference. Anger is like a strong horse, which, instead of being under the control of the master, has taken the bit in his teeth, and rides over the one who should control him. Instead of being a powerful and obedient servant, doing and obeying the behests of its master, it runs wildly where it lists, destroying

all things that it meets in its path. When we have cultivated the will of energy until we have it completely under the guidance of our reason, we are beyond the possibility of allowing it to get beyond our control, and we are then free from the demon anger, for anger is nothing but the will of energy running riot. Our readers who are conserving the life forces, storing up this tremendous power of will, should keep always in mind the admonition of Jesus, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke xvii. 2.) We call your attention to this verse for this reason: As we conserve the life, we are storing up, unconsciously perhaps to ourselves, a tremendous power of will, which remains latent until wanted for service. If we allow ourselves to become angry toward our fellows, this stored energy gets beyond our control, rushes like a cyclone upon the one who has angered us, burns into their brain like a consuming fire, causing them to suffer much, and in extreme cases might even bring about their death. This power is well known to all who have thought of these things; and as all the pain we cause another returns to us some day with added power, we will therefore suffer more than the one we have injured. This sin of anger then prevents our advancement and must be guarded against. The knowledge of the law should make us very careful to choose well our words before we give utterance to them; by this means we avoid wounding those who are looking to us for guidance and strength. Governing this power of the will increases the power of all the other virtues, such as patience, forethought, kindness etc., to a most remarkable degree.

It is well known that he who has a strong will under control is to be depended upon as a friend and counselor. There are those who, through prenatal conditions, are born with remarkable wills. Persons born in the sign ♍ (Virgo) are strongly endowed in this particular, but as a rule, they, not knowing the evil attached to the unlawful use of this divine power, use it to control their fellows and make them subservient to their superior will, for the purpose of profiting by their weaknesses. This is what has been called among occultists "Black Magic," and the

one guilty of its practice builds conditions around him that makes it impossible for the soul to advance into a spiritual condition for many centuries to come.

Of all the gifts that God has given to man a strong will is one of the most desirable, for by its proper use we can more quickly gain control of the principle of sex, shut off all waste of life, and transmute the energies thus conserved into the finer spiritual essences, filling the body with the finest spiritualized food upon which the soul depends for its growth. The soul must have food or it can not grow and mature. The food that nourishes the soul of man is the refined spiritualized essence created by the sex organs—the crystal fluid which is produced by the transmutation (burning out of the grosser or material particles) of the white corpuscles which are to be found in great abundance in one who has a strong vital system. One living in generation has only a sufficient amount of this divine life to enable the soul to merely exist; but the one who is following Jesus into the regeneration, storing up all the life created, becomes filled with this refined element. Jesus, the regenerated man, was so filled with this divine life-giving substance that if one who was sick touched him they were immediately made whole. Read the wonderful manifestation of this power in Mark v. 30, "And Jesus immediately knowing in himself that virtue [regenerate life] had gone out of him, turned him about in the press, and said, Who touched my clothes?" This alone shows the remarkable powers that the truly regenerate man will possess when he fully enters into his inheritance.

The person living in generation can be compared to barren, rocky, unproductive soil. It matters not how carefully the husbandman selects his seed, how patiently he waters and cultivates the ground, he can at best produce but sickly, puny shrubs, bearing the poorest qualities of fruit and flowers, to repay him for his labors; while the regenerate man is like unto rich ground bathed in the light of God's countenance, and watered from the river Euphrates—the river of fruitfulness. Scatter the seed and the stately tree is the result, its branches bending under the weight of luscious fruit hanging in clusters, a silent offering to the Father—God—who made conditions so that

these divine fruits could ripen and mature for man's special use, while the foliage affords a welcome shade to the poor struggling neophyte during the heat of the day.

The soul encased within the body of one living a sensuous life is like unto the dried kernel of a nut which failed to mature for lack of rain and sunshine; but the soul of the man who is following the life taught by Jesus is continually expanding and beautifying, while his life is one continued song of praise to his Father, who has nourished and protected him from the beginning.

Man is watched over and lovingly cared for and protected life after life, educated and instructed into the mysteries of being through the soul, (who is the builder of the material body and finds expression through it) until he passes the third degree of his attainment in the holy Order of Melchisedec. Up to this time his will power has not been sufficiently developed to enable him to walk alone, but at this point he passes his childhood, and he must now learn to walk alone, depending upon his will and the soul powers he has developed to carry him up the ladder of attainment. Numbers throughout this fair land of ours stand at this point, the dividing line between childhood and manhood. The dark and lonesome passage yawns before them. Who has the courage to enter into its depths? Courage, brother, let us enter, for although the passage leads through darkness and despair, remember, it is the entrance to the City of Eternal Light—the New Jerusalem.

Friends, the road that all must travel who are seeking after the pearl of great price (immortal life) lies up a rough and rugged mountain. The gem we seek is placed upon the extreme summit. All who would possess this great prize, this greatest of all God's gifts to man, must gain it through much sorrow. The waymarks along the road are washed with the tears of the saints who have passed on before, and the blood from their bleeding feet is spattered on the bare rocks along the pathway, a silent reminder of the agony they endured. As we ascend, we who have passed the first mile-stones find ourselves confronted by a black and horrible tunnel which bars our further progress, but must be passed through before we can

again begin our upward climb. This tunnel or passage is the beginning of the fourth degree, and when entered, shuts off all light, both of heaven and earth. It is in this passage that man must prove whether he has developed manly courage that will enable him to move forward alone, with naught to guide him but the soul knowledges he has gained in the preceding degrees. In the first three degrees the angel guides sustain and help him, direct his footsteps, and permit the poor struggling neophyte to lean, as it were upon their shoulders. Like the infant that he is, he is unable to walk alone, but having reached this point, the manly, self-reliant qualities assert themselves, and he is permitted, nay encouraged, to try to walk alone. If he has strength to enable him to stand erect, conscious of his own individual manhood, he may proceed. If he has not, and still needs the tender arm of his heavenly guide to support him, he can not proceed further, but must remain in the valley until he develops strength making it possible for him to receive the secrets that enable him to successfully gather those strength-giving qualities that all must possess before they can pass the trials of the chamber of ordeal. Jesus has said; "Strive to enter in at the straight gate: for many, I say unto you will seek to enter, but shall not be able."

If you find that you have reached a point (and we are satisfied that many have) where you seem unable to advance or retreat, or if your soul feels the galling fetters of a material world, binding its flight and holding it to earth, or if you feel that you stand alone among your fellows, or if your soul is filled with a sadness that seems to crush your life out, a feeling that you are utterly alone, with nothing in common between you and those around you, rest assured that you, my friend, are close to if you have not already reached this dreadful and blacksome passage, which leads from a material world of sin, doubt and skepticism, into the temple of light, wisdom and understanding. In passing through this darksome passage, the old accuser must be forever driven out. Here the elementary forces make their final struggle to gain control of the almost worn out and sometimes almost disheartened soul, whose back bears the scars of the scourge that has been driving him up to this point.

It is at this point that our power of endurance is tried to their utmost; it is here that we must prove whether we have developed the spirit of patience that will enable us to bear without a murmur the loss of friends, reputation, wealth, and all that man seems to cling to in the material world. It is here that the great power of will which has been slowly growing begins to be manifest, and to be wisely used. It is here that the will of stillness manifests itself. It is here that it will be of the most use.

All must travel the same road; there are no bypaths to the celestial abode of the spirit. All who would follow in the footsteps of Jesus must feel the weight of the cross; must know the agony of Calvary; must feel the spear points and the humiliation of the crown of thorns; must die to the world, and experience the awful solitude of the tomb, before they can be resurrected into Immortal life.

We are now nearing the end of our earthly trials; we are once more approaching Eden. "Be still" 'tis eventide! listen, once again, after centuries of wandering we have returned home, once more we are enabled to hear the voice of God speaking in the cool of the day.

The curse "Thou shalt earn thy bread by the sweat of thy brow" has been removed. Eden, though once lost, has at last been regained.

A LESSON.

[Written for THE ESOTERIC.]

As we give, so we grow.
True, we reap what we sow,
Seeds of flowers, of bees, of birds,
Loving deeds, and perfect words—
So to all true lives are given,
Making earth seem oft like Heaven.

As ye sow, thus must you reap,
Ever this deep lesson keep!
From the darkness into light,
Into day, from blackest night,
Thou shalt lead the weary feet.
Making life still more complete.

Have you been on earth before?
Think you could have wings to soar,
To the land of purest bliss,

When no lesson you could miss,
If not in each leaf and flower
You have gained some hidden power?

In the mind, and in the thought
Lovely gems to earth are brought,
Guides from many distant spheres,
Gone from earth for many years,
At your lightest wishes speed
That your workings they should heed.

So we bid you onward go,
By all waters you must sow;
Lovely bloom shall fill the air,
Beauty guard you everywhere;
Then when all thy work is done
Seek the bosom of the sun.

ABBIE A. GOULD.

A SON OF GOD.

(Written for THE ESOTERIC.)

O my Father and my God!
In one who this same earth trod,
See I truth and virtue shine,
Making clear this path of mine.
Sometimes the stones may bruise my feet,
While treading o'er the rough, new street—
To me 'tis new, as ne'er before,
My feet this road have traveled o'er ;
But when I muse and think how he
Who came to set my being free,
The same road traversed in his day—
Yet glory brightened all his way,
For every trial he o'ercame,
Illumined character and name,
And by his power revealed to me,
The God within mankind to be.
If I would see this way, this truth,
From day to day renew my youth,
And as I walk still stronger grow,
Along my path have lovelight glow,
Then I must be both truth and love,
And peace dwell with me from above.
In me the life and light of men,
Made manifest on earth again.
For he, my elder brother, said—
Who by his father's voice was led—
That I, the younger brother, may
The ring and wardrobe wear to-day,
And feed from out the heavenly store
That God supplies to all his poor ;
The husks no more my portion be.
My Father has in store for me,
And if I trust and bear my cross
Nor count the labor moments lost,
That cross in time will raise me high,
Where law no more can crucify;
The cross become my crown at last,
Bedecked with jewels unsurpassed.

When I can say ‘Father forgive,’
 And let my persecutors live,
 They know not what they do and say,
 For they have darkened their own way,
 By ignorance shut out the light,
 They walk in darkness, grope in night.
 Freed from the law of sin and death,
 Spirit of life, my living breath,
 Passed from under the chast’ning rod
 Led by the Spirit, ‘‘ a Son of God.’’

MINTA HOOVER BERRY.

A SONG OF PEACE.

[Written for THE ESOTERIC.]

On the keyboard of time lays the music of life,
 Set in treble, in sharps, and in grief;
 The time’s oft in sorrow, but on the bright morrow,
 We sing the glad song of sweet peace.

The jargon of rhyme is adjusted in time,
 And rhythm, and meter, and feet;
 For the fingering much brings the Master’s touch,
 Then the lessons no longer repeat.

So in all of my lays I will sing to His praise,
 Who giveth the things that I need;
 Ne’er grieve o’er the smart of the ever tried heart,
 For He cansteth not always to bleed.

MRS. G. B. HUDSON.

So to-day, while many are looking for a Kingdom to come, a few are rejoicing in the knowledge that they have already received that kingdom which cannot be moved. The words of Jesus: “The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *within* you;” have been not only understood, but *fulfilled to them*. The query never arises in them: “Art thou He that should come, or do we look for another.” The evidence of His Presence, is in this: He hath given sight to that in them, which was aforesaid blind, has made that in them to hear, which was deaf, and that which was lame, He has made to leap like a hart. Yea, and made that which bore the marks of sin’s leprosy, “like unto the flesh of a little child.” He hath brought again to life, that which was held in the jaws of death. That which was once the kingdom of this world, has verily become the kingdom of our Lord, and of his Christ. — *Words of Faith.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

TOLEDO, Ohio, June 8, 1893.

Mr. H. E. BUTLER:

Dear Sir,—Will you please answer the following questions? I do not know that I fully understand your position in reference to leading a life of regeneration. I concede its vast benefits to mankind and desire to advocate it, yet I wish to do so with a correct understanding of your views. I have read THE ESOTERIC and think I grasp your thoughts on the point, but I want to feel sure that I am right; for in my work I think my opinions and advice will have weight with my patrons.

Ques. 1: Is it your aim to induce men and women to so live as to gain control and prevent all waste, except for the purpose of procreation?

Ques. 2: Is it your aim to induce all men and women to live the regenerate life from birth to death, living in marriage it may be, but preventing all waste, even for procreation?

Ques. 3: Or, is it your aim to induce all men and women to live as indicated in the first question, and then, as many as wish and can, to live as indicated in the second question?

Ques. 4: Is it the design to have in the Esoteric Commonwealth Fraternity a community of beings all living the regenerate life absolutely, no procreation, no children, but its ranks kept filled from the outside world of generation?

Now, it seems to me that the life indicated by the first question is fully in accordance with all nature's laws, and if men and women so lived, they would not by that forfeit any earthly or spiritual happiness. Nothing is supposed to have been made in vain. If a faculty or organ is not used it deteriorates and finally becomes rudimentary, just as the spiritual germ in man is at present, mostly. The faculty of procreation is the most powerful, and is universal in all creation, an indication of its all-important use, and a command for its activity to the ends for which it was created.

Now, I can heartily endorse living the kind of life inferred by the first question, and even the idea inferred in the third, but when it comes to the second, and fourth, the universal good does not seem so apparent. They seem to savor of selfishness, and avoidance by man of some of his duties, both to himself and his race. By the principles of the second and fourth questions, all the good people would be living a regenerate life: they would be the cream of humanity, but, having no

children, the re-peopling of the earth would be left entirely to the baser elements, of which we have too much now. Of course, these would kill themselves off eventually, but so would the regenerate class die, and having no issue, the earth would finally become depopulated. What we want is a better class of people; physically, mentally, and morally; and if any one ought to bring issue into the world, the people who can and will live a regenerate life are the ones. But by your method they would not, that is, if the principle of question 'second and fourth are followed. I would like to know your thoughts on this matter. An answer through THE ESOTERIC will be all right if it is of sufficient interest to the general reader. Yours truly, M. F. RICHARDS.

Ans: Ques. 1: Yes.

Ques. 2: No.

Ques. 3: My aim in these matters is to hold the light of a true method of life. For those persons who wish children we have answered yes to the first question; but there are those in whom the intellectual predominates over the physical; such can not have good, healthy children, and it would be a sin to bring deformed children into the world without sufficient physical to carry the mental. It is owing to this fact that men and women of fine mental and soul development are led to marry those on lower planes than themselves. It is so common in the world now for men and women who marry in the generation to mate in such a way, that every one says, "They are ill-mated;" one fine and noble, the other an animal; but such parents have good children.

Now, when persons mate after having the education found in the Esoteric teachings, they are more apt to do so from the higher standpoint of intellectual attainment and spiritual unity. There are few who are capable of judging whether they are able to give their offspring good physical bodies or not; therefore, I advise all persons to live a regenerate life; absolutely abstaining from all that belongs to generation, for at least seven years, and then retire to some lonely place where they could be free from the minds of others, and in that retirement seek guidance and intelligence from the Supreme; and under that illuminating intelligence make that final decision for life, whether it shall be to marry and raise children, or to dedicate the life to be a priest unto God forever; if the latter, then of course they will have nothing more to do with pro-creation. Such persons should never marry unless they find one who has made similar decisions; then each should have a perfect understanding of the course of life the other wishes to follow; when they may join hands to work together, and will be a help to each other.

There are thousands of men and women in the world who have developed beyond that period where proper generation of children is possible. These should dedicate their life to God and humanity in an eternal covenant to be "Priests forever after the order of Melchisedec."

Ques. 4: Yes, the Esoteric Colony is exclusively for those who have outgrown carnal generation. As to deterioration of organs, that is a fallacy. If an organ is allowed to act normally, without interference, it will continue to produce life for the use of the brain and body, without any more liability to deterioration than there is in the heart and lungs: they act involuntarily, and so will every other organ of the body.

It is very evident from your line of reasoning that it is for you to live the higher life of generation. For those who are prepared to live the perfect life will see the fallacy of these reasonings, and will see life from a higher standpoint. Those who have outgrown generation see and know that the selfishness would be in their marrying and raising children; for two reasons: first, they could not bring into the world (unless associated with one much below themselves) a physical organism capable of making its way in life; second, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

If we understand the term selfishness, it is for one to love his own flesh more than that of another. Is it selfishness? What is it that causes the lion, the tiger, the bear, to destroy all other animals in order to feed their young or to fight to the death to protect them? Would human mothers do more for their children than the tiger or the bear will for theirs? Is it not the same law of self-preservation, or selfishness; implanted by the Creator for the work of creation—generation—in all these cases?

I know that those who are in full sympathy with the law of procreation will condemn me for asking these questions, for it brings them face to face with facts which they do not wish to answer; but we must remember that facts are stubborn things, and we have to deceive ourselves in order to fight against them. Some will ask, "Do I wish to depreciate mother or father love?"—emphatically no! God made it, so as to force parents of every grade of existence, human and animal, to protect their young.

And is selfishness good that causes the earth to run with blood?—yes, but it is not good for the angels, neither is it in the regeneration, but it is in the generation for which it was made. It is a very easy thing for a person to be very philanthropic and unselfish when it meets and gratifies all the demands of the animal body; but it is not so easy when it requires a sacrifice of all these for the good and happiness of the millions.—[ED.]

CHICAGO, Ill., July 20, 1893.

EDITOR ESOTERIC:

Dear Sir,—In looking over the last number of THE ESOTERIC [June] I was dismayed at the tone of the articles by Brothers Johnson and

Stevenson. It seems to me that they are in exact oppoition to what THE ESOTERIC has been teaching for the last six years, viz.: regeneration of one's physical, mental and spiritual by the conservation of the life forces. Now Brothers Johnson and Stevenson say that it is NOT necessary to retain the life germs monthly; that the physical has nothing to do with the regeneration of the soul, etc., etc. I may misinterpret the words of the writers, but I think not. I was extremely sorry to see them appear for it seems to me that it will serve no purpose but as a license for those who are wavering on the line as between continence and noncontinence. Does Mr. Butler endorse them? As far as I am concerned I can not accept the text of the letters. They contain some gems, but the other predominates; thence my objection. My prayers are constantly for the success of the work we have undertaken. God be with you. Sincerely your co-worker, F. C. RITCHIE.

Ans: We think our brother has misunderstood the articles in question. It was argued by them that to persons who were low down and without the spirit of devotion it would bring more evil than good results. If I had understood them to be statements against the regenerate life, in the true sense of the word, I would not have published them. Of course, arguments from a logical standpoint I would publish, but would not consider myself justified in publishing mere statements. But perhaps these gentlemen when they read this will feel like setting themselves right before the people. It is from honest criticism that we more quickly learn to express ourselves carefully.—[ED.]

APPLEGATE, Cal., May 31, 1893.

PROF. H. E. BUTLER:

Dear Sir and Brother,—This morning I was lying on my bed amusing upon the thought of creation, my desire being to know something about the formation of plant life, and I had in mind the daisies which grow profusely about my cabin. I was endeavoring to penetrate the mysteries governing their life. Lost to external surroundings I sought to penetrate the mysteries of creative power. Suddenly I was in the spirit, and in vision saw the following: I seemed to stand at the center of creation; all around me was a dark, chaotic condition, but one of intense activity, seeming to represent creative force. As I looked, this force resolved into an immense circle, which gradually contracted, and finally assumed a rotary motion, becoming gradually luminous so as to be distinguishable in the darkness. As the rotary motion continued I saw the circle take a spiral form, revolving from left to right and growing smaller as its velocity increased, until it described a circle not more than 18 inches in diameter, at the same time slowly pushing its way upward toward what I realized to be the surface of the earth.

Finally, the upper point of the spiral turned downward and inward upon itself, and as it did so the motion ceased and the body became intensely luminous, throwing out rays of light in every direction. There now appeared in space, on all sides as far as the eye could reach, count-

less myriads of what I can best describe as points of light, shaped not unlike tiny arrows, and all shooting upward. As they came opposite the body, some were attracted to it, while others moved upward and outward into space. The points attracted seemed to penetrate into the very heart of the luminous body, and immediately there sprang into existence a cell formation, beginning with a single cell, to which others were added, the process multiplying until a tree formed, which grew to a considerable size, and was apparently perfect in every part.

Then appeared small, luminous forms, floating in the atmosphere about the tree, in appearance like cherubs. These forms hovered about and went from branch to branch of the tree, much as would a honey bee in gathering its store of sweets.

At this juncture some noise outside disturbed and brought me into the physical consciousness, and I could proceed no further.

I understood that I had witnessed the three-fold construction of the plant: the matrix; the germ, or life-giving principle of vegetation; its germination and growth, ultimating in the beautiful tree, perfect in all its parts, standing perhaps 25 feet in height and an equal distance in circumference, its overhanging branches reaching nearly to the ground, its foliage so dense that the trunk of the tree was invisible, each branch being a cluster composed of smaller branches.

Now it seemed to me that the formation of the matrix from chaos represents the feminine or maternal principle in nature—the evolution of matter; the points of light the positive, the union of which ultimated in a perfect specimen of vegetation. At first I thought that the luminous forms were the influx of Spirit—involvement of Divine Spirit—meeting the evolution of matter, but later on I was impressed that they were an indication of Divine approval of the work of creation.

What is your opinion regarding the vision? the foregoing description of which but faintly outlines the wonderful processes of spontaneous production of vegetation shown me. My facility of expression in language is wholly inadequate to portray more than a very small portion of what I saw. C. H. C.

Ans: We publish the above letter from one who is passing from the fourth to the fifth step, as the result of the first lesson of practical working in that step. This possibly will be an encouragement to some who know what these things mean, and will recognize in it the progress of some of the souls in this movement. While we know that there are none of the students of the Esoteric thought who will fully appreciate this, yet there are those who stand high in Esoteric development who will know all about it, to whom we send peace and greeting.—[Ed.]

ABILENE, Texas, July 7, 1893.

Mr. H. E. BUTLER:

Dear Sir,—I have been reading THE ESOTERIC for some time, and am much pleased with it. I often have the floating experience which so many of your readers speak of. It generally comes on when I first go to bed. I seem to leave my body and float in the air, without any

inconvenience, while my mind is perfectly clear. Sometimes I have the same experience in the middle of the day while attending to my work, and at such times can hardly control myself. I recently had a vision. I thought that it was night, when suddenly there appeared above me a crown of gold, and on every point was a star. On the crown was a crescent shaped sword, which was as bright as white light. What is the meaning of this vision? Respectfully,

CLYDE F. HATHAWAY.

Ans: As to the floating experience to which you refer: As you go on in your attainments that will cease to be involuntary and will be subject to your will; then it will not be difficult for you to visit distant places and persons, and know what is going on. This is of great importance to one who has dedicated his life to God and humanity; for it enables him to be an angel of mercy to many suffering souls.

As to the vision of the crown: It seems to me like a promise to you, if you are faithful. The common symbolic meaning of the crown (which is so often seen in the churches) may be applied here, only in a more practical sense; for the overcomers shall be "kings and priests unto God, and *reign on the earth.*" As this was a vision and not a dream, and as image formation is the language of the Creator, the sword was the sword of the Spirit, and its form was expressive of the instrument of protection, which you will obtain by conserving the moonly life germs, which are produced in your body each month. Ezekiel referred to this, and called it the new moons which were to be observed in the times which he saw, and which are now being literalized on the earth. You are evidently succeeding well in your efforts toward attainment. May the God of peace bless, and his holy angels guide you always.—[ED.]

TO OUR READERS.—We will answer several letters here in one. Several gentlemen who are striving hard to get control of the sex life, write us they are having many failures. Sometimes they succeed in going two or three weeks, and will then have two or three failures in succession. We would say to such: "You need not despair, because we know of those who have been through similar experiences, but have succeeded in the end." There is but one way, and that is, watchfulness, careful study of what attitude of mind to hold, and determined persistence. All the instructions that can be given, so far as we know, have been given in "Practical Methods," and in *THE ESOTERIC*. Know this, dear souls, though it costs much it will pay a hundred-fold in the end. I am prepared to say, from authority, that there are none who have a determined and unremittent will, but who can succeed: and you must also remember that though you appear to

have no success, yet the very effort itself produces added powers, and serves to strengthen the glands and muscles governing that function, so that sooner or later they will be under the control of your will and wholly capable of locking in the precious jewel.

Several persons have written me, "I do not seem to grow at all, except that my health is better and my mind is clearer." That is an evidence in itself, that although they do not perceive they are having any success, yet they really are, or they would not note those results. Others do not think there are any results, but there really are, for, although they are being held down by the adverse conditions around them, if they persevere, sooner or later they will have gained strength enough to throw off the weight that is holding them down, and rise in the freedom and dignity of true man and womanhood.—[Ed.

The following essay was written by the little daughter of one of our subscribers, and anyone can readily see that it indicates the trend of Esoteric teaching in the life of a child. They say "Straws show which way the wind blows;" so this shows the tendency of the effects of the teachings upon the rising generation. Truth is powerful, and when planted in a young mind, like that of this little girl, she becomes a potent preacher of truth to her schoolmates, and what may she be in the ripeness of her womanhood, growing up, as she is, in the headquarters of one of the Esoteric branches. The following is an extract from her father's letter: "When I left home my little daughter gave me a copy of an essay she had written for the Sunny Hill school. I enclose a copy of it for THE ESOTERIC magazine should you see proper to publish it." Yours sincerely,
L. V. Loomis.

KEEP THYSELF PURE.

The question is, can we do so? Nature seems to answer, "Yes." You behold a pure stream of water. Whence does it come? From the hills above. Has it always been pure? To answer the question, think of the town on the hill. The silver stream that now flows from the spring has been evaporated from the sewers of the city on the hill. But in obedience to the command "Keep thyself pure," it came forth sparkling with beauty and sweetness.

Think of the fruit, as it hangs ripening and blushing on the stem. How pure, clean and sweet it is. Follow the roots and rootlets of that fruit tree. It may be that they get their food from animal matter, which is a stench in our nostrils, yet this same uncleanness is made fit food for a king's table. These are objects in the vegetable kingdom. Is man lower or less powerful? Can he not exceed the vegetable in self-perfection? God wills and intends for man to go high, yet grants him the privilege to sink low.

Girls and boys, you can make of yourselves just whatever you wish, for God is engaged to help you. Remember the power is within you

to make yourselves just what you desire. What does "Keep thyself pure" mean? Do you understand that this means to keep the body clean and pure? That is indeed necessary, and a thing worthy of attention, but the body is not the thing referred to in this command. Thyself, thine own inner self; (that which makes the man, the woman) the mind, the soul is what is meant. The body is only the house in which we live: our SELF is behind and within this body.

The house in which we live should be kept clean and pure, that it may be a worthy house for this Self, and to do this we should first have clean thoughts; "As a man thinketh so he is." This is the starting place; the thoughts. Keep thy thoughts right. Whatever is, is begun in thought. All our great inventions, and our school-books, come from some one's thoughts. Then thought is the head of it all, or the source from which all is derived. To have a sweet, pure, clean stream, you must look to its source. Keep that clean and much of the work is done.

Control your thoughts and your life is safe, your character secure. Two things of the same kind can not occupy the same place at the same time. "Thoughts are things;" and you may drive out the unclean thought, the evil thought, by the clean thought, the thought that builds true, pure, honorable character.

Next to follow clean thoughts, comes clean words. A thought put into words is set, rooted, and becomes a power for good or evil. A wholesome tongue is a tree of life. Words not only express thoughts, but produce thoughts. Think a little, evil thought of some one, give it the wings of words, and it will produce other little evil thoughts. Give not shape to your little, evil thoughts in words, and it will not grow. Ill deeds are doubled with an evil word. We know not what we do when we speak words—we know not what we do to ourselves, to others, nor what influence they may have on other lives. Yet one thing we do know; if the words are good and pure, and clean, the effect will be so too; but if the words are impure, unclean, vile and wicked, so will be the effect.

Love not in tongue but in deed. Obey not in word only, but in deed. As some one has said "Honor is purchased by deeds we do. Honor is not won until some honorable deed is done."

LOTTIE LOOMIS.

FOR THE ESOTERIC.—I once had a pupil in shorthand, a young man some 4 or 5 years my junior, but born in the same sign. One evening he complained of headache, but declined being excused, believing if he ignored the pain it would ultimately leave him. We sat at a round table, nearly opposite each other, not coming into contact in any way, he writing out the task and pushing aside the pieces of paper for me to read and correct. We did not talk much. After a time I began to have a heavy, dull headache, and said to myself, half amused, "I do believe I'm getting F—'s headache." Glancing up I was surprised to see that his complexion, naturally dark, was now very light, his cheeks red, his eyes bright, his whole appearance indicating health and energy, while his mind seemed to be concentrated on his task. Before the lesson ended my headache passed away and I felt even brighter and better than before. I said, "How is your head-

now, is it gone?" "Oh yes," he said heartily, "I feel ever so much better, but I knew if I didn't give in it would go; there's nothing like will power." We passed some time in pleasant conversation and when he left the room he was a much handsomer looking fellow, than when he entered it.

Now, was it only will power on his part, or was it equilibrium of forces, I imparting the negative feminine element and then receiving the positive masculine in return? It might be I psychometrized the pieces of paper, but it seemed there must have been an interchange of forces for both to feel so much better. I came to this conclusion, because in time my own appearance was improved, and my friends noted it. One who had known me from childhood said, "Why, how young you look, not a day over 17!" (I was in my 25th year.) I looked in the glass and was surprised, as well as pleased, at the pretty, youthful face reflected there. It was pretty, because the eyes were bright and happy looking, the skin clear and delicately tinted, the curves of the cheek rounded like a child's but above color and contour was the expression of *youth*. I had reason to believe that marriage would have been a serious mistake, but that intellectual companionship, could it have been continued, would have been beneficial to both, mentally as well as physically. I have since associated with a Capricorn-Aquarius woman who has a similar effect upon me, only more refined in quality, consequently believe it was the magnetic overflow of the life currents, and not merely sexual attraction.

I have written this thinking it might help some who are groping about, as I then was, wondering at novel sensations and half inclined to think them love, while feeling interiorly that it was *not* the true soul-companion who sent out such a potent influence. SOPHIA.

Ans: The conclusion of our sister in regard to her experience is fully justified by our own experience; therefore, we feel that her conclusions are correct. Some years ago, when "Solar Biology" was first opened to my intelligence, I determined to prove it by demonstration before giving it to the world. So I began giving delineations of character in public resorts, and sometimes for a week at a time I would give from 20 to 45 delineations every day. Sometimes there would be a long period when only men came for delineations, or perhaps a few women, who would seem to take more from me than they could give. I would be so tired it would seem that I could not give another delineation, when perhaps some lady, with a refined, delicate little body, would come in, and frequently she would be tired and exhausted, but when the delineation was finished she would go out bright and buoyant, and I would feel as if I had had the most delicious rest, and be fully refreshed to prosecute my labor. Sometimes gentlemen would have a similar effect upon me, but that happened seldom.

Whenever two *souls* meet in complete harmony of the feelings, sympathies and desires, the qualities of the physical bodies will also be in harmony. "In union there is strength," and where "two or three" are thus united it throws off all opposing forces, holds back the

antagonistic tide in human life, and gives a complete rest to the body, mind and soul. This is the condition we hope to establish here among our people, in this most trying time of the world's history.—[Ed.]

STAMFORD, Conn., July 2, 1893.

EDITOR OF THE ESOTERIC:

Dear Sir,—I have in connection with *Unity*, for which I subscribed last April, THE ESOTERIC, which I have read with intense interest, having awakened to a great desire for the advanced truths it contained. Perhaps your "Practical Methods to Insure Success" will be helpful in teaching me some way by which my desire can be gratified.

I have had quite a little experience during the past year in seeing, when my eyes are closed, the most gorgeously beautiful colors, and sometimes, faces. Once or twice the heads were surrounded with a halo of golden light. Sometimes I see a crown, and once I saw a cross, the outer edge of which was in color the most beautiful shade of lilac or light purple, which grew lighter toward the center so that the most central part was a luminous white, just tinged with the lilac shade. All the colors come one by one, and oh so beautiful! I can not describe them, but they seem luminous, always as if a light were shining on them. I would so like to understand the significance of it all. Sometimes I hear sounds like to those made by the telegraph, short broken sounds, but never musical. I have greatly longed that my spiritual eyes and ears might be opened, and am hoping this is the beginning. Yours in love of the truth. E. K.

Ans: Your experience is undoubtedly the beginning of your spiritual eyes being opened. The luminous cross is a symbol of the mysteries which lie within the veil of the sacred Temple, and it may be to you a hope and a promise: a promise of those things which Paul referred to when 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." As a symbol, its realities are to be experienced, and not talked about.

The sounds similar to those of the telegraph, are more than probably the coursing of magnetic forces through the body: for it may be that you have a great store of vital energy. If you have a large, fleshy body, I would advise you to diet so as to reduce your flesh, for I have known instances of persons getting too much vitality, more than the nervous system could bear, which condition, in different individuals, brought on various disorders, such as paralysis, something that appeared like rheumatism, the feeling of weakness or general exhaustion; and where persisted in too long, disease and death ensued. If the instructions given in "Practical Methods to Insure Success" are carefully read and observed, all these difficulties will be obviated.

You have good reason to feel encouraged and to press forward, for the beginning of your reward is very near.—[Ed.]

BOOK REVIEWS.

We are in an age of progress and monopoly. The era of struggle has not only brought into existence monopoly, but gigantic organizations, which have purchased legislation in their favor; so that our elected servants have sold us into slavery; this is true even in the medical profession. The habit of our people to venerate the past, and to reject and condemn all that is new or not understood by them, has become chronic. For many years the effort on the part of the organized medical profession has been to keep the masses in ignorance, that they might remain wholly dependent upon the profession. We are glad to see physicians bold enough to write books for the public use that will aid the people in freeing themselves from the slavery of ignorance. Melville C. Keith M. D., member of the American Association of Physio-Medical Physicians and Surgeons, is evidently a man of research and thought. We have before us a book of which he is the author, entitled "Childbirth and Diseases of Children," wherein is set forth, quite extensively, the knowledge essential for a young husband and wife who are raising children.

This work not only supplies much information concerning obstetrics, but also formulas for a large number of simple, but good, remedies for the treatment of disease. The instructions given in it will save parents many hundred times its original cost, besides much suffering in human life.

It is one of the signs of the advancing age in which we live, and we are glad to see that Dr. Keith agrees with us wholly in the great value of the seed germs to the vitality and strength of mind and body. There are some points in his instruction in dietetics with which we do not agree. One is the rejection of fish, oysters and clams, which are, for some natures, and conditions very important articles of diet; but, upon the whole, we consider it a very important work. The book is written in a plain, straightforward style, and the mystery and pomp of the medical profession is entirely removed, so that no one need fail to understand. Therefore, the book is one that we can recommend to anyone who wants to understand methods and principles governing the production and care of children, and care and treatment of the mother and child. "Childbirth and Diseases of Children" is published and sold by the author at Bellville, Ohio; price \$2.00.

We also have before us a magazine edited by the same author, devoted to the interests of mother and children. The April, May and June numbers are bound in one, and are devoted to the cause and treatment of cholera: terms \$1.00 per annum in advance.

We believe that no one need fear the cholera who will follow the advice given in this magazine. In many respects Dr. Keith agrees, and in no case disagrees with our esteemed friend, Dr. Hall, Editor of *Hall's Journal of Health*, and when two such live, thinking men agree on the same subject it makes it at least worthy of our attention in times when cholera is so much feared throughout the world. As we are not sticklers for authority, but for reasonable evidence, and as these authorities give abundant reasons, which appeal to any thinking man or woman, we are prepared to accept them as good and reliable, and to recommend them to the attention of all who have any fear of that terrible scourge.

EDITORIAL.

THE ESOTERIC COLONY.

As there is a great number of people desirous of coming here now, and the time in which some may do so is limited because of the present money troubles, it is our desire to open the door that all who can come now may do so. But under the arrangements of the past it is impossible for us to receive more members than have already been accepted, as our income will not support them, and the only industries which will be really reliable as means of support during the coming disorder in the world are those that will produce the necessities of life here.

We have expended a large sum of money in this movement since its beginning, and we are still ready and willing to put into it all the proceeds of our books, and the small sum of our earnings through THE ESOTERIC magazine, and all we may obtain from other sources: and if (were it possible) this movement were to fail, we shall have no one but the spirit who has guided us from the beginning to look to for the return of our money.

It has been our custom in the past to return to parties wishing to withdraw, all money and valuables placed by them in our hands. We have now decided that hereafter all persons coming here as working members shall be accepted on three months probation: and if at the end of that period we are satisfied with them and they with us, then they will be required to put all money and property into the common fund, (except articles of personal property which they wish to retain for their own use,) and to sign papers that will render it impossible for them to demand the restoration of said money or property. In the question blank which we send to applicants for membership in the E. C. F., in question 16 we ask; "Have you entered into covenant with God, dedicating all you are, have or hope to be, to Him and the service of humanity?" and in question 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."

In order for a person to enjoy ALL the benefits which the higher attainments bring, it is not only necessary that these questions should be answered in the affirmative, but the answer must be demonstrated both in letter and spirit in their mode of life. And not only so, but we hope that only those will come here who are wholly dedicated to God, who feel that the spirit of God guides them to come, (make sure it is not the enthusiasm of your nature that brings you) and who are ready to dedicate all their possessions, their mind and energies to the upbuilding of this work.

This is not asking you, dear reader, to put any confidence in us, for all of you who are prepared to come are also prepared to follow the guidance of the Spirit from the inner consciousness; and if the spirit of God thus guides you to do this, then your confidence is in God, and not in man. Had our confidence been in man, this place would not have been prepared for your protection during this dark crisis now coming upon the world. Now, while you do not know us as a man, your heavenly guide does; not only so, but foreknows all that will take place here. Are you willing to come here, following that guidance, and put all your possessions, mind and effort into this work, and trust God implicitly for the results?

If you are, you may apply at once, and the door will be open to you. This statement includes the working members of the E. C. F. who are willing to put all they are and possess into the movement, and be accepted in full fellowship, and those members who, having means of self-support, can have land on the terms offered in THE ESOTERIC, on which to build and support themselves as members of the outer sphere. The latter class can not enjoy all the advantages of the movement, for they have not dedicated all they have to God, but still trust the gods of gold and silver, instead of the God of heaven; therefore, they can never get beyond the outer court.

The question has been asked, "Why have some of those so much interested in the work turned away?" Jesus said of the good seed, "Some fell by the wayside, some upon stony

ground" etc. The majority of the people accept this teaching from a selfish motive, hoping for either supreme magic power or physical or intellectual powers and knowledges: but those who enter this work must sacrifice everything of self to it, and cast themselves upon the great ocean of Infinite life, trusting wholly in His wisdom and love to guide and control their lives. If they fail to do this, when the Prince of this world comes he finds something in them which he lays hold upon and by it leads them into his fold, thereby making them enemies of God's fold.

Again, many persons come here expecting to have an easy, good time, and to enjoy themselves; whereas, when they arrive here they are first tried to the utmost by invisible and adverse influences, and if they have dedicated their whole soul to God and the work, they will find that there is an interior burden to bear for all the world, both those against us, and those for us, and plenty of physical labor with our own hands to build and prepare for those to come. This will continue until there are a number of souls in perfect divine harmony; then heaven will be established on earth: but many struggles and much effort must be put forth before this is accomplished, and all who come here must come fully prepared in mind for work and struggle.

Many persons have the idea that this is a place of ease and pleasure; it is, if they come here willing to suffer and work for the sake of that divine order being established on earth. If they are not willing so to do, they will find it impossible to remain here; but if they are, they will soon find that their labors and struggles are a delight. We hope that all who are seeking and following the guidance will make special request now to know the will of God concerning their immediate future.

In an editorial in a former number of THE ESOTERIC, we suggested that friends] who wished the first four volumes of THE ESOTERIC, with the extraneous matter omitted, could subscribe for either the first or second two, which would be \$2.50 each. Nearly all of our friends who have notified us that they wish the revised ESOTERIC have subscribed for the two volumes.

So far we have had only about \$80.00 subscribed, and it will cost us about \$500.00. We make this reference to the matter in order to ascertain as soon as possible whether there will be enough subscribed to pay for the cost of their reissue. Please read the editorial on page 46 of July number of THE ESOTERIC, volume VII.

PRACTICAL METHODS to INSURE SUCCESS are now nearly out of print, and (we suppose owing to the stringency of the money market) very little is being subscribed toward their reissue. Having everything in readiness we can issue the pamphlets for \$35.00 per thousand. We should be glad to continue sending them out, but are entirely dependent on the generosity of the friends of the thought for means with which to do so. Probably by the time this magazine comes into your hands there will be no more copies of the pamphlet for distribution.

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 are very much in need of a French and German scholar to assist in the editorial department.

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.

~~DO~~ DO NOT SEND CHECKS ON LOCAL BANKS.

THE ESOTERIC.

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ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. VII.

SEPTEMBER 23 to OCTOBER 23.

No. 4.

HUMANITY'S SECRET.

[Written for THE ESOTERIC.]

BY E. G. JOHNSON.

What is man? And what is the dread secret of his life, whose weight has hung like a pall on his spirit in all the ages of his history?

Is he the sport and plaything of a stern and unrelenting fate, or Providence, or the foot-ball of chance? Is he the mere creature of circumstance, crushed and helpless under the weight of environment? Is he the subject of a God, who has endowed him with God-like attributes and powers, only to damn him for their misuse in his ignorant endeavors after light? Or is he that which prophets and mystics have declared; and wise and mighty leaders have endeavored to prove him to be,—a co-sharer of essential Being, limited only by the plane of knowledge and consciousness on which he stands? For man, although apparently one of the most helpless and limited of any order of intelligence of which we know or can conceive, yet has that in his nature of potential capacity to become, which makes us to often inquire if he may not, after all, be more than he seems.

How helpless he is; confined in a physical body whose consciousness is limited by five very imperfectly developed senses, having only a limited lease of life, and subject to many accidents: He can not control climatic conditions or the powers of nature, save in a very limited degree: and he is almost powerless to control or shape the course of his life, short though it be. All knowledge outside the range of the bodily senses, is, to the average man, largely a matter of conjecture and uncertainty: he does not

even understand the laws of his own being, so is constantly plunging into mistakes and difficulties. Man has been taught that he is the subject of an all-powerful and unchangeable God, the slightest infringement of whose will is death—unless atoned for. So ingrained in man is this idea, that the only way he has usually ever asserted his independence, was by plunging into the abyss of negation and denying any life or consciousness save that of matter. He knows that ignorance is his greatest curse and the forger of all his chains; yet he is told that he can not know, and that it is sacrilege to inquire. So he has found that the only road left open to freedom was the denial of everything transcending matter.

Man finds that reason is the only sure touchstone and criterion of knowledge; yet he is forbidden to exercise his reason, lest he should discover the absurdities and incongruities of those systems in which he has been taught to believe. Is there no way in which man may be free to exercise his reason, except by the denial of aught transcending reason? Is there no path in which man may use those faculties which he possesses in the acquirement of knowledge, without offending the Power that gave him those faculties?

The difficulties lying in man's path in these directions are mostly imaginary, and arise from a misconception of the source of life and being. Life is not created; Life IS; and the one essential and necessary corollary of life (without which it ceases to be) is the tendency to—Good. Good is always that which is good; the standard ever varying according to the degree and quality of life manifest in the individual (for life is not manifest save in some form of individual existence, more or less perfect). Good, to the plant or animal is that which tends to increase and enrich their own personal existence, without much regard to the other forms of life by which they are surrounded. As we rise in the scale of existence, however, we find that the highest good to the individual requires a constantly increasing regard for the welfare of others, till in the highest forms there is a mutual consideration, which tends to equalize the inequalities of environment.

But whatever the form under which it is manifest (whether as selfishness or otherwise), the tendency to good, or the struggle to increase the harmonious correspondence between the individual and his environments, i.e. to better one's self, remains

the one unalterable characteristic of life. It has been held by the olden theology, that man is wholly depraved, incapable of any good naturally; but is it not a fact that man, however low and degraded his lot, does always seek good? that is, does he not, under every circumstance, seek that which he conceives to be for his benefit—present or future? Because he is so often mistaken, and his choice redounds to his own apparent hurt, does not in the least vitiate the fact that he intends good, to himself or others. The plant or animal makes no mistake in seeking good—man does. It is because he has, to a large extent, lost the guidance of instinct, and has as yet only partially developed the guidance of knowledge and reason; therefore, is a prey to ignorance and false reason—which state is, however, transitory, and remediable by the expansion of consciousness and knowledge.

Reason, the true guide, can only operate where there is a basis of knowledge on which it may work; and knowledge is only gained as the result of experience, which must, of necessity, include many apparently useless and futile experiments. Knowledge is the material, reason the mechanic or artist, and wisdom, manifest as a true intuition, the result. Intuition can only exist as the product of the action of reason and knowledge. It is a concentrated and instantaneous judgment, but must be based on reasoning done at some time in the past; and the larger the knowledge and the more perfect the reasoning process, the more sure and reliable the intuition. Whether, in all cases, the knowledge and reason were possessed by the individual, or whether he may, to a large extent, inherit the result of others' work, we do not now discuss.

What we wish now to show is, that man (in common with all life) presents the unalterable characteristics of that power that is manifest in existence: and to determine whether he has reached, or can reach, a point where he may justly claim a special consciousness of that essential life as his own by right.

In all the history of men's religions there have been legends of a "Name," the which if a man possess in his heart and pronounce aright, he shall live forever. In a belief so widespread it is hardly possible but that there should be some grain of truth. We find it recorded that in olden times the Almighty gave his name to his servant as the "I am that I am:" a most peculiar phrase, for it can not be uttered without the apparent

assumption of ownership by him who utters it. And, certainly, if it really does belong to some most powerful being, its utterance by any other is rank blasphemy, and must incur the most deadly wrath of its real owner.* Unless, then, man is, or may become, the real owner of that name, there could have been no utility in its revelation,—except to damn him more irremediably; an unthinkable supposition.

But legends aside,—Is it not provable that (if there be a power underlying creation, which can hardly be denied) man is the real repository of that power, as far as it has any relation to himself? In all the ages of the world's history, man has ever been in a state of rebellion against the conception of a Supreme Being which were held up before him. Is it because of his "total depravity," the Devil denying his Lord? Or is it the Divinity within, refusing to acknowledge a master, that thus incites him to rebellion? There are few men that, in their secret hearts, do not admire the independence, energy and indomitable will embodied in Milton's conception of Satan, rather than the somewhat wooden figure-head which he poses as the Almighty.

Either man is inherently evil, or there is something essentially wrong in his conception of the Supreme Being; otherwise why this eternal rebellion?

The truth of the matter appears to be this: that although the manifesting power is forever inscrutable (as to absolute knowledge) yet it is forever manifest through one (and only one) channel,—the ego, or individuality,—and the divine, self-conscious, self-existent, ego of man's highest consciousness is the highest manifestation of that power of which we can know or come in contact. For all man's knowledge of the universe consists in conceptions of things, which conceptions are constantly subject to change, and therefore can not be absolute. Furthermore, a conception is always objective to, and less than, that which conceives; the source of those conceptions can

* It seems our brother has not taken under consideration here, the fact that the great name of God was not translated in the translation from which he quotes. The Hebrew form is *ehyeh, asher, ehyeh*, which, literally translated, is not, "I am that I am," but, "I will be what I will to be." It occurs in this case in the first person singular; instead of being Yahveh it is Ehyeh. None but the Almighty, and those whose life is hid with him, can say, "I will be what I will to be;" but any individual can say, with perfect propriety, "I am that I am." Paul used the same language with other words, which dignified it, where he said, "I am that I am by the grace of God;" but it is evident that in this name, God intended to present to Moses the idea of that Omnipotent Will from which all will power is derived.—[Ed.]

alone be absolute and unchangeable. There is no consciousness in the universe into which man can come, wherein he may not or can not say "I am;" if there could be such consciousness he could by no possibility know of it; hence, not coming in contact with it at any point, it would not *be* at all for him, and, consequently would not concern him.

We do not make the contention that man is now actually and consciously all-powerful or all-knowing; since life is an evolution, and consciousness develops from lower to higher. We simply aim to state the true theory along the line of which true practice must materialize; to emphasize the fact that these potentialities belong to man, and not to a being apart from and independent of him: and that, therefore, there is no reason why an intelligent, reasonable being should either cower and cringe with fear, or seek the favor through love (so called) of a God. (True love can not exist save between those who are at least potentially equals; therefore, man can not really love a Being to whom he must forever remain inferior.)

Man never has, nor is he able to conceive of a Being whose attributes are not his own, enlarged, it may be, to heroic size. He regards God as omniscient; yet, is it not simply because he can define no limits to his own consciousness? He regards his own consciousness as limited, simply because it is ever expanding; yet he is always conscious, in some degree, even beyond the utmost bounds he may set. Can infinite consciousness be more than that? To "know it all" implies a limit to consciousness, which can not be if it be infinite.

Similarly with infinite power: Can there be any limit set to man's power over his own destiny and environments—if given time? But even infinite power could only be manifest in infinite time and infinite space, no matter how supreme the consciousness.

We can not prove that the ego in man is divine, eternal, infinite, any more than we can prove that the universe is eternal and occupies infinite space. We can only predicate these things of the universe, because of our inability to discover or conceive of any limit in time or space which creation may not overpass.

Precisely the same grounds for such belief exist in the case of the individual as in that of the universe; no more, no less. Man is popularly supposed to be the creature of circumstance, to be subject to the influences of his environments: but certainly

the lives of the great and noble souls of our race in the past should have taught us that, if man is not the absolute master of his destiny, yet he can, to a great degree, overcome untoward circumstances. And is it not altogether likely that if he asserts his own ability to control and be master, he may absolutely shape his own destiny, and be what he wills to be?

Physical death has always been the great bugbear of the race; and the dread of the unknown to come after it has been the mightiest force in the hands of so-called religion to keep men in proper subjection. It is now, however, beginning to be whispered abroad that not only need man not relinquish the physical body till he chooses, but that he need not relinquish consciousness at all. When men are free from the dread of an unknown future, when they realize that all future is but a continued present, and that to-morrow is always what to-day has made it, they will be more powerfully moved to real good thereby, than by either the threats or promises of an imaginary Deity.

When man realizes the true nature and essence of the ego within, he will thereby understand his real relation to his brother. He will see that all existence, from mineral to highest intelligence, is of "one blood," and an injury proffered by one to another falls nowhere so heavily as on his head who offers it; while benefits shown to others are a direct addition to his own welfare.

The olden religious nations make it a crime for man to use his reason in free and fearless inquiry into the mysteries of life. But if there be such a God as has been held up, why did he give a creature such a dangerous weapon as reason? To give and forbid the use of it is tyranny, and resistance to tyranny is ingrained in the very fibre of man's nature. Is it conceivable that a Creator would so form his creatures that they are naturally only capable of rebellion?

The conception of God as a being outside of and apart from man, and of a distinct and separate nature, is most mischievous: it is at the root of all the old systems of thought and creeds of religion that have enslaved man throughout the past. If God be such a being, then he is not revealed to all men through their own inner consciousness; but only to some especially chosen instruments; and man may not choose but accept literally all the commandments of those chosen mouthpieces. But how shall he

distinguish between the real and the pretender? and how shall he reconcile the mingled wisdom and folly of those who claim to be the inspired instruments? Such a conception of God must not only banish all personal freedom of action, but it must inevitably plunge men into all sorts of absurdities, errors and contradictions. For when he finds nearly all these alleged mouth-pieces of the Infinite differing one from another on more or less vital points of doctrine, who is to decide for him which is the right way? It may be said that he, himself, must decide, but that brings us right back to the position for which we are contending. How shall he decide aught, except the voice of the Infinite speak within? And he can in no manner separate or distinguish that voice from his own ego: and it is a self-evident truth that two which in no wise differ or are distinguishable from each other are one.

Under the old conception of God, men have held that it was possible for the absolute truth and solution of the mystery of life to be revealed to some one man for all; hence men have passed their time in looking for "that prophet" that should come, and have even been ready to follow any whom his own assurance, or their ignorance, should elevate to that station. Mankind is always ready to ignore the fact that the blind have been following the blind into the ditch in all ages. They admit that other leaders in the past may have been mistaken, but never the one whom they may be following at any given time. But these teachings are the crudities of an undeveloped intelligence; the world is fast throwing off their yoke. The way from the heart of man to the heart of the Infinite is not hedged up; but is open and free to every individual; and needs not the mediation of any outside person whatever.

That way is best, and that mode of life most efficacious, to which the individual's own highest inclinations prompt him, irrespective of any teacher or doctrine whatever. If it is supposable that there is a Supreme Intelligence who sustains life and from whom is existence, then it is a direct insult to that power to suppose that creation has (even partially) passed from under his control and is going to the bad—no matter who may claim revelations to that effect.

It is equally absurd to suppose that the only way of escape from the impending ruin is by following the plan of some one who professes to have his knowledge from some source to which

his brother has not access: seeing that access to the Divine is equally open and free to all. Men do not always recognize the voice of the Divinity within—even when it speaks clearly; but, relying on the teachings of others, they believe it to be the voice of the Devil, and fear to trust it. Therefore, men rarely live that which they profess to believe; simply because their lives are their own and the outcome of their real beliefs, while their professed beliefs are largely borrowed. And if men's lives are evil to a large extent, it is because of the divorcement of theory and practice (for men live what they really believe, not what they think they believe), and not because the promptings of those lives are in themselves evil. When we feel inclined to exalt some one person to the position of saviour, and to rely on his words rather than the voice within, it is well to pause and reflect that that person was not born till after the universe had existed for some years, and that there is no good reason why the Almighty should make a confidant of him rather than of another.

No man "knows," save for himself alone; he can not furnish absolute knowledge to other souls, done up in parcels to suit, like merchandise. He may assist another soul to acquire knowledge for itself; he can do no more. What appears as gospel truth to one, is a tissue of falsehoods and absurdities to another; yet who will presume to judge between them, and to say to this, "you are right;" to that, "you are wrong?" One would suppose that the lesson of toleration and respect for individual opinion would be one of the first that men would learn, when looking out over the world and seeing the innumerable beliefs and creeds prevalent among men, and the impossibility of conforming all to one standard.

We from the evil habit of judging other lives by our own standard of right; we do not ask, "Is the man right from his own point of view," but, "Is he right from my point of view," which is manifestly evil. If another standard of right is low we may try to raise it, but have no right to condemn him for following it. Men are slow to accept the fact that they are free; the deadly languor of centuries of servile submission to chains forged by their own hands has so paralysed their faculties that they believe they can not rise. Mankind have eaten of "The lotos, that transformed the brave and haughty, to a willing slave:" the ever waiting doctrine of a Creative Power

apart and differing in essence from themselves, onto whose hands men could throw the responsibility for being what they are.

That alone is good which is capable of becoming better; if it were possible to reach a best which was incapable of becoming in its turn better, it would not be good at all, but evil: hence, the folly of trying to chain ourselves down to a conception of a perfect Being—perfect, that is, in the sense of being finished and forever incapable of further progress. Such a Being could not live, since the essence of life is progression; and if not alive, he is *not* in any true sense.

We may conceive of a best which is to us the superlative degree of progress; but unless, when we reach it, it is found to be but the positive degree over again, and capable of still further comparison, it is not good at all, but evil. Life can not be conceived of on any other terms, and there can be no good when life and consciousness have ceased.

A SONG OF SAFETY.

(Written for THE ESOTERIC.)

As we onward march we'll sing to Thee
An anthem of the soul's sweet prophecy;
For through the windings of time and sense,
We catch fore-gleams of Thy recompense.

Storms may gather and sometimes roll,
In o'erwhelming darkness o'er the soul,
But we the closer to Thee will cling,
And all the louder the sweet song sing.

When tempest tossed we feel Thee nearest,
And hear Thy voice, O friend sincerest!
The world may frown—friends prove untrue—
But fear we naught when close to you.

So let us with the billows cope,
For out the storms of life we woke
To immortal glories seen afar,
Where gleams the bright and morning star.

The light that guides the wanderer home
To the Father's house, where once we shone
With the brightness of immortal birth
Before on pilgrimage come to earth.

We question not Thy purpose kind,
Though vague may seem to finite mind;
By faith we see Thee all believing,
That Christ is Truth and ne'er deceiving.

In Thy perfect plan we fully trust
O Thou that made us from the first;
We know that Thou art ever just,
That no part of Thee is ever lost.

Mrs G. B. HUDSON.

BIBLE REVIEWS.

NO. XXXVIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

These Bible Reviews, coming as they do monthly, necessitate a certain amount of repetition, in order to keep clearly before the mind of the reader the essential truths contained therein; therefore, we repeat, that the language of God expressed in and to physical nature is color and form. We have considered the first two horses that went forth, and their color. In reading the symbols or language of God as expressed in physical forms, we will always be correct if we consider everything relative to the nature and use of the thing presented as a symbol. A horse was and is used in conquest of armies, and as God executes his judgments through armed nations and peoples, therefore, the symbol of a horse used in this place is a very expressive one.

In a former article we have seen that the white horse went forth conquering error with truth; and that this divine truth has found its way among all nations and in the hearts of all those who are ready to receive it.

In the red horse we saw that God had taken his peace from the earth; and it seems to us sometimes that the very spirit of the planet, and all life animated by it, is now standing in breathless silence; here and there a muttering rises from the nations, and an uncertain struggle between the heads of nations, some hoping to avert the coming calamities, and others careless with regard to the future. Still, the red horse, is stalking to and fro "through the whole earth," and we continually hear the low growl of the tiger in the jungle of human mental chaos; but he must wait until all things are in readiness, when he will be let loose upon people and nations.

CHAPTER VI.

Verse 5: "And when he had opened the third seal, I heard the third living one say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand."

When he had opened the third seal of this book or scroll—this stored knowledge of the ages—its truth condemns error, and divine justice goes forth with every new revelation. Zechariah

in his vision (Zech. v.) saw a flying roll—or scroll—and in verse 4 God says by him:

“I will bring it forth, saith YAHVEH of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”

For God’s truth is a consuming fire to those who do wickedly; and his people who embody that truth in their life become a flaming torch, that sets on fire the stubble of human error. When the great truths are opened to the world, unsealed, as it were, they can not be confined in a corner, but go forth into the mental atmosphere of the planet. For as Zechariah says again:

“This is the curse that goeth forth over the face of the whole earth: for everyone that stealeth shall be cut off ACCORDING TO IT; and everyone that sweareth shall be cut off ACCORDING TO IT.”

There are millions of people now on this planet who, if the evil and error were cut off from them, they, themselves, would be destroyed; for they have become so depraved and allied to the evil, (evil, however, only in view of the advent of God’s higher law,) that they have no vitality from the higher good, or spirit of God; and as God withdraws from them his loving and restraining influence they will become as the most ferocious wild beasts; therefore, this is the curse that goes forth.

The words “Come and see,” were not uttered alone to the soul of John upon Patmos, but are uttered to you, dear readers, and to all those who have the Spirit of Truth in the heart. As the angel said to Daniel; “The wise shall understand;” because the Spirit will call their attention to what has been herein prophesied, and they will come up into the Spirit at some period of the fulfillment of these prophecies long enough for them to see and understand that the time has come. But many will make here a fatal error. The Spirit may call them to “Come and see,” and they do rise into the spiritual state to behold and know these truths; but immediately they are let down again into the earth, and all of that which they felt, understood, and realized, seems to be a dream of the night to them: and they begin to question and doubt, and think perhaps it was only their own cogitations or imagination, or some strange freak of human consciousness, therefore they ignore it, disbelieve the words of the Spirit, and cling with renewed tenacity to those

things which the Spirit had informed them must perish and pass away; and carry down with them all those who cling to them.

We hope that our dear ones will heed this word of warning, for the high and holy ones will never call you more than once to "Come and see;" and if after you have seen you dispute and reject the warning voice, it will be to your own detriment and peril. Although your guardian angel will bring it up to your consciousness over and over again. It is strange how few there are who are willing to be guided by the Spirit and their own real soul's intelligence: the most of even the good people of the land wait to be actually coerced—forced—into submission to the Divine will, notwithstanding it is altogether for their own good. So, dear friends, if the Spirit ever calls you to "Come and see," treasure what you see as faithfully as did the beloved John in this revelation, and shape all the acts of your life according to it: for, remember, this flying roll, or spiritual truth, will cut off everything that is not in accord with it.

"And I beheld, and lo, a black horse:" Black is a symbol of sorrow, mourning and death. "And he that sat on him had a pair of balances in his hands:" The intelligence that went forth riding upon the symbol of power and judgment went forth to bring about the condition referred to in Haggai 1. 7-9.

Thus saith Yahveh of hosts; Consider your ways.

"Go up into the mountains and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Yahveh.

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow it away. Why? saith Yahveh of hosts. Because of mine house that is waste, and ye run every man unto his own house." (Read from the 2nd to the 12th verse.)

Verse 3d. "And I heard a voice in the midst of the four living ones say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Here is shadowed forth that there is upon us great want and distress in the world for the actual necessities of life. The word measure in the original Greek is *choenix*, which signifies a measure holding about a wine quart: and the coin called in those days a penny was worth about 15cts. of our money; which at a rough estimate, would make wheat worth about 10cts a pound.

While we believe this passage is intended to convey only the idea of the great difficulty there will be in obtaining food for

the body, it is equivalent to the saying of the prophet, when he prophesied that they should eat bread by weight and water by measure; that is, owing to the scarcity of food they would not have all they wanted, but it would be measured out to them in small quantities.

One peculiar and most significant fact concerning the present condition in our land is this; that while the farmer has an abundant harvest, he is dependent on the money lender for the means for gathering it; and owing to the present stringency in money and the combine of money lenders to coerce the people into certain measures for their profit, the farmer can not obtain the loan of the money with which to gather in his harvest. Judging from the newspaper reports, the other nations will not have more than two thirds the ordinary amount of produce; and many of the nations are dependent upon the United States for their bread supply. Thus it appears that now in the midst of plenty the condition predicted by Zechariah is rapidly coming upon us, where there will be no hire for man or beast; and therefore no means of getting the penny wherewith to buy the *choenix* of wheat. Therefore thousands will die of starvation and tens of thousands will be destroyed by the hand of the assassin. First among these will be those who are oppressing the poor laborer and refusing to loan him the needed money, on good securities, for gathering the fruits of his labor; and as it is these and their allies who hold the reins of government, law must soon fail to control, and chaos will reign in its place: thus the black horse and his rider will go forth weighing each man and woman in the balances of truth, honesty and justice, and the time is at the door.

The words, "Hurt not the oil and the wine," have a double significance: the oil of the olive contains a refined substance that will feed the spiritual, and it also contains an element of support to the human body, superior to all other articles of food. Wine also contains much of the spiritualized substance of a higher order. They were favorite symbols under the ceremonial law; the oil to anoint the priests and kings, as the symbol of the endowment by the Spirit for their calling. The vine was a favorite symbol throughout the Old Testament and

by our Lord in the New Testament, as that refined and highly spiritual nature implanted in Abraham, and expressed to its fullest degree in the man Jesus. Interior to this symbology is the fact that the refined and spiritualized body of flesh of his people is to be preserved and made glad by the new wine of the kingdom, that will soon be poured out upon the people in great abundance. The words "hurt not" implies that a portion of the mission of this black horse is to bring destruction upon the food supplies, the result of which will be famine: but the regenerate person will be supported from a higher element than the ordinary commodities for nourishment.

Verse 7: "And when he had opened the fourth seal, I heard the voice of the fourth living one say, Come and see."

Here the fourth and last representative of the four rivers, or sources of life, finishes the work in the great judgment upon the human family.

Verse 8: "And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

When this fourth stage is reached, then we will have well entered the beginning of the judgment. Two out of the four seals have been opened; the third is now being opened, and the black horse will soon go forth to perform his work. This 8th verse needs no explanation further than has already been given, unless it be of two expressions—hell, and the having power over the fourth part of the earth.

We have stated in a former article that these living ones are representative of the four primates from which all creation sprang, and the four ultimates toward which it is being carried.

The word here translated "hell" has also been translated "the unseen," and it is undoubtedly correct to say that it is the instrumentality which carries men to the unseen world, the world of souls. Some versions translate the last few words of this verse as "wild beasts of the earth." While we have no idea that the wild beasts of the earth will become any more ferocious than now, we do believe that the wild, bestly natures of men and women will become the destroyers.

Verse 9: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

This fifth seal or degree of attainment brings the neophyte to a time of waiting. While passing through these degrees the soul has, as it were, to lay the body upon the altar of sacrifice, and the headship or ruling power of the senses has to be cut off. The "Emphatic Diaglott" translates the word souls as persons; seeing them under the altar is a reference to the history of the altar where the flesh of the lamb was burned and the ashes deposited under it. As the Bible says, "God is a consuming fire," and when Solomon prayed, fire came down from heaven and consumed the sacrifice. When the Solomon or wise one prays to-day, the fires of God descend upon the altar of his being and consume the sacrifice, so that it is symbolically found under the altar; and of course this condition was brought about because of the "word of God and the testimony which they held."

Verse 10: "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This time of waiting between the fourth and fifth degree of attainment is not only attended with great anxiety and restlessness on the part of the neophyte, but the same desiring, restless conditions pervade all persons who are in any way in sympathy with the true Christian principles. This condition has existed to a great extent ever since the first of his people began to make these attainments: but as the attainments among men proceed, so the anxious cry will increase and ascend from those whose ashes are under the altar, or those whose bodily or physical pleasures have been sacrificed to God; then will the cry go up to the throne of the very Infinite, "O Lord how long?" and as God is Love, that loving response will reverberate throughout heaven and earth; "Lo, I come quickly, hold fast that which thou hast."

Verse 11: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

It will be seen by reference to the fifth attainment or over-coming in Rev. III. 5, that in this attainment the neophyte received the white robe, for, as we have seen in the past, the fourth degree is one of great struggle and conquest, and the fifth is exactly the reverse; one where the body is wholly subdued (the animal forces and passions consumed) by divine

love. And when they see the closing scenes of earthly life rapidly culminating they become zealously anxious for the building of God's house, the gathering of prepared ones.

"And it was said unto them that they should rest yet a little season."

True it is that those who first reach these altitudes of attainment must wait for those who are yet struggling to make them; because the temple of God can not be builded until every living stone is fitted to come into its place; for while persons are struggling with the adverse forces within themselves and getting control of their own nature, they have neither peace nor harmony within themselves, and would therefore inevitably bring discord where there must be perfect accord and divine harmony. Because of this we announced, years ago, that we expected much discord and inharmony to prevail in the beginning of this work. This is a necessary condition until a body of people have reached the fifth degree. Then will the temple of God be builded together without the sound of the hammer. Then will the sons of God be manifest as the king of the universe, and will come forth from their place, having power and authority from on high to command the nations, and to bring order and harmony out of chaos.

Verse 12: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood."

Whether this earthquake will be literal, or merely the quaking of all earthly conditions, or both, we are not certain: but we were shown years ago that a large portion of the Atlantic Coast was to be submerged literally, and we believe that a large tract of land will be thrown up on or near the Pacific Coast, probably forming a part of its territory.

That there will be literal changes in the appearance of our sun, may be expected, and perhaps these changes will be so complete as to justify the words, "black as sackcloth of hair:" because the sun spots visible now may, by the time of this occurrence, be so increased as to shut off all light from the earth. This will probably cause the moon to appear red, like blood. While we would only say that we believe this will take place

literally, yet it has a more potent and direct effect through the source of light upon the mind of man. As the prophet Amos (VIII. 11-13.) said;

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahveh.

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro and seek the word of Yahveh, and shall not find it."

Because every source of light will be shut off, and all his people who have the light will be gathered out from the masses, because of the fury and oppression of those that reject knowledge. For it will be necessary by this time, for every one who has any of the true light to be carefully housed in a place of protection, and the people must be brought to realize the force of the words of the Lord by the prophet Hosea (IV. 6.):

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

THE ESOTERIC has been working among the people for nearly seven years, and the majority of the church people, and those who profess to love the law of God, have carefully rejected the light which has been offered them. Their ministers have told them that it is dangerous doctrine, and that they should reject it. Compared with the hundred of millions of English speaking inhabitants there are very few who have not rejected the light of truth; and God will fulfill his word by rejecting them; and their source of light, the sun of righteousness, will become as dark as haircloth.

Verse 13: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

In all the ancient symbology the great men of the earth are represented as stars, and their followers as constellations; as Orion, Hercules, etc. The time is upon us, and even now we see the clouds gathering, when "Yahveh shall punish the hosts of the high ones that are on high," that those who are now exalted may become low, and those who are now low may become high. This socialistic question which is before the world must have its day; and that time is drawing very near.

Veres 14: "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

What is there in the heavens above us to be moved out of its

place and rolled up as a scroll? there is nothing but the atmosphere. We believe that T. L. Harris uttered a great truth when he said the time was coming when this atmospheric condition would burst as a bubble. Then those who have the divine breath, and have reached the fifth degree of attainment, will experience great relief, and interior respiration will become normal; while those on the animal plane will suffocate, and many of them will die:—Zech XIV. 12:

“And this shall be the plague wherewith Yahveh will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.”

The mountain is always used as a symbol of exalted situation. In the great chaos and destruction of all national governments, and the chaos which will reign on the earth, they will be moved from their place, and they that are low will become high; and every island—that is, those who, through wealth and influence, have isolated themselves from the rest of the world—will be moved out of its place and cast into the common crucible of trial; thus fulfilling verses 15, 16, and 17.

Verse 15: “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.”

Verse 16: “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”

Verse 17: “For the great day of his wrath is come; and who shall be able to stand?”

For it will be not only the struggles of men, and the breaking up of nations, and the dethronement of kings, and the lowering of dignitaries, and the setting up of the low; but the very earth and the elements will be in wild confusion, as in the throes of death.

I do not wonder that the prophet said; “Woe unto you that desire the day of Yahveh! * * * the day of Yahveh is darkness and not light, * * * even very dark, AND NO BRIGHTNESS IN IT:” It truly stands us all in hand who receive the truth, to let go now of every earthly hope, care and desire, and centralize all our hopes and aspirations on God and the cause world: for we, being immortal souls, through living the regenerate life know that we can not die, and we must be ready to stand unmoved while all of earthly hopes and pleasures perish and pass away.

We must be able to stand and see the millions that now

swarm upon our planet fight and kill each other like wild beasts, and all that men hoard as treasure sink out of existence; and even the earth rock to and fro like a drunken man, while the elements rage in fury. Yet we must stand in calm serenity, knowing that all that is earthly is a condition of struggle, anxiety and labor. And though these scenes seem terrible, from the material or human standpoint, yet in all is the hand of a loving father, that is only in the act of giving rest and peace to the millions of his creatures that are in the toils of ignorance, evil and death. So in all these things we take courage and thank God for his mercy which endureth forever.

Peace be with you.

[To be continued.]

THE LOST DIAMOND.

(Written for THE ESOTERIC.)

“For the Lord God Omipotent reigneth!
And His tender mercy is over all His works.”

The secret foe of the soul is sense;
It weaves its spell thro' each nerve and vein,
It spreads thick webs o'er the finest work
Of the hand of God, and with subtle chain
It binds the conscience to work for it.
In terrible plight is that sad soul,
When she wakens, to find this monster foe
Has woven about her his silken bands,
Darkened her sight from heaven's pure light,
And dazzled her gaze with the lust of the eye.
When this “queenly soul came down to view,
The kingdom she had dominion o'er,”
An angel drew aside the veil which
Held her eyes from the sight of God,
And she saw how she had been despoiled
Of the fair garden of the Lord; how
The courts of the Temple had been defiled,
Given o'er to usurers, sellers of doves,
To blasphemous profanation and lies.
Then straight she resolved to vanquish the foe
And cleanse the courts of the Temple of God:
But the keener wisdom of worldly sense
Baffled her feeble strength: he redoubled

His vigilance at every door, 'til in
 Despair she gave up the race.—bethought
 Her of God's great power and love, and tender
 Care of the least of His works. Prostrate
 Before the throne she fell, and begged for
 Strength to frame one feeble cry for help.
 "Bow down thine ear O God of Love!
 And hear my prayer for thy dear Son;
 Let me stand in the light of His sweet grace,—
 For I am too blind to behold thy face,—
 'Til my robes shall be white as driven snow,
 That I may walk by his side in paths of peace."
 After years of struggle and pain and woe,
 She still heard nothing to cheer or defend:
 She fell into doubt of that great Power
 Which told of Infinite Wisdom and Love:
 So again she appealed, and this is her plaint:
 "Once in time of maddest pain and woe,
 I felt given o'er to the powers of hell;
 I felt the sting of conscience lain
 On the soul that doubted the power of God.
 I struggled to burst the hated chain;
 And in my struggle I made complaint—
 Is there a God in earth or heaven
 To hear the prayer of a soul's sad cry?
 Is there any one to carry my woe
 To the ear of offended Deity?
 If there be such let him hear me now
 For I'm lost! I'm lost!! I cried aloud."
 Then an angel bright from the great white throne
 Came floating down on the ladder of love.
 He placed his hands on her drooping head,—
 When fast asleep fell the weary one,—
 Then quick as thought grasped the precious "gem
 Of pure delight" from the hand of the foe,
 And carried it up to the region of bliss,
 There to rest evermore in Omnipotent Power.

TAURUS—CAPRICORN.

I know now, that it is by loving and not being loved, that one
 can come nearest the soul of another. I know that love gives to
 him that loveth power over any soul beloved, a power that can
 not be but for good.—*Geo. MacDonald.*

TALKS ON PHYSICAL CULTURE

AND

VOICE PRODUCTION.

BY E. DEDERKEY.

(Written for THE ESOTERIC.)

Perhaps the next most fruitful source through which we waste our energies is the method of using the voice; and of course, that is mainly through speaking. It is the exception, at least among Americans, to find a person who does not speak in part, if not entirely, from the throat, instead of from the chest.

The controlling power to govern the air in the chest is the diaphragm muscles. In producing tones, either in speaking or singing, the outer muscles of the throat should not come into action; the only action in the throat should be the vibration of the vocal chords, as the air runs through them. The pressure of the air waves, in seeking a vibrating surface, should be entirely in the head, and mainly on the hard palate, near the front of the mouth: thus taking all pressure from the throat and bronchial tubes; as it is always very exhausting, both to the throat and chest.

If you will lay the hand softly around the throat while speaking, you will find, in most instances, an intensity of the nerves of the surface, which makes the throat feel hard and tense; think that it should feel soft and loose, with no energy in it, and see how quickly it will respond to the thought and relax, leaving the throat loose and soft as a rag. Commence speaking with your hand in this position, being careful that the external energy is not excited, but that the throat remains perfectly soft and loose. Then as you speak, watch the change in the tone; the quality is soft and smooth, more magnetic, and there is so little effort, that one realizes how much force was wasted in the setting of the outer muscles. When the energies of the body flow directly into the voice without being interrupted by muscular tension, it gives the voice great magnetic power, and a force

that carries the thought with a strong, clear vibration, to the organism of the listener. Then if we are careful that each word is charged with a clear, concise thought, our words have great power, with very little waste of energy; in fact, the vibratory movement thus started in the body, is exhilarating and health-giving. Great care should be taken never to waste words, but always, as nearly as you can, to say exactly what you mean; and never to speak mechanically, with the thought turned in another direction.

Always give prominence to the vowels in a word (as the vocal or tone quality in a language depends upon the vowels), being careful to give them a clear, smooth enunciation, which will oblige you to form the words in the front of the mouth, with the tip of the tongue and the muscles of the lips, instead of attacking them from further back in the mouth, which causes a pressure on the throat and makes the words covered and indistinct.

It is difficult, in a written article, to give a clear idea of what is meant; the illustration is greatly needed; and I think it will always well repay anyone, whether they think they can sing or not, to take a careful, thorough course in vocal culture and voice building, for the sake of the physical development it gives the throat and chest, and the knowledge it gives of the laws of sound and the power of expression. Still, if one is so situated that it is impossible to have a competent teacher, if they will take these suggestions, follow them out as nearly as possible, and think about them earnestly, they will obtain so much through the intuitions, that it will enable them to go a long way on the road by themselves.

The enunciation of the consonants is the most difficult point in speech. The open consonants are given entirely with the tip of the tongue, and if you are careful to keep the lower jaw perfectly still, it will oblige you to control them with the chest. Take the L— N— D— T— and trilled R, with the mouth sufficiently open to have the teeth well separated, *keeping the lower jaw perfectly still*. You will find the most difficulty with the D and T. Most people give them with a stroke of the jaw instead of the glottis. The closed consonants, f—th—and S

are the most difficult sounds in our language. They are formed with the lips, the tip of the tongue, and the teeth, and the difficulty is to give them with the flow of the air in a steady column, and as it passes through the lips to form those sounds without breaking the steady flow of the air waves. If you press the lips too hard against the teeth you will stop the flow of the breath, and then it will start again with a gust.

This practicing with the closed consonants is also a splendid drill for the chest. Take F (as in cuff), and keep it sounding, not allowing the breath to be checked at any time, and keep the flow perfectly even until the chest is empty. Then take th (as in tooth), in the same way. This, you will find more difficult, as it is made with the end of the tongue, and if you bear on too hard you will stop the flow of the air. Use S (as, in see) in the same way. Then take f—th—f, changing from one to the other in one breath, and without interrupting the flow of the air. Then s—sh—s, in the same way; then f—sh—f; then sh—f—sh; then th—sh—th; all in the same way. Also form the vowels O—E—I—U—Ah, in one breath, keeping the jaw very still. For those knowing anything of music, it is a good plan to sing them on one tone; for instance, start with middle C on the piano, and sing them all on C; then sing them on D, and so on up five tones and back. This assists in getting a smooth, rolling tone in the voice. Another good plan is to take the letters of the alphabet and sing them up and down the scale.

In pronouncing every letter carefully, you will find that all the consonants have the coloring of some vowel, and by giving that vowel sound prominence the letter becomes more musical. One could almost say there is a soul in all these elements; they become so beautiful, and express so much. Having become thoroughly acquainted with the forming of all these sounds, read a sentence and try to bring out all the elements in each word, as it has been practiced separately, being particularly careful to sound the last letter of every syllable and word, and you will be surprised at how much music can be brought out of the spoken words.

There has recently been a reader published that brings out this method of speaking and reading very perfectly, and is the

most practical of anything I have seen. It is called the "Natural Reader," by Webster Edgerly, A. M. LL. B., Shaftesbury College Press, Baltimore, Md. It is well worth the careful study of any earnest Esoteric student.

MEDIUMSHIP.

(Written for THE ESOTERIC.)

The consciousness of each man is a sliding scale, which identifies him now with the First Cause, and now with the flesh of his body; life above life in infinite degrees. The sentiment from which it sprung determines the dignity of any deed, and the question ever is, not, what you have done or forborne, but at whose command you have done or forborne it.—*Emerson.*

Nature is but a picture of man's conception of Ideality.—*W. P. Howie.*

Nature represents the best meaning of the wisest man.—*Emerson.*

In all the changes of thy lot,
 Forget thou not,
 That the fixed realm of nature lies
 Before thy eyes.
 And if thou wilt observe her way
 She hath no tarrying place
 At night nor day
 In earth nor skies.
 Both rose and planet teacheth thee
 How thou art free.
 Pulse of imperial life they sip
 Accordant to their quality.
 Each tells its story
 Of a real glory;
 The glory of true mediumship.
 Press then with willing kiss time's lip,
 As willing mate to air and sea.
 Man is the essence of the earth;
 A final birth.
 But earth means, *the ethereal globe*

*Of tissue infinite, where motion free
 May also pain and passion be;
 But so imperial, so superb,
 Souls feel that these core liberty.*

Know then that in this lower flux
 The life man plucks,
 Is ever motion cleaving time,
 And parent to a fate sublime,
 Which may be purgatorial;
 Which shall be yet angelical;
 And either at its cresting free
 Mates man at utter liberty.

Take then thy Jewel up, and say,
 What perfect way
 Its turning changing tights shall stream.
 Upon what dream
 Of social science, or of soul
 In solitary search shall beam
 The Oversoul, which waits to fill
 Thy mediumship of pure free will.

E. J. HOWES.

The perfectly just man would be he who would love justice for its own sake, not for the honor and advantages that attend it; who would be willing to pass for unjust, while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.—*Plato.*

SOUL GROWTH.

[Written for **THE ESOTERIC.**]

BY T. A. WILLISTON.

Nearly 1900 hundred years ago there burst upon the world a light of dazzling brilliancy, and of such power, that its influence, instead of decreasing as years rolled by, at this, the close of the 19th century, shows an increase of many hundredfold. It has forced its way into the interior of many millions of men and women throughout the world; warming their hearts with love and gratitude toward God, and opening the soul to a consciousness of the needs for a higher, holier state of existence.

Jesus, the Messiah of the cycle that is fast passing away, brought that light,—and yet he came poor and lowly, the son of a carpenter. He came a Jew, for the reason that the Jews possessed a greater soul growth, and were therefore more highly developed than any other race in the world at that time. Their soul growth was such as to require conditions of a higher order than then existed; and as the need always brings the requisite supply, Jesus came, so that conditions could be established permitting their souls, individually and as a race, to advance.

God the Father always supplies his children with the requisites for body and soul growth; and in the present time this same light that Jesus brought shines forth with renewed brilliancy and quicking spiritual powers through the students of **THE ESOTERIC**. Never before in the history of the world has the need for soul food been so manifest as it is at this time, and all readers of **THE ESOTERIC** who are living the life and making spiritual attainments are the instruments that the spirit is using to supply the demand; while the light held forth by **THE ESOTERIC** is but the ultimate of the teachings Jesus taught and manifested by life and works. The people can understand them now; they could not in his day, because their soul growth would not admit of it.

His power, however, was limited and controlled by the cycle

of which he stood the representative and head. His mission has been fulfilled. The seed he planted has almost matured and ripened, and as the cycle draws to a close new needs must of necessity arise, and a new Saviour must be born to represent and usher in the new dispensation.

The cycle just dawning must consist of a people who are consciously in touch with the Spirit; a people whose soul growth is such that all the evil, such as hate, malice, etc., all the binding, material cause must be removed, so they can be united in one harmonious body; which, as John saw in vision, would consist of 144,000, the first ripened fruits of the present—the Messianic—cycle.

Each cycle that has passed has had its representative man or messiah,—each greater and more perfect than the preceding one,—for the reason that each cycle ushered in a people with a greater soul growth, therefore with a greater need for a higher order of spiritual food or conditions requisite for its growth.

This planet has grown and become more spiritualized since some 25,000 years ago the race began to leave the condition of childhood, and to think and reason for itself. The Golden Age, (the age of intuition) as it is known by the spiritual souls of this our present day, was the infancy of the race. At that time man lived wholly under the guidance of and obeyed, without knowing why, the voice of God. He was happy in his ignorance, but had he been permitted to remain so, would never have developed soul powers that would make it possible for him to fill the high and exalted station that God intended him to fill, when he should have reached manhood.

The allegory of the garden of Eden represents this age. It also represents the time when men and women—who, through soul growth and development, have passed beyond lust, and the evils which are the result of the misunderstanding of the most sacred part of man's nature, filling the world with a false conception of God's laws—will enjoy the companionship which all pure souls hunger for, but alas! can not enjoy, because of the barrier which this demon has placed between man and woman. Adam was the first man of the cycle in which he lived who had gained all the soul powers possible for one to gain who had not

developed reasoning faculties. We are told that he lived so near to nature and nature's God, that he could hear God's voice and talk with him in the cool of the day. (The cool of the day symbolizes when he was passive; all nature becomes passive or negative as night draws on.)

Adam, standing as he did at the head of the race, must of necessity be the one to carry them down through the cycle, until reason should be developed and soul powers sufficiently matured to make it possible for the soul to ascend, when a messiah would be required to carry the race upward, as did Jesus of Nazareth.

Adam lived the regenerate life (at least the account of his life as we have it in Genesis would so indicate), as all must who would have soul powers sufficient to discern and understand spiritual things; for no one living in generation can ever know or understand spirit.* Adam lived the life of regeneration because he felt it was the will of God that he should do so. The Esoteric student lives the life of regeneration because he has developed soul powers that enable him to know from his inner consciousness that it is the one thing needed for his soul growth and development. Adam lived in all the purity and innocence of childhood, but alas! the serpent—the psychic principle—sex passion—gained control, and Adam fell. Turn to Genesis and read the account. How quickly he repented, how quickly he lost the power to commune with God, how quickly the pure innocence of childhood vanished, how soon sin appeared upon the scene and toil and sorrow took the place of joy and gladness! Dear friends, this sad picture is repeated day after day throughout this land of ours. This old serpent, the devil, is continually rearing its head and darting its poisoned fangs deep into the shrinking soul of thousands of our tender sisters. They desire love, and in place of it they receive lust; lust that sickens

* When we speak of spirit we mean spirit, and when we use the word spirits we do not refer to entities that have no physical bodies. (There are many entities who possess no physical bodies and are called by numbers spirits, yet are not spirits but creatures of the mundane realm; and very often persons though living sensual lives are vividly conscious of them, and are controlled by them, becoming their tools their slaves.) True spirits are immortal beings, or those souls free from the body who can live in and draw sustenance from the spiritual realm, independent of material elements.

and disgusts them; that darkens all their hopes and longings, and makes of the marriage bed a funeral pile, covering young and beautiful lives with the darkness of misery and despair. "How long oh Lord how long?" When, oh when will this barrier, this old serpent, the devil, be removed? When can men and women enjoy that freedom that their souls yearn for without being confronted at every turn by the serpent who has coiled itself around the throat of our fairest and best, filling their veins with poison instead of the rich, ripe life blood of health, happiness and youth.

Truly, this old serpent, the devil, is at the root of all evil; remove him and the welfare and happiness of the race is assured. As all evil lies in the abuse of the sex principle, so all good has its source therein. All good perverted is evil, and this is no exception. Turn the principle of sex into its higher use, which is to produce life for the body and food for the soul, the fruits thereof being health, happiness and immortality. As we develop soul powers we are drawn closer to God, and become conscious of the divine mind as it relates to ourselves and to the human family.

It is not only our privilege but our right to be conscious of the divine mind concerning us. When the soul has ripened and gained powers over the physical or animal senses, all that pertains to the animal senses must die. The mind, as we recognize it at the present day, merges into and becomes a part of the soul. Our consciousness, instead of being limited, as we find it when ruled by the animal will, will broaden out and be altogether under the dominion of the spiritual man—the son of God. It will be a very easy matter for man to move forward in the right direction now, because the spirit will be the master that governs.

We must not think that when we have reached this point in our soul's development we will do those things that please man; for, remember, that every man is a law unto himself, and may see the wisdom of doing those things for which others may condemn him. Jesus said, "I and my father are one." This being true, it was impossible for him to commit sin, yet he was condemned

by the good people of those times, who sneeringly said, "Behold, a man gluttonous, and a wine-bibber."

The Esoteric student must keep uppermost the thought that his life prefigured the life they are living, and if he, standing as he did a perfect man "without spot or blemish" yet condemned, how can we expect to escape the condemnation of our fellow-men? Jesus said "I am the way, and the truth, and the life." Believing this to be true will not save any man, but he that would truly follow in the footsteps of Jesus must live the life that he taught, must develop soul consciousness. As we develop soul powers we will become conscious of the Divine mind working through the great body of humanity that is to be set apart from the animal man; the 144,000, who are to make up the body of the Christ that is to come.

The time is not far distant when the heavens will open, and such a flood of spiritual power will fill the earth that all shall wonder at and acknowledge the power of Yahveh. We shall see it my friends. We who are conserving the divine essence and storing up the creative energies of God's own life, can defy time, can stand before the world, living examples of God's power made manifest in man. The time is not yet, but in the Father's own good time the spirit that is within will burst assunder the covering of flesh, and in the power and kingly dignity of its awakening will thunder forth those messages direct from heaven, that all who hear them will be convinced and seek righteousness for righteousness' sake.

Spirit is the immortal part of man; the real ego that dominates and governs every action of those in the spirit. It is that divine spark implanted in man at the beginning. It is that unknowable Cause that takes hold of present circumstances, and binds and moulds them into conformity to the needs that enables it to build for itself a body (the soul), through which it can manifest and consciously handle spiritual things. When the spirit has built for itself a body (the soul) it endows it with qualities like unto itself, which enables the soul to build for itself a covering (the material form), through which the spirit may gain a comprehensive knowledge of material things, so that by virtue of those knowledges it will become, like the

Father, a builder or creator; embodying within itself the three-fold attributes of God; the triune nature of the First Cause; body, soul, and spirit.

Although our first and chief aim is to develop spiritual powers, yet at the same time we must not forget the threefold nature of man. All sides must be equally balanced or the triangle will not be perfect, and before the double triangle can be applied as belonging to an individual, each side of his nature must be rounded out in perfection of development. The triangle symbolizes man perfect within himself. The double triangle, forming the six pointed star, symbolizes the perfection of the positive and negative natures, making man and woman complete in all the fullness of their oneness with the Creative Mind. The six pointed star symbolizes the six degrees of attainment that are now possible upon this planet; the seventh, or ultimate, not being possible until the new dispensation has been ushered in, which will be when the body of the Christ is formed.

If we hunger after soul growth, we must, like Jacob of old, wrestle with and conquer the old serpent, generation; kill out all the animal senses that bind and hold us to earth, and work in faith and trust in the guidance of our heavenly Father, who is always near to help and instruct us if we come to him in the loving confidence of little children. Remember, it must not be theory with us, but practice. Long prayers without works will avail us nothing. But if we earnestly and conscientiously obey the word of God as it speaks to us in the soul, and at the same time keep his law, we shall assuredly be led up the mount of attainment until we stand redeemed and purified before the great altar of omnipotence, upon which has burnt all the sacrifices of our earthly desires, our hopes, our ambitions. A new name will be given us, and our mission on earth made plain. With the flame that burneth forever shining upon us, and surrounded by those who have guided and educated us thus far, the last covenant is made between material man and his God, and we are brought face to face with and are *permitted to know* him who has been our especially appointed guide and instructor—our master, friend and counselor—and out of the silence, in tones that vibrate through us and find an echo in the innermost recess of our souls, a voice repeats these words; "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. III. 5.)

SYMBOLISM OF LIBRA.

(Written for THE ESOTERIC.)

BY GERTRUDE LOVE.

God is One; yet all the diversity of life is included in that unit, even as the number one in its mystical sense includes the number seven or complete cycle vital of energy which is interior, and the number five or round of sense deduction which is exterior; thus incorporating in unity the number twelve. The unit includes the seven, yet is not perfected as all that is—Isis the twofold Yes of being—until it bring the seven creative factors into harmonious action and equilibrium of force, one in purpose and ideal, the unit of cause; and conjoining them to the five exterior modes of experience, unitize the master powers with the serving powers,—spirit with matter,—producing the sphere of a perfect character in the ratio of seven—inner—to five—outer. The less or finite perceptions or experiences as compared with the infinite, acting in the unity of twelve, equal seven and five in one.

As in Astrology the first house is that of the person of the native, so in the true order of the zodiac it is the house of ♎ (Libra); for in the reins are conserved the elements which tend to the production of the individuality or "I,"—the focalized power of life in human form,—which is governed by the planet ☿ (Mercury), the sex principle or Logos of the physical realm, both mind and body, upon which growth and reproduction depend.

Pictured among the constellations as the scales, with the bowl of one side weighed down by the scorpion's claws, the condition of the world to-day is brought to mind; for the treasure house of ♎ (Libra) is despoiled, the poise of the twofold power of production disturbed, and the life forces of the microcosm unbalanced.

The ancient names all point to the signification of *the price, the redemption, the gain*; the Greek *Zugos*, is the crossbar by which two animals draw, the yoke, which expresses the power of equalized forces of the inner and outer nature: and the principle stars of this constellation are so named as to indi-

cate a price to be paid, as, "the price deficient," "the price which covers," "the price of the conflict." There is so much in a name: one who is wise says that names indicate the mission of the person, and that he or she will personify its true meaning or the opposite of it. The learned mystics of past ages had reduced to a science the possibilities of a word to express quality, and the latent ultimates enshrined within the quality.

The ancient Hebrews in the word Yahveh infolded the mystery of the "I" in progressive unity of development, and within its sphere of power lies the twofold \sphericalangle (Libra) forces, in perfect balance of adjustment. Modern systems of thought teach the power to be gained by dwelling in thought upon the "I," and asserting the "I am," but a danger lies here of resting in the assurance of the ego, which is but as five compared to seven of the whole faculty of the being; to dwell in satisfaction here is to stand without the veil, blind, and poor, and wretched, compared with the glory which fills the inner sanctuary. In the temple of the body the \sphericalangle (Libra) function is the "Ark of the Testament," the receptacle of the psychic perception, which is focalized in the "eye" of the soul, situated in the middle of the forehead in the organ of individuality.

Into this holy center the seraphim—flaming ones—descend with praise, and their six (sex) powers of flight in twofold uses of worship, which is expressed in the rod, the golden pot of mauna, and the tables of stone. These three correspond in meaning to the three decans of \sphericalangle (Libra), Lupus, the Southern Cross, and Corona Borealis.

The first of these is called in modern astronomy the wolf, but in the ancient system it was called the lamb, or the nameless "victim" of the cross shaped spear of Centaurus. In the attainment of the Christ fullness of individuality the first step is to bring the will of desire up from the animal into the spiritual nature: in doing this the neophyte will pass through all the stages or phases of the ministry as given in the history of Jesus, from the baptism and temptations, to the ascension to the Father. This decan of the wolf-lamb shows the animal nature in the first process of change from ruler to servitor, and conscious of its passover feast and of the approaching betrayal and crucifixion of the higher nature—through one whom it nurtures in its bosom—unless it agree to be sacrificed for this higher attainment.

With this thought in mind the master enters the garden and watches through the dark hours alone; for in this experience the senses sleep in supposed security of enjoyment, for the vitality is centered in the "I" of self or the ego, and in this beautiful garden, filled with nature's vital essence, her love offering of fragrance and bloom and fruition, the soul waits the travail of the senses.

In Gethsemane the "I" must denude itself of all it has gathered and cherished; every desire for self-gratification must be overcome, one by one, even though the agony be great and the effort expend the animal forces and deplete the body and cloud the mind; for here the "I" must say from every faculty and sense of the outer mind, "The cup which my Father hath given me, shall I not drink it?" In this experience the realization of what it is to have every motive misconstrued, every act appear that which it is not; to have within a deep fountain of love which, divine in its desire for expression, meets but the commonplaces of conventionalism; naked, despised, forsaken if need be,—tried in every weak point until the weaknesses become strength, and every particle of the desire is gathered up into the central ideal Christ and becomes the silent outbreathing of a love which asks naught and gives all love, an intelligence which possesses naught yet gives all knowledge, the soul waits "The dayspring from on high which visiteth us."

Within each mind is the traitor who would betray the "Master" to ignominy and death and free the robber. The Judas within betrays with a kiss—a love or desire of the flesh, which the "I" that guards the things of bodily or intellectual desire has nourished and cherished to its own undoing. If the innate nature be strong in devotion to the idea of God as Intelligence, then personal sense may betray by the use of knowledge for a selfish purpose, as to bring wealth or honor to the person; while if interiorly the being worships God as Love, the passion nature may betray through the desire for sensuous enjoyment. Here, a thought as to the word and state designated passion may not be amiss, since it expresses the crowning delicacy of desire. It is a word which has been grossly used, as relating to the desire for quality, as in sex passion, yet expresses but the outermost degree of the deep interior love which so fills us that some radiance from the central sun reaches the circumference. When this messenger of the gods

is misused, our life is darkened and the flame on the altar is extinguished; and ashes of burnt hopes lie there, instead of the vestal flame of sweet incense and pure adoration which should ascend from the life altar of our being: thus, this angel of light, who would translate the material elements to a higher plane, may be betrayed by the kiss of the personal desires.

The overcoming of the animal (wolf) desire or soul, is shown in the first labor of Hercules, in which he subdues the Nemean lion *in his den* and invests himself with the skin. The den or hiding place of the darkened loves and sympathies is the receptacle of the sex life elementals, for in the reins are the personalized qualities of the individual preserved until the "Master builder" may invest himself with their vitality.

The Coptic and Egyptian races depicted this decan of \sphericalangle (Libra) as a naked youth—the son of the creative deity and the virgin—whose names indicate the bringing of life and blessedness through humiliation and death. He stands with his finger on his lips, indicating the submission and acquiescence of the desires to the higher will, and holds in his hand a horn filled with fruit and flowers, as a symbol of the abundance of fruition when this acquiescence is attained. For sorrow for the senses is ever joy to the soul, until sense and soul are indissolubly united.

It is said of the Nazarene when he was subjected to trial, "But Jesus held his peace:" so, though in the throes of Gethsemane the lower nature writhes and cries out "Let *this* cup pass from me," the "I" who is master, must hold his peaceful state and wait with faithful love the time when all the outer has become as the inner, and the perfect balance of the life forces is attained.

Ofttimes to remember the triangular figure with the words, "Thou canst if Thou wilt," as the lower left hand corner, "Thou wilt" as the lower right hand corner, and "Trust" as the apex, is a reminder to faith. This apex of trust was voiced many times by Jesus, for he often said, "I thank thee that Thou hast," before his prayer was uttered.

Far to the south gleams the four brilliant stars of the Southern Cross beneath the armed Centaurus: he who slays the victim, as the evolutionary process which disintegrates and remolds into more perfect lines of beauty, human life. In the cross is the mystery of life in manifestation, and in this constellation is expressed the fourfold mystery of the twofold

positive and negative forces, which comprise all the energies of creation. In this ongoing toward the summit of the hopes and aspirations which would use all things for self, from the first effort to subjugate the personal desires, to the crucifixion of the pre-eminent desire of all desires of the ego, the one seeking knowledge and attainment, ever asking as did Pilate, "What is truth?" must bear the cross through the dark passage, which begins at Gethsemane and culminates in the crucifixion and three days of death-like inactivity in the tomb.

Each one who essays this narrow path will have the especial weak point of the nature brought out, and will realize that there is no guide but memory and experience,—though experience is apt to be a thorough teacher,—and that from Gethsemane to Calvary are scourgings, trials, the wearing of the scarlet or (as given by John from his superior insight) purple robe of the physical sense of life, in which is obscured the fermentations and transmutations which are the episodes of this ongoing toward the at-one-ment of the inner and outer life forces.

The crown of thorns must be placed upon the brow, though it pierce with a hundred points the previous reasonings and conclusions of the mind. Thus, clothed in sorrow, pricked by the petty points of superficial supposition and judgment, the cross is borne to the place of death, or ultimatum of self-desire. All the longing of the ego consciousness is centered in the cry "I thirst," for isolated from all who might cheer or comfort, separate from the realization of inner power,—that "very present help in time of trouble,"—lost in the mist of sense delusion and pain, the cup of bitterness—and it is ever the most bitter that can be held to the lips—is tasted, as the individual hangs upon the cross of his own personality. Here, with bowed head and crushed heart, he awaits the thrust of the spear into the very seat of the animal soul, which is a test whether the center of vitality be there or in the spiritual soul or desire: for "A house divided against itself can not stand," and an equilibrium of power can only be attained when the fulcrum is transferred from the lunar plexus to the solar plexus.

In accomplishing this, the body of desire is laid in a sepulchre where "never man laid:" for as "Many are called and few chosen" so of the chosen, few will become willing to relinquish all personal sense and let the sensations of the self-nature die, which they must do ere they can be resurrected. When

that point is reached the cross of atonement becomes a crown of light and the at-one-ment of the animal and spiritual nature: for this third decan of ♎ (Libra)—Corona Borealis—is of the North or light realm. With its 21 stars it expresses the three sevens or perfection of manifestation. The symbol of ☿ (Mercury) is the cross of the two forces of evolution upholding the crown, surmounted by a crescent—growth of new powers.

The cross of the positive and negative or masculine and feminine humanity is no longer the heavy burden borne with heart-longing and patient waiting, but the culmination of two in one unbroken round of fulfillment, the unending circle of fruition: for when this point is reached, the central desire, laid down with the pangs of renunciation, is raised in renewed strength, and becomes the insignia of the royal dignity or calling.

As the animal nature becomes a lamb, and its desires no longer those of death but of life,—expressed in the preserved rod which budded,—the cross of the ego, as divided from the Christ, becomes the manna of life substance which feeds the soul in the unity of life forces, and this same cross becomes the perception of the individual work for humanity which is to be done. This is the law of God; the Father's name written in the forehead.

“And they shall see his face: and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own: but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson*.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with your eyes; it is a charmed draught, a cup of blessing.—*Charles Kingsley*.

ASTROLOGY AND ESOTERIC CULTURE.

[Written for THE ESOTERIC.]

BY DAVID LUND.

It would be a waste of time to attempt to prove the truth of astral or planetary influence to esoteric students and readers of "Solar Biology." If a scientist should ask us to explain how the planets could affect us by forming certain angles with each other, we might answer that question by asking another: vis, how is it that substances always form crystals at certain angles only? For instance, water will crystalize at an angle of 60° and at no other angle: but why not at an angle of 65° or at 50°? So, also, when a sextile—an angle of 60°—is formed between the Sun and Jupiter, the temperature generally rises. The fact is, that certain angles formed between the planets have a special virtue, or magnetic and electrical influence.

But why waste time in examining the arguments for or against planetary influence, when it can be easily proved by anybody. Let any person ascertain the exact position of the sun and moon in the zodiac at their birth, and let them get an ephemeris of the current year, or any year they think proper, and then watch the transits of the superior planets—♅ (Uranus) ♄ (Saturn), ♃ (Jupiter), and ♂ (Mars),—over these radical or zodiacal positions of the sun and moon, and they will soon be convinced of the truth of planetary influence, especially if the sun or the moon be afflicted at birth, for then the effect will be more marked. They may then exclaim with Cicero: "It is enough if we understand what is done, although we are ignorant how it is done!"

The Bible is full of astrology, from beginning to end. Josephus tells us that Seth, having received instructions in its principles from Adam, and foreseeing the flood, engraved the rudiments of the science upon two permanent pillars of stone, and that the remains of these pillars he, himself, had seen. He also states that the science was taught by Enos and Noah, who preserved it to the days of Abraham, who taught the science to the priests of Heliopolis in Egypt. And Jacob read in the tables of heaven

all that would happen to his sons and to their children. When the Israelites fought against Sisera, on the banks of the river Kishon, Deborah must have consulted astrology when she prophesied that "The stars in their courses (i.e. exaltations) fought against Sisera." We further read that Daniel was made master of the Magicians, Astrologers, Chaldeans and Soothsayers, and therefore he understood and believed in these things, or he would not have allowed himself to pose before all the learned men in Babylon as chief and master of something he did not believe in: for we know he defied both Darius and the lions rather than belie his own conscience. The prophecy of Jesus of Nazareth concerning the destruction of Jerusalem had reference to astrology when he said, "And there shall be signs in the sun, and in the moon, and in the stars." Josephus relates that a comet in the form of a sword hung over Jerusalem for a whole year. In fact, to deny planetary influences on men, animals, vegetables, and minerals, is to deny the universal harmony of nature.

Now the whole of humanity is just as subject to the laws of evolution and development as the individual is, and therefore by analogy, we may just as certainly predict great future events, and fix beforehand, from age to age, the destinies of nations and empires, as we can that of the individual. It was upon this basis that the learned Trithemius wrote his famous treatise on "The Seven Secundries," or ruling intelligences, who, after God, actuate the universe. The Jews called them the seven great archangels; Michael, Gabriel, Raphael, Anael, Samael, Zadkiel, and Oraphiel. These were designated by Moses under the plural name of Eloim. It was also upon the same basis that the famous Paracelsus recognized in all bodies the mark of their ruling star,—the sign of each star on men, animals, plants, and minerals,—and thus he was enabled to heal the sick by talismans formed under astral influences. But all these great secrets of nature are lost to the world of science. The sign ♏ (Scorpio) was once called the accursed sign, but since the entrance into that sign of several eminent fixed stars, such as Minerva, the north balance, etc., its nature has been very much improved. It was the ascendant of Edward III., and also of the black prince: also of Lord Nelson, Lord Byron, Jenny Lind, Lord Beaconsfield, and of many other celebrated men. Now, from our geocentric position, the planet

♃ (Uranus) has entered the sign ♏ (Scorpio), and at the end of 1894 ♄ (Saturn) will also enter that sign, so that in 1896 and 1897 those two superior planets will be in conjunction in ♏ (Scorpio). According to Egyptian astrology, and also Solar Biology, ♏ (Scorpio) has signification of the sex function, and therefore by the law of gravity, these two ponderous planets will naturally draw the attention of mankind to that part of the body, and these two planets being what is termed 'malefic' will cause the people to go to excess, and to abuse that function of the body, which will naturally create disgust, and this in its turn will bring about a reaction: this reaction of thought will just as certainly produce its opposite line of thought, and therefore we may venture to think that after 1897 the mind of the people generally will be turned to the study of esoteric subjects; when, let us hope, THE ESOTERIC magazine and the Colony will become the subjects of the hour.

But there is an esoteric way of looking at astrology: the sky is but the mirror of the human soul, and the planets are all within us. It has been well said that the seven planets are really nothing else than the hieroglyphic symbols of the keyboard of our affections; and therefore when a planet in our horoscope is afflicted, that same quality in us, represented by that planet, is disturbed. The sun is the life and light of time, so that when *our* sun is afflicted, the life forces within us are weakened and we suffer in health, etc. If ♂ (Mars) be disturbed, we become irritable and quarrelsome. If ♀ (Venus) be afflicted, then that quality in sympathy with ♀ (Venus) is stirred up in us, and shows us what there is latent and dormant within us, awaiting conditions to manifest itself; and often when we think have subdued and controlled our lower nature, an evil transit over the place of ♀ (Venus) in our radix will make it clear to us that we have not yet gained complete mastery; and many, while striving for the mastery from an Esoteric point of view will find it very difficult to overcome, and often they will be flung back for a time: the animal soul, by the aid of these astral influences, gains the ascendancy, and we become fascinated with the things of this life. 'And so the soul plays and loiters, as it were, gathering wild flowers by the wayside, and thus is delayed in arriving at its journey's end for a considerable time,—some times many life times,—but sooner or later it must go forward; if it does not overcome the lower

nature in one life it must in another; it must reach its goal,—union with spirit,—its “Father’s home,” where the flowers and environments are infinitely more beautiful and enchanting than those which have engaged its attention on the wayside of life’s journey.

These evil transits and aspects in our nativity are of the greatest benefit to us who are trying to make attainments, if we will only take proper advantage of the occasion. They serve to show us what is still lurking in our nature unsubdued, or that still wants eliminating, but concerning which we were unconscious before the transits, etc., stirred them up, and thus gave us an opportunity to bring them under control. Nor is it to our advantage to try to shun or evade these trials, if by so doing we allow the evils of the lower nature to smoulder within us awaiting conditions and circumstances to burst out into flame. Besides we must not rob the soul of opportunities to gain experience in matter, and thus to grow and perfect itself, which is the great object of earth life.

Again, Apollonius of Tyrenus tells us (page 258. Vol. I. of *THE ESOTERIC*) that the invisible powers that try to prevent us making attainments and rising into immortality, call to their aid planetary influences; that is, they take advantage of planetary influence, and use it to fling us back and get us into their power, and thus cause us to continue to serve their ends. Therefore, it would be of great advantage to those making attainments on Esoteric lines to know when these evil planetary influences would operate in their nativity, so that they might “watch and pray,” and be doubly on their guard at such times against “the powers and principalities of the air.” For in considering this subject we must take into account human liberty and enterprise; by a bold and determined will it is possible to extract ourselves from old conditions—the life of generation, and all that belongs to it; and by Esoteric methods we may so etherealize and spiritualize the body and soul that we may become, like the Nazarene, superior to mundane laws and forces, and thus extricate ourselves from those blind influences and chain of fatalities and “Be what we will to be!”

If any of the readers of *THE ESOTERIC* who are trying to live the regenerate life, will send the date, and hour, and place of their birth to you, I will give them, through the columns of the magazine, the geocentric position of the planets at their

birth, so that, with the aid of an ordinary ephemeris for the current year, they will be able to watch the transits of the superior planets over those radical places. Should any one not know the hour of birth, then I can give them the longitude of the planets at noonday, which in many cases will be near enough for all practical purposes; and should any one not be able to understand the ephemeris etc., I will explain it to them and point out their periods of danger.

Of course, you will understand that all this is based on what is called Egyptian Astrology, as handed down to us by the "divine" Ptolomy. I make this offer out of love for the Esoteric Movement.

COURAGE, DEAR HEART.

"Dear God, I am so weary of it all,
I fain would rest me for a little space;
Is there no great rock where the shadows fall,
That I may cast me down and hide my face?"

"I work and strive sore burdened and afraid,
The road is flinty and the way is long,
And the weak staff whereby my steps are staid
Bends like a reed when bitter winds are strong!

"I shrink in terror from the endless task,
I look with horror on the barren land,
And ask, as only hopeless hearts can ask
The meaning of the days to understand!"

"Weary!" And who is not
That bears life's burden faithfully? Trudge yet
A little longer. When your sun has set
You will have reached the spot where you may rest.

"Afraid!" Afraid of what?
What does earth hold that can compare
With God's omnipotence! Trust to his care,
Make faith in him your staff—it will not bend.

Poor soul! And don't you know
Without the work and strife and weary days
You would not long for rest? These are God's ways
That win you from the life below, up to His rest.

You "shrink!" O, coward heart!
You've but a day's work in a day to do.
The meaning of the day you'll sometimes know.
Your task lies with each part, to do it well.

"Hopeless?" And heaven remains?
I see. You are not willing to be led;
You would know why and where you go, and dread
The trackless, barren plains that lie beyond.

Your weariness shows just
The measure of the help you need. The way that's hidden,
The point at which your steps must stay God's care begins,
So trust and He will lead.

ANNA V. LAKIN.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

LUVERNE, Minn., July 29, 1892.

Dear Mr. Butler,—Some time last winter I had a dream, and I have been waiting ever since for the meaning, if it had any, to become clear to me, but have been unable, so far, to perceive any application, so submit it to you before setting it down as *only* a dream.

I suddenly found myself in a small enclosure; on one side was a long, low, old, wooden building, black with age, and on all other sides a high board fence, also black with age, the boards standing close together and upright, so that I could not see through or over. With me were two persons; one on my left, a friend still in the flesh, and the one on my right, my own little boy, who died eleven years ago, at the age of six years. The ground in this enclosure was black and fresh, having the appearance of ground that had been recently worked, but no sign of vegetable life was visible anywhere, when suddenly, just at my feet, the ground began to open, and large, full, fresh, clean looking ears of corn came up, four or five at a time. I never saw such large corn. There was no stalk or leaves, only the ears. I glanced at my boy and he was looking at me, and his look seemed to say they were for me; so I at once began taking them until my arms were so full I could hold no more, and awoke. No word had been spoken by any of us, and it seemed occupy not more than two minutes of time.

I value THE ESOTERIC more and more, and feel thankful every day for the accident that threw the first number in my way. There are many things I would like to say to you, but have no right to occupy your time. With kindest wishes, I am, Yours sincerely, J. B.

Ans: Your dream, if such it was, may have no signification; but if it was a vision it may be a warning to you, the same as was the dream of Pharaoh, king of Egypt. (See Gen. XLI.) The time was when dreams and visions were not distinguished one from the other; but now the time has come where a distinction is made and known between the two. Of course, it is now very apparent to all that the time has come when it is necessary to gather in and hoard whatever means of support one can obtain, for the present difficulties have only just begun; and I should understand it as a promise to you, that although you may be in condition not to have anything to lay away, yet if you make the effort to get it, it will come from unexpected sources and in unexpected

ways. The old house would indicate the old home and family relations, where you are fenced in and can not get away, but by using proper wisdom and caution you will be provided for.—[ED.

AUSTIN, Texas, August 26, 1893.

TO THE READERS OF THE ESOTERIC:

Dear friends.—I feel the intense life-throb of a common humanity, as the moon passes through the sign ♒ (Aquarius), and am moved to write some of the thoughts that arose in my mind during the months spent in the Colony. I looked around me and saw that nature blessed with all she is those hills and valleys of our future home, and that intelligence and power were written upon the faces of those who have "overcome," and wait, ready to do the Master's will. I also saw that heavy burdens are laid upon a few dear ones, while the mass of the people benefited by these grand truths, taught at the sacrifice of all that men and women hold dear, complacently absorb all the information and personal instruction they need, and wait to see if the "Fraternity" will succeed! Again, I saw those who have sacrificed all for this work, and who are working night and day for it, and I think of the many who wear dainty garments and expend their income in personal luxuries, while receiving instruction from one who has sacrificed all he had that they might be taught! I remember the patience and love with which those who have need are instructed, and the cheerfulness with which sensitive, fine natures submit to deprivation and the daily annoyances of the petty "How are we to do this? How are we to pay for that?" I remember, too, the sublime courage which must actuate one who so stands cheerful, undismayed, waiting the time when the equally sublime selfishness of the people shall be overcome and they realize that this is "OUR work," and that those who stand there and work and wait for the "home coming" should be supported and upheld by those who reap the benefit of this teaching.

I also realize that many students are doing all they can to support this center, but believe there are others who have not given it due thought. It appears to me, that unless the people do awaken to the value of this work, that it is unlikely they will be able to continue giving these teachings to the world as they have been doing. They seem to have plenty of confidence in God, as the author and guide of the movement, but we who are receiving the benefits from it may be his good angel by furnishing the means with which to carry it forward. I, for my part, do not feel that we can afford to let the light go out for the want of the means we have in our hands to carry it forward. While it is not much that I am able to do I am doing all that I am able, and if others will do the same, this glorious light will be seen from pole to pole. Cheerful giving according to our means is a benefit not only to donor and donee, but unless our hearts are opened and withheld nothing from those who help us, how can we hope to see the E. C. F. succeed? It is a movement for the people: if they close their hearts, how shall the movement progress? and how shall they progress and sacrifice nothing? These and many other questions I have asked of

myself, and realize that the "Master" withhold his hand that the people may give, and thus bless themselves. A STUDENT.

The above letter is of such a character, that we dislike very much to see it appear in *THE ESOTERIC*. Personally, we are able and willing to put up with all the inconveniences incidental to pioneer life, but as we are painfully aware of the needs of the dear ones (and are not able to supply them) laboring with us, and feeling that perhaps it would be only right to acquaint our friends with the true state of affairs at the Colony, we publish it. Fraternally, T. A. Williston, Mgr. E. P. C.

BOOK REVIEWS.

We have received for notice a book entitled "Souls," which is a remarkable production. It is entirely without argument, being a statement of what the author claims to have seen of the work of creation in her travels through the heavens. Judging from the statement in the book, it would seem that for many years the author has been able to leave the body and travel with souls on the other side of life. There are several statements made by the author that we do not believe to be correct, but such is also true of all the modern records of those who claim to travel in the cause world; even Emanuel Swedenborg, who claimed to have traveled throughout the solar system, said there were no more planets than were then known to astronomy; but however these things may be, the book is good to excite thought in the mind of the student. We append the publisher's advertisement concerning the method of distribution of "Souls."

"No copies of this book are for sale. There are 2,500 copies to this edition, and they will be given away to those who apply for them. It is desired that these copies be as widely and as wisely distributed as possible. You can aid in this distribution by sending the names and addresses of persons to whom you think the book will be of value, to Mrs. Mary Alling Aber, care of Messrs. R. R. Donnelley & Sons Co., 144 Monroe St., Chicago, Ill."

We have received leaflets of a song and chorus entitled "See That Golden Age of Glory," the melody of which is simple and pleasing, the harmony good, and the words expressive of faith in the coming age, as expressed in verse 2:

"All the heav'ns are now descending,
Like the gentle falling dew;
Things in heav'n and earth are blending,
For he maketh all things new."

And verse 4:

"See the march of human science,
Feel the pulse of daily strife;
For the golden Second Coming,
Stirs the depths of human life."

The words and music are by our old friend, Chester E. Pond, teacher of Penmanship and Bookkeeping, now of Topeka, Kansas.

EDITORIAL.

THE ESOTERIC COLONY.

Many of our friends have the idea that the main object we have in view in establishing The Esoteric Colony is to provide a refuge from the storm that is gathering over the earth. While this is one of the essentials, yet it is by no means the main one; for if this were all, we would not make the effort we are making to preparé the place; for we have no doubt that the most of our people who are prepared to come here would thank God if they knew the time had arrived for their transfer to the spiritual world. The real object of this movement is in fulfillment of the prophet's words where they discerned the purpose and method of God to save the nations from being thrown back hundreds, if not thousands, of years.

Many persons say it seems cowardly to leave the world in the time of its distress, and that they can do more by staying with it, etc. At another time the same person will say, "Why can we not have an organized effort? for by the unity of mind and will everything can be accomplished, whereas, by a separate effort each is weak." These conflicting arguments by the same persons show how utterly asleep they are in their real conscious intelligence. The most spiritually minded persons, in associating with those who have no sympathy with spiritual things are thoroughly stupified in all their spiritual consciousness, and are utterly incapable of helping themselves to any extent. If an angel should come down from heaven and be forced to associate with the outer world in its present condition, his spiritual consciousness would pass away and he would be helplessly bound to earth, so that he could help neither himself nor others to any great extent.

That which is necessary to be done for the world now is for the soul and not for the intellect, and the work that is done for the soul is done through the medium of which the soul is conscious, and not through physical sight, hearing, or feeling.

Therefore, in order to help the world in this time of its great need there must be a people whose life is entirely dedicated to God, and who have become harmonized with his will. They must come together in one place, where the Spirit of God will organize them into one body, and the mind and will of God will become the mind and will of that body. Then that body can through those unseen forces, send out light, knowledge and power to his people wherever they are upon the planet, and truly help them.

Ten persons thus organized and harmonized together can do more good in the world than ten thousand persons of equal power and intelligence could do scattered among the people. And this is not all; the time is near when the nations will be in great need of an organized head that will be able to lead and govern them in consonance with their higher development in mental and physical growth, and no such head has an existence unless the most highly developed of the people are gathered together and organized according to the plan we have set before us.

Such a body of people will be the Messiah that has been promised, through all the generations of prophets to the revelation to St. John on Patmos; and all those who intelligently look forward to and desire the coming of Christ know that there must be a body prepared for him to come into, on earth, which body will be His Temple. As the prophet said in a moment of exalted inspiration, as if voicing the Christ himself: "A body thou hast prepared me;" but alas! where is that prepared body to-day? It is dismembered and scattered throughout the land. The anointed Saviour is waiting to come and save his people from their sins: but there is no place on earth to receive him: no adequate body to bear his intelligence, power, wisdom and glory.

When the symbolic house was builded by Solomon in Jerusalem, the workmen labored hard for many years, taking the stone out of the ground, fitting them and transporting them to the mountains, where other workmen were engaged in building them together; but not until the Temple was completed, and everything was in readiness, and the people offered sacrifice, and Solomon prayed, did the Spirit of God come and take possession

of his house: and so it will be in the house that was really prophesied of therein: for God said to Solomon (I. Kings IX. 3.):

“I have heard thy prayer and supplication, that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.” Many similiar promises were made by the prophets concerning the house that should be builded by Solomon or the wise. That old house of stone and wood trimmed with gold has long since perished and passed away, but the real house that should be builded of living stones—men and women prepared and builded together—will stand forever as a throne of God, when he will make it a “kingdom of priests and a holy nation.”

Now, dear friends, this work is waiting for you to get ready; as soon as YOU are ready all things will be found ready, and we ask you who are interested in this work to get “Cruden’s Unabridged Concordance” and study the Bible throughoutly upon this subject of the building of the house, and of all that relates to its varying forms of symbolic speech.

For it is not enough merely to live the regenerate life, but it is necessary that you should inspire, draw down, by thought and devotion, the spirit of wisdom, knowledge and understanding, to fill and illuminate that newly created life with the appropriate elements. For know this: the new life which you are conserving in the body should be an empty vessel open toward God for him to fill; that life in itself is only animal life, and if you do not fill it with the spirit, the thoughts, feelings and desires of your every day experiences will rush in and give character and tendency to it. Therefore it stands us in hand to guard the mind very carefully; as the mind can not and will not rest, and if it does not have the proper food to feed upon it will take what is going on around you. So in order to come into harmony with God and the cause world it is necessary to keep the mind well filled with the revelations which God has made concerning you and his object in creating the world and peopling it, and the methods that he has adopted in carrying out this object. The Old Testament Scriptures contain

more of this thought and will give to the student more inspiration than any or all other books in the world. Therefore, study them carefully and prayerfully, and may the Spirit of wisdom and peace attend you.

We have recently received many complaints from subscribers who have not received their magazine. The greatest possible care has been taken at our office to see that every subscription is properly sent, and we are confident that in nearly all cases the difficulty is at the P. O. terminus. If our friends will enquire at their P. O. before writing us we think in many instances they will find their magazine; but if not, let us know and we will send another.

PRACTICAL METHODS TO INSURE SUCCESS is now entirely out of print and we have not received contributions enough toward its reprint to meet the demand of \$35.00 for one thousand, which is the cost of printing and getting them here. We did believe and hope that there were philanthropic persons enough to put this pamphlet before the world in proper shape; but it seems that those who are able, prefer using the money to gratify self. We feel that we have done our duty, having done all we can, and must now leave it with the people.

We would like to have the address of some one who was a member of the Brook Farm Association—near Boston—our object being to inquire into the history of its aims and methods. We are informed that it gave to the world the greatest men and women of our age, among whom were Emerson and Greely. We believe that a knowledge of the methods employed there would be of great use to the world at the present day.

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.**

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THE ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. VII.

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{ OCTOBER 22 to NOVEMBER 21. }

No. 5.

TALKS ON PHYSICAL CULTURE

AND

VOICE PRODUCTION.

BY F. DEDERKEY.

(Written for THE ESOTERIC.)

I have found in my own experience, that rhythmic vibration of the voice, especially in singing, although with care it can be made almost as perfect in speech, is one of the greatest harmonizers. When the mental or physical from some cause is out of condition, the vibration of the energies of the body become irregular at once, which causes great discomfort, and the rhythmic movement of a soft tone will greatly assist in regaining the balance.

Take the syllable Ku and sing it softly on a given pitch,—middle C, on the piano, is a good tone for most voices,—giving just as little of the sound of K as you can and say Ku, sustaining the sound on the u, pronouncing it like oo. The K is simply to relax the muscles at the back of the mouth and lower the base of the tongue, so that the air will have perfect freedom to strike forward into the arch of the mouth. For some, oo alone is better, without the K; but in either case, the vibration of the tone needs to be felt well forward, in the front of the mouth, with the throat perfectly soft. Hold it softly and steadily, with a firm diaphragm, while the chest slowly empties. Then take it one tone higher, and so on, up four or five tones and back, filling the chest carefully before each tone. Watch the undulating, vibratory swing it gives the energies of the being, and you

will find the key to that which will soothe and rest the nerves and restore the balance when the energies have been too intense, causing irregular or jerky vibrations, which, in some temperaments, is a fruitful source of much of the inharmony they seem to feel around them. Another good plan is to hum, with the sound of M, or N, very softly, with the tone felt way up in the head. If given properly the tone will be felt through the bridge of the nose, and slightly in the forehead. Great care should be taken that the muscles of the throat do not come into action. When this is given with just the right touch, it will be so magnetic as to thrill the entire body.

Placing the hand with a curve around the ear, just as you would to hear something at a long distance, then listening intently to the sound of your own voice as you produce a tone, just as you would listen to catch a call from a long distance, will help to form the habit of noticing tone qualities and profiting by them, especially the tones of our own voices. We, most of us, so seldom "stop to hear ourselves." I would again say that in all of this practice, care must be taken to allow the muscles of the upper chest and throat to come into action.

Describing curves with the hand and trying to imitate the movement with the voice is another good way to cultivate smooth and rhythmic action in both mind and body, and will gradually overcome that hard, tense structural energy that penetrates the very atmosphere of this active business mind which dominates the western world, and gives to it a strained anxiety and intense angular action which is far from being the perfection of movement or vibration adapted to best express the soul's perfected life and love through the physical environment. The sound of OM, which I suppose is familiar to most of my readers, is also a good sound for toning, prolonging the sound of the M, until the chest begins to relax.

After becoming conscious of a pure, harmonious tone, it is well to practice intoning sentences, beginning with a short phrase which has many round vowels in the words,—by that I mean words which have an A—O—or—U in them,—and starting on the pitch which is most natural to your speaking voice, first give the whole sentence on the same tone, being careful to

enunciate the words with the smooth, rolling quality which comes from giving prominence to the vowel in the word. Then after practicing it on one pitch, try starting on the first pitch, and gradually raise the voice to the end of the sentence. Then take a verse from some piece of poetry and intone it, perhaps giving one line on the original pitch, and the next one degree higher, then back to the first tone for the next line, then one degree lower for the next, then back to the first pitch, and so on through the verse. Finally, run the voice through a range of eight or ten degrees, saying one word on each degree, and see if you can keep the tone quality pure and even through the entire range. This will test your power of governing from the chest; as the lightest tones will press on the throat if they are not governed wholly by a firm, elastic action of the diaphragm.

After learning to speak from the chest, watch yourself as you talk, and you will find that a certain pitch is your normal or natural starting point for speech, and that from that degree you will deliver your tones most naturally and easily. Then cultivate speaking from that pitch, and you will find that it will help you in getting that quiet, even speech in everyday life which is so helpful in economising the energies of the body.

Another cause of inharmony in expression is, that often times our words express one thing, and our eyes and the gesture and pose of the body, another; anything that expresses a thought is a language, and in that sense we are talking in two ways at once, which destroys the power of both to a great extent. The study of the rhythmic movement of the body in all forms of expression or movement, is now beginning to take hold of the race, and when it is fully understood as a means of perfecting the highest expression in the physical, it will greatly assist the growth of the race; and dress reform, physical culture and voice production, will receive the attention their importance demands.

I have found in many instances, that to teach a person to set the body free and make it as perfect as possible, or in other words, to allow it to return to its natural beauty of form and action, was to teach them how sacred is this living temple, the perfect work of the Infinite, who gave them being; and through realizing this truth, their eyes have been opened to the

light-within. I can not help feeling that this line of study is of great importance to all who are earnestly seeking for truth. The pamphlet "Practical Methods to Insure Success" suggests this line of study, but for those who are anxious to make an extended study of the subject, "The Ralston Health Club" books will furnish the most complete, and at the same time concise books on the subject now printed. They are not sold through the book stores, but are published by the Martyn College Press, Washington, D. C., and will be sent to your order promptly from there. Some of their leading works are, "The Ralston Health Club Book," "Ralston's Brain Regime," "Shaftesbury's Deep Breathing," "Shaftesbury's Personal Magnetism," and they have several other valuable works on the same subject. I feel that it will well repay anyone who will send to them for circulars and investigate their methods of work. Address Mr. Everett Ralston, The Martyn College Press, Washington D. C., p. o. Box, 291.

ANSWER TO A CRY IN THE NIGHT.

[Written for THE ESOTERIC.]

O Lord what shall I do ?
 The way seems long my feet have trod.
 The answer falleth soft as dew,
 "Be still and know that I am God." *
 Show me my duty, Lord,
 I faint not at the chast'ning rod
 I pray for strength to do my work!
 "Be still and know that I am God."

Be still with work undone,
 And children crying in the night,
 And tasks but just begun ?
 "Be still ?" Oh do I hear aright ?
 Be still, oh doubting heart!
 Let care and sorrow's tempests cease,
 A sparrow small art thou,
 God offers thee the gift of peace.

Thou hast known care and pain,
 O toiler by a sea of tears,—
 Thy cry for strength the sad refrain
 Of all thy weary tortured years.
 Be still, let angels come
 And take the tasks but just begun,—
 Do thou lie still and calm and dumb,—
 What angels do will be well done.
 Dear Lord I bless Thy name.
 I kiss with tears the chast'ning rod ;
 Thy message holds no hint of blame
 "Be still and know that I am God."
 So leave my tired feet
 The darkened way—misunderstood,—
 So find I pastures cool and sweet
 And know at last that God is good.

AGNES LEONARD HILL.

"The man who sullies his humanity by *cruelty* or impurity, is already below the grade of humanity; and the form which his soul assumes is the mere natural consequence of that degradation."

BIBLE REVIEWS.

NO. XXXIX.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER VII.

Verse 1: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

"After these things" come to pass, which we have been considering in the former article—that is, these things must first occur—then will appear the four angels or messengers, holding the four winds, that is, stopping the energies of nature for a time; for as we have seen in a former article, the wind is used as a symbol of an invisible force or power of the Spirit. We have also seen that that power went forth from a central point, where were gathered those who had conquered generation; by virtue of having reached certain degrees of attainment their powers went forth through all the earth, judging and condemning the evil. Some persons may object to this, saying, how can this come from a central place when it comes from the four corners of the earth? The answer is clear when we realize the fact that the earth is round, and is divided into four quarters by the meridian and equatorial lines, which make the four corners of the earth in the center, where the two lines cross each other. If you take an apple and cut it into four equal pieces, the four corners will be in the center; so, then, the four angels stood as it were in the center,—some central point from which radiated the four energies or spiritual forces,—and as all things occur in the order of the moving heavenly bodies, therefore the influence of the planets and our planetary system will co-operate in unison with them—symbolized by him that sitteth upon the white horse—who are conquering generation. The winds were held that they should not blow upon the earth or sea or any tree, for the Holy Ones in the heavens will guide, govern and control these influences, so that notwithstanding they appear to go forth as a mighty, rushing

wind, having no respect to persons or things, yet, by the power of the Holy Ones certain persons and things will be protected from the destroying influence. So, without going into special details, for time and space are too limited, there will be a respite from the storms, wars and struggles which are going on in the earth, in order to give opportunity for the fifth angel to do his work.

Verse 2: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea."

This other angel was seen ascending from the east. All members of the Masonic Order will recognize in these words the fact that this angel appears coming from the source of all light, from God, with power to command and be obeyed in all things. He had the seal of the living God, the God of life; for those who are to be sealed are sealed to eternal life.

The word "seal" here, carries with it the idea of the custom that has prevailed among civilized nations of all ages up to the present time; which is, that in legally finishing a document—an agreement—the official seal is set upon it as the completion of the contract. Those who now dedicate their life to God and humanity, and enter into covenant with him to give themselves without reserve to the uplift of the race, enter into contract with God, and at this point the messenger is sent from God—the source of all light—to finish the covenant by accepting all those who have up to this time been found worthy; and this sealing finishes the contract, "And they go no more out."

Verse 3: "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

They are to be sealed in the forehead, the function of intellectuality; that is, they are not to be treated as dumb brutes, driven by a force they can not understand, but they are to be caused to know and understand the principles of divine law. Once these principles are well and truly known, the effect upon the mind will be like that of the seal: for God's knowledge becomes to them the only verity, and the trivial things of earth-life, which now seem so real and important, will sink into such insignificance that they could never again return to them: thus, with them will be finished forever the order of generation, labor, sorrow and death.

Verse 4: "And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

He says emphatically here, that he heard the number of them which were sealed. Now, if this be a literal fact, and we believe that every word expressed herein will be found to have three distinct modes of fulfillment; first the most literal and physical; second that which is wholly of the mental or mind forces, affecting the condition of the human family from the soul side; and third, that which will affect only the spiritual consciousness of men; therefore, when he gives the number as 144,000 we believe it to be a literal number according to the numbering of men, with this only difference, that the man and the woman will be accounted one.

We know the word of the apostle is true, where he says, "The man is not without the woman, nor the woman without the man in the Lord;" for neither one is complete without the other. There is much here that we would like to say, but as we think it would do more harm than good, by arousing antagonism in the incomplete mentality of woman, we refrain: but this we will say, that when the man and woman meet who belong together from the foundation of the world, their love will be so complete and perfect—he being Godlike in wisdom and having perfect control over generation—that she will be sealed by her love to and in him, and become his helper as the angels are helpers of the Gods; and in their associate relation, regeneration will become perfect. But O how many dangers and errors will come out of even these words! for the hunger of the souls of men and women is so great, and the mystery of this holy relation so profound, that in their ignorance they will venture where angels fear to tread, and the guiding intelligence of the unseen will not be sufficient to restrain the impulses of the physical mind and body, but they will need the wise counsel of one in the physical who has been through that critical passage and knows its dangers, and can guide them from the external, while the Holy Ones will guide them from the interior; for in this they need the most perfect guidance, as one upon the right hand and the other upon the left, lest they fall into the fire or the water. As the angel said to Esdras (*Apocrypha*) VII. 6-9:

"There is also another thing: A city is builded, and set upon a broad field, and is full of good things:

"The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand and on the left deep water.

"And only one path between them both, even between the fire and the water, so small that there could but one man go there at once."

Water has been used for ages as a symbol of generation, and fire as a symbol of the consuming elements of passion: but we would not go into details with this matter, we will pass on to the consideration of the 12 tribes of the children of Israel.

Were it not for the fact that several have gone before me and written exhaustive works conclusively showing that we—the Teutonic and Celtic races—are the literal tribes of Israel, many would have reason to say, "That does not include me, if your position in the former verse, that these words have a threefold fulfillment, is correct." But the Spirit that governs all the affairs of human life has so ordained it that these truths should come only to persons who are ready and willing to receive them, and these persons should be those to whom these truths were originally promised; (see Gen. XVII.) but we believe as J. T. Curry said in his work on our Israelitish origin, the African will be the first of the nations to be blessed by Israel as in the promise, "In thee and in thy seed shall all the nations be blest;" therefore, we look for many of the African race to be gathered here with the sons of Israel: though they may be "our ploughmen and our vine dressers," yet they will receive the blessing, and be made to rejoice in the good things that God will give to his people.

One hundred and forty-four thousand is a cubical number, and in perfect keeping with the law of the organic body brought to light by Swedenborg and individually identified in Solar Biology. According to Solar Biology, which has from ten years careful experimenting with it proven correct, there are 12 basic principles in human life (of course this does not consider the great variety of organic qualities which belong in gradation to the lower order of life, for with the people under consideration there will be nothing but the higher order of human life included), and 12 polarities peculiar to those born in the twelve departments, which includes one individual born and polarized in the same sign, who by natural attraction will become a center

stance to which all others born in that sign will be allied as members of one function. Thus, there will be one central and 11 others polarized in the other 11 signs in each of the 12 signs, which by natural sympathy will form a unity with the grand Body, and when the whole 12 signs are thus organized there will be just 144 persons, or including the man and woman, 288 persons: 3 times 10 or 3 ciphers added will make the trinity of being and of office, and will be the sum total of 288,000 knit together with the order and symmetry of one perfect body. The spirit of Yahveh animating and controlling that body will make of it the Christ of this the new dispensation into which we are entering: for we shall never again see the man Jesus as an individual, but the same spirit that animated and controlled his life and thought, which was planted in the people on the day of Pentecost, and which has been growing and maturing like wheat in many fields, through the Christian churches, is now in its fruition gathered into one organic body.

It will be observed by comparing the list of names in this 7th chapter of Rev. with the one given in Gen. xxix and xxx, that Dan—who was born in the sign ♒ (Aquarius) was left out altogether, and in his place was put Manasseh. The reason for this is obvious from Gen. xlix. 17.

“Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.”

Verse 18: “I have waited for thy salvation, O Yahveh!”

It is historically stated that in Palestine there long dwelt a tribe who lived from the plunder of travelers and caravans, who carried long handled axes and dashing on the riders upon horses would cut the gambrel joint of the horse as it started to run away, when it would fall backward and throw its rider backward to the ground; then they would rob him of what ever valuables he possessed and subsist upon the proceeds. This was the nature of the animal physical ♒ (Aquarius), and is supposed to have been the tribe of Dan. But the grand old sire added the 18th verse to his prophecy and said, “I have waited for thy salvation, O Yahveh!” thus prophesying that while the ♒ (Aquarius) nature, first, through its physical energies, would be an adder in the path, and second, that it would control trade—buying and selling—through the

psychological power of the eye, so that it would not only sell goods but would "sell" the party who bought them, thus mentally becoming an adder in the path—for that psychological power is a form of black magic natural to ♒ (Aquarius), which as traders and associates of the masses they continually use,—yet as they belong to the nerves of energy in the system, they have that deep, fine regenerate quality which develops a soul life that can not be lost.

Manasseh, as to his physical and mental, becomes the physical organism through which Dan's soul qualities may be manifest. It will be observed that there were 13 children born to Jacob, one of whom was feminine, and came in the sign ♌ (Leo), but as the feminine can not be counted without her unity with the masculine, therefore Joseph was also counted as born in the sign ♌ (Leo). Dinah therefore became the representative of the interior qualities, or soul of Leo, which is remarkably feminine, and Joseph became the external and physical qualities which are remarkably positive. So Dan, possessing all that interior power of self-protection and invisible magic, becomes the interior of Manasseh, and when the ♒ (Aquarius) nature has overcome and killed out all the inclinations of Dan, they will see the salvation of Yahveh for which that interior growth waited. Then will be fulfilled the prophecy uttered by the power of the Spirit which was upon Jacob. (Gen. XLVIII. 5.)

"And now the two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as are Reuben and Simeon, they shall be mine."

It was according to the law of inheritance that the elder son should possess not only the father's estate, but all the birthright blessings accruing thereto. It will be seen by the above verse that Jacob refused to accept Ephraim in his place, but did accept Manasseh. Here, strange to say, Joseph is allowed a double portion in the new order, through his double nature; that is, Dinah, the feminine, has her portion and Joseph has his portion, and Dinah's portion should be like that of Dan's portion—in that it is interior—which is her exact opposite in the circle of the zodiac. Herein are hidden mysteries too deep to write about at the present time; but in its time and order, all will be explained. It will be seen from the above that God

accepts soul and mind qualities, and not persons. But at the same time the law of nature demands that there shall be persons to hold and express qualities; therefore, the 12 sons of Israel and the 12 signs of the zodiac will always have their representative embodiment.

It will be seen that without these changes, and, so to speak, admixtures into all the body, there would appear 13 of Jacob's children, including Dinah, but excluding Dinah and accepting Joseph's two sons there would be 14. (See article on numbers, July 1892 Vol. VI. THE ESOTERIC.) Here is something for the thoughtful mind to work out; and while thinking over these things remember that Jesus had 12 disciples, he making the 13th, but one of the disciples was a devil (see the signification of the name Joseph). It will be seen that his name not only signifies "adding, increase," but also saviour, for he was a saviour to his father and the other 12 children; and might he not be called to the same office in the gathering of the first ripe fruit of the earth, the 12 twelves or 144,000? Now this word saviour has no such idea in it as that commonly accepted of the man Jesus: the one who is called to this office is only a servant, and the mind of the Infinite will use the organism for the accomplishment of that work.

During the last 20 years there have been many persons who claimed to be some great one, either Jesus, God, the Holy Ghost, the virgin Mary or the mother of a child who was to be the Christ, and all these have assumed special prerogatives to be honored because they were such; but God's work is not in name, but in deed. It was well said, "They should deceive the very elect if possible;" but it is not possible, for they who love knowledge of the truth more than all else, will seek for and follow the truth, because they know it is true. Truth is always vital and when followed will produce results; and it matters not to any one what the messenger is or who it is, or what the habits of his life are, the only question is, "Are the truths new, true and practical?" If so, then they want them, not because they are new, in that sense, but because they produce new conditions of a kind desirable above all others heretofore known.

It is well known to a few persons that human life runs in

cycles; if you put a mark upon the tire of a wheel it rises and falls with the turning of the wheel; this is true of families and of nations, and also true of the inhabitants of the earth as a whole. In the Hindu philosophy, a day of Brahma is measured from the time when all the planets of the Solar system are in the sign φ (Aries) until they return to that position; this is a cycle measured by many million years. When Jesus gave his great sermon in answer to the questions (Matt. XXIV.) as to the destruction of Jerusalem, his coming again, and the end of the world, or age, a part of his answer was that this gospel of the kingdom should be preached to all the nations, and then should the end come. This gospel has now been preached to all nations; missionaries have penetrated to all parts of the globe: its civilizing and elevating influence has been felt in all the earth; even the most stubborn nations have been coerced by its influence into higher methods of life. As an evidence of this we have only to turn our attention to staid old India, and see there the influence of Christian England. It may be said there are places in China where the Christian religion has never been taught, but Jesus did not say it should be taught to each individual, but to all nations. Those people who are unfit—through being low down in the scale of development—would not hear the gospel of the kingdom though it were preached by angels sent from heaven; and God does nothing except that which will serve a use. The Chinese as a people, are a whole race round below India; and India is a race round below Christian Europe and America; therefore, we believe there are very few of the Chinese who will receive this gospel of the kingdom.

The sons of Israel starting, as it were, about the same time in life, would necessarily mature, or come to the highest point of the wheel on the upward cycle, about the same time. All the cycles that are within the greater cycle are now culminating, and all nations are at a higher point in their life than at any period of the world's history before: and as the 12 tribes have grown "into a multitude in the midst of the earth," and comprise the bulk of the Christian world, therefore, we may expect to see gathered together the hundred and forty and four thousand from these nations. The angel was very explicit—as

much so as any legal document could be—in naming each son of Israel, and in saying there was to be 12,000 of each. All know the impossibility of any man selecting 12,000 individuals from each of the 12 tribes, but does any one believe that the Spirit of God has lost track of them? or that he who created the earth, and all systems of worlds, is not capable of bringing together 12,000 of the most highly developed souls born in each of the 12 signs of the zodiac, and having all these fitted and wholly prepared to come together when the time shall arrive?

OUR God is the fountain from which all knowledge in the universe has been derived, and should we say that he did not know all things? We should thus exhibit great ignorance. But we are confidently trusting in the wisdom of the All-wise, and know that the thing he has promised to Abraham, Isaac and Jacob, and to us, *will be fulfilled*, and all that remains for us, as the sons of men, to do, is to cast our lives into the ocean of his love and wisdom and follow carefully the guidance of his loving Spirit, and all things will work together for our good.

Peace be with you.

THOU KNOWEST BEST.

(Written for THE ESCORT.)

Thou knowest best, my Father,
 What shall be good for me,
 And I with child-like confidence,
 Would leave all things to thee.
 Take thou into thy strong, kind hand
 The ordering of my ways,
 And only give me trust and love
 To brighten these my days.
 Thou knowest best, my Father,
 If failure or success
 Would make my life the nobler,
 And all the future bless;
 If few or many friends would bring
 My spirit nearer thee,
 I think I have the faith to say
 Thy will be done for me.
 Thou knowest best how needy
 Are those for whom I pray,
 Thy loving kindness comforts them
 Who wander far away;

Thou knowest all our prayers and dost
 The right what e'er it be;
 Oh care for mine in mercy still
 As thou has cared for me!
 Thou knowest I can only guess,
 With all my searching thought,
 What unexpected future good
 By present pain is wrought;
 What can I do but hope in thee
 And, leaving all the rest,
 Listen for thy directing word,
 And know thy will is best.
 Thou knowest if some work remains
 Still for my hand to do,
 Or if, since may be evening tide,
 My task is nearly through;
 What matters that I do not know?
 My Father, I will be,
 In shadow or in fairest light,
 At rest in peace with thee.

SALLIE CHRIST MORTIMER.

THE ESOTERIC MOVEMENT.

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

Much speculation has been rife, and many questions have been asked concerning the hopes, aims and *modus operandi* of the Esoteric movement. Many true friends have been gained. Many have, with luke-warmness, enlisted in this great and holy cause; but owing to the unstability of their nature and the undeveloped power of purpose and will, also of selfhood, have withdrawn from serving God and humanity, and returned to the delusions and snares of a perverted world. Those noble and developed souls, who have stood by us with minds unsullied by desire of gain or fame, and hearts pure and open as little children, have remained steadfast from the beginning. To such good or evil report is not, they care not for personalities, but with a soul open to receive the truth, gladly drink from the fountain which gives to them the waters of an eternal conscious existence—immortality.

God is ever with such souls, sustaining and strengthening them with the power of his right hand, until, through a life of purity and devotion, they are brought close to his throne, where the swaddlingclothes of babyhood are forever cast off, and they stand clothed in the immortal garb of sonship—Godlikeness. They no longer need the sustaining arm of an invisible Creator. The scales having been removed from before their eyes, they are able to see, to know, to be. No longer are they clothed in the rags of materialism and skepticism; neither do they grope about in darkness and despair, seeking light. They are no longer slaves. Their nearness to God has removed the weight of superstition and fear which had before bound them with iron bands. A carnal world no longer has charms for such; the purity and joy of heaven is theirs by right of conquest.

Those who would enlist under our banner, which has emblazoned upon its broad folds the mystic, all-potent name, Yahveh

—the God of creation—must do so from interior convictions, and must be prepared to stand alone. Doing this enables each individual to develop discriminative powers; to be able to build for themselves individual selfhood. Never can we hope to become master if we allow ourselves to be blown about by the opinions of others. Each one must stand alone, sustained by the consciousness of their sonship and heirship to God the father. Each must stand upon the dignity of manhood and womanhood, with confidence in and unyielding determination to be guided entirely by the spirit, and trust in the wisdom of Him who governs all things.

Can you do this dear friends? Can you lay all the burdens of life, all the little annoyances, upon the shoulders of him who holds the universe in the hollow of his hand? Can you bear persecution for truth's sake? Can you say of your enemies as Jesus did, "Father forgive them, they know not what they do?" Can you unflinchingly hold before the world the light which you have received, caring not what the opinions of men may be concerning you? If you can, and are ready and willing to serve God and his children without hope of reward in this world, you are ready to join us in pushing this, the Esoteric movement, forward to its ultimate; which is to gather together the ripened souls of the age into one harmonious body, where God the father will be able to manifest himself through regenerate man and woman. Man, through his own individual efforts can do but little, but joined together as one loving and earnest body, controlled and governed by the master mind, he can and will send forth such potency and power that all the inhabitants of the earth will see their error and will willingly turn toward God for guidance and light.

Our hopes are to be able to educate and gather together a people, who, from soul growth, will have the capacity of body, soul and spirit, which will raise them above the vanities and evils of a material world into a consciousness of the mind that governs the affairs of men. If this can be accomplished, and we are satisfied that the race is ripe for the accomplishment of this, our hope, the nations will be educated, cared for and governed by intelligence and love, and not by brute force, and

raised so far above their present standard that all with one accord will recognize and give thanks to God our father. It will lift them above the power of evolutionary forces, thereby freeing them from want, misery, heartaches and suffering, which are only the means employed to give man an experience of all sides of life, thereby enabling him to know and understand, from personal knowledge, the mysteries of being.

It was the consciousness of the needs of the people, and the knowledge gained by the failure of many co-operative institutions that prompted the founders of this, what we pray may prove to be the greatest undertaking that has ever been ushered into the world. Knowing from personal contact from almost babyhood, the joys, disappointments and heartaches of the world at large, makes us familiar with the selfishness and grasping tendencies of human nature. Therefore, the founders of this movement determined to start upon a basis never before attempted; which is to develop a people into a conscious knowledge of the spiritual part of their being. It is needless for me to speak of the years the leader of the movement spent in study and research—as that has already been told in full—in order to gather the knowledges for so great an undertaking. That he succeeded far beyond his hopes, his teachings, as published in *THE ESOTERIC* from month to month, amply prove.

Let us examine the condition of the people at the present day, in order to convince ourselves that they need our labors. Situated as we are we can not do this in our physical body, but we can in our soul consciousness, and we give to you an example of what we have seen while in that conscious state, and leave you, our readers, to judge whether or not some such movement as this is not only needed, but that conditions warrant us in believing the time is fully ripe for its success.

What cry is that we hear? that makes us shudder at the very hopelessness of its tones; that fills our being with vibrations of an indescribable sadness. 'Tis the despairing cry of a lost soul; a spirit descending to once more be incorporated into the lowest form of animal life, to sink lower and lower into oblivion, as far as human consciousness is concerned, Lost! how and why lost? Through ignorance of the divine law of being, wasted

opportunities, and a disregard for those principles, which, if handled aright, would have elevated it into an immortal son of God. Instead of degenerating from human to brute, its course would have been like the eagle's, upward, straight as an arrow to the goal of all earthly attainments and desires, a seat upon the throne side by side and co-workers with the most high and holy ones. No longer need for ignorance. No longer need man grope in darkness, The Esoteric movement brings to you a light of such power and truthfulness, that all who will, may find salvation.

Readers, answer me these questions. Have you ever listened to the agonizing cry wrung from one who has suffered all the tortures of the damned in their search for light and liberty? Have you ever, in the solitude of your chamber, heard the call from the Most High, bidding you enter into his vineyard, to care for and fan into flame the dying light flickering within the soul of some one of his dearly beloved children; to encourage them with words of comfort and brotherly love, to assist and train the tender plant, which in the fulness of time will bloom into the choicest flower; to remove the weeds and obstructions from the pathway of some poor struggling brother whose footsteps have wandered far from the highway of rectitude and morality; to encourage by words of wisdom and truth the tottering footsteps of the beginners and lead them onward and upward by easy stages, until they are strong and able to stand alone? Do you bear with patience the shortcomings of your associates, and lovingly return good for evil? Have you been moved with an indescribable feeling of pity when you contemplate the amount of darkness and misery in the world? Has your heart ever melted at the groans ascending from the parched lips of the thousands that are groping about in darkness and despair, vainly seeking for that light which will lead them into a conscious knowledge of God and his purpose concerning them?

Have you ever considered the amount of misery and want there is in the world? Have you ever felt called upon by the inner promptings of your soul to do all in your power to alleviate the misery, hunger and agony that to-day keeps our people upon the rack, as literally as in the days of the (so called)

Holy Inquisition? when, under the misnamed cloak of God's approval, hundreds of thousands of your fellows were butchered. Alas! alas!! methinks times have improved but little; for even at this, the most enlightened period of the world's history, thousands, nay, hundreds of thousands are crying for bread.

If you have, and feel within your soul that you have reached a point in your development where naught but the one motive, the one purpose, fills your soul,—the glory of God and the freedom of the race from a bondage worse than physical death,—you are ready to begin, and become really identified with our beloved Esoteric movement.

At present it is only in its infancy, but it is a "promising child." Its followers are distributed all over the world, busily scattering the seed of these divine truths upon the fertile soil of ripened manhood, and perfected womanhood. Slowly but surely the ripened souls are awakening, and as in imagination we look forward along the vista of years, that must of necessity intervene between the seedtime and harvest, our soul is made glad with an exceeding joy, for rising before us we see a city on a hill, whose people are clothed in the garb of righteousness, and the song we hear bursting spontaneously from lips free from all taint of lust or carnal desire is the same old song that 1900 years ago ushered into the world the infant Jesus, "Glory to God in the highest, and on earth peace, good will toward men." How sweet the tones sound, how they ripple through and thrill our soul, which gladly responds to the exquisite strain. We do not expect to reach this ultimate in one year, but in time the Esoteric movement will, through struggle, grow and mature, and its power and glory will be felt from one end of the earth to the other. We speak with confidence, knowing whom we serve. All that is required is that each individual member learn to stand separate, yet bound together by the one potent prayer, "Let thy kingdom come, thy will be done on earth as it is done in heaven." One God, one purpose, one aim, will in time gather together, and bind the followers of the Esoteric movement in one common brotherhood of good; bind them with a girdle so broad and strong that it will encompass all within its ample folds.

Time flies, dear readers, and it behooves each of us to decide and decide quickly. Already the bridegroom cometh, and the cry will soon go forth, "Go ye out to meet him." When that time comes, if your lamps, instead of being filled and burning brightly, should prove worthless and empty, instead of the words of approval, "Well done thou good and faithful servant," you will hear those of condemnation, "Oh thou unprofitable and unfaithful servant, what hast thou to offer as an excuse for wasted opportunities, misspent lives," and as surely as you have been unfaithful or uncharitable one toward another, so surely will you be cast out into outer darkness; which is to begin life anew, to suffer, to grow, until again, in the fullness of time, another opportunity presents itself, which, pray God you may accept, for each life wasted makes it all the harder for one to reach the goal.

If you should prove worthy and free from guile, if your life is one of purity and love, if all your desires are for the glory of God and the upliftment of his people, then rest assured, when the reaper comes you will be separated from the tares and brought into the storehouse of the most high God, where knowledge, wisdom and understanding will be imparted to you, and an eternity of conscious growth will be your reward. Mysteries which at present can not be solved will be made plain, and you will realize that John spoke truly when he said, "They shall go no more out forever."

Selfishness, the bane of humanity, as we find it in the world to-day, must be removed before you can be worthy to be accepted as a co-worker in this movement. Remember this, that although you may be accepted as a material helper in this work, yet the "unseen watchers" know every motive that prompts you, and should you prove unworthy, rest assured you will be removed from among us, no matter what your position may be. Therefore, weigh all your actions, all your thoughts and desires, keeping uppermost in your mind that the covenant dedication which you must make before you can be admitted, is not between man and man, but between you, as a conscious, thinking, immortal soul, and your God, who created and gave you being.

THE CLOSE CONDITIONS OF DISCIPLESHIP.

(Written for THE ESOTERIC.)

BY J. L.

“If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.”—Luke xiv. 26.

To an ordinary mind, these conditions of discipleship seem quite prohibitory. They also seem entirely at variance with the two prime commandments to act always on the principle of love, for from mere intellectual reasoning—the point from which men generally start—one can not perceive how it can be possible to hate our kin, and our own lives as well, and at the same time love them and everybody. Theology informs us that we must hate sin, but love the sinner. This, however, does not apply here: we are simply to hate our nearest kin, and, of course, all beyond them, without any regard to their character or practices. The conditions make a seemingly hard and unnatural demand.

But exactly parallel with these, it seems to me, are the conditions laid down on which men may become members and co-workers in the Esoteric colony. The coincidence is, at least, not a little remarkable.

May I be allowed to show, from my own experiences, some of the reasons which make the above conditions, hard as they seem, absolutely imperative?

I set out with the assumption that only *simples* are absolutely pure. In a composite body, each of the ingredients may have been pure and simple before admixture; but neither the compound nor any of its ingredients remain pure, after admixture. The one simple pollutes and decharacterises the other, and the compound is of course not a pure element.

I may remark here, that a man's thoughts may all be good and correct and commendable, yet if his mind flits quickly from one to another and they have become mixed, they are not to be called pure thoughts. What is more, they will accomplish comparatively nothing for him in the way of building up a good body and character. “Let not such an one think that he shall receive anything from the Lord.” A thought to be effective

must be held steadily, and distinctly. It is the single eye that fills the body with light.

Now to my points. My experience has taught me that a mentally and spiritually pure person must be extremely rare. I have been in contact magnetically with many people, and through some power I can not name I have been enabled to see that every one whom I have examined is composite in one way or another. To begin with an extreme physical compound. A year ago I examined a woman about 50 years of age, who has suffered all her life from what in her childhood was pronounced hip disease. One leg developed smaller and shorter than the other, compelling her to wear a cork-soled or skeleton shoe; and all her life long there has been steady dull pain in the smaller leg and hip. I was greatly surprised to find that her body actually consists of two ill-matched halves of two very different bodies. The two halves are joined longitudinally: they differ in color and texture of the muscles and skin, in the roundness and taper of the muscles, in the roundness and color of the bones. One half is the half of a white-skinned, nervous, petite woman, while the other is the half of a coarse-skinned, gross woman, dark of skin and in flesh. One half is that of a blonde, the other that of a brunette. There is not and never has been, any organic disease; the pain has arisen from the fact that the coarser and stronger half has always absorbed—rather devoured—the vitality of the smaller and finer half. Another extreme case is that of a woman composed also of a blonde and a brunette, the place of junction being transverse and at the loins. From the loins up is blonde, from the loins down is brunette. The difference in muscles, bones and skin is as great as in the other case mentioned. The weak spot in the frame is at the plane of junction. Intellectually these are both very capable women, kindly and well-disposed in every way. Though their mentality occasionally shows to be somewhat mixed,—and that is the point of greater interest just here,—yet they are certainly not more erratic than the average mortal. These cases are, however, not exactly pertinent to my purpose in this paper. I mention them but to show how composite it is possible for us to be, even in body.

What follows is more to my purpose. I see strange faces in the flesh, or in the magnetic or spirit element suffusing the flesh, of the people I examine. The faces seem to me to be in the flesh, but not in any way affecting the form or texture of the

tissue,—about the same way as one sees a face in the water. These faces show in any part of the body or limbs. I see them as distinctly as a face may be seen in the brook or in a mirror, and am able so to describe them that the face and its owner are easily recognized by the person infested. Other parts than the face are sometimes thus seen. The full forms of infants show in the left thigh of mothers who have had difficult labor. Husbands' faces show mostly in the right thigh, though sometimes husbands' and lovers' faces show in the chest over any part of the lungs. I have never seen an image or face develop from the heart, though I have heard scores of people vow that they carried the image of loved ones in that organ. In one case, the full right side of the husbands' head appeared in the thigh, with the face fading, blurred, and imperfect. In this case the husband had recently died, after having lived apart from the wife for a number of years. Query, Why was this face fading out of the tissue? And is this spirit or magnetic element in us the storehouse of the mind for form?

The faces seem more or less distinct according to the intensity of mental contact between the parties. I fancy that any intercourse that would arouse strong feelings of any kind, as anger, fear, love, hate, anxiety, ecstasy, would cause a very distinct impress to be taken by the party so affected.

And these faces and forms are not mere passive reflections such as mirrors throw back; they are intelligent individualities, instinct with character and strength,—a character and a strength quite independent of the *vis* of the person in whose body they may be planted. To illustrate: while looking at a person magnetically one day, instantly a most distinct face flashed out in the right side of the chest, the eyes looking directly into mine, and projecting into my consciousness a strength of ill-will that could not be misunderstood, and that caused the roots of my hair to tingle. No face of flesh could project any sentiment with such certainty and force. I did not know the face, and was greatly nonplussed to discover such ill-will toward me in a stranger. I have since met that countenance, carried on its own proper shoulders, and have come to know the certainty, and the cause also, of the ill-will then manifested. What is curious about this case is the fact that at the time that face was planted in the life of the infested person I was absolutely unknown to the owner of it, and known only by name to the other party; had

never spoken to or had any dealings or intercourse, direct or indirect, with either of them. The animus so openly expressed by the face could not, therefore, have been in the mind of its owner when it was implanted; it actually was a sentiment imbibed long afterward. I know of nothing that happened between the time when I became known to these parties and the date of this incident, which need be considered in this connection as likely to affect the conditions, except, of course, my own offence, which was an attempt to help and protect the weak. I accept the above facts, therefore, as evidence amounting almost to absolute proof that there is an open vital connection continued between a man's mind and passions, and the image of him that may be born in the magnetic or vital or spirit nature of another. As all the additional facts of this nature that I have observed bear in the same direction, I have no choice but to accept the condition as really existing. And this is something of very grave import. To project one's individuality, with all its passions and tastes, into the being of another in this way, and to maintain it there in its vigor as occasion may demand, is of far greater moment than the projection of an idea or a truth into the mind of another. And after all, what is the real *modus* by which one mind dominates another? Another curious item in this case, is that the person from whose body this face stared into mine was wholly unconscious of any shadow of a sentiment of ill-feeling toward me at the time, and continues still to hold the most friendly sentiments toward me. I have watched this case closely for several months to see whether the animus of the implanted individuality would in any way characterise the infested person, but so far have not been able to discover any symptoms of it, although I am not sure that other effects than ill-will toward myself may not have been induced. Nothing can be inferred from this, however, as the infested person has since come under my own influence and jurisdiction.

All the faces I have seen in this way exert a living force and sentiment entirely their own, wholly distinct and separate from the mentality of the person infested. That is the way it seems. And the sentiment exerted seems always as pertinent to the occasion as the actual character and ability of the living individual could make it were he present in the flesh. An ingrafted vine continues to bear its own kind of fruit, unaffected

by the nature of the source from which it draws sustenance; but in such cases mechanical limitation guides the sap through capillaries in which the molecules become repolarized before being built into the fruit. Is it possible that in cases of implanted faces or individualities, similiar principles obtain in mind or spirit? It would seem so; a sort of vampirism being practiced in each case, the graft using for its own distinctive purposes—repolarizing—the *vis* of the parent or principal stem. And yet, if all mind is one, how can these things be? Why is there not perfect coalescence? But I am not theorizing just now.

Besides faces and forms, I have noticed that our own physical acts and mental exertions are registered in our flesh. A series of acts exactly alike in form and intention show along in one muscle or in adjacent muscles, the items overlapping each other like the scales of a fish. They are registered in succession, and not piled in a bunch in the tissue. Sequence in time seems to be an element in their registration; and each item, while definitely located, seems to affect the whole magnetic field in which it belongs. If an act is registered in any part of the forearm, it affects the whole magnetic field of the forearm, and so with other parts. Every part of the whole man is a tablet: his flesh is a very sensitive automatic registering machine, some parts registering one kind of activity and other parts other kinds, the spirit of the act diffusing itself at once throughout the magnetic field to which it belongs. One may sometimes be aware of this by feeling pain in certain tissues after an earnest attempt to accomplish something out of his usual line. Certain sorts of business transactions are registered in the calf of the leg, and the test by "the water of bitterness," (see Num. v. 22.) indicate where the actions in question are registered. These are registered in the front, a little to the right of the right thigh only, not in the left thigh at all.

Man is thus the embodiment of more than his thoughts; were he not, regeneration would be comparatively easy to attain, for the score of these may be easily obliterated by care in living. But besides the thoughts and actions proper to ourselves, we are suffused through body, soul, and spirit with the passions, tastes, life, spirit, intelligence,—the complete personality, of others beside ourselves; of others whose aims and characters are probably very different from our own, and possibly subversive of them. This is something that should awake in us the

deepest concern, for these personalities are not passive entities in us that we may control, but are living, independent spirits that control us as they will. That any act of the principals into which we are not mentally or spiritually drawn by them may be registered in us I very much doubt; I have seen nothing of the kind anyway; but it is different with those mental exertions of theirs which cover and include our personalities, to which we are made a party without knowing it, for these affect us most definitely, and may be registered in us as to fact through our own consciousness, but only as we sense them. The mischief lies chiefly in the general trend of disposition produced in us by these infestations, and in the opposition they may exert to our best interests and to our forming right desires. Under such influences, any advance toward a higher plane of existence becomes a difficult matter, if not an impossibility. One of two things only may be done: either cast these demons out of our being absolutely, or elevate the principals with us. In one subject that I examined, three different countenances were developed of persons differing widely in disposition and following three different lines of life, and I fancied that more could have been developed had I pursued the investigation further. What could be expected but that this infested person should be prone to emotional extremes and intellectual surprises? And how is it possible for one so demonized to make attainments? Yet this is not an exceptional case at all; the great majority of adult humanity are demonized in this way. Were we demonized by friends or loved ones only it would perhaps not be so bad; but every energetic or malicious antagonist lives in us as well. In all this, as may be easily seen, I refer only to people living, except in the one case mentioned.

If I understand aright the object of Esoteric Culture, one chief purpose of it is to reduce or change each student from the present fateful composite character to a simple, pure, unified individuality, stripped of everything but Self, with every element in him absolutely under control of his own will. From the foregoing statement one may easily perceive how impossible it must be for a man to attain such a state while he cherishes in his mind, or allows himself to be dominated by, any person or thing of earth. Any love or desire, whether legitimate or not, any exercise of passion toward any person or thing, but incorporates into his own being the person or thing so

loved, desired, or hated, and then he is no longer simple, but composite, and perhaps viciously so. In mind as well as in matter, only simples are pure. One is not only polluted, but is decharacterised, obsessed, by the infestations and dominations he suffers. To be pure and free, then, one must put out of his affections, out of his memory, out of his body, out of his attentions, out of his being, everything but pure spirit, which is his own primal substance. Parents and children, and other relatives and friends, and worldly ambitions, and business, and care for self, and even the historic records of past self, all must go, and they must be repudiated with whatever strength may be necessary to purge the images and scores from his personality. "Hate," in its popular sense, is not the word here, for one must not hate at all. Great damage is wrought in the soul by the indulgence of that passion. Yet there is no word to substitute for it that can so well express the intensity of earnestness—an earnestness absolutely free from any tinge of hatred—with which one must strive to expel the infestations and records from his being; and only when free from these can he hope to rise.

Thus have I set forth some of the facts and reasons which to my mind justify the close conditions of discipleship. Were there no others, these ought, it seems to me, to be sufficient in themselves to make those conditions imperative. To most of your readers, I have no doubt they will seem novel, but I can not help that; they are pertinent at least, and important as pertinent.

THE MASTER'S TOUCH.

In the air the music lies unheard;
 In the rough marble beauty hides unseen;
 To make the music and the beauty, needs
 The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
 Let not the music that is in us die!
 Great Sculptor, hew and polish us; nor let,
 Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
 Let there be naught unfinished, broken, marred,
 Complete thy purpose, that we may become
 Thy perfect image, thou our God and Lord!

HORATIUS BONAR.

WHAT IS MAN, AND WHAT ARE HIS POSSIBILITIES ?

[Written for THE ESOTERIC.]

BY L. V. LOOMIS.

Man is a wonderful being, possessed of many qualities and many functions; among which are the qualities of "life, liberty, and the pursuit of happiness;" and the functions of the mind: the function of thought, of reason, of will, of imagination, of attraction, of repulsion, of generation, and of creation: these, with many more faculties and functions are, so to speak, the inheritances of man. All nature, in its normal condition, is governed by the law of growth and the law of use. Under these laws she produces the beauties of nature that surround us. We see the oak spring up from the acorn, or the pine come from the pine nut—when those seeds are placed in proper conditions—and they throw out little branches every inch from the ground up, as they grow. These are useful as safeguards, to protect the tiny stalk and to nourish and support the root; but, governed by the law of use, they are dropped off as soon as they are no longer useful. We behold the grand old oak and the lofty pine, towering to the skies, without a limb along its trunk for fifty feet: this is the result of evolution and progress, guided by the law of use.

Man is the highest type of nature, and in his normal condition would be governed and controlled by the laws of growth and of use, and as he progresses along the path of life he evolves new ideas; he takes hold of grand truths; he finds higher principles; and governed by the law of use, he should drop off all those things that are no longer useful, and hold fast to the good, thereby following the law of growth and of use.

The highest object of life is admitted by all our thinking men to be the producing of the greatest amount of happiness. Then happiness must be the most useful thing in the world. This being so, it becomes the duty, as well as the privilege of man, to use all of his faculties and functions for that purpose. The function of thought, when properly used, produces a thing; that thing is as real as the tree. It grows, expands, goes

out, and if it is a grand thought it often becomes a mighty power in the world, and it serves its use. If it is governed by reason enthroned upon the mind of man, it is a good thought, and creates happiness. Then the function of thought is a creative element, and when guided by purity and reason it imagines or images that which is good, and by attraction that which it images is drawn to us and adds to our store of happiness. By the power of the will, we can send it out into any part of the world, to any individual or class of people that we may elect, and it will go forth at the command of man and do his bidding, or serve its use. Then man is surely a wonderful being, and should look within; should think and reason from cause to effect, and from effect back to cause again; should study the laws of growth, and of use, and be guided by the conduct and teachings of nature, and see what he can learn of himself and of his capabilities.

Every cause produces an effect, and there can be no effect without a cause from which it was produced. Then what is the cause that has produced man? We will not attempt to answer this question, but will venture to say that it is an intelligent cause, inasmuch as it has produced an intelligent effect or being, therefore all things must be governed and controlled by an intelligent cause. This is reasonable, when we look at the perfect order, the grandeur, and the beauty of the universe.

If this be so, then all things are intelligently produced, and must be of use in the order of things: then man's privilege is to learn their use, and use them in the most intelligent manner. This he can do by the proper application of the faculties and functions which belong to him.

We have said that man possesses a generative function. This is, so to speak, the "Tree of Life," which was said to have been planted in the middle, or center, of the garden of Eden. This is truly a grand old tree, as old as man himself. It is planted in the center of the human organism, and when properly pruned and cultivated, produces fruit in great abundance, which may well be termed the bread of life. This generative function is twofold, inasmuch as it generates the germ of life which, if placed in the proper conditions, will produce life and thereby perpetuate its kind. This is good whenever it is proper and right; but at all other times this germ of life, or life potency, should be carefully conserved, and combined with the creative element

of thought. Controlled by reason and guided by the power of the will it may be carried into and through all the ramifications of the physical body, mind, and spirit of man, a new and ever renewing life potency, that will restore and build up man's physical, mental, and spiritual powers, and lead him into better conditions and higher and more beautiful planes of life, thereby creating happiness far transcending anything as yet known to the human race.

Man thus becomes his own builder, and you might say truly, a free agent, to do, or not to do; for all these qualities and functions can be turned to bad account; and the more powerful they are for good the more potent they may become for evil if they are misused or abused. Man is his own judge, his own dictator, and must decide and act for himself. He must and will make himself what he is.

Our scientific men teach us that we have but five senses, and that we can learn no fact except through these senses. If this be true, then we can learn nothing about the inner man. These senses all belong to the physical, and can take no cognizance of anything spiritual; therefore they, as a rule, deny the existence of an inner or spiritual man. But we all know that there is something, somewhere within man's organism, that is above and superior to the physical. There is a power behind the throne, that guides and directs, governs and controls every action of the physical structure, and that power is not the mind, but is back of and superior to the mind. You may call it life, or by any other name, but it is the cause from which the effect has been produced that we present to the world to-day in the shape of our present organism; that cause I call the inner or real man, and upon that cause we build our character. The two are inseparable, welded together by the law of growth, and one without the other would be of no use.

Then, what is man but a growth of his own creation, creating his character day by day, step by step, through the creative power of thought, word and action. Then is it not true that man makes himself what he is, and that man himself is far more, is above and beyond the physical, in the same manner that the power and force of electricity is above and beyond the thunder?

We must reason from cause to effect, and from effect back to cause again; and when we do, and apply the law of growth and

use to our reasoning, we find many beauties in the work of nature, and many reasons for the truth of that other statement of our scientific men,—that “In the economy of nature nothing is lost.” Now if the character evolved through the progressive growth of man is lost, then all is lost, and there is nothing saved that is of any use to man. But as nature always preserves the fittest, that which is of the greatest use, and casts off the rubbish, so will she in this case preserve the character that is the fittest and of the greatest use, when she casts off the physical, which has become of no further use. Science teaches that man has been naturally produced, in accordance with the laws of nature, by and through the laws of progression and evolution, coming up from the molecule through all the varying stages of growth and development. This we believe to be true. But all nature that we can discern or have cognizance of in any way by the use of the five senses, is merely the effect which has been produced from some great cause, that cause being the source of all things, from which all things have been derived and to which all things must return, or else that source must sooner or later fail to supply the needed material. And as nature, through the laws of progression and evolution, always preserves the fittest, that fittest or most useful part must return to the source from which it came, the great First Cause. Nature, through the laws of progress and evolution, individualises every part of her work, and each part progresses and evolves in strict accordance with its own kind. Then each kind has within itself the fittest or most useful part, which returns to the source from which it came, while the balance, the rubbish, so to speak, decays and renews the matter or material substance around us, which is the effect which the action of the great First Cause has produced: and man, the highest type of that creative energy, stands in the same category and must be acted upon by the same laws, and in the same manner. Then the inner or real man, upon which we ourselves have builded our character, is, and must be the fittest, and is therefore preserved, or saved, by nature, and returns to the source from which it came: and there, with the fittest of all things else, pours into that source the knowledge gained by a life of experience while on its outward journey, thereby renewing the needed supply and keeping up an equilibrium.

Then if it be true that man has come up, or has been evolved

through all the different stages of nature, where is his stopping place? He must not stop now, for we see in him too great imperfections: no, he must continue to progress, and evolve, over and over again, until he shall have reached a stage of progression and perfection that will lift him into higher planes of life, and give him better and still better conditions, where there is no worry or trouble or sorrow, but where he has reached that final state or condition which of all things is deemed the most useful, which is the state of absolute happiness.

Man is threefold, physical, mental, and spiritual. The spiritual is the inner or real man; the mental and physical is the effect, produced by the action of the spiritual, or life element in man's organism. That spirit or life element is the same that exists in all life; it can not be destroyed. We see the effect of life, or the result of the action of life all around us. The effect which we can see and feel can be killed, or destroyed, but the life element which has produced the effect, can not be killed or destroyed. This is the case with all life that we have any knowledge of, and man is no exception to the general rule, or the action of the general law. Then we must consider that life element self-existent, existing in its severalties, that is, each specie after its own kind, and all species combined making one universal whole, the Father-mother, God, or the great First Cause. And the progressive element in life is the knowledge gained by each specie in each round of evolution of its growth.

This knowledge has led this planet from its incipency up to its present condition of grandeur and beauty, by and through the laws of progression and evolution and the laws of growth and use, and by retaining the fittest through every step of its evolution or growth. And man, having reached the high physical and spiritual condition of a man, has taken hold of this knowledge and can use it for good or evil. By the proper application of all his faculties and functions man can learn how to use this power to the best advantage, or how to put it to its highest use, and in this lies his possibilities. What he may do in the future can perhaps be better judged by what he has done in the past; but man has surely come to a state or condition where he can, by a careful study of the methods to be used and a vigorous application of the power of his own will, help to push forward his own growth. Herein lies the fact that man can make himself what he wills to be. And every man who

makes an effort to improve every thought, every word, and every action of his life, from day to day, will soon realize the truth of the statement, that every man makes himself what he is; and not only himself, but helps to make every other individual that sees him or hears of him; for "actions speak louder than words," and influence has weight in the air.

PRAYER.

[Written for THE ESOTERIC.]

Prayer is desire implicit or expressed
 Of flesh or mind or heart, with which men's needs
 Impel their personalities to deeds
 Beyond their reach, until they be at rest.
 Prayers of the flesh are the lusts that e'er infest
 Each several hungry sense, by which it feeds
 The sleepless beast within with all the seeds
 Of life that should have glorified man's breast.
 Prayers of the soul are keen desires to press
 Nearer to the intelligible sea
 Of universal knowledge through the night;
 Prayers of the spirit are man's consciousness
 He lacks in love, in truth, in purity,
 And sees but flesh though bathed in Heaven's light.

We never cease from prayer. Sooner, the fire
 Shall downward sweep its sparks, and thus transgress
 Its laws divine; sooner the sea shall press
 Skyward and quench the light the stars inspire.
 Desire is life, and life is but desire
 Interpreted by human consciousness:
 And so desire of some kind must possess
 Our weary human life till it expire.
 The doubt is not whether or not we pray,
 But what the object of our prayers shall be:
 Whether the object bring us peace at last,
 Or lead us further fleshward from the day
 Nearer unto unconsciousness—less free
 Less strong, less pure,—more bound unto the past.

K. S. DELAGUTRY.

SYMBOLISM OF SCORPIO.

(Written for THE ESOTERIC.)

BY GERTRUDE LOVE.

This constellation is pictured as an angry scorpion ready to strike with its venomous sting, and causes one to remember the old fable of the scorpion, that it would, if surrounded by fire and unable to escape, sting itself until death relieved its agony. The first decan of ♏ (Scorpio) is the Serpent, who darts his barbed tongue at Corono Borealis, while Ophiuchus—the second decan—holds the serpent in both hands, resting his right foot upon the neck—*medulla oblongata*—of the scorpion. Hercules, the third decan, stands with his head—the spiritual faculties—touching the left shoulder of the serpent-holder, but facing the opposite direction and in a position exactly the reverse of his, for while their heads nearly touch, their feet extend in opposite directions as if one rested upon the earth, the other upon the sun; one possessed understanding of the natural, the other of the spiritual. There is so much in this simple picture of the mystical function of ♏ (Scorpio) in the individual and collective body of the heavenly circumference that can only be suggested in this article: but those of this nature who endeavor to find the Christ within will penetrate these mysteries of overcoming, as they press on toward the temple of light.

The scorpion lying without the ecliptic expresses the external sex life or function generating the most malignant conditions and responsible for all the perversion and darkness which surround the physical life on our planet. Its Arabic name of *Al Akrab*, which means wounding, conflict, war, and in the Coptic "attack of an enemy," and from the same root a Hebrew word meaning "oppression from deadly foes," and the English word formed from a root which means *to cleave* in conflict and battle, shows the destructive nature of this function when perverted or used under the control of the animal senses: for to the misuse of this function is due the division of the human nature from the divine nature. Solar Biology depicts this inverted ♏ (Scorpio) nature as ruling the world, and its

author felt the time had not come to give its higher qualities, typified in the white eagle.

The first decan of the serpent—python—who coils around his victim, crushing it slowly and then swallowing it whole, symbolizes the selfishness of this nature in its allied appetites and passions of the generative plane; for as \mathfrak{M} (Scorpio) is pre-eminently the *user* of the life forces, the slow, deliberate coil of the python destroys the structure of the body and soul and feeds upon the germs of true man and womanhood: this serpent, darting his barbed tongue at the crown of \sphericalangle (Libra), threatens the royal treasures of the storehouse of life, and the especial overcoming on this stage of development is of the animal sex desires; these must be laid upon the altar of sacrifice and be consumed—transmuted—by the flame of Godlike love and unselfish service to humanity.

Here we perceive the Serpent-holder, the second decan of this constellation, depicted as a mature, calm man, holding the inner—psychic—and outer—physical—serpent nature by his will. It is a coincidence that the decans of \mathfrak{M} (Scorpio) are depicted as first, the germ man, second, the natural (truly natural) man, and third the spiritual man who reverses all the currents of the natural life: and that \mathfrak{M} (Scorpio) is the function through which all the invisible forms of life are made manifest. It is the creative word going forth in its activity of purpose and power. In the lesson of the Serpent-holder, who subdues the animal desires and, as it were, harnesses them to draw the chariot of destiny to higher uses, the \mathfrak{M} (Scorpio) nature will find a potent enemy to further progress in the strength of personality symbolized in Ophiuchus; though the psychic germ be conserved and the physical desires controlled, there will still exist—until they are overcome one by one—the carnal perversions of the intellect, which mistakes the shadow for the real, and magnifies self.

One evidence of this is in the jealousy which is characteristic of this nature until it is purified. Only those who have suffered from the torture of its illusions know the pangs this serpent may cause as he rears his head and oscillates in the bosom like a pendulum swinging from the uttermost extremes of self-desire; and only those who overcome know the deep calm of a bosom uninvaded by this monster, or the love which wells from its depths, seeking to give that which is dearest, to share that which is possessed, to withhold naught that may give another

the joy of like experiences. When this form of the serpent power is held—transmuted—the serpent-holder may stand in majesty of will that is absolute, and demand and receive obedience from the elementary forces of his kingdom, the microcosm.

O the power of this still, calm *holding* when the trials come, when storms sweep by and find memories which haunt in the soul, and test the strength of our resolves and determinations: then "I WILL, be still" is the "word" which goes forth to create new and holier conditions, to reproduce the mind of God in man.

In the ♎ (Libra) function the life—Logos—is latent, in the ♏ (Scorpio) function it is active; the creative word going forth to endow with richer life quality, to transmute the grosser life substance to mind and will power. "In the beginning God said light is; and light was;" so, through the transmutative processes of the life forces in activity, the radiance of a higher realm permeates mind and body. ♏ (Scorpio) is the crucible—testes—into which the latent life forces are thrown and tested as to quality; for the fire tries every man's work of what sort it is, and in each individual the sex conditions and ideals are the measure of his capacity of mind, of soul, and his hidden possibilities, mental and physical, are thus brought to consciousness. But this creative word may be perverted in its action, and the fires of life burn lurid and blind the vision of the true conception of the higher life; the God-power of being become an adversary through the non-use—negation—of its best endeavor and strike at the very vitals of life, honor and justice, and poison the springs of life with its hatred and anger and jealousy; for ♏ (Scorpio) on the animal plane is the adversary, the "old serpent" which incorporates within its own immediate selfishness the aspirations, desires, and illuminations of those who would ascend to the Father, and says of all that which comes within the circle of its environment, "It is *mine!*"

On a higher plane this animal magnetism becomes a magnetic power to inspire from the spheres, and use the knowledge thus gained according to the polarity of the mind; for ♏ (Scorpio) is peculiarly adaptable on the psycho-mental plane, being the fire which consumes *all* modes and intelligences and reduces them to a basis tenable and useful for the other functions of the body. This function, lying as it does between those of the

vital and serving functions of humanity, will transmute and utilize both the knowledge which comes from without and that which comes from within into power and strength of individuality; thus transmuting the serpent force and becoming the white eagle of the ancient mystics. It is told of the eagle that it pushes its young from the nest, forcing them to use their wings: but, watching from the heights, if it sees one about to fall poises with its great wings beneath the weary eaglet, and supports it until it can again depend on its own power of flight. This expresses a quality and office of the purified \mathfrak{M} (Scorpio) nature in the redeemed body; as on the physical plane of life it seeks self-gratification at all hazards, on this higher plane it becomes the strength and support, through a sort of mental levitation, of all the brother-sister functions of the body, and is in the cycle of numbers expressed by the number 12 as using and uniting the 7 inner and 5 outer modes of consciousness into at-one-ment—one mind—bringing into harmonious adjustment the eccentricities of the body, neutralizing and equalizing the life forces, until the will of stillness is master and the animal senses but servants working in the vineyard of Yahveh. When this is attained, all flying off at a tangent will cease, all excrescences or angularities will have been sandpapered to fit the sphere of duties and abilities, and the equipoise of activities will be attained.

“When nature blossomed man was her ripe fruit.
 All nature grew intelligent in man;
 Her merry seasons piped upon his lips;
 Her suns shone radiant through his deathless eyes;
 And all her stars gleamed through their burning rays.
 Great Heaven itself is but the mind of man
 Walking in light and music through the spheres:
 And God Himself reposes in the will
 And works forever in the immortal mind.
 The source of all sensation is His joy,
 The source of consciousness God’s introspect,
 Whereby He sees Himself divinely fair,
 All-great, all-good, all-perfect and all-wise.”

“When nature blossomed man was her ripe fruit;” but ere the ripened fruit appears how many transitions, how many experiences must have been; the swelling bud, the full-blown flower of spring become the autumn fruitage with the sadness of cast off petals incorporated as its royal richness of perfection: for renunciation must ever precede fruition. In the third decan we see the expression of the \mathfrak{M} (Scorpio) nature reversed

from its material trend, for the kneeling Hercules has turned his face in the opposite direction from that of the serpent and Ophiuchus. He rests upon the right knee in submission to the law of service—the strength of his humanity,—and wields the club of a mighty will in executive power to do that which he wills to do; the objective outer life has become subservient and he conquers while he kneels, the lunar influences that would lead him downward into generation; for the moon is the controlling planet of ♏ (Scorpio). In the left hand he holds the 3-headed dog Cerberus—the passion, hatred and jealousy of the sex nature—which in his twelfth labor he brought from Hades to the upper world. These characteristics are the three inversions of Love become self-love, which lurks in the hidden recesses of the lower nature, and in this overcoming the current must be reversed, the forces turned to the realm of light and reason, until passion becomes purity, hatred becomes peace, and jealousy becomes unbroken trust in divine justice. Ezekiel (Chapter VIII.) beheld “at the gate of the altar this image of jealousy in the entry” of the way toward the north: and he saw with spiritual vision that this defilement of the altar of Yahveh but obscured the place of his glory, for in verse 4 he says, “And, behold, the glory of the God of Israel was there according to the vision that I saw in the plain.” (Please read the first chapter.) He perceived the glory of these interior powers, “the noise of whose wings was as the voice of the Almighty.” In the herculean overcoming of this nature there is a mystery to be explored, for ♏ (Scorpio) is the Oracle of the Temple of God, and in the “voice of the Almighty” is revealed the mystery of all voice, all language, all expression. In the language of flowers, the pansy, iris, and fern are sacred to ♏ (Scorpio), and the opal with its changing tints which gleam in the midst of whiteness is its stone: in the language of color, white, whose oneness diverges into many phases is that of ♏ (Scorpio).

“Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with the self-denying, suffering Saviour.”

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

Dear Sir,— * * * I will now give you my experience. On first awaking these thoughts came to me; "Be still, and know"—"I am living in peace." I concentrated on, "I am living in peace," then the flow of thought came; so much so I went and got a little book and pencil and jotted all down. Thus: "Why art thou cast down O my soul? nothing can come near thy dwelling; I am thy God and will comfort thee; under my wings shall thy refuge be till these calamities be overpast." I still concentrated on "I am living in peace," when the flow proceeded just as if I was writing a telegraph message, with no effort "Let thy trust be in me; I will not forsake thee; or I am love, joy and peace, and all happiness. Then my soul responded, "O how I love the place of God, the place where honor dwelleth, the home of the soul. Rivers of waters of life are flowing to me; health and strength are in them." After these positions I feel so calm, and love and peace seem to abound everywhere about me.

Yours in the bonds of love, a soldier of the cross. E. H. S.

Ans: Your experience was that of voluntary inspiration. All who are honest, earnest, and devout, can inspire from God of his knowledge, wisdom and power, providing they centralize their powers on the highest and not on any intermediate God or spirit. God never changes. Inspiration comes by the application of law; and to meet the requirements of that law one must first feel the need of a certain thing or condition, then they must let go of all self in the matter, casting themselves as it were, a willing offering to God and allow a loving confidence to go with the desire in earnest aspiration, and whatever is so desired will surely come.—[ED.]

HOPE VALLEY, R. I., Oct. 21, 1893.

MR. H. E. BUTLER:

Dear Sir,—In the October number of THE ESOTERIC for 1892, Mrs. E. A. Batchelder asked an expression of opinion of that very remarkable book—"Oahspe." In your answer you said: "From what I have read of the book it seems to me like the product of the mind of a thoroughly practical business man, who has few ideas beyond purely gains or transactions and no idea whatever of the highest spiritual or of the objects or methods by which God proceeds with the creation and development of the world: and therefore he is trying to

do something and does not know himself what that something is." As I have had a copy of "Oahspe" in my library for the past two years, and am quite well acquainted with its contents, I have often thought of your opinion concerning it. In order that I may not be understood as merely writing in defense of the work, I will say here, that my own opinions of it, taken as a whole, is, that it is a marvelous combination of incomprehensible queerness, of truth and error, lofty precepts, high spiritual truths, and many scientific falsities. But I think to an unprejudiced reader there can be no question concerning the good faith of its writer—Dr. J. B. Newbrough.

Sometime after its publication Dr. Newbrough gave in "The Banner of Light," (I can not give the exact date of the issue) by request of the editor, an account of the circumstances under which Oahspe was produced. I regret that the limits of your space will not allow it to be given in full. Dr. Newbrough's story, in brief, was this:

He had become interested in the phenomena of spiritualism and determined upon its thorough investigation. After several years of patient study he became convinced of the alleged fact of spirit communion. In the meantime he had developed that phase of mediumship known as automatic writing. After a while he became weary of the general sameness of ordinary communications. He then evolved the theory that one might get communications from wise and exalted angels, if one were to purify oneself by living a life of strict physical and spiritual purity. In accordance with that idea he gave up the eating of flesh and fish, milk and butter, took to rising before daybreak and using a half hour before sunrise, daily, in recounting to his Creator his shortcomings in governing himself in thought and deed. After six years of this training he became subject to a new condition of spirit control and the book "Oahspe" was the result.

Now why is it that "Oahspe" should not be considered as an actual revelation of divine truth? Simply for this reason: The names of those are Legion who claim they have become the receptacle of spiritual knowledge, divinely given. "Who can agree when doctors disagree?" Take, for instance, the writings of Swedenborg. I do not for a moment doubt that he gave forth what he did in perfect good faith. I will also say the same of A. J. Davis, also the author of the "Light of Egypt," Mrs. Cora Linn Daniels, the author of that beautiful gem of spiritualistic literature, "As It Is To Be." Mrs. M. A. Aber, the author of "Souls," and many others, all having, apparently, supreme faith in their own productions, yet disagreeing with each other, and, in many cases, to a most radical extent. It stands to reason that all these conflicting statements can not be true. Take again, for instance, if I may be permitted to refer to it, the statement in the "Addendum" of the September ESOTERIC Vol. VII., and those made by Mrs. Aber in "Souls," wherein they refer to Jesus Christ. Can anything be more contradictory and yet more earnestness and truthfulness of purpose be shown than is by the writers? To an earnest seeker after truth these constitute real problems. As a possible solution to these questions, or rather one that attempts to solve them, I know of no more valuable work than "The Law of Psychic Phenomena" by James Jay Hudson, published by A. C. McClurg & Co., Chicago. It not only is a masterly exponent of the law of suggestion, but it amply shows how easily subjective experiences may be mistaken for objective realities.

The numerical strength of the followers of Swedenborg, at the present time, is considerable; yet the actual foundation of their sect is the assumption that all that Swedenborg said was true, in so far as his statements concerned the heavenly worlds. A new sect has been started quite recently, based upon the idea that a new revelation has been given man through Dr. Newbrough. There are thousands in our land who put implicit confidence in what so-called spirit mediums have to say about matters which the outer senses of man, as now embodied are unable to cognize. The mass followers of esoteric Buddhism look upon their leaders as being inspired oracles of truth. And so it is that large bodies of men traveling along different lines of spiritual faith separate into warring factions; and the friction that is engendered by the endless clash and contradiction prevents that unity and harmony, without which, truth will ever be an unattainable goal for a spiritually aspiring humanity. It is difficult for me to resist the thought that everybody should, to the extent of his ability, be an authority unto himself—should weigh the affirmations of others in the balance of his own unbiased judgment, striving always, when possible, to demonstrate what may be a valuable truth, by painstaking personal experiments. With Mr. B. F. Underwood of "The Religio Philosophical Journal," "I hold that beliefs are neither moral nor immoral in themselves, but that right beliefs in time show their good influence on character and conduct, and wrong beliefs result injuriously; that, therefore, we have every influence to seek truth and avoid error without condemning those who have not the truth."

Geo. H. HADLEY.

Ans: We agree with Mr. Hadley, that among all subjective writers there is great diversity and contradiction, which arises from the fact that the law of inspiration is not understood. When persons are self-hypnotized or hypnotized by another, they draw to them whatever line of thought the soul is directed to by suggestion, or by the mind of the individual himself, or whatever the subjective mind is caused to believe, no matter how absurd, and while in that state they will appear to obtain abundant proof of their belief: therefore, there is one only safe method whereby to obtain absolute truth; which is, first, by purifying the body and mind by right living and the dedicating of the life to good without reserve, and with the true Christian faith in God seeking to know him and to do his will. Whatever they get under these circumstances on the subjective side, while the spirit of devotion is active will be absolute truth, although it may appear, in the judgment of those who have not the whole truth, as contradictory, because, like the old prophets, each would get a portion of the truth but none were capable of receiving the whole of it, therefore, when the parts were brought together the reasoning mind would see no connection, and in many cases an apparent contradiction. But the soul that is dedicated to God and being led by his spirit will be illuminated by God's own intelligence, so that it will be able to put the parts of truth together where they belong, and thus build a structure of knowledge which will lead them safely through the many conflicting ideas of men.—[Ed.]

BOOK REVIEWS.

We have received a book entitled "The Law of Psychic Phenomena" written by Thomson Jay Hudson, and published by A. C. McClurg & Co., Chicago.

We consider this one of the best works we have ever seen on this subject: while time has not permitted us to examine the book thoroughly, we find the first seven chapters worthy of the mind of the most scientific student. It can not be expected that any one mind will grasp all the truths perfectly, yet it is the broadest and most comprehensive work on the subject we have seen. However, there are some points in it with which we differ: one, which is of importance to the Esoteric student, is this: the author argues that all the wonderful powers manifested by the subjective mind while the objective or physical intellectual mind is suspended by hypnotic influence, are wholly the result of the soul's memory of things learned somewhere during the present life: this, experience has proved to us to be an error. Space does not permit our arguing the question here, but we could cite many instances that would prove the contrary. There are three reasonable solutions however; first, the reincarnation theory that the soul remembers things it has learned in a former life; second, that there may be spiritual intelligences reflecting the thought upon the subjective mind (but this is not likely to occur when the person is under the hypnotic influence of another mind); the third, and most common, phenomena of this kind is, the subjective mind is placed *en rapport* with the mental spheres where all knowledge is, so to speak, stored in the heavens, and when the subjective is thus caused to reach out into any of the spheres, it may draw in the knowledges of that sphere without limit and cause the hypnotized body to express it. This makes apparent one of the attainments possible to the Esoteric student. When the objective has become conscious of the subjective mind and, the methods of applying the law is known, they may inspire—draw in—any knowledge that the mind is capable of desiring. We discovered a few other minor points where we would differ with the author, but, upon the whole, we repeat that it is a most valuable work to every student of the subjective world and the laws of mind, and we would be glad to see every Esoteric student possess a copy and study it carefully, not that we would advise them to practice upon others with the knowledge received, for, notwithstanding the author argues that no harm is done through hypnotizing a subject we have seen much harm done by it, both to the subject and to the operator; to the subject in that it weakens his will power and makes him liable to be controlled by many evil psychic forces, both from those in and those out of the body. The act of injuring another by those divine principles is what has been known as black magic, and will bring upon the operator many evil results; results that may not appear in the external, physical body while he lives, but which will shut the door against his obtaining any further knowledge of these divine laws, and thereby hinder all further upward progress, and we believe will follow the soul into another state of existence. But it is necessary for us, in order to make the progress which is our due, and to place in our hands powers which belong to the sons of God, to understand those laws and methods, that we may avoid using them unknowingly. The author has evidently studied very deeply into the varied forms where this psychic phenomena is manifest, and answers many important questions that are continually arising in our mind, from our own as well as others' experiences.

The book contains 408 pages, is well bound, making a very acceptable book for the library. We intend to try and arrange with the publishers so that it may be ordered from our book office. Price \$1.50.

EDITORIAL.

A WORD OF WARNING.

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

Behold, I have told you before.”—Matt. xxiv. 24, 25.

The above words were given by our Lord as he stood in Judea—being in the spirit—looking down through time to our day. Again, when the Lord gave his revelation concerning these times to his servant John, Rev. xii. 12.

“Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

This is remarkably true at this time. Since the Esoteric movement began its work seven years ago, there has been a great effort made to crush out its teachings; first, by slander and multifarious false representations, the authors of which have worked as diligently as if their life depended upon crushing this movement out of existence; and they are still working, because they truly know that their base practices are brought to light by its teachings, and thereby their power to deceive the pure minded is greatly lessened.

Second, by organizing corresponding associations, wherein they clothe themselves in Esoteric livery, which they use as a means of deceiving the people, by teaching them certain sensuous practices. These things are done in a refined way that would deceive the very elect, if it were possible.

Third, they are publishing books, the language of which is couched in mysticism, which tacitly leads the minds of the unwary into giving license to their lower nature. Many of these books are filled with great knowledge, and some of them—apparently—with an exalted spirit of devotion. These books are being recommended and circulated by persons of great

respectability, and even of moral integrity, who, not understanding the full import of the teachings, are deceived into thinking they contain the highest standard of morals and the true method of life.

Fourth, there are many teachers abroad in the land, who started out earnest, honest and devout souls, who have been misled by invisible spirit guides, who, coming to them under high sounding names, possessing knowledge transcending that of the ordinary mortal, and imparting this knowledge cause such teachers to have almost superhuman wisdom; but along with this comes the subtle deceiver, planting his vicious germ in the very vitals of some of the purest minded persons. These adversaries, knowing well that it matters not how grand the knowledge, how pure the desire, or how lofty the teachings, if they can only mislead individuals in relation to the sex, they can hold and lead them down, and finally bind them irretrievably in darkness and destruction.

We have been forewarned that these deceivers would come as angels of light, and wherever there is a soul that has been forced open unnaturally—and there are many such able to see, hear or talk with invisibles—these unclean spirits will appear to it, clothed in a phosphorescent light, and teach it concerning the events that are about to happen; and along with it those damnable doctrines of self-destruction,—in the most plausible theories,—pretending that they are methods which are life-giving and elevating. The deceiving spirit will pretend to know all about God's messengers who are teaching the world of his truth, and will impress the minds of those who have confidence in them that these messengers deceive; that they are teaching one thing and living another; that they have not reached high attainments but are using these knowledges for selfish and vicious purposes, etc., etc. They are continually impressing upon the sensitive minds throughout the world, that each messenger of truth is guilty of those vicious designs which they themselves are practicing.

We are not surprised that Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." None will find it but those who dedicate their

lives to God, praying earnestly for the spirit of wisdom, which it was promised should lead them into all truth. Earnest, childlike devotion to God, with perfect consecration to him and to his service will open the door of the heart, and the Spirit of truth will certainly enter: then, when you hear doctrines and theories taught, this divine guide in the soul will make you know the truth and able to discern the error. If your life is devoted to truth and wholly to God's service, then, when they say to you, "Such an one is teaching that doctrine, but is guilty of this, that or the other," the Spirit of truth in the soul will give you the answer at once, which will be to the effect "It matters not what this teacher, or any number of persons are doing, this or that is truth, for I know it to be so for myself." It will not matter then who brings a truth; whether it be angel or devil, the only query will be, "Is this true and useful?" and thus the Spirit of truth will cause you to know for yourself. Even in this there is a chance for the adversary to deceive you, if you are not pure in heart; that is, if you have pride and selfishness, which leads to the desire of honor and position before men or for spiritual consciousness. We know persons who would make any sacrifice for the sake of feeling spiritual ecstasy, either in the sensation of being happy or in the enjoyment of thoughts that others do not possess. Such persons are as selfish as the miser who would hoard and count his gold, or as depraved as the drunkard who gratifies his appetite for the sake of the enjoyment he derives therefrom.

It is right to desire knowledge and understanding, and a consciousness that we are acceptable before God, providing we desire that knowledge not for ourselves but for its use to the world. It is right also to desire knowledge and wisdom and understanding, in order that we may be qualified to do greater service in God's vineyard—his people. In this attitude of mind there is perfect safety, and such an one can rest confidently in the words of Jesus, John x. 27-29:

"My sheep hear my voice, and I know them, and they follow me.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

"My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."

None need to fear, after they have sought by prayer and obtained a consciousness that they are accepted of God, for then he will give them the Spirit of truth to guide them, without which all men walk in darkness: but with it they have the light in themselves to illuminate all experiences, doctrines and teachings. Many persons are made to believe that they have obtained this when in truth they have not; this arises from the withdrawal of the sympathies and beliefs from God and from his revelations as recorded in the Bible, and the marking out for themselves paths which seem right to their perverted reason. In such cases they will be met by "spirit guides" who will deceive them, even into thinking that they have the Spirit of truth; but we are prepared to say that *NONE will ever obtain the Spirit of truth except by prayer and the consecration of their hopes, desires, and future existence to God and humanity.* These are the elect; for they have elected to be God's, and he will accept all such, and lead them on until they are not only the "elect, precious," but actually perfected before Him.

Please re-read the editorial, "Esoteric Colony" in the October number of THE ESOTERIC, as this may be considered a continuation of it. There are thousands of persons throughout the land who are discontented and seeking change of place only to improve their *own* condition. Many such persons have applied and are applying for membership here, and for their benefit, as well as for ours, we would have it understood that this is not the place for such people, and if they come here they will certainly go away. The object of this work is the establishment of God's Kingdom on earth: and in order to do this, each person must dedicate their life, thoughts, feelings and desires and future hopes, without reserve, to God, and they must continue to re-dedicate themselves and to pray "Let thy kingdom come thy will be done on earth" until they are conscious that they please God and are what he would have them to be: then by promising and faithfully carrying out the promise,

that they will follow the guidance in *all* things, they will obtain the guidance of the Spirit of the Highest. Then if the Spirit should guide them to come here and unite their efforts with ours, that will be in itself a guarantee that they will stay with us; for the Spirit of God will never send a person here and then send them away. "For what God does is forever." This presents in a few words the required condition for membership in the E. C. F., and none can, with any degree of safety to themselves, break up their homes and expend their means in coming here under any other condition; therefore we have prepared blank applications, questions for answers that each should carefully consider before filling out and sending to us before coming. None have ever come here without applying in proper form but have gone away dissatisfied; for none can be satisfied here unless they have reached the above described condition, and can be satisfied alone with God. Each individual here is left alone with God and nature just as much as circumstances will permit, so that they may work out the requirements as given by the Nazarene, which are in harmony with God and nature to "work out their own salvation." As the prophet said, "He trod the wine press alone; and of the people there were none with him," and so must you, dear souls, before you can become members of the kingdom of God. One of the objects of this movement is to give every individual of this community an opportunity to do this: and there is no place on earth where persons can be so thoroughly alone and yet associate with others (not having the psychic power of any other mind upon them) as in this place. We that are here have given our lives and all our means and strength to the organization of a body of people whose thought and will are in perfect harmony with the divine will, and whose mind is wholly governed by the mind of the Infinite. It would be utter nonsense in any one to think that they could establish God's kingdom on earth anything short of this condition. The words of Jesus where he said, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no case see the kingdom of heaven" are more emphatically true in this our work, than at any other time in the history of the world. The Scribes and Pharisees were the most devout and law-abiding people then in existence, and unless our people are more devout and faithful in obedience to the guidance of the Spirit than any

other people in the world we can not expect that God will accept this as his kingdom and the place of his throne: therefore muse much upon the impressive words of God by Ezekiel (XLIII. 7,) "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places." For God is "no respecter of persons;" therefore, wherever on earth there is a people gathered together living in the most perfect harmony with the divine will, there will be his kingdom, there will his throne be established forever, and there will he gather his faithful ones from all nations, and no man or company of persons has any reason to believe that they are to be the especially favored of the Lord unless they prove themselves to be more especially worthy of his favor. God loves the righteous, and "he that doeth righteousness (rightly) is righteous even as he (God) is righteous;" and to such and only to such will he appear the second time without sin unto salvation. May God inspire you to zeal in this work.

The offer of our friend David Lund in the October *ESOTERIC*, we believe has been highly appreciated, and we receive many applications for his consideration, which we have reason to believe he will attend to as fast as his duties will permit: but our friends must remember there are two causes of delay in attending to their especial requests; one is that Mr. Lund lives in England, and we send but one package of letters per month to him. Second there is much work in each individual case and time is required in going and returning, and then the limit of our magazine will cause much time to elapse before our people will receive the returns. We regret that circumstances will not permit our brother Lund to be with us now, but doubtless the time will come when he will be with us and give his whole time to the astrological department of science, for he has given us abundant reason to believe that he has veritable science at his command.

Names are sent to England on or about the 20th of each month.

All communications relating to this subject should be addressed to the Esoteric Publishing Co., Applegate, Cal.

We regret that the letters have been crowded out by other matter for the last two months. We will try to give space to them next month. We hope the more timid of our friends in writing their experiences will be the ones to write the oftener hereafter. We like to have the friends note the progress made as it is encouraging to others, but hope they will be as brief as possible, in order that there may be space for all.

We hope our friends will observe the advertisement of the views of the E. C. F. grounds, (Oak Park) as it will be a means of becoming acquainted with the locality, and a little help to our community in the way of finance.

PRACTICAL METHODS TO INSURE SUCCESS is now entirely out of print and we have not received contributions enough toward its reprint to meet the demand of \$35.00 for one thousand, which is the cost of printing and getting them here. We did believe and hope that there were philanthropic persons enough to put this pamphlet before the world in proper shape; but it seems that those who are able, prefer using the money to gratify self. We feel that we have done our duty, having done all we can, and must now leave it with the people.

THE EPHEMERIS, giving the position of the moon for 1892-3, and designed for insertion in the "Solar Biology" table, can be had by sending eight cents in stamps to this office.

We have several books for review but owing to circumstances being such that we have not been able to read them, we have postponed the review. We hope this will be a satisfactory explanation to the authors.

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.**

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BIBLE REVIEWS.

NO. XL.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER VII.

PREFACE.

We realize that in making the effort to write about these great things herein recorded all we can expect to do is to bring them down to the ordinary comprehension; for the angel's words in making his revelation to John were so transcendently perfect that it seems almost like desecrating them to attempt to elaborate the thought. It reminds me of the words of a poem by T. L. Harris.

"This is my faith, that God reveals himself
To every man according to his state,
Higher to higher minds, so lessening down
To the dim verge of reason."

For truly, it is "lessening down" those grand and soul-inspiring thoughts to the dim and uncertain verge of reason; but in the hope that reason may be exalted, we attempt herein to lift it into unison with the soul consciousness that has been illuminated by the Spirit of truth. After you have read and mused upon the following thoughts, then, with the soul uplifted to God in prayer for wisdom, knowledge and understanding, take Chap. VII. and read it carefully and slowly: and if the barriers have been broken down so that the soul can open to God, you will find riches of thought in it transcending anything that human words are capable of expressing.

In the preceding article we considered the gathering of the twelve tribes of the sons of Israel. God said by Jeramiah,

"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 father, 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 an husband unto them saith Yahveh.

“But 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 will be their God and they shall be my people.

“And they shall teach no more every man his neighbour and every man his brother saying, Know Yahveh; for they shall all know me from the least of them unto the greatest of them, saith Yahveh: for I will forgive their iniquity, and I will remember their sin no more.”

These comprehensive words, though uttered 600 years before Christ, were intended especially for this time of which we have been speaking in considering the seventh chapter of Revelation: for God said, “Behold, the days come, that I will make a new covenant with the house of Israel.” Paul, in arguing on this subject, said, in calling this a new covenant, he made the former covenant old, and that which waxeth old vanisheth away. God did make a covenant with Abraham, with Isaac, and with Jacob,—and put that covenant in the form of a law, and gave it to Israel in the wilderness,—concerning the ultimates of his posterity. But God by Jeremiah gives the difference between the new and the old covenant. The old covenant was put into the ark, which was placed in the *sanctum sanctorum*, where none could enter but the High Priest, once a year, and that not without the blood of the passover lamb; but he says the new covenant will be written in the hearts (loves, affections,) of his people: again, he says the former covenant they brake, but the latter covenant they will not break but will keep it forever. When God’s law enters into the very constitution of an individual, it becomes the very law of his life, the natural tendency of all his loves and desires: thus it is apparent that the prayer that Jesus taught is answered; “Let thy will be done on earth as it is done in heaven;” for when this new covenant is made with the whole house of Israel, the 144,000, that will constitute the establishment of the kingdom of God on earth, and every individual who has in the heart a desire to become a member of that body, must dedicate their life without reserve to God. This dedication in words is not sufficient; it must be a dedication in which the soul or inner mind participates: therefore it is necessary for individuals to make the covenant in thought and repeat it over and over continually, until they have the con-

sciousness within that they are accepted of God, and that they please him. Then if they are obedient to the guidance of his spirit in all things they will soon be conscious that the law has been written in the heart and has been placed in the inward part—the soul; then, ^{and} by conquering all fear, and by perfect submission to the divine will and guidance, all such persons will be brought together in one place, and when they meet they will find they are all in one accord, as they were upon the day of Pentecost, when the Holy Ghost fell upon them and filled them so that they spake with new tongues.

Then will the Glory of God fill the house, for he will take possession of the entire body, filling it with his glorious mind and power, and through it will take control of the earth: for the angel said to John that they should be kings and priests unto God and reign on the earth. No earthly power, though all the armies of the earth were united, could prevail against that body, for God will dwell in them forever. These will constitute the throne of his dominion, thus fulfilling the declared purpose in Genesis 1. where God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth." When this people are organized and come into perfect harmony with the divine will, and God is "king in Jeshurun" then will be applicable.

Verse 9: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The Emphatic Greek reads thus; "After these things I saw, and lo, a crowd great, which to have numbered [nim] no one was able:" that is, there is to come a great body of people, from all nations, but how many there are to come no one is able to say. Then will have a perfect fulfillment, the promise of God to Abraham; "In thee and in thy seed shall all nations be blessed." The tribes of Israel must be first gathered, then they must send out the gospel of the *kingdom*; for they are not only to be kings, but to be priests, in that they are to send out to all nations and to all peoples this blessed light of truth; and no

one can know how many or how great will be the multitude who will gladly receive it, and through it will be led into a condition justifying the words, "Stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands." "White robes" is here used as a symbol of righteousness, clean and pure; having been purified from all their uncleanness, they are fitted to stand before the throne: and will form, as it were, the outer court of God's house. "Palms in their hands:" This is a simile, undoubtedly drawn from a great combination of circumstances. It was a custom among all the ancient nations, when, by war, they had conquered another nation, to take their goods, and as the palm-tree furnished the greatest variety of food and useful articles of anything that grew in Palestine, or in the whole world, therefore it was a fitting symbol of victory and riches; for as the prophet says in another place, "the riches of the nations shall be brought unto it:" and it will not be brought grudgingly.

Verse 10: (We will quote from the Greek.) "And they cry with a loud voice, saying, the SALVATION [be ascribed] to THAT GOD of ours who sits on the THRONE, and to the LAMB."

Thus expressing the fullness of their joy in realizing that the God of Israel is *their* God and that he has saved them, and given to them all this glory and exceeding great joy. The way it reads in the king James version, it would seem that they were rejoicing in God being saved, rather than that God had saved them; and not only do they rejoice with joy unspeakable at their own salvation, but they then perceive that God has come again to lift the old, dark world out of its chaos, and to place in the midst of the sons of men his throne and his kingdom that is to abide forever.

Verse 11: "And all the angels stood round about the throne, and the elders, and the four living ones, and fell before the throne on their faces and worshiped God,"

No mortal can imagine the joy of the angels at this advent: they who have for thousands of years watched the sufferings and agonies of the human family, and who have waited and worked faithfully and patiently for them to grow into the capacity where they would be able to receive this great salvation, and become one with the angels in causing it to spread over all the earth.

Verse 12: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen."

This song of exaltation and joy that they sing is not the exultancy of ignorance, but expresses great wisdom, in that they ascribe to God and the Lamb—the purified body of Israel—all the seven crowning glories of the seven creative principles. Herein the word "Amen" has new vigor and potency, for after their rejoicing in that all the crowning ultimates of God's great creation are theirs, they say, "Let it be so;" that is, no sign of jealousy, no wish that they might possess any of it; but they who have patiently worked and led up these principles in human life now see it expressed in all its fullness and beauty in this holy body; and they with emphasis say, "So let it be."

Verse 13: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

The Ancient one's inquiry of John as to who were these clothed in white robes, and whence they came, has an importance in it beyond what would appear to the surface thought; for he well knew who they were and whence they came. But have you, dear readers, knowledge of who they were and whence they came? Can you go into the inner consciousness and answer this question? for there certainly is an answer there beyond what is given here, that is for you to find, and it must be found in your own soul's consciousness. An aid in answering this question may be found in the article entitled "The Coming Messiah," in the February number of volume IV. of THE ESOTERIC.

Verse 14: "And I said unto him, Sir thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The answer the Ancient one gave to this question that they have "come out of great tribulation," implies great experience, with multifarious vicissitudes of an earthly existence, the result of which has given them great knowledge; knowledge that has penetrated even into the secrets of God, and has drawn therefrom knowledge of methods by which they are clothed in righteousness. Here it is stated that they washed their robes and made them white in the blood of the Lamb. This point was explained in "Bible Reviews No. XXIV.," in the first paragraph on page 54, volume VI. of THE ESOTERIC.

Verse 15: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

He says, therefore, because of this, are they before the throne of God; not because some one has done something for them, but because the great multitude of experiences have led them up in wisdom, knowledge and understanding,—capacity to know and be, and to serve him day and night in his temple: "and he that sitteth on the throne shall dwell among them." Herein it is implied that while this great multitude are saved and brought to consciousness of, and even made worthy to dwell with those who sit upon the throne, yet they, themselves, are not enthroned. We saw in the seventh degree of attainment that they sat down with him in his throne, therefore we must inevitably conclude that none but the sons of Israel, the 144,000, will be able to attain this degree; yet they will be able to attain a degree of perfection far transcending anything that we can imagine. Herein again is intimated a fulfillment of the words of Isaiah (XLIX. 23.),

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face to the earth, and lick up the dust of thy feet; and thou shalt know that I am Yahveh: for they shall not be ashamed that wait for me."

It further indicates the fulfillment of the birthright blessing to Jacob and his posterity, where it says, (Gen. XXVII. 29,) "Let people serve thee, and nations bow down to thee:" That this blessing should be Israel's, even after the establishment of the new and divine order upon earth, is certainly remarkable; for God is no respecter of persons, that he should exalt one people above another: therefore, we must conclude that there can be no other reason than the actual superiority of this 144,000 above all other people. This in itself is no humiliation, because when a soul has the light of God's truth it is satisfied and happy in occupying the sphere that belongs to it.

Verse 16: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat."

Thus we find them provided with everything that heart can wish; and everything that soul can desire is added in,

Verse 17: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Now to make this subject plain: We have seen in former

reviews that the Lamb is the physical body, wholly subordinated to the divine will, and here, as they are seated upon the throne they become the God of the planet earth, and its inhabitants become their subjects and they the benefactors; and this great company of all other nations that come to them will find greater delight and profit of every nature in serving them than has been realized by any people since the world began.

We will have more to say on this subject when we consider chapters XIV. and XXI. of Revelation, for this concludes the cycle of the first seven.

PRAYER.

(Written for THE ESOTERIC.)

In silent majesty the dying sun
 On frozen darkness breathes his living light,
 Throbbing with all his destiny's delight
 To give out life before his course be run.
 No world is barred the joy that he has won
 If it will but abandon distant night
 To come and bathe within his sea of might
 And spread the light as he before had done.
 God is so good no prayer could make him change
 For better ones the gifts he has bestowed:
 But man may change himself: may draw full near
 To God's transfiguring love, or may estrange
 God's messengers—and feel the brutish load
 Of vengeance weigh him down from hope to fear.

Like children crying for their mother's breast
 Our hearts will oft forget that we have grown
 To man's estate,—and childlike still will moan
 For our increase of what on earth seems best.
 Foolish indeed, such never ending quest!
 For to what sum amassed should wealth have grown
 That finally the lusting heart should own
 We had acquired sufficient wealth to rest?
 For change of heart then why not rather pray?
 To be content, if rich or poor, will prove
 The only peace that can not be withdrawn
 Since Heaven is no mere external play.
 It is the soul's capacity for love
 Transfigured in the yearning for the dawn.

K. S. DELAGUTRY.

SYMBOLISM OF SAGITTARIUS.

(Written for THE ESOTERIC.)

BY GERTRUDE LOVE.

Chiron, the Centaur of centaurs, stands without the ecliptic, with his arrow pointed at the Scorpion's heart. Beneath him is Ara, the altar, whose flames burn downward, and far to the northward is Draco, the great dragon, with the left foot of Hercules resting upon his head, while Lyra gleams with celestial glory in the rays of Vega, her star of the first magnitude.

Chiron was the friend of the gods, a teacher of youths, son of Saturn or Chronos (which expresses the evolvement of external form in orderly processes of time), and of Philyra, whose name brings the sense of fitting harmonies from the upper spheres. Thus Chiron was the offspring of two extremes,—a mother who was swift, airy, suggestive, and a father, solid, slow, scientific, sure, giving to the great Centaur the double nature which enabled him to inspire truth from the melodies of the heavenly ether, or to incorporate the deep earth-throbs of material law into the harmony of the gods, and he became the teacher of teachers, instructing in music, eloquence, and the fine arts.

Chiron, with his bow and arrow, well represents the muscular system in the activity of use, and through whose action the commands of the will are made known in the executive power which is characteristic of ♄ (Sagittarius). It is said that "Simeon [Scorpio] and Levi [Sagittarius] are brethren, and instruments of cruelty are in their habitations;" and in Ara, the inverted altar whose sacrificial flame burns downward,—the first decan of ♄ (Sagittarius),—the anger, hatred and jealousy of silent ♏ (Scorpio) are brought out in the ♄ (Sagittarius) nature to forceful expression, and the inverted fire flashes in the quick temper, the unguarded word, the impulse to do that which pleaseth self regardless of the christian charity which becomes lovingness and gentle courtesy and tact, flowing through the daily life.

Levi is pre-eminently the teacher, one in authority, consecrated to the temple service, and set apart as ministers to humanity,

that they may share the lot of their brethren; but this, their glory, may become their downfall, since the sense of separateness may reach the physical, outer realm of the mind and pride and intolerance increase, rather than diminish the burdens of the weaker ones. Jesus said, "Bear ye one another's burdens," and nowhere is the non-observance of this command more conspicuous than in the ancient and modern priesthood: it being one thing to instruct in the precepts of the laws of God, and quite another to take up the sins of the people, becoming a *living sacrifice* to God, bearing the oriflamme of his worship; one thing to tell others what they must do, another, to help them do it. The sacred vessels and stores of the temple are indeed committed to the care of the priests, but within the precincts of the gold and precious metal of these vessels are the divine essences, and the hard materialism of the external law must not avail to confine the tenderness, the holiness, of the interior nature, or crush the idealism and mysticism of its subtle forces.

In this overcoming, Draco the "great red dragon," of physical energy, as opposed to divine procession, must place his head beneath the left foot of Hercules, the High Priest of the reproductive trinity, who represents the inner voice of the *sanctum sanctorum* of nature, and succumb to his occult powers; for while this master kneels in sublime submission to necessity on the one side, on the other; he rises in all the power of divine manhood and holds beneath his foot the powers of the under world, those influences of the external priestly code which would enslave him to the grinding round of disorder, rather than admit him to the Holy of Holies of Divine order.

Thuban is no longer the pole-star of our earth, and external power no longer the acme of men's dreams. The epole—desir—of earth has changed from the physical to the psychical plane; and instead of Thuban—the subtlety of the dragon—we have Cynosura; and in the coming cycle of spiritual light and power, the celestial Vega will again be the pole-star of our planet. But ere the brilliancy of this heavenly orb may be the attractive pole of the microcosmic planet, the physical energy of ♄ (Sagittarius) must be transmuted to mental energy, and then conquered in its inverted activity by the power of the will. It must no longer control or limit, bind or coerce the interior nature in the mold of its own forms, but rise to the harmonies of the mother nature of a higher sphere of use; no longer be the subtle priest-

craft which obtains knowledge for the furtherance of selfish purposes, withholding it until self may reap the benefit, guarding jealously the methods for the inspiration of universal truth until they are made to glorify personality, and withholding the simple laws of life from the common people that an order may be built up on their hopes and aspirations, and on their ignorance, that all who *will* may become priests of the most high God, and dwelling "in the secret of his presence," "abide under the shadow of the Almighty." Then the imperious dictation of the external law becomes the incarnate innocence of true knowledge, even to its outermost degree, and the "Teacher" appears who may gather the fitting threads of poetic imagery from within, and search the deep for gems of scientific truth imbedded in the materialistic reason of the without, and establish the harmony, typified in the third decan of ♄ (Sagittarius), between the inner and the outer natures.

The lyre of Orpheus which is hung among the constellations, ever speaks of that divine instrument, a soul, attuned to the touch of nature.

A Harp in heaven gleams and glows,
 Its quiv'ring strings the north wind knows
 And touches with his mystic hands
 The deep-toned harmonies of lands
 As yet unvisited: of earth
 With myriad moving years,
 Where lie embalmed her pain and tears;
 Of flowing streams and mountain glen,
 Of deeps, and shallows; cycles then
 Of sorrow's depths, joy's wide delight
 Where agony and pain of night
 In sweeping touch of thrilling strings
 May vibrate toward celestial things,
 And point the Pole-star of our dreams
 In æons past, toward Vega's gleams—
 A soul awakes and knows its God.
 It speaks!—silver voiced and low—
 The waters cease their rhythmic flow,
 The wild beasts hush their savage cry
 And cease their search for human prey.
 The murm'ring soul of trees and rills
 Are hushed in ecstasy, that stills
 The sense-strings of the inverted lyre,
 That throbs in pangs of hell's desire,
 And quiets pain of sufferers there
 In tender peace of holy prayer.

* * * * *

How sweet the touch that ever brings
 Hymning praise from silent strings.

In adoration, Lord, to Thee !

* * * * *

How sweet the tender, sacred Word,
In which all voice, all rhythm is heard,
As in a glad response to thee,
Oh Harp of nature's minstrelsy.

When this harp of a thousand strings is attuned to the harmonies of nature, or when the inverted altar—which is but the desire polarized toward the outer sense-life—is restored to its true position, and its white flame ascends toward the interior attainment, and the dragon of pride is under the control of the inner intelligence, the harmonious adjustment of the life forces and of the career is possible. Then this nature will no longer strive for success in the external world from the exoteric standpoint, but with the forces tending toward the higher, holier successes which accompany the conquering of self, will yet attain the most brilliant success in teaching the divine methods which will lead other minds to a nobler unfoldment. Then it will no longer suffer the pride in self and personal attainment to rule the thought and action.

What is pride? Let us analyze it: it is the opposite of humility. And what is humility? Is it not the childlike faith and dependence upon the infinite goodness of God's law, and God's ways? Can divine justice err? Can trust in the little all of self equal the trust in a universal law which is the aggregate good of all? Humility expresses so much, in its essence being childlikeness, devotion, gentleness, teachableness, adaptability to time and circumstance; in fact, includes all the virtues which are mirrored in the culture and refinement of body, mind and soul.

If we seek true culture it may be found in avoiding all reference to the personality of self or others, unless absolutely necessary. If we glance at the habit of mind and conversation among those who are undeveloped in soul, we see a continual reference to what self and others can do, and are doing; a petty round of the little, daily happenings and events made personal and of absorbing interest. This dwarfs the soul, for the thought is but the body of the soul, and personal topics of thought will confine its action and uses to a narrow sphere. Failure to realize the allness of God may be summed up in the word pride. Until it loose its coils from the heart there is no possible at-one-ment of the lower nature with the higher, of the

human with the divine, or of fruition where soul meets soul in the unity of perfect harmony; for under its promptings the higher guidance will be disregarded and divine order can not be maintained: but when humility reigns on the throne of physical mind and body, the strings of the harp of soul, which are the senses, will vibrate to the touch of the master mind in a symphony of at-one-ment, which in its sixfold movement is divinely human.

The overcoming of the three phases of pride—Cerberus concentrated in Draco—will culminate in the dragon which lurks in the love nature of woman. In her effort to resurrect the higher self from the tomb of physical generation, she must needs meet this "monster at the threshold" of her kingdom, and control him through the intuitive understanding of the Will of Yahveh: for in that Will all things exist; no desire of the heart but may come to fruition; no yearning but may be satisfied; no need but may be filled in that mighty Will of stillness: the absolute quiescence of the generative activity; the "Thy will be done" of the animal consciousness. Of everything that the physical self lays upon the altar there will be the resurrection in the spiritual self; but ere the resurrection there must be a time of physical inactivity—the sepulcher of doubt and fear, of pride and its progeny—and then the ceremonies of the personality are laid aside and the Son of man appears as an angel to the waiting ones. This angel, or genius, will use the soul powers of ♆ (Sagittarius) as Orpheus used his harp. With its divine melody he silenced cruelty and wrong, and healed the hurts of dwellers in the under world. Listening to his song without words, those who hold Euridyce—the wife of Orpheus, who died from the sting of a serpent on her marriage day—in bondage, release her, that she may return to the upper world, and the promise in the name Vega, "He shall be exalted," "The warrior triumphant" is fulfilled. But the warfare is no longer that of the arrow hurtling among the weaknesses of earth's children, but the warfare of peace; the power of harmony to produce harmony; the silent concord of a soul's at-one-ment—at one mind—with itself, and thus with all nature. In this decan the quality of the topaz—fidelity—becomes the quality of ♆ (Sagittarius); and in that rare, holy quality the heart longings may be satisfied, fidelity producing fidelity, and true friendship; true love will flow naturally to the

soul that is faithful to its highest ideal in the name of Yahveh.

"And of Levi he said, 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 unto 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 judgment and Israel thy law: they shall put incense before thee, and whole burnt sacrifices upon 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."

"I SAY UNTO YOU WATCH."

(Written for THE ESOTERIC.)

A watcher stood in the light-house tower,
 A storm was on the deep,
 And wind and wave in fury lashed
 The rock-bound coast, and howled and dashed,
 Which betided ill, for the ships at sea,
 If that watcher to trust should faithless be.

A watcher high up in the vessel's shroud,
 Strained his eyes to see the shore.
 A leak had sprung in the vessel's side,
 And she rode at the will of the wind, and tide,
 And the fate of many a soul was held
 In the hands of one; till the storm was quelled.

He held his breath, when forth there sprung
 A ray of purest light,
 Which showed the anares of the rocks beneath,
 Which would surely lure them down to death
 If the torch in the watcher's hand had died
 And no ray had come o'er the surging tide.

The watchers stand in many a tower,
 And views the life-barks grand,
 That are on the sea, in the maddening whirl
 Of ruin and wrong, in sin's deep swirl,
 And they stand at their post with unflinching hand,
 And their torch of light, marks the way to land.

God bless the watchers on land and sea
 That dwell in the earth below.
 Their mission is true, their hearts so tried,
 And though at their posts they have stood and died,
 Yet the light sent forth from their watch-house tower
 Will bless all lives to their dying hour.

ABBIE A. GOULD.

THE PREROGATIVES OF A MASTER.

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

The prerogative of a master, is to be conscious of the mind of God concerning him; to be able to feel the omniscient mind in the inner or soul consciousness; to know for a certainty that he pleases God. It is also our right, as well as privilege, as sons of God, to know the wishes of our parent, and the desire for this knowledge becomes one of the ruling impulses of our being, as the soul opens to the light, or as soon as we begin to gain control of the creative energies. God, who created all things, is truly our parent, and is always ready, and ever present, to guide and direct us. But before we can understand his methods we must live in accordance with his laws, so that when he speaks to us we will be able to correctly interpret his language; otherwise we will be continually in error, causing us to experience many disappointments and much suffering.

Man living the life of generation can not know the will of God, as he is governed wholly by the five animal or material senses, therefore, can not cognize spirit—and God is spirit—but the one who lives the life of regeneration, gains an insight into, and a knowledge of the finer or spiritual senses, and lives and works from the soul or cause side of life. When we have gained these soul powers, life becomes a constant pleasure. Instead of wandering away from the right path, we are continually drawing closer to the fountain of all truth.

Looking backward over our past experiences, questionings often arise in our mind concerning the use of the regenerate life that is being conserved day by day and month by month by those who are true Esoteric students; and we ask ourselves whether our readers really understand how to direct this added life into legitimate channels. It is just as important to know how to direct the life as it is to conserve it. If we have been living a worldly life; if our one thought has been for gain or pleasure;

if our motive has been one of selfishness and greed, we should, upon entering the higher life, change our habits entirely; for if we do not change them, the new life will go to strengthen those evil tendencies, instead of lifting us above and making us superior to them, therefore becoming a hindrance to our soul development. Never for a moment forget that God is always man's servant, and that the new, regenerate life, being the divine essence of spirit, will serve you in any direction desired. That is to say; if our will is polarized on doing evil, the regenerate life will go into those channels, and will give man greater capacity for evil than he possessed before; thereby making of this most divine gift, an emissary of darkness, instead of an angel of light. Man is free to be what he chooses to be; he can, if he so wills, be a master of light and truth, or he can become a fiend of darkness.

God never changes: man does! God permits man to be a free agent: having made him in his own image, he allows him to work out his own salvation, without let or hindrance; that is to say, man becomes a free agent after he has reached a state of development where he consciously reaches toward God. Before this period the evolutionary forces of nature push him forward.

We have often pondered on the question of sin, as we were taught to look upon it by old mother church, and it has puzzled us because of the great variety and stages of the human race. Since coming into this Esoteric life, we have realized that really there is no sin, in the absolute. All is from God, therefore, all is perfect. If we have risen to a spiritual plane of soul growth, we realize that what would be a sin to us, from that high altitude, would be right and proper for one standing beneath us. This makes the line between good and evil so narrow that no man has discriminative power sufficiently fine and pure to be able to say what is truly right and what is wrong, as it concerns an individual. We can, from comparison, know, or think we know, what are the results obtainable by following certain methods of life; but to say that such methods, as they concern the individual, are right or wrong, would be an injustice because it would rob him of his individuality. All persons who through soul development have risen into the realm of cause,

know, from being in the light, what certain methods, applied to themselves, will accomplish; they also know that the only true road to immortality and godlikeness is through following in the footsteps of Jesus (living the life of regeneration as taught by him). They, therefore, having the welfare of the race at heart, endeavour to show them the simplest and easiest road to this goal; but if those below should refuse to follow these rules, but continue to live contrary to them, they are not judged, neither are they condemned, but are treated like little children, and lovingly cared for and watched over until they, through following their own pleasures and desires, find that the road to happiness does not lie in seeking after the fading pleasures of a material world, which after we fancy we possess we awake to find illusory, and often sink back into despair, praying for light and guidance. This is the opportunity that the heavenly ones have been waiting for perhaps for centuries. How gladly they respond to that prayer. How quickly they approach and minister to our needs. How patient and forgiving. How silently submissive to our perversion and uncharitableness. How gently they lead us, step by step, along the rugged pathway of life, smoothing here and there the rough and uneven way, that tears and lacerates our feet. Grand souls! How they rejoice and send harmonic vibrations to earth, as each soul turns from darkness and seeks the light.

Dear readers, are you wavering, uncertain which road you will follow? Are you weighing in the balance of your highest judgment, what the world has to offer you, compared to the blessing that the spirit has promised to all who overcome? The door to the Spirit stands wide open. The heavenly manna coming directly from God feeds and satisfies the hungry soul, and is given with a freedom that knows no stint; and the spirit stands ever beside us to minister to our needs. The hand of God is ever outstretched to lift the fallen, to strengthen the weak and tottering, who, peradventure, would otherwise fall into one of the many pitfalls which are cunningly hidden under various creeds and isms.

Faith and patience, two of the greatest virtues, must be our shield and buckler. Patience and trust, are sure guides, that

are able to lead us through the wilderness of doubt, materialism and skepticism and up the mountain side, where all is brightness, and where truth ruleth forever. On this mountain top, liberated forever from material chains, the freed soul dwells continually in the presence of its God. The mysteries of life and death are made clear, and the powers having dominion over them are our servants. Having left the valley of death, we are now able to control the evolutionary forces which have hitherto controlled us; for the reason that these forces have dominion over material things, and we, having risen into a spiritual state, are superior to them. We are now, indeed and in truth, sons of God, and enter upon our inheritance. Having developed from the lower to the higher, suffered all the ills which flesh is heir to, we understand them, which enables us to deal out justice to all below; to sympathize with the sorrowing and heavy-hearted: to be even as Christ was, their elder brother. This is the prerogative of a master.

These divine attributes of faith and patience, must be incorporated within and become a part of us, before we can truly become masters. By master we do not mean one possessing magic powers. Magic powers belong wholly to the realm of the mundane, and magicians are bound by the materials which they seem to control. The attainments for which we are striving and which are promised all Esoteric students who have the moral courage and will sufficiently strong and matured to overcome and hold under the dominion of the will the creative energies of his being, are the same attainments that Christ possessed, and will give him dominion, not only over the materials of earth, but place him where God intended the ripened souls to be, co-laborers with the angels in the heavens above. Each and every one of our faculties that now lie dormant must be developed. Brain power and capacity to do and be must be increased; all sides of our nature must be rounded out and brought into perfect harmony and order, so that the master within may be able to control and use them. The old animal-self must be brought into subjection, our thoughts and feelings must be under control and dominated by the soul consciousness. Each and every attribute of deity as it relates to man, must be fully known, and capacity developed

that will enable us to wisely use them. The law of creation and of preservation must be under the dominion of the will.

God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." We remember pondering upon this passage, in the years that have passed, and questioning the truth of the statement. In the imperfect state of our development we looked for these powers among the children of men; and as they are the powers possessed only by the matured soul—the true son of God—we failed to find them. Since that time, thanks be to God! our eyes have been unsealed, and we see and know the absolute truth of this statement.

As we develop into the spiritual consciousness, which is the prerogative of a master (a spiritual son of God), we find that the ultimate, the future destiny of man, is to be a creator of worlds, the God of some planet, perhaps, as yet unborn.

Ages ago, the Infinite Father created man for this purpose; brought him into being by the potency of that unknowable mind; sent him forth as a thought form, endowed with life and immortality, as indestructible as the source from which it came; placed it, perchance, in the lowest form of life, with capacities and possibilities unlimited: with power to reach out, and gather to itself the qualities requisite for its advancement. This power to reach out to the Father, with the desire for the things needed active and fixed, is the same power, that, on a higher plane of development, is called devotion, which is one of the greatest requisites of a master.

Devotion, which we have written about so much, leads the ego, step by step, up the ladder of attainment; draws it closer and closer to the Father, the fountain of all life, until, in the fulness of time, we find it walking the earth, with majestic tread, incorporated within the body of man. Man, so called! Yet is this the ultimate? Has man reached Godlikeness? Does he possess the power of a creator? Has he power to arrest the eagle in its flight toward the sun? or command the fish of the sea, and be obeyed? Decidedly he has not! He is yet in his

infancy. The promise "have dominion" was not to the sons of men, but to the sons of God. To be a son of God, we must have developed a soul consciousness, must have overcome all the material forces of earth. (Read concerning the overcomings in Rev. chapters II. and III.) We must have experienced what it is to feel "God breathe into our nostrils the breath of life," for, believe me, my friends, the breath that fills and animates the animal body is not the breath of life. All that pertains to the physical must die, must pass away. When the soul has opened into a consciousness of its separateness and distinct individuality, as it relates to the material world, and the world of souls, a wonderful change takes place within the organism. Man at this period, receives the baptism of the spirit; the Holy Ghost, sent from God, rushes into and takes possession of the individual, body, soul and spirit. Man then receives the breath of life and truly becomes a son of God,—immortal. He has not to die to become immortal, man never has; neither can he gain immortality through death. Immortality is a prerogative of a master. When we receive this baptism of the spirit, we can truly say, as Jesus did, "The Father hath not left me alone; for I do always those things that please him."

Dear friends, you who are crushed with the burdens and trials of this world, turn from it and seek life, happiness and immortality, which alone can be found by living close to God and obeying his mandates. The only way to do this, is to develop soul consciousness; and the only method possible by which you may reach this desired end, is to live the life of regeneration. We know from our own personal knowledge, how hard it is for one to overcome the serpent,—the devil. But what is a few years of struggle, compared to the eternity of bliss which a consciousness that we please God will assuredly bring to us? It will bring to us a happiness that words fail to express; will lift us into a realm transcending anything, that we can now imagine; will lift us to the goal of earthly attainment.

Many of our fellows seek happiness for the gratification of self, not knowing that happiness will elude all who seek her in this way. Happiness can never be found, when sought for happiness' sake; she always slips from us and leaves us most

miserable. Do you desire happiness? Then listen, and I will give to you a sure receipt that will fill to overflowing the cup you hold out. Go into the highways and byways, search out those who are in sorrow and trouble; press the cooling cup of kindness to the parched lips of your unfortunate brother; raise the fallen; feed the hungry; be charitable and condemn none; forget self in your desire to assist others; love one another,—and as surely as God lives and reigns forever, so surely will happiness come knocking, knocking at your door, beseeching to be admitted, filling your days with sunshine and joy and making your nights bright with glimpses of that heavenly abode toward which all are hastening.

"BE STILL AND KNOW THAT I AM GOD."

[Written for THE ESOTERIC.]

We have to find out what the power the sun represents to us; to discover the pure creative power.

No spark of any part of love but devotion is in my soul. But *that* is too gross. Is it possible to purge even *that* away? Yes, those of the White Brotherhood have done it.—Extracts from "*The Blossom and the Fruit*."

"Be ambitious to be still."—*Paul in revised version of I. Thes. iv. 11.*

The pure creative power
Is this: to be the flower
The Father wills thee now to be
This hour. So live eternally!
Ambition to be still—
The first rose of God's will,
Blooms at the start of all
God's cedars tall.
That monarch of the sky,
The Sun, would pale and die
If more than phantom cup were he
To wine of pure divinity.
Be naught but spirit free
And thou shalt power be.
Be nothing and by divine law,
Life fills thee with its awe.
Our God is God alone
Because he abnegates

Self as an end, but gives himself
Complete to stock and stone.
Thus sod and flower and soul
Are each a brimming bowl
In which to each completely given
God is life and heaven.
This is his being's law.
And everywhere the awe
Of Omnipresence has become
To all its air and home.
White Brotherhood! afar
At the soul's inmost star—
All being *hitherside thy place*
We sense in time and space.
But where thy temples grand
Rise at the throne of Mind
There can be neither space nor time
But simply life sublime.

E. J. HOWES.

SIGNS OF THE TIMES.

BY H. E. BUTLER.

We have now come to the closing scenes of another year. We know what experiences it has brought to us in the external and physical, but as the cause always precedes the effect, we do not know what lines it has marked out for us for the year to come. The year that is now past has been one of the greatest uncertainty. As the prophet said when he received the vision, "I saw, but I understood not," so it has been with all classes of people throughout the world, and especially in America. But what we have seen is only the preparation for the final great struggle that is now pending in the world. We believe there has never been a time when so much has been said of peace, and at the same time such strenuous efforts made to prepare for war. There have been several international alliances; which means simply the unity of military and naval powers against opposing nations; and owing to the success of this unity England contemplates the expenditure of immense sums to increase her army and navy. All nations seem to feel that the time has arrived for a great and mighty struggle, and truly it has. As we view the conditions of the world now, honor has forsaken the nations, justice has retired into seclusion, and righteousness is despised; therefore, the reaction has begun.

Let us see if we can make a picture of this. Suppose we draw an immense circle, and call that within it the earth. We draw within that circle a great multitude of vines, filling the entire sphere, but all these vines growing from four central roots. When winter approaches, the life-giving sap is drawn from the leaves and extremities of the vine, and concentrates in the larger trunks, until it ends in the root from which it started. This, we think, is a picture of the world in its present condition. All men, according to the symbology given in the Bible, and according to physiologists, sprang from

four distinct sources or roots, classified in modern times as temperaments.

The monetary interests in the world are the sap or blood of life; the winter frost is the cold selfishness which has characterized our entire political economy, for we have many reasons to believe that our political servants have sold us for gain. The statesmen of the older nations are vigilant and most watchful of each other as enemies, and the hand of bribery is not as potent as in America. Mother England knows the profligacy of her sons, and that it requires only a few dollars to purchase our lawmakers and cause them to grant anything that she may desire; consequently she unites with and aids another, and more subtle enemy, in singing in the ears of the United States of America the lullaby song of "peace, peace," when, as the prophet says, "There is no peace." On the contrary, even mother England herself is bribing our lawmakers so as to rifle our treasury and leave us paupers.

Let us return to that vine which we have just pictured. The above condition is the frost that kills the vine; but this vine has greater vitality than those of the vegetable kingdom, because this is the vine of Yahveh's planting, and its vitality is that of men and women who, though they are crushed to earth will rise to avenge their wrongs upon their adversaries; and mind will survive the potency of blood life. As the whole human family form in themselves the vine, we may call those at the outermost extremity of the branches the laborer, next the mechanic, then the merchant, then the speculator, capitalist, etc. As this blight has come, the past year has started the monetary blood toward the roots. Honest laborers during the past year have been running to and fro throughout the land seeking for a day's employment, but alas! what a dark picture presents itself to them, and what will be the result when starvation stares in the faces of hundreds of thousands of intelligent, honest working men and women? We can depend upon it they will turn upon those who are withdrawing the source of their supplies, follow the channels of the monetary vitality, and demand from thence a perpetuation of their means of subsistence. As this will be denied, the labor-

ing classes will become like so many wolves, and when this begins to pinch and oppress the merchant, the speculator, etc., they will find that a den of tigers and lions has been disturbed, who, with fearless ferocity, will take and devour everything that comes in their way. To appease this and turn away its fury the war of nations will come, which will be, in turn, only an organized force of destruction, instead of one which is unorganized,—but we will not dwell further upon this dark picture.

Our friends will remember that we called their attention to these things years ago, and tacitly advised them to put all their financial resources, as far as possible, into ready cash. But few persons have done this. Letters are pouring in upon us, expressing the desire of the people to come to us and become members of the Colony movement, but nearly all, with one accord, express the fact that they have lands and estates, which, so far as yielding ready cash is concerned, are worthless. True, they are worthless, and why? There has been a thousand times more money loaned, on which men are required to pay interest, than has ever been in the country; because the same money is loaned over and over again, until the interest per annum demanded for a hundred dollars is, in many cases, much more than the original sum. The ebb-tide has now begun to expose the nakedness of all those who have depended upon usury for support; and you may depend upon it, dear friends, the words of Paul have a special significance at this time; "Old things are passed away: behold, all things are become new."

The past year has been one of marvelous preparation. The forces have been gathering and concentrating for the destruction of all old things. Jesus said in his parable concerning the coming of the kingdom of heaven, that he would send forth his angels to gather the tares in bundles to be burned (destroyed), but would gather the wheat into his garner. Now if this parable means anything, it means the separation of the one class from the other. There are multitudes who are represented by the wheat growing in the midst of weeds,—which might be called tares,—and when, from an intellectual standpoint, one examines these tares,—weeds,—they find so much good in them. Why, here in the West the weeds and wild flowers are so numerous

that the cattle feed and continue fat upon the abundance of seed that lies upon the ground from their ripening, and is not this good? Those who are raising cattle for the market say, yes, it is; but those who would plant and subdue the land and cultivate it, say, no; they are the greatest evil with which we have to contend; they root out and destroy our wheat and absorb the vitality from our crops. So it is in the time in which we live. We look around us, and we find that the masses of the people are in themselves good, but their goodness is like that of the weed and the wild flower; and as God is the great farmer, and we, his children, are the pleasant plants, he sends forth his angels with the proclamation: "Go ye out of the midst of her that ye be not partakers of her sins!" The prophet said, (Jer. III. 14,) "I will take you one of a city, and two of a family, and I will bring you to Zion;" for, throughout the land, the people have been so mixed up with the tares that there is seldom more than one of a family that are of the wheat. The time has come when that separation must begin. As the prophet Zechariah said, "In that day shall there be a great mourning * * * as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart."

Those who would save their friends and neighbors now, and be benefactors in general to the world, can not do so by remaining with them; but will find themselves as weak and powerless as their neighbor, and needing help as much as they; for the time has come that the "Lord will do his work, his strange work, and his acts, his strange acts." We know this from the fact that the Lord appeared to us in January 1893, and showed us that the time had arrived, and in our presence sent forth his angels, as the executors of his will and the harvesters of the earth.

All who are obedient, can not fail to perceive the rapid, onward progress of the judgment and harvest. Who among you is ready to cease from "man whose breath is in his nostrils: for wherein is he to be accountable?" and dedicate your life to God without reserve, and follow his guidance, no matter where it leads or what it costs you, even though it leads you to separate yourself from all those whom you have loved with an earthly or

sensuous love, and to unite yourself with those whom you can only love with the spiritual and heavenly love.

From the beginning of the world to the present time (turn to the history and see) God's prophets have all been prophets of evil, and not of good to come to the world, as a body. These prophets have been crucified because of this: they have been stoned and compelled to live in dens, and in the secret places of the earth. Now that the time has come for the fulfillment of their burning words, those who dare to repeat them in your hearing are persecuted, and called crank and daboxious prophets of evil, just as the prophets were who gave them voice in the beginning.

The coming year will be one of gathering in the ripe fruit of the earth (perfected souls), and the question comes to every one of you with greater importance than at the time when Jesus said to his disciples, "One of you shall betray me," and they all began with one accord to say, Is it I? Is it I?

Now let each begin to ask themselves concerning this most important matter of the people who are to be called out from the world and made the vessels of the Lord. Let them inquire Is it I? Is it I? Is it I? for the prophet said, "Go ye out from the midst of her; be ye clean, that bear the vessels of the Lord." The time has come when the clean must be separated from the unclean, in order that God's kingdom may be established on earth; for the kingdoms of this world are now to become the kingdom of our Lord and of his Christ—the anointed body.

ADORATION.

- "Thou art, O God! the life and light
 Of all this wondrous world we see;
 Its glow by day, its smile by night,
 Are but reflections caught from Thee.
 Where'er we turn, thy glories shine,
 And all things fair and bright are Thine.
- "When Day, with farewell beams, delays
 Among the opening clouds of even,
 And we can almost think we gaze
 Through golden vistas into Heaven,
 Those hues, that make the sun's decline
 So soft, so radiant, Lord! are Thine."

THE LAW OF USE.

[Written for THE ESOTERIC.]

BY M. N. B.

I have been thinking considerably of the mystery and use of formulas in self-treatment and self-development, and had occasion lately to express my thoughts to one of my M. S. friends, and thinking the same may prove beneficial to some of THE ESOTERIC readers, I now give the same suggestions: We are progressing, and these dark periods we continue to have are birth pains to a higher life. I know it is painful, but these must need be, until we arrive at a certain point where we will have so outgrown the animal that it will not take these shocking, painful experiences, this wrench (in spirit) to tear loose from the negative conditions. But in the meantime, let us accept the order of growth as a method of Love, the best possible method that could be devised by Infinite Wisdom—the method of becoming at one with the spirit of All Good; and when these dark days come, when there seems to be a perfect stagnation in thought, remember that we are receiving a blessing in disguise, a new or added power, if so be we turn the vital forces upward by a persistent holding on to desire of the good: for it is then temptation proves an opportunity; opportunity to overcome. It is not so much fight we need, as an invisible determination not to yield, to stand still and hold on. To strike to the right and left at our foes, visible and invisible, weakens our forces; but to stand still in fixed determination and calm trust conserves and strengthens the forces.

If we desire a change in our formulas for treatment or development it should not be assumed that we are therefore losing ground. We live under shadows, under types and symbols of a coming truth or power in our life; and so when we use any formula and feel it is a symbol not yet realized in us, we in time will gradually incorporate the truth it represents, though we may do so unconsciously, and all at once we see we do not need that formula, for we have lived through its symbolism, into the truth it represents. All of our life, as a race, has

thus been unfolded or developed under types or symbols, shadows of the coming, fuller truth. Now, if you will reflect for a moment upon the history of the race, you will see this is true; the history of all religions, of every nation, shows it. The Roman mythology with its system of gods and goddesses, and their shadowing forth the perfect, invincible law, was a type of the coming Christian dispensation, the perfect law of Love that Christ told us about, of the ministering spirits spoken of in the first chapter of Hebrews, and in other places in the New Testament. The Greek mythology or religion was another race effort to see God as beauty, as well as law, or rather as the law of beauty, which in strictest terms is the law of use.

All national religions try to embody its ideal; and hence the necessity for high ideals, for as the ideal of a nation declines, its power and prosperity declines,—and what is true of nations is true of separate individuals. Thus we, as a race, live under the type of a higher or coming light. The Persian mythology shadowed how that God would ultimately overcome evil. The Scandinavian mythology symbolized strength or courage; hence these qualities, though in a rude form, were the leading characteristics of their people; yet that was the far off type of the spiritual strength or will power, the ego that lay like a folded scroll in the center of man's being. And now the time has come ("in the fullness of time") when all these types are to be uncovered, and the divine image, to which they all tended, shall shine forth as a bright, morning star to the race. The curtains are rolling back, and on the immense stage of life we see the hidden workings behind the scenes; the intricate and beautiful processes of the spirit in its unfoldings to man, and his development or opening up to its receptivity. When we take a glance at these things we are filled with the belief in God as love, in the law as love, and therefore know our welfare is dear to the heart of Being and will be unfailingly cared for. We can not get beyond the power of this love; it is in us, and around us, and enfolds us like a lovely mantle. But, my friend, pain is part of the work of love "as a consuming fire" to destroy the errors that the intellect (or negative pole of man's being) has conceived, so that this understanding may more fully externalize the law of love. We must never forget that pain is the sentinel that stands at the gateway of life; her price for entering

the sacred sanctuary must be paid in the coin of suffering, and the denial of the animal self.

The fact that the same formulas have not the same hold upon us, does not argue retrogression, but rather a transitional condition; and when we reach a little higher point, a greater power will be manifest. The formula method is largely the faith method, and you will find those with large faith and less understanding continue longer in a moderate degree of healing and development; while others of more perceptive power realize that they are seeing through a veil, shadows, and hence, being more in the transitional condition, need a more frequent change of formula. You began with the statement that "All is good," and found that sufficient for a time, but now understanding desires to know how all is good, hence another formula is required. And, my friend, we can not lose by a gain of more understanding; it is only temporarily and apparently so. As Prentice Mulford so well expresses it, "Life is a science which has no end. There is no stage in existence when we can say 'We are finished.' The thing we imagine we comprehend and understand to-day, may have, to the awakened and ever awakening mind, a new meaning and interpretation to-morrow, and will still have new and newer meanings in the future. The thing bringing us evil to-day may bring us good to-morrow; that depends upon our knowledge of its use;" and I may add, as the law of use is the primal law of all development or growth, no half attainment ever gave complete freedom.

When the soul has found its true medium of expression it will have gained the "Open Sesame," to power and freedom; then, and not until then; and, moreover, God never shackled a soul by any injunction to remain on the animal plane. No soul but will become conscious of its divine fire if it seeks to find its true life; and the growth of that divine fire depends on the knowledge that freed it, and the purpose that keeps it alive.

And now, my friends, in closing, I can not do better, as a comforting balm, than to quote the following poem, by Alice Williams Brotherton, read before the W. W. U. C. May 16, 1893. It is called the "The law of life."

The daily struggle, the falling, climbing higher,
The straining toward an aim to scorn it won
Is but for the expansion of the soul—

The muscle play wherewith it moulds to strength
 And service, all its faculties and powers.
 The sadness, the perplexity, the doubt,
 The baffled, writhing agony of unrest,
 What are they but the spirit's "growing pains"?
 (So smiling grandams call the achings numb
 Of children's joints)—the victory is not for these,
 They are God's agents to make and mould us.

In our hands he lays

A clew to guide us safely through the camps,
 Whispers his secret password in our ears,
 "Love Truth alone. Trust not mere Beautiful
 Or seeming Best. Beauty, God's garment is,
 And Goodness, his enfolding atmosphere;
 But his own essence is Truth Absolute;
 Oh cling to it for Truth alone is God"—
 The present life and the life to be
 Melt into one when this span is done,
 The eyes of the soul, unsealed, shall see
 All life in heaven or earth, is one.
 On the untaught lip all words are dumb,
 The speech of heaven, earth may not know;
 To the ear that is deaf no sound may come,
 Though an ocean of melody round it flow!
 But nothing is left to chance alone,
 All in the universe moves under law;
 Through ages to come as through ages flown
 Near to the central heart we draw.
 Soul, take courage! All struggle and strife
 But draw us nearer to the Life of life.

Where time shall be no more,
 Where the Sea's roll is o'er,
 Where Space is shrunk to what
 Words nameth not.

There pure creative power
 Is still to be the flower
 Expanded to the full life tree
 The Father wills eternally.

E. J. HOWES.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

THE LAW OF DREAMS AND VISIONS,

There is a multitude of visions, which persons in a certain state of development may obtain, which really have no significance, save as the cogitations of a half-sleeping, half-waking brain. Perhaps we are extreme when we say they have no significance, for involuntary thought, either sleeping or waking, must have a cause beyond that of the individual's self, otherwise it would not be involuntary. Then arises the question, What is involuntary thought?

Ans: Involuntary thought is produced by the law of order in the mentality of the individual.

When we say the law of order, we refer to that peculiar faculty of mind, which is so potent in nature that all animate life—and even many mineral crystallizations—take the correct form to express the incarnated thought; and not only the thought incarnated, but the chemical qualities in certain harmonic relations, one to the other, resident in the elements which are thus brought together. This is the law of imagery.

We often hear persons say of a dream, or of a vision of the waking hours, "Oh that is all imagination." Knowledge and truth answer, So is your form, and the form of everything that exists; for if all things in the universe were created by mind, then it was that peculiar faculty of mind which we call imagination—potentialized by the will—which imaged forth every form that has had existence. When one lies down to sleep at night, or sits in quiet concentration, or passivity, the brain is then left free to act without the individual guiding will or intelligence. Then, *whatever* thought elements are in the atmosphere surrounding the individual may be gathered by the brain and imaged forth by the intelligence.

If the brain faculties are dominant in the perceptions, the image will be seen; if in the intellect, the thought will take form in the mind; if in the hearing, words will take form, as if heard by the ear; if in the sense of smell, the odor belonging to the quality of the chemical will be present; if alimentiveness is dominant, the quality will be recognized by the taste; and if the sensations dominate, it will seem as if all the

senses are experiencing those things which are requisite to bring out the image and the reality of the qualities present.

There is nothing in all nature that does not act from a cause; there is no cause without a purpose; there is no purpose without an intelligence; and every intelligent purpose has a use to be served. We ask our friends—and those who may be otherwise to the personality—to think over these things carefully and soberly. If they do so, they will see a reason why we attempt to decipher the meaning of the many dreams and visions of the people. It may be asked, "How do we know the meaning, from the imagery which is presented?"

Ans: We simply use the same faculty that has been used through successive ages, from the lowest order of animal form to the highest development of our race.

Among the wild beasts, the carnivora know each other, and the herbivora also know each other at sight; and how? Is it not by the imagery? and have we retrograded from their altitude during all the cycles in which we have been climbing the ladder of progress, or do you think we are—like the multitude—in profound slumber? No! we have awakened, and need only to use ordinary faculties to enable us to grasp the truth of things which appear in nature.

The language of God and angels—and of men—is wholly form. The only difference between God and the angels and man is, that man uses the vibrations of the atmosphere to produce sound, while they do not. All men possess these faculties, but all do not allow themselves to recognize them, preferring rather to believe the verdict of blind reasoners than the evidence of their own senses.

If one born blind was raised in the forest, and every one around him should stoutly contend that there were no trees, that it was all a delusion of the senses, he would believe that such was the case, and would unite in the argument against their existence. If he detached himself from the common opinion and declared that trees really existed, he would be declared an infidel, being in reality an independent thinker. It requires great courage, in this time of darkness and wilful ignorance, to be an independent thinker; to recognize a truth—the facts of things which really are—in defiance of public opinion.

As we said in the beginning, concerning the dreams and visions which are the result of the cogitations of the semi-conscious intelligence, they are only the effect upon the individual's mind of the thought potencies which are constantly floating through the earth and air, and are distinct from the revelations of the Holy Ones, who would guide us through the dark labyrinth of danger and difficulty. When we give an explanation of a vision, we can not tell whether it is one of these floating spectres, that may be gathered at any time by the

developing and awakening consciousness, without special significance, or whether it is something of grave importance, given to the person by their genius. Therefore, we would here and now request that no one send us visions and dreams to interpret, unless strongly impressed that they have an important signification.

Among our people in the Colony, not one dream or vision out of 50 is worthy of serious attention. However, the habit of giving attention to them will strengthen the memory, and make them more vivid when experienced, and will soon produce indubitable evidence as to which are the important and which are the non-important visions; thus enabling the person to correctly read and interpret the language of God and of nature in their vision state. What a strange history of travels and experiences in a hitherto unknown world will open before one living the regenerate life in such a record of one year.

Our reason for attempting an elucidation of these things is in the hope that we may suggest to students the law governing the universal language,—form,—leading them to decipher their own messages, and to bring before the world the fact that those who live the regenerate life are approaching a world of knowledge unknown to and unexplored by those living in generation. Yet it is a world that is approached by physiognomists, botanists, and, in fact, by every science which judges of the nature and quality of a function by its form. There is no science in nature that is not comprehended in the knowledge of cause next beyond all physical phenomena.

The suggestions we have made in these few thoughts are, in themselves, nearer the root of the matter than anything in the accepted sciences of the day. The scientific world deals entirely with the phenomenal; that is to say, if we take the grape or any other vine which has a multitude of branches, and we approach it from without, we first meet the smaller branches and leaves, and as we continue our investigation we find that many branches concentrate in one stalk, and the further we go the greater number of stalks concentrating in one; so it is in this knowledge of the occult. It is truly an occult method, transcending all the methods of the scientists, that causes a blade of grass to grow; none can tell how or why, yet the fact remains that it is so. And thus it is with these laws of creative imagery, with which we are dealing in these visions. The scientific world knows nothing of it, and we who are approaching it from the interior, from a source where many branches centralize, are made to realize that there are many things beyond, which we do not know,—much less comprehend. As we fly with the rapidity of thought in the great expanse of the universe, we will find Him and make his acquaintance.—[Ed.

EAST LOS ANGELES, CAL., Sept. 5, 1893.

MR. H. E. BUTLER:

I see not here, I saw not there
 The designer of that beautiful chair.
 As the lady fled this could I see
 That every thing was prepared for me

Grace of God, a gift divine,
 May thy indelible presence find
 In me, the Spirit to enterlace
 My faith, my works, in thy embrace.

May my boundaries overwhelm
 All to thoughts of spirit realm.
 Sure and steadfast, no longer roaming
 Seeking harvest in the Saviour's gloaming.

My christian endeavours through life have been as varied as the colors of Jacob's coat. After years of blacksliding and indifference, I have learned by a course of severe discipline that I can not carry the burdens I make and magnify, nor cure my sickness: neither can I restore the nervous prostration of my physical being by the perverse willfulness of human nature. I see clearly, that man may plan, but God must execute.

I condemned church creeds and dogmas long ago. Many who profess Christ have worse than "method in their madness;" their beliefs are politic, their ways hypocritical, and I, too, fell among thieves. However, I have tried to be honest in not serving "God and mammon," so I deserted God and prepared to get along on my morality; only to find myself deeper in the mire. My heart became desolate, as in a wilderness; my soul became athirst for the water of life, and my spirit cried for the bread of heaven that I might be filled with the oil of a new salvation. "which no man knoweth saving he that receiveth it."—Rev. II. 17. I have struggled for five years with my own ideas of what I supposed were imaginary, and have just found them reflected to me in THE ESOTERIC. I have known there was something higher for us to attain while in the body, from the many glimpses of spirit revelation that have been flashed before me, wholly unsought for, in the way of visions, voices, predictions, and dreams; from which I have had many serious meditations, and have been led to a final conclusion that, to perfect those gifts I must "first seek the kingdom of heaven," and of late I am striving to do so, but feared that I had retrograded so many years that my heart had become hardened, and that if I knocked at the door, it would not be opened to me. When to my amazement, I had a beautiful dream last week, that I also dreamed twenty years ago; and recognizing how I was cornered I knew just how to escape, from having done so in my first experience.

I was seeking a conversion of heart, twenty years ago, under the excitement of church revivals, when the dream came to me; but I never heeded its meaning, nor thought of its interpretation until now that it is reproduced, just as I am again repeating my efforts to obtain a forgiveness of my sins, and inherit the regenerated life, since I find through the Esoteric thought it is and can be done.

I dreamed I was flying very high, and at my left was a long, long row of trees. On reaching the top of them, I beheld on the other side

an expanse beyond measurement, of what seemed to be an attractive field, although it was divested of all verdure, save the delicately tinted grass; but its beauty was enhanced by the peculiar light that illuminated it. I am just about to fly over to it, when I am confronted by another row of trees emanating from the first row. As I am, then in a corner, my attention is centered upon two trees, about two feet apart, that are very much taller than the others, and about thirty feet from the beginning of the row. I am at once enthused with the desire to fly that much higher and sail over their tops, although I doubt my ability to do so. But I turn to the right and make the venture. In doing so I discover a very narrow, straight pathway, that leads to what impresses me as a tomb or vault, for all I can see is the heavy, iron door. The building is perfectly obscured by an overgrowth of shrubs, so there is no other way to enter. My curiosity is aroused, and I determine to go in. As I make a lunge, the door opens by an unseen force. I found twenty years ago that I was alone in a lovely mansion that seemed to be all my own, and I amused myself in attending the plants in the conservatory that were flourishing and ready to bloom. Then I waken.

This second time I recognize the scene at once, and as I float over the entrance, which is designated by the two trees, I notice how neglected and dry the narrow pathway is. There seems to be no life of vegetation in it. The place seemed to have been abandoned, and I wonder if the door will open. I falter just a moment, and seem to say, "Well here goes: I am going to try anyway!" and as of yore, the heavy iron door swings open. This time a lady receives me and seats me in a chair not designed by man, nor made by hands. A whole universe of heavenly apartments is presented to my vision, and all are filled with a brilliancy that dazzles the eye and dazes the intellect. The lady vanishes through the wall, for all there seems to be so many archways, and returns in the same mysterious manner. She has her face covered with a large, black crape veil. As she approaches me she says; "See yourself as I see you. You have hidden the talents I gave you years ago." She then sits down opposite me, opens her elegant fan, gives it one wave and the veil disappears, I know not how, and her head is adorned in a soft white silk turban. At that she asks me if I would like to know why she has *always* chosen me as one of her particular friends. On my answering, yes, my voice wakens me. However, there is a grand significance in the dream to me; but I would like it enriched by your additional thought. E. A. Mc.

Ans. The above vision is one of those peculiar ones which follow persons through life, and belong exclusively to themselves; and has meaning in it for their own understanding and use. For another to attempt an explanation would detract from it much of its real value to the owner. There are great numbers of people who have a vision which belongs especially to themselves, which follows them through life, and in some cases is repeated to them over and over, many times. They should study it and learn from it what lessons they can, without special anxiety, and they will find it a light to their path through life.—[Ed.]

AUBURN, CAL., Sept. 17, 1893.

A VISION.—All Power lies in the Silence. After this statement there appeared a ladder, the first section of which was about 10 feet long. At the end of this section was a wheel, which could be fastened so it would not bend, and from it started another section, of the same length as the first one, and so on to a great height. The upper sections of the ladder were longer than the lower ones. At the bottom of this ladder, in a dark cloud, and in a great state of commotion, I saw a great multitude of people fighting with clubs and with their hands and with all kinds of weapons. As the confusion went on the cloud grew darker, and I could see none but those who were climbing the ladder, and who went up one at a time, one behind the other. When they got to the top of the first section, I saw they had a leader, a tall slender man, with dark eyes and hair, with a determined look, but with manners as gentle as those of a child. He wore pants and blouse, with a belt around his waist, and carried in his hand a sword, which he waved to the people beneath him, signalling them to come up. As they ascended rapidly, the thought came that to turn or look back was to fall to the abyss below. After they were up four lengths of the ladder, one man fell and turned over and over into the abyss below, while his place was filled unnoticed by the anxious climbers. As their leader went forward he waved his sword, as a captain would do, to encourage and beckon the crowd to come on and up. When he got to the top of the ladder, there was a turn, and he stepped off, as it were into air or space, as there was no more ladder. Then he looked down on the people below, urging them to come on. There was a chasm between the top of the ladder and a great rock beyond. The leader, with two or three close to him, crossed over easily onto the rock, while many seemed to sink down till almost lost sight of, but would come up and clamber onto the rock. I enquired to know whether the crossing of this chasm meant death of the body,—the answer was, no; it was "by Faith in an understanding of Truth," and that this leader's name was "Truth;" the spirit of Truth, which is urging the people to come up out of darkness into light.

From this rock was visible a beautiful landscape, leading far beyond the vision of the eye, with hills and vales beautified with trees, flowers and babbling brooks, while cities, towns, villages, clusters of houses, mansions and cottages dotted the landscape. In the large city on the top of a hill, stood a great building with three spires, called the house of communion, where the people went to commune in the silence. The interior of it was divided into rooms, beautifully furnished, to accommodate the silent communicants. The rooms all faced the rotunda in the dome. There were seats for visitors in the rotunda, but no one could trespass on the privacy of the communicants. The order, beauty and harmony of this country exceeded description. I said to the guide, "This is a different planet from ours;" he remarked, "It is only a different, higher, mental condition."

After this vision had been shown me, and I came to material consciousness, my breakfast table, around which we were still sitting, the food, and all looked disgusting to me. I felt like being let down into harsh, grating conditions. Everything looked insignificant, and those who sat around the table looked like forms without life; and

that this material life did not appear like life, being let down from such a high spiritual condition.

The condition of the people at the bottom of the ladder came from confused opinions and teachings as to what God and Truth is. Women with babies in their arms and children around their feet were trying to ascend the ladder, while their friends and disbelievers were urging them not to go up. The multitude at the bottom was numberless.

S. M. L.

Ans. Many will think that our friend S. M. L. is a spiritualist, and was entranced at the table, but such is not the case. S. M. L. is a practical Christian Scientist, and, we believe, a devout Christian. The vision expresses so clearly the present condition of the world that it needs no explanation; but we will soon see much of it verified. The combat and struggle of the people, one with another, will undoubtedly be a literal fact; then will the people seek a way, also literal, to come up out of this dark place into one where truth will be their leader and their king.—[Ed.]

PRTERBORO, ONT., October, 26, 1893.

ESOTERIC PUBLISHING CO:

As you invite contributions and questions I submit the following.

At the bottom of page 180 of the October ESOTERIC, David Lund says, "Now from our geocentric position the planet ♅ (Uranus) has entered the sign ♏ (Scorpio), and at the end of 1894, ♄ (Saturn) will also enter that sign, so that in 1896 and 1897 these two superior planets will be in conjunction in ♏ (Scorpio)."

Ques. 1: Does the position of the planets in the signs of the zodiac depend on our geocentric position? As we gaze out on the visible universe from our terrestrial standpoint we appear to be at the centre, but the testimony of astronomy controverts this position. Now what we want is the statement of the facts of things that are, and not that which only appears to be.

Again, at the top of page 181, Mr. Lund says, "♏ (Scorpio) has signification of the sex function * * * and these two planets being what is called 'malefic' will cause the people to go to excess, and to abuse that function of the body," while Mr. Williston says at top of page 271, December ESOTERIC, Volume VI.: "The Planet ♅ (Uranus) the spiritual, ♄ (Saturn) the scientific, ♃ (Jupiter) art and ♂ (Mars) the warrior, affect the sex nature very little and are not to be dreaded."

Ques. 2: How are we to harmonize these two opposing statements?

Ques. 3: What is soul?

I have frequently been exasperated at the glibness with which preachers, teachers and writers talk of the soul, as if it were something people were supposed to know all about; and yet when I question them as to what the soul is they can not answer. Most people have no idea whatever as to what it is, while the idea of others is as vague as the description of the earth in the beginning, given by Moses, being with-

out form or void, and darkness upon the face of it. I have earnestly wished for some one to give us an exact definition of the soul in terms of our present concepts, and if this be not possible, then what is the use of trying to teach people about something of which they can form no conception. I have earnestly sought within myself for an answer to this question, and herewith submit the result of my inquiry, trusting that if it be not correct you will give us an exact definition.

It is said we are a trinity, Body, Soul and Spirit, three in one; but in order to arrive at a conception of the soul it is necessary to consider each separately. First, the body. We all have an idea of the body, being conscious through the physical senses of its outward form, and having some knowledge—though imperfect—of its functions. A young man of my acquaintance died rather suddenly, without having gone through any wasting disease. I called at the house of mourning, and was asked if I would like to see Dick, and was shown to the room where the casket lay, containing—what? I looked, and saw the form of a man of magnificent physique, with a finely developed head, and strong, prominent, intellectual features, lying there as if asleep, and yet there was no motion, no power to act or speak or think, no consciousness of form or substance or anything. I said to myself, "This is not Dick, it is simply a body, nothing more; and which deprived of that something called life, must soon disintegrate and return to the elements from which it came. What is the mysterious, intangible something that has escaped? It is said, the spirit has departed. The spirit, then, is the life. Whither has it gone? It is said, to God who gave it. God being spirit, and the spirit being life can not cease to exist, therefore the spirit is immortal, the body mortal. But what of the soul? what is it? What am I more than body and life? Why do I consider what I now am and compare it with what I once was and note the difference? Why have I set myself the task of considering this question? Why am I not content to simply exist, like the animal?—evidently, because of the thoughts that I think; therefore, I am what I think. So, as past actions produced experience, and experience results in knowledge, I am conscious of what I am because my thoughts are at present allied to life: and as thoughts are things, and have form, else they would be unthinkable, and as my thoughts of what I am as to form are obtained through my physical senses, therefore, what I am in my thought as to form is the counterpart of what I am physically, so that what I am more than body and spirit is what I consciously am in my thought, which is the soul."

Ans. Ques. 1: As to the difference between the geocentric and heliocentric position: David Lund speaks from the Astrological standpoint, which is based upon the influence of the light rays and their effects at different angles to the earth. The geocentric position of the planets is also necessary to be known, in order to know where to locate a given planet; while the heliocentric position is the real relation of the planets to the whole system.

Ques. 2: The two apparently opposing statements, are so, simply because they are speaking of entirely different things. David Lund's statement, as you will see by carrying it out, ultimates as does Mr.

Williston's. Mr Lund says the position of these higher planets in π (Scorpio) will excite the passion nature, and will cause the people to go to such extremes that they will become disgusted and turn the forces the other way, and then go to the other extreme, and Mr. Williston was talking to those who had already turned their will against the sensual gratification; therefore, both statements are virtually the same.

Ques. 3: Our brother's definition of the soul is very good, and needs no further comment.—[ED.]

HUTCHINSON, KANSAS, August 24, 1893.

T. A. WILLISTON:

Dear Sir,—My heart with rapture bounds when I try to realize all my spirit is even now capable of accomplishing. I am progressing in realization constantly. The description of the vision in W. J. Workman's letter to Mr. H. E. BUTLER, in the May number, volume V. of THE ESOTERIC, bears such a striking resemblance to mine, that I can not refrain from asking you the same question, What does it mean? It was after I had retired, about midnight, when a man, somewhat grey, with hair retreating far back from his forehead, and wearing a rather short beard" (quite kinkey) seemed to be suspended over my head, in his hand a shining dagger, which he slowly lowered over my heart, while his countenance fairly gleamed with the most demoniac smile I ever saw. I screamed until I could be heard across the road, and even after I was fully awakened I could feel his presence in the room. A few nights afterward he was again suspended in the air above me, but this time he had a bucket of water, in the act of throwing it on Mr. Powers. I screamed again, and again his presence for some time remained in the room. Then last Tuesday night he put his hands with the fingers within six inches and directly over my face. His hands are about four times larger than any man's. Oh! it was horrid. This time I screamed three times. Why I fear him, I do not seem to know. But what does he want? Why do I—at the time—fear him? Why does he come at all?

There is another figure that awakens me. She is, as a general thing, beautiful, and robed in a white vapory dress, but as I open my eyes she retreats from my bedside, white, and with a frightened look on her face. Once, and only once, she came with a black shawl over her head, covering her face and reaching to the floor. That was the last time I saw her.

There was one whole day that I resembled a corpse in smell. My clothes, and even my handkerchief, scented so I could not with any pleasure eat my meals. Even everything I touched caught the scent. The room scented so Mr. Powers could not stay but a few minutes in the house.

If you can explain this to me I would be very thankful. I am so eager to grasp even the smallest grains of knowledge; and if I were so situated I would be with, and never leave those who are living the higher life.

CHRISTIE POWERS.

Ans. Your vision of the man letting the dagger down over your heart expresses the idea of the man-made powers that would destroy you if they could, to prevent you from leaving their service. You have a beautiful endowment from God (being born and polarized in the sign ♃), that would enable you to be of great service in the establishment of divine order on earth; therefore, the adversary tries to intimidate you from taking the stand to bring about the conditions expressed in the second vision, in which the same man appeared with a bucket of water, about to throw it upon your husband. This also frightened you, notwithstanding the innocence of water. The prophet voicing God said, "Behold I will sprinkle clean water upon you and you shall be clean." This would indicate to me, if the water was clean water, that the sacrifice of your own love and sex passion would be the instrumentality by which your husband would be lifted into the spirit consciousness and regenerate life. Woman's unwillingness to give up the old for the sake of the new is usually the cause of not only holding and binding herself under the law of generation and death, but also of holding her husband there. I remember an instance of our work in Boston: A gentleman became very much interested in our work and the life of regeneration, and his wife was very much opposed to it; but he induced her to come and get acquainted with the movement and its objects and methods. She became interested, and desired to join the "inner circle" (as it was called by our adversaries in newspaper reports). When she came to the door of that sacred place, she was made to know truly what it meant, by being required to take a most binding obligation never to indulge in the act of generation. When she found this was really what was meant, her only excuse was, "I did not think you meant that," and refused to enter, giving as a reason that she had to protect her husband from temptation, when in reality it was the husband who wanted to live the life of regeneration. This "*old deceiver*" truly, "deceives the whole world," and causes many times the very one who is most desirous of living the higher life to be the instrument to prevent the companion from doing so, through producing a false conception in the minds of both parties.

As to the beautiful white figure that comes to your bedside: It seems to me as if that were the angel guide that would lift you out of generation and death; but the last time she came you had made your decisions, and she came draped in mourning; mourning for you as dead to this higher life.

May God's angel bless, watch over and guide you in wisdom's ways.—[ED.]

MINNEAPOLIS, MINN., August 25, 1893.

MR. H. E. BUTLER :

Dear Sir,—As an inquiring reader of THE ESOTERIC, I have been very much interested in your interpretations of dreams, and I take the liberty to send you one which has impressed me so deeply, that something touching my own individuality is involved. Will you tell me what you think of the dream, and if the revelation is due to my sympathy with the teachings of THE ESOTERIC.

I dreamed that I had travelled long, seeking rest. I was weary, and all about me was gloom. I entered an arbor, which was long, wide and beautiful. The vines covering it had a fern-like leaf, and pure white blossoms; indeed, there were so many blossoms that the arbor was nearly white. I cried "How beautiful! I shall find rest here." A voice from above told me to go further into the arbor, and I went until I came near the foot of a coffin. It was highly polished, and the sunlight fell upon it. The blossoms which hung over the coffin were more perfect than in any other part of the arbor. I was made to know that there was some one in the coffin, and as I stood gazing at it a spirit glided to my side and placed in my hand a bouquet of rare white flowers, telling me to place them on the coffin. My heart seemed like lead and I could not move. Again the spirit appeared; this time it came back of me and commanded me to place the flowers on the coffin. I cried, "My life is as pure as these flowers; it is my life you would take; I will not give it," and I flung the flowers from me and ran from the arbor, crying, "I won't, I won't, I won't."

It was in June that I had this dream. The last of July I dreamed I was again in the same arbor. The leaves and flowers had turned brown, and the earth which was so firm before was now soft, and the grass high and damp. As I looked at the dead leaves and dying flowers I felt glad, and I walked on until I was at the foot of the coffin. The flowers and leaves were a darker brown here, only just above the coffin was a patch of white blossoms, but they were beginning to die. Beneath the coffin was boggy. I was told to look at my left, and on the ground near me was a coffin, made of rough boards and painted a dead black. Around this coffin were little pools of water, covered with a green slime. I whispered—for I was afraid to speak aloud—"Whose coffin is this, is it mine?" and a voice from above said "No," and told me that both coffins belong to the same person. I looked again at my left, and saw four spirits about the coffin. They glided around it, and over it. They were small, and black. There was a dead black gauze about them; and they never lifted their eyes from the coffin.

E. J. MOULTON.

Ans. The vision or dream is truly a very remarkable one. You ask if in some way it is due to your sympathy with THE ESOTERIC: we believe it is, for the Esoteric movement brings every individual to decide once and forever, whether they will give their life to the old order of generation and death, or retain and separate themselves entirely from it. Now, flowers are always a symbol of love and sex life, and as you came to the beautiful arbor of holy and perfect love (white blossoms) you found there the demand from the spirit of death

to give your life to the maintenance of death, which you refused to do. Then you were taken from the arbor, and when again you approached it you found the beautiful flowers had begun to fade. As flowers, in all phases and conditions of life are a symbol of love, you found when you would retain the life within yourself that even the beautiful love life itself began to fade: and so it will, as you go on living the regenerate life. The time comes, when, because of your rejecting the old generation and death, it will seem as if all love had forsaken you, and you were cold and hard and feelingless. But if you give your love without reserve to Him who created the heavens and the earth, trusting wholly in his wisdom and mercy, he will give you the angel's love, which will make you a member of the kingdom of God; and as God is love, and the source and fountain from which all love emanates, your reward will be as much greater as the sea is greater than the river.—[ED.]

FERN COTTAGE, KEIGHLEY, ENG. NOV. 1893.

MR. H. F. BUTLER: In my offer in the October ESOTERIC to give astrological aid to Esoteric students, I divided them under two heads: those who understood the ephemeris, and those who did not. Among those whom you have sent to me I find that you refer to but two as not understanding the ephemeris, and therefore I might infer that all the others did; but I hardly think my inference would be correct. However, any one may learn the signs and symbols of the planets etc., in a very short time, from an astrological almanac and ephemeris, which will enable them to watch the transits of what are called the malefic planets, Neptune, Uranus, Saturn and Mars, over the places in the Zodiac indicated.* But to give the geocentric positions of the planets, even in parallelogrammic form as I have done, will, I am afraid, take up more space in the Magazine than you have to dispose of. So that it would perhaps be best to give only the periods of the evil transits, except for those who make special request for the positions of the planets. In calculating the positions of the planets, I have had to take into consideration the difference of time between the birthplace and Greenwich; also, in finding the signs on the cusps of the "houses," I have had to use the latitude of the birthplace.

Of course, I have not pointed out the periods of the benefic transits, —when to speculate, and begin new undertakings in business etc.,— because those things have nothing to do with esoteric culture; when a person is fortunate, he is then more above temptation, etc., and can afford to be honest and honorable. It is during the periods of great reverses and misfortunes; when we are fasting in the wilderness, or suffering on the cross of adversity, that the invisible powers tempt us most. It was the same with the black magicians and sorcerers of the mediæval times; they took advantage of evil planetary influences in a person's nativity to perform their diabolical arts, when they knew his

* Watch also the transits of Mercury over those places when he is retrograde, for then he can do much harm; so also can Jupiter, if he be afflicted at birth, in which case I have found him to produce sickness, and other misfortunes.

magnetic aura would be broken, and they could better "get in upon him," and thus they brought the grand and ancient science of astrology into bad repute among the people.

But to every one I would say, that during these dark and unfortunate periods which I have pointed out, and which may be long or may be short, do not turn to man for help, because you will be disappointed if you do, or else the help you receive will have to be at the expense of your independence of thought and action. The man of the world that gives you help will require an equivalent, you will be in his power for the time being, you will have to "sell your birthright for a mess of pottage." And during that time your soul growth will stop, if you are not even flung back for a considerable time; for, "cursed is man that trusteth in man, or maketh flesh his arm." Again, I would say, that during these periods do not listen to the voice of the animal soul; it will plead hard, but always meet it with a calm and firm no! * Do not look outward for help, but *turn your gaze within*, and seek help and advice from the Spirit, and you will hear the still small voice speaking in the depth of your soul—"I will put upon you none other burden: but that which ye have already, hold fast till I come." For only to him that overcometh by the strength of his own will are all the promises made. Yours fraternally.

DAVID LUND.

ASTROLOGICAL PREDICTIONS OF EVIL TRANSITS.

Mrs. A. GERBER. July 2, 1834, 7 a. m. So. Germany.

♃ in the 3rd house. Clairvoyant. ♁ in the 10th house, liable to slander. Evil periods when malefics etc., transit first half of ♄ and ♃.

Mrs. ALICE CORSE. August 30, 1852, 12 noon. Louisville, Ky.

No planets in the 3rd or 9th house, but Neptune in the 10th house. Inspirational. Fond of mystical subjects. Evil periods when malefics etc., transit first half of ♃ and ♁, and parallel of 80°. Also be guarded during the middle of 1894.

Rev. E. M. HETZINGER. September 27, 1858, 6 a. m. Rottweil.

♃ and ♃ in the 9th and ♁ in the 3rd house. Clairaudient and clairvoyant. Native will be able to master any kind of occult subjects. Evil periods when malefics etc., transit the end of ♄ and ♃. Also an evil time at the end of 1893 and 1895.

ISAAC HARRIS. April 19, 1849, between 4 and 6 a. m. So. Wales.

No planet in the 3rd or the 9th house. But both the luminaries connected with Neptune will give the native occult tendencies. Evil periods when malefics transit first half of ♁ and ♃, and the end of ♃ and ♁. 1894 will not be good.

CHAS. C. CASE. July 31, 1857, 3.30 a. m. Rochester, N. Y.

♃ in the 9th house. Clairaudient and fond of mystical science.

* To go back into bondage and to taste again the flesh pots of Egypt, and to enjoy the things of this world.

Evil periods when malefics etc., transit latter half of \mathfrak{X} and \mathfrak{M} , and the first half of \mathfrak{V} and \mathfrak{Z} . 1894 not good.

DARLEY CAME. January 30, 1873, 3 a. m. Oscaloosa, Kans.

\mathfrak{U} in the 9th, and \mathfrak{D} in the 3rd house. Clairvoyant and clairaudient. Evil periods when malefics etc., transit latter half of \mathfrak{V} and \mathfrak{A} , and beginning of \mathfrak{Q} and \mathfrak{M} .

ROBERT BENEFIELD. December 28, 1835, 2.30 a. m. Louisville, Ky.

\mathfrak{J} \mathfrak{Q} and the \odot in the 3rd house, and \mathfrak{U} in the 9th house. Clairvoyant and clairaudient. Evil periods when malefics etc., transit beginning of \mathfrak{V} and \mathfrak{Z} , and latter half of \mathfrak{V} and \mathfrak{A} .

IDA F. PENALBO. June 12, 1861, 4 p. m. Livingston Parish, La.

\mathfrak{F} in the 9th house. Scientific, with tendencies to clairaudience. Evil periods when malefics etc., transit the parallel of 23° .

EMMA S. E. SALES. December 2, 1859, 8.15 p. m. Buffalo, N. Y.

The Moon and Neptune in the 9th house. Clairaudient, hear the astral bells, etc. Fond of mystical science. Evil periods when malefics etc., transit the first half of \mathfrak{f} and \mathfrak{II} . Best to live the esoteric regenerate life. \odot \mathfrak{I} \mathfrak{M} .

THOS. NELMS. January 30, 1836, 12 midnight. England.

The \mathfrak{D} and \mathfrak{U} in the 9th house. Clairaudient and clairvoyant. Best adapted for scientific occultism, such as astrology, alchemy, etc. Evil periods when malefics etc., transit first half of \mathfrak{Z} and \mathfrak{Q} .

W. F. RICHARDSON. February 10, 1856, 7.15 p. m. Massachusetts.

\mathfrak{M} in the 9th house. Clairaudient. Best adapted for scientific occultism. Evil periods when malefics etc., transit the latter half of \mathfrak{V} , \mathfrak{A} , \mathfrak{Q} , and \mathfrak{Z} . Luminaries well aspected at birth.

MARY E. ZIDERS. April 9, 1841, 4 a. m. N. Carolina.

\mathfrak{Q} in the 3rd house, \mathfrak{D} in the 9th house. \mathfrak{M} and \odot in the ascendant. Native will or may have many occult gifts, but will have a great struggle to overcome. Expect trouble during the middle of 1894. 1897 will be a very evil period for many things.

H. E. BRINK. November 30, 1861, 11 p. m. Wisconsin.

\mathfrak{F} is your ruling planet, but \mathfrak{M} in the midheavens will have great influence in the formation of mind and disposition; inclining you to occult subjects, but subjecting you to discredit at certain periods. \mathfrak{J} strong in the 3rd house. Clairvoyant. Evil periods when malefics etc., transit the first half of \mathfrak{f} and \mathfrak{II} .

H. S. JENISON. February 4, 1851, noonday. Washington.

\mathfrak{J} and \mathfrak{F} in the 9th house. Clairaudient. Best adapted for scientific occultism. Evil periods when malefics etc., transit first half of \mathfrak{Z} and \mathfrak{Q} , and latter half of \mathfrak{X} and \mathfrak{M} .

GEO. SOUL. October 1, 1849, 10.45 p. m. Gloucestershire, Eng.

Jupiter and Venus in the 3rd, and Neptune in the 9th house. Clairvoyant and clairaudient. Evil periods when malefics etc., transit the beginning of ♃, ♁, ♃ and ♃.

DR. GEO. W. CAREY. September 7, 1845, 4 p. m. Illinois.

Venus in the 9th house. Clairaudient. Neptune and Saturn essentially dignified in the ascending angle will give native strong occult tendencies. Evil periods when malefics etc., transit the end of ♃, ♃, ♃ and ♃, or parallel of 18°.

EMMA GILMAN. March 1, 1856, 12.30 noon. Maine.

Mercury in the 9th, and Neptune in the 10th house. Clairaudient and inspirational. End of 1893 and middle of 1894 will be evil periods. Also 1900 and 1905.

GERTIE DARLOW. March 1, 1868, 11 a. m. London, England.

No planets in the 3rd or 9th houses; but ♃ in the ascending angle will give great inclination for occult and mystical subjects, with a desire to be alone, and a tendency to Bohemianism. Evil periods when malefics etc., transit the beginning of ♃ and ♃. Also much struggle with the animal soul during 1894.

Our brother is necessitated to use terms which are common in the spiritualistic ranks, such as clairaudient, clairvoyant, inspirational, etc., in order to convey his meaning to the minds of all persons; not that he is a spiritualist in the usual sense of the term. What we understand by these terms is this: That certain persons will develop certain spiritual powers according to the predominance of certain signs; if of the eye it will be clairvoyance—clear sight—that is, seeing that which is invisible to the physical eye; some would say to the natural eye, but the spiritual perception is just as natural as the physical seeing; and so with the hearing, etc. The Esoteric student is supposed to develop all these faculties so that they can be used at will; but Mr. Lund refers to those which would most readily come into use.

We publish herewith only the periods of danger and trial, but any person who desires the position of planets at birth can have them by sending us stamps to pay return postage. It will be necessary for the people who are studying these things to have an astrological almanac to study up the symbols or signs standing for the planets and constellations; the time of transits and parallels etc. We believe this information will be a matter of importance through life, therefore we do not expend the labor required to work it out for you, when it is so much better that you do it for yourself. Raphael's Almanac and Ephemeris may be had by sending 35cts to our book office.—[Ed.]

BOOK REVIEWS.

We have had the pleasure of reading a lecture by Parker Pillsbury, entitled "Things New and Old." When we say we are almost puzzled as to what to say about it, the friends who read it may be surprised, when they know that this grand old man, since the days of the anti-slavery movement has been most vigorously engaged in fighting wrong wherever he sees it. In this pamphlet he argues against the mental indolence of the unreasoning masses, showing in most forcible language the necessity of thinking for one's self, and closes by cogent arguments in favor of building up a kingdom of peace on earth, and of good will to man, established first in the heart and life of the individual.

If, in reading this lecture we find Mr. Pillsbury striking those powerful blows at institutions and conditions that we would uphold,—and possibly denominate sacred,—we can forgive him, knowing that he speaks from an honest heart and a faithful life.

"THE BOOK OF BOOKS—79 pages. Price 50 cents. INSTRUCTIONS for different methods of applying HOT WATER FOR CURE OF ALL FORMS OF DISEASE that the children of men are subject to, *by the use of HOT WATER alone.* The latest and most scientific methods of applying it taught and explained. THE VERY BEST and LEAST EXPENSIVE methods of treating all forms of disease, taught in this work. Also the best and safest methods ever found for removing CORNS AND BUNIONS, can be learned by the perusal of this book.

~~By~~ The author is making efforts to procure funds (\$85.00,) with which to get him an artificial leg, he having been so unfortunate, some two years since, as to have his left leg taken off three inches above the knee. The Author, Prof. NATHANIEL N. PIERCE, of Philmont, N. Y., (formerly of Putnam Conn.) [Enlarged Edition, 1893.] Address, Narragansett Pier. R. I.'

The above named book gives some good recipes, but the author enters into such a bitter tirade against other practitioners, that it is very unsatisfactory to read, and causes those who read it

to feel that the author is very unreliable; although bitter experiences will often bias the mind and cause one to say many things without realizing the injustice of their utterances. No one can read the book without deciding in their own mind that the author is an extremist.

A little book has been sent to us, entitled "The Mystery of God." It is written by one who is a Bible student, and who is now figuring out the meaning of the shadows he sees flitting before him as he dwells in the realm of the Law. He is doing well, in that he is earnestly and honestly working for the good of humanity, as he understands it; and if he is faithful in following without egoism or selfishness the light that has begun to shine upon his consciousness, he will be led into the light wherein is all knowledge. This book is well worth reading, and is for free distribution. Address, GEORGE GUNNELL, Beaver, Beaver Co., Pa.

We have received from the Unity Pub. Co., a little pamphlet written by Mrs. Barbara Miller, entitled, "How I was Healed;" price 15cts. The work gives an account of her sickness, and of her continued efforts to get relief through M. D's., failing in which she tried Christian Science and was healed. This little narrative may be an encouragement to some persons who feel that their case is hopeless. We ourselves have no doubt of the power of faith to heal the sick; for the reason that it always excites the will to action. It was by will power that the worlds were made, and whatever excites to action faith and will, always produces results.

Trusting, wait, and we will see.
 That all things work together for good.
 When the lessons of life are understood;
 We sometimes learn them o'er and o'er.
 Before we find the open door.
 'Tis then we see 'neath the tangled thatch,
 'Twas God that raised the waiting latch.

MRS GEO. B. HUDSON.

EDITORIAL.

The following explains itself. "Having noted with regret that the second edition of *Practical Methods* has been exhausted, two ladies have signified their willingness to send \$1.00 each whenever necessary to assist in printing another edition. Now it seems to me there ought to be at least 33 others able and willing to give from 35 cents to \$1.00 to help in this matter, so vital to the interests of humanity. You are welcome to retain whatever money or postage stamps may be sent through me until you can collect enough for this purpose, though for reasons of my own I do not wish to solicit subscriptions. I think it is about time that we who have received so much benefit freely should begin to pay a little interest on our debt, and perhaps if you print this letter it may suggest a means of help that will not inconvenience anybody. Interest in Esoteric work is growing here and I hope for some good results in due time. With best wishes for prosperity, I remain, fraternally,

Buffalo, N. Y.

EMMA S. E. SALES."

At the present time there are a great many persons seeking admission to the E. C. F., and many of them seem to have the idea that it is merely a colonization movement: we therefore wish it to be understood that while this is the effect, it is not the object of the Esoteric movement. The object is, first of all, the establishment of the kingdom of God on earth, by gathering men and women who have dedicated their lives to God and humanity, who are desirous of becoming co-workers with us; first, in building up and preparing a place for the reception and support of the people who are to come, and establishing such conditions as will give them an education—transcending that to be obtained elsewhere—in the physical and natural sciences, and also in spiritual knowledges. Second,—in fact, chiefly,—to establish conditions where every man and woman will be consciously one with God and in perfect harmony with the law of heaven. It has been written to us, "It seems more difficult to

gain admission to your Colony than it does to the kingdom of heaven." We admit that it is more difficult to gain and hold membership here than it is generally supposed to be to enter the kingdom of heaven,—and obtaining admission does not guarantee permanence. Unless one lives in harmony with the Law of heaven they will be as quickly cast out as were the angels who kept not their first estate. To gain admission to this society is to gain admission to the kingdom of heaven, so we want it understood that it is useless for persons to apply for membership here unless they are prepared to dedicate their lives to God and humanity.

We wish to say to our correspondents, that because of our attention having been claimed by other matters we have been forced to delay answering our private letters. This delay has been unavoidable, and as an apology to each person would require much time, we ask here to be excused for the postponement. As circumstances are now different we think we shall be able in the future to reply more promptly.

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 new subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventyfive cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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.

 DO NOT SEND CHECKS ON LOCAL BANKS.

THE ESOTERIC.

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VOL. VII.

VS
DECEMBER 21 to JANUARY 20.

No. 7.

BIBLE REVIEWS.

NO. XLI.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

We have now finished, in our readings, the second cycle.* The first cycle is in the first chapter: the second, from the first to the seventh chapter, inclusive. The first cycle is a revelation of what is to be done: the second cycle shows the completion of one branch of the work, viz., the gathering and sealing of the people who are to form the body of the Christ.

We saw in the course of the seven attainments that the power and potency of those who are making them would bring about the many judgments that are coming upon the world. We also saw that the sixth degree of attainment is the highest possible to man in the old age and order of life, or things. We have also seen that the seven seals are indeed the seven steps of attainment, by virtue of which knowledges are attained, as if there were seven books, each containing knowledge beyond the other: and in each attainment a book is opened, and in the opening of these knowledges to the world their power produces in the minds of the receptive ones who are to be partakers of the first fruits, the results that we have been considering up to the present writings.

CHAPTER VIII.

Verse 1: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

Here is a corroboration of what we saw in the preparation of

* In our December number it was said, "For this concludes the cycle of the first seven." This did not mean that it concludes the first cycle, for the first cycle was one, the second was seven: therefore this cycle now under consideration is the third cycle.

the seventh step of attainment. There was silence in heaven for the space of half an hour, by virtue of the opening of the seventh seal; that is to say, during the time the six seals were being opened there were no changes brought about in the heavens; but when the seventh was opened, there was a recognition at once that the time had come for the fulfillment of the prophecy which says (Rev. XXI.): "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." This thought, however, will be considered in its order. It is enough to say that the conditions were here made, and the new creation begun, therefore, even in the heavens, they saw that work in the old order was done, and ceased from their labor, and God ceased from his labor in the old order and age. Then comes the verity of the commandment under the law of Moses; which was, that whosoever worked upon the sabbath day was to be put to death. As we have said before, there is nothing in God's law that is merely arbitrary; it is all of cause and effect. The work of creation—generation—is in harmony with the divine purpose and law; but when the planet earth, with all its populace, has outgrown the law of generation,—labor, sorrow and death,—for any to continue in that order would be to create disorder, and bring upon themselves immediate execution of the law, "Thou shalt surely die;" in consequence of which we have all that is to follow in the next cycle, which extends to the 14th chapter.

Verse 2: "And I saw the seven angels which stood before God; and to them were given seven trumpets."

The seven angels or messengers which are called upon here are those who stood before God. These are the angels or representatives of the seven steps of attainment, the seven churches or assemblages, the seven vital centers of the human body, and the seven creative forces sent forth into all creation. Seen by virtue of these forces, these attainments follow, so here it is said that unto them were given seven trumpets. It is marvelous, when we see how every symbol has been explained in the antitype under the Mosaic law, that, when the children of Israel were taking possession of the land of Canaan they encompassed the city of Jericho seven days with

the blowing of trumpets, and Jericho fell into the hands of Israel. What was there in merely the sound of the ram's horns or trumpets, that caused the solid stone wall surrounding Jericho to crumble before Israel? What does it mean, that there should be seven trumpets given to the seven angels, and what shall be accomplished by them? When we answer one, we answer both of these questions. Every word is a symbol, and it is a true one, in so far as it is in harmony with natural law, which is the law of God: therefore, in deciphering what is meant by these trumpets, we have only to consider the effect produced by a material trumpet. A trumpet is an instrument with which to produce sound; sound is only vibration upon the atmosphere, and the more dense ether in which the atoms of the atoms float. We are told by the most careful investigative scientists that every atom of matter which composes the solid steel, or rock, or the body of our earth, is in continuous vibratory motion, by virtue of which motion gravity, or attraction and repulsion, is produced. Like the tones of music: music is harmony; that is, when the vibrations accord with the seven tones, they also accord with the seven vital principles of our life, and therefore produce harmonious conditions in those seven states which are health and happiness. If there are seven accords there must also be seven discords, which in their effect would be the exact antithesis of the seven accords; and if the seven accords are health attractions which cause even the steel or diamond to appear dense while every atom is floating like worlds around their central sun, then it follows that a discord—that is, inharmony with those conditions—would break the congealing force and dissipate the atoms, and by virtue of dissipation, cause the solids to cease to cohere.

We have seen that the old order or harmony was to pass away; and as the angel said, "Behold, I create all things new," the reception by the seven angels of the seven trumpets are instruments by which a new and higher order of harmonies are to be produced upon the earth, and to these new and higher harmonies the old harmony is discord, and *vice versa*. If we could by mechanical device send a current of electric energy into any substance whatever and produce a vibration in exact

discord with those which hold the atoms of a mass together, it would dissipate or dematerialize the mass; but it must necessarily be a higher and more potent energy than the one which originally organized the mass. So it is with these trumpets; God is herein sending out into nature, through and by his seven angels, seven new and more potential vibratory energies, which will dissipate the old creation and establish a new one; for these vibratory energies, sent forth by a trumpet-blast, begin at a central point from the physical,—the mouth of the trumpeter,—but go out and expand through all nature, in every direction. It is an invisible potency, and can not be seen, tasted or smelled, but “He that hath an ear will hear.” Those who have no ears will not hear, neither will they recognize the effects, except as they realize in the external and physical such effects as are described in the following chapters; but the effects will be more potent, being from the interior and cause side.

Verse 3: “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.”

“He should offer it with the prayers of all saints.” Jesus announced what was the true prayer; therefore, the prayer of all saints is, “LET THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.*

The eighth angel, standing at the altar, has an extended significance of which we can not now write; but we will say this, that the altar is the center and source of all life. Under the ceremonial law, when they prayed they offered sacrifice upon the altar; thus, the prayers of the saints were connected with the altar fires.

This angel having a censer, is a symbol of worshipful praise, for under the law the aromatic incense was offered when they went into the Holy place.

It says here, that there was given unto the eighth angel much incense, that is, the stored prayers—desires—of the saints, that he should offer it with the prayers of ALL saints. When prayer was thus offered under the law, they, unlike the prayers of the Christian world to-day, expected they would be

* All those who have read the “Unity of Desire,” will appreciate the force of these words.

answered immediately, and many times they were answered in a phenomenal way, which appeared miraculous. We read of the angel of the Lord descending in the smoke of the incense, in answer to the devout prayer of the individual; but here is given unto him the united prayers of ALL saints; therefore, the answer is certain. The prayer of all saints has been the same in all the history of the world; that is, that God's kingdom might come, and his will might be done on earth. The message goes forth to a world absorbed in its own selfish interests, and finds it in a condition expressed by the prophet Haggai (i. 9.):

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow it away. Why? saith Yahveh of hosts. Because of mine house that is waste, and ye run every man unto his own house."

Verse 4: "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

The smoke—transmuted energy of the life desires—ascended up before God; that is, it was not lost, or in vain.

Verse 5: "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake."

(See Bible Review number xxxiv., in June number of THE ESOTERIC 1893.) He takes of the fire of the altar. When Solomon had finished the temple, he killed the sacrifice and placed it upon the altar, but put no fire under it; then he knelt upon the altar and prayed, and as he prayed the fire came down out of heaven and consumed the sacrifice. As we read again, "God is a consuming fire;" and when Nathan and Abiram offered strange fire upon the altar, the fires broke forth upon them and devoured them, for no other fire was admissible for sacrificial purposes but that which came down from God. The angel took of this fire and cast it into the earth,—into the earthly or physical structure of the human family,—and as he says, there were voices, and thunderings, and lightnings, and earthquakes: in short, there was general disturbance in every department of human life. The fire of God will set on fire the passions of the human family, and they will be insatiable; it will stir up within them all the evils of their lower nature and will blind the eyes of their intelligence to all that is high or ennobling.

In former articles in THE ESOTERIC, we have had occasion to

say that the presence of those who are truly living the regenerate life, among the people who are living the sensuous life, would be to the latter a consuming fire. Instead of helping them, as many wish to do, by remaining with them, it stirs up all the evil in their natures, which blinds their eyes to all that is good and true; for he or she who truly lives the regenerate life, becomes in the physical body a censer filled with the fire of God. Woe to the inhabitants of the earth, if, by reason of their treachery and brute force, those who are gathered out of the world into the place chosen of God should be thrown out of this chosen place into the earth or scattered among men, for they would become a firebrand of marvelous potency. But if this were all that will be done by the angel of the Lord, there would no FLESH be saved; for the carnal mind would think to change all laws and conditions, and build up for itself conditions where all the lower appetites and passions would have perfect freedom; but as soon as this censer is thrown into the earth,

Verse 6: "And the seven angels that had the seven trumpets prepared themselves to sound."

It will be seen by considering the character of the sounding of the seven angels, that they answer exactly to the seven degrees of attainment, and are graded by the scale of the seven ascending steps. The effect of the first four will be seen mainly in what is commonly recognized as the natural forces, and after the fourth, the effect begins in what would be recognized as the occult. As we consider one after another of these soundings, it is not permitted us to write but a small portion of the real meanings and bearings of the subject-matter.

Verse 7: "And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

The angels having prepared themselves for the great ordeal which the earth must pass through, send forth that sound which is heard only in the silence; but the effect enters into the tri-une nature of man and the planet, and finds expression in the three realms; so that the hail, blood, and fire, has a spiritual significance, also an intellectual, and, last of all, a physical manifestation. The third part of all things that are created is affected, because everything that exists is triune in its nature, answering to body, soul,

and spirit; and as the soul and spirit must have material substances through which to manifest, therefore, it reserves and preserves a third part of all for that purpose, and for those who are heirs of God according to his plan. While we believe there may be wonderful storms, and much bloodshed among men, and fire, as if it rained from heaven, upon the work of men's hands, yet these will be the least disastrous; for God has said by other prophets, that he will throw them together as a ball, and men will become destroyers each of the other; so that in all their efforts to build up a kingdom of sensuous gratification, this storm which is sent from God will continually break up their plans, weaken their powers, and cause them to give place to the coming kingdom of God. The sounding of these trumpets and the fire of the altar are the potential energies in making conditions on earth suitable to the answer of the prayer of all the saints. It is necessary, in order that God's kingdom might come on earth, that those unworthy ones should be destroyed from the earth; for as God said by Isaiah, "Let favor be shown to the wicked, yet in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahveh;" and it is as much a mercy and a blessing to them as to the righteous, that they are taken out of the body before they heap upon their own souls crimes which will bring untold misery to themselves. This first sounding will be felt mainly upon the wealth, domestic tranquillity, and in the national governments.

Verse 8: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;"

He says, "as it were a great mountain;" that is, that which the mountains symbolize, great and exalted nations or kingdoms. The angel also explained in another place what was meant by the sea; he said, "The waters which thou sawest were peoples and tongues and nations;" so we may reasonably infer that when he says a mountain burning with fire was cast into the sea, that it relates to the overthrow of kingdoms and governments by the common people; and its reference to blood is a hint of the bloodshed which will come thereby.

Verse 9: "And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

This 9th verse we believe has reference to the strictly literal

phase of fulfillment; for we must not lose sight of the fact that every one of these prophecies have their triune fulfillment. The spiritual side of it can be made no plainer than the words herein recorded make it.

Verse 10: "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;"

The word star is no uncertain symbolism, for it is used in connection with many persons of note; but herein is a two or threefold meaning; for every individual who reaches eminence becomes the representative of a principle, and all principles are potencies in creation. It is from this fact that many apparently insignificant personages are the representatives of wonderful powers. If we come into discordant conditions with them, we are surprised at the change of our "luck," for everything seems to be changed with us without any apparent cause. So it is with those who have reached a certain eminence; they, like the star, exert an influence over the lives and destinies of men; when they fall they will begin at once to exert an influence upon the lower elements of nature. Now, whether this star referred to is one individual or an organized body does not yet become manifest; but when the occurrence takes place, those who have eyes to see, or ears to hear, will see, hear, and know.

Verse 11: "And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter."

A name signifies quality and character. Here in this verse we are brought to a repetition of an occurrence in Exodus, xv. 23-26, where, in the account of Israel's journeyings from the land of slavery toward the land of promise, they had met nothing but difficulties, one following another in rapid succession,—the water of Meribah was one instance of this. So it is to-day; the whole house of Israel is being led out of bondage and slavery, to become kings and priests unto God; and every step of the way is attended by unexpected and unknown difficulties. The angel here speaks of a star falling from heaven, causing a third part of all the fountains and waters to become bitter, so that many die from the bitterness. This is true and literal in its physical sense; but in the metaphysical sense, the waters are

generic, and bitterness is sorrow, and because of the discordant conditions all the fountains of life will be made bitter, and many will die from the sorrows consequent upon this.

Verse 12: "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

Here is a remarkable coincidence in the science of numbering, which runs through this entire book. This 12th verse gives the results or effects of the fourth degree of attainment. (See numbers 12 and 4, in article on numbers, in July number of *THE ESOTERIC*, volume VII.) When the fourth angel sounded, the third part of the sun, the source of light, was smitten. The source of light is also the source of life, not only for the physical man but for everything that grows in nature; and as the neophyte is required, when he enters this degree, to relinquish everything to God,—even the source of powers or perpetuity,—so are all persons who live upon the earth required, either willingly or by force, to yield up the same to God. (It may be in divine order that we give a recapitulation of these seven trumpeters from the standpoint of attainment, before we leave the subject.) The third part of the moon, and of the stars, has again a dual meaning, in which the moon is really the feminine nature, and the stars are the intellectual, which are smitten by reason of the planetary aspects, as given in astrology, being such that evil will result in all these different relations in life; and not only so, but the aspects will be so augmented, that even the scientific astrologer will be incapable of discerning what wonderful results will follow them.

Verse 13: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

The angel that flies through the midst of heaven warning of the woes which are yet to come to the inhabitants of the earth, by reason of the three angels which are yet to sound, perceives the equity of divine law, and its nudeviating justice. The first four attainments of the neophyte separates—causes disagreement between—him and every hope, desire and relation of this, the material world, and its present order. In *Bibles Review* number xxxiii. May number of *THE ESOTERIC*, volume VII., we

gave, in the order of the attainments, what was gained by the overcoming. It now becomes necessary that we should state what it is the neophyte should overcome in each of the seven steps, in order to show what will be the result of the soundings of the seven trumpets. In the second step of attainment, it is necessary for the neophyte to sacrifice—let go of—all loves merely human, desire of worldly honors, riches, and all emoluments; and as the neophyte is required, in order to take a step higher, and to be made partaker of the heavenly conditions that are to come, to *willingly* sacrifice all these, therefore, all men will be required to make the same sacrifice, OR BE SACRIFICED, in the bringing in of that true divine order for which the lives of those in this degree are sacrificed.

In the first degree of attainment, the neophyte is necessitated to subdue his appetites in every department, even to dress and the comforts of life.

In the third overcoming, the neophyte is required not only to conquer all loves merely human, but, is also required to meet, as his enemies, those whom he loves, and who have loved him: for as Jesus says, "A man's foes shall be they of his own household." The bitterness of this sorrow—to find that every soul he has loved in life has turned out to be his bitterest foe—none can know save those who pass through it.

In the fourth step, all the former sacrifices are focalized and most vividly realized, and he is then required to make the final decision; as the old Methodist hymn reads, "Perish every fond ambition, all I've loved or wished or known;" this is here verified in the most absolute meaning of the term.

"I look upon every true thought as a valuable acquisition to society, which can not possibly hurt or obstruct the good effect of any other truth whatsoever; for they all partake of one common essence, and necessarily coincide with each other; and like the drops of rain which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."

THOUGHT AND DREAM.

[Written for THE ESOTERIC.]

BY E. J. HOWES.

THE ESOTERIC has made request for dream experience. I have in experience explored the dream world for years, with the effort to keep the rational faculty active in its interpretation. I am of the order that recognizes Person as the sole real. I see, in unfoldment in self-perception, life at one with a perceptive process where subjective and objective alternately posit each as the other of each, and so basally inflect an *ad infinitum* process. With me the old dualism fatality sinks away into the unity of the two inflections of the process, and this deeper fact or unity is Person. Person is the sole real and the final categorical calm of *thought*. Therefore we regard every phase of consciousness as revelation of the implications of Person—as a home fact, and as basing a thrill of awe at the brink of either hope or fear; but at either place, as a further impetus to action toward the highest, and as such, a justification of hope, as the higher law and the more ample reflect from our own wonderful structure.

Therefore the torch of dreams is as legitimate an illumination upon the search of vestiges of self-knowledge as other phases of consciousness. In our present paper we shall deal more with thought than with dreams; but the dream part will be a rational outcome from thoughts which were realized as we lay wakeful the night of November second. In the S. S. Lesson for October 29, were the following words of Paul: "But to us there is one God, the Father, of whom are all things, and we in him." This thought suggested the opening words of the Lord's prayer; "Our Father which art in the heavens," which came calming the somewhat wild and bitter tumult and nerve torn condition of fear and trouble. Our Father which art the in heavens! What is its meaning? Where are these heavens? What

if he *is* in the heavens, and what is that to us? Then thought went to the first chapter of Genesis, which, up to the verse where God says, "Let us make man in our image," we regard as prologue; and understand it to say that in creating the heavens or spheres, and earth as their ultimate, implicating the so-called hells or lower and immature spheres, and in saying, "Let there be light," and in all the other sayings, God was saying in effect and in prologue, "Let us make man in our image and after our likeness." The prologue is but a literary reflect of the real, and the entire affair is really summed up and expressed in this last; in it we have all and solely what God really posited and did. As Lotze says, "It is only mind that is:" God simply posited person, soul, mind, and in so doing we have the spheres *posited in man*; and these are philosophical "moments" or portions of the unfoldment implicit in man. We now see where the heavens are, and where the earth ultimate of them is, inclusive of the immature spheres termed hells. These are all states of consciousness, due to the unfoldment of man in coming to himself and knowing the implications of himself. This unfoldment is under the law of the dual inflection of aspects of the same as the subjective and objective, the inner and outer; but the unity or deeper fact of process is Person, which unfolds to itself in the phenomenology of Spirit.

We see, then, what and where the heavens are, as either that past of them longed toward or prayed into, or as on the other hand those immature spheres and hells where we fight the good fight in a not wholly victorious, but yet a progressive degree. Our Father is in them as their basal force and sustenance; as a total wisdom and love, and as the everlasting hope ground (in being such) to and for the entire spheres of soul structure and fullness, from the lowest and direct, to the higher unknown ones which lie in germ as the undeveloped to our perception.

Prayer is one with this perception, and its degree is as the perception. Its delight is as the degree of grasp of the Divine Name. The "Hallowed be thy name" is, in its degree, a beautiful emotional measure of the stern omnipotent, "I will be what I will to be," so often exploited in THE ESOTERIC as the Divine Name and its power. Prayer is *holy will* to the extent it is in

truth; and will, delight, truth and presence are unitized at one, only in mind or person. Here are heavens and spheres from the direct of our self-observed unfoldment, unto those disappearing in remoteness of glory; and all are solid with the sustenance of wisdom and love as one actively sufficing fatherhood.

Regard, then, for a moment, this opening of prayer! Our Father which *art in the heavens (that in thee I may live and move and be)*; in all my processions of "moments" or spheres of consciousness—in my lowest, direct deeps and places of blasted hopes where autumn strews the tombs of my once aims and thoughts with dead storm-drenched leaves and broken bowers; and where in sense of nerves worn, and of earthly cares and fears accumulating, I fiercely, vainly am resistant; even here is my Father the wisdom and love and sustenance and strength of futile rebellion, which (according to law) reacting upon itself, falls wearied into his breast and gets the core of heavenliness which centers every hell of the necessary process of the subjugation of "the creation" to vanity (See Romans VIII. 20, new version), that I may thus learn the secret core of my being, and the key to the central power-chamber of my every sphere of consciousness.

Think of one really perceiving their own majestic secret—their sure constant, and getting back of the myriad emotions of the flow, that we, *psychologically regarded*, are. Think of ecstatically recognizing the impermeating divine of all self's rising spheres, and getting home. The secret of all experience or knowledge is here in the true self-recognition of a progress which is infinite, by reason that the true infinite in us makes it possible and necessary as a movement of his own will and joy. There is a notable annex which the Apostle makes to the words we quoted concerning One God and Father and we *in* him. He adds; "and to us is one Lord Jesus Christ *by whom* are all things, and we *by him*." In the first quotation is the fact of absolute dependence. The dependent is logically *in* that on which it depends. Its true being as entity is in an *other*. Now in the annex we have quoted, we have also dependence, as being also process, or a movement of the Absolute's own will and joy. As such we stand in constitution, as derivation, with the second person of

the Godhead, by whom, says Paul, all things consist or stand together. Right here we may then remark that all that we have said of Person,—of its spheres and implications,—of its outer and inner scenics, are all according to a certain type (a Grand-Man type) *a fullness of measure*, whose recessions must ever recede in more superb outlines and horizons before the progressing self, and *seemingly outdo* all conceived heavens and measures, and so ever abide as an “above all heavens,” into which, in the picturesque language of Paul, the Christ ever is ascended as gone away; and from which our progressive motion or unfoldment, and reaching toward, constitute the Christ manifested in as picturesque and seeming a coming.

We as souls are every one posited according to this type. This type has infinite variety of expressions and tones. I am one, and the reader is another; and all souls or persons are components and implications of the scope of this one type or Body—this Grand Man. It goes, then, without saying, that our thought from this standpoint sees the spacial or naturated expression of this type in four hundred million stars, and in ten times as many majestic planets, and in thousands of times as many cometary and meteoric trains of structure interwebbing these star infinitudes or scenics of the self-recognizing mind.

To sum up, then, our thought, as it came to its close on the wakeful night of the second of November, we may affirm: That the fatherhood of God is an infinitude of wisdom and love, and we are in it; the infinitude of the type is a fact, and we as by it are individually toned and variated processes of a limitless unfoldment of the implications of Person, whose characteristic, as the Hindoos say, is to be both subject and object; and therefore its spacial or naturated expressions of self-recognition in telescopic and microscopic infinitudes of recession, are also facts as close and vital as itself in any moment of itself. These were my thoughts, and here I add the dream that followed.

I was suddenly with a lady who appeared to be the union in one, of two characteristically marked ladies of my acquaintance. Each are more than ordinarily intelligent and conscientious, and both seem nearly immaculate with honesty of spirit, while solidly holding to much that advanced thought regards as

dogmatic and transcended. Both are positive, but yielding and melting to deep Christlike ideas sympathetically presented. One very sternly tries all new ideas by her usage of the Bible as a last resort, while the other would strive most earnestly to harmonize all new ideas with the Church creed in general. Somehow they were there at one, and yet in flashes their personal characteristics and features gleamed in individual integrity. But with this one woman I sat face to face, confronting her bright and solemn earnestness, which was the expression of a strong, deep culture and enthusiasm far in advance of the masses of earth. She expressed the secret and key of much of her attainments, saying, that she dug hard and deep for the finding of God, and did her searching and digging in her own soul. The moment and scene were filled with the solemnity of a holy purpose and the recall of long strivings and the sense of inhabiting and working in a sort of personal eternity, one's own peculiar infinitude. I added nothing of my own and felt that I should not, but simply replied that she had discovered a great secret, and found a key which, energetically used, would unlock all the doors of the hidden life.

THE ESOTERIC.

[Written for THE ESOTERIC.]

The beautiful Truth all unfolding,
To a needy and famishing world,
Thou shinest a light in dark places,
Converting grave errors to gold.

Resurrecting the dead in the living,
Through teaching the law all divine;
Yielding thy life to life-giving,
A life-boat on the great sea of time.

God speed the good work, and with favor,
Till a regenerate age shall succeed;
Giving fruitage to all of the labor,
And filling each life with its need.

So flow on, O pure mountain rill!
Till reached every valley and plain,
Every hamlet and town and fair city
Thy beautiful truths shall proclaim.

MRS. GEO. B. HUDSON.

CHRIST POWERS vs. MAGIC POWERS.

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

CHRIST POWERS.

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Rev. v. 12.

The above quotation is from the 5th chapter of Revelation, and comprises the summing up of the seven rewards of the seven degrees of attainment promised by the spirit of God to the Esoteric student. When man has made these seven attainments or overcomings, he will have finished the work for which he was created, as far as it relates to a material existence on this planet. When these Christ powers are attained, man will take his place among the "Solar Masters," who are the perfected souls that created this world and all the planets of this solar system. When the race has developed to where they stand, they will go forward to perform more gigantic tasks; tasks of such grandeur and magnificence, that man's brain fails him when he tries to comprehend it. It was one of these grand souls that appeared to John on Patmos, who, when he perceived him, thinking it was God, fell upon his face as one dead. (Rev. i. 17.) When we can understand that it was these men (who are really gods, being creators) that created this world of ours, we can then perceive the truth of the book of Genesis, and can realize what Moses meant when he said, "And God said, Let us make man in our image," (Gen. i. 26,) showing conclusively that that there was not only one god but many gods who were concerned in the creation of our planet earth. The word God must not, however, be confounded with the all-potent, loving father Yahveh, who created all things, and is the "I will be" of the universe. Remember these powers of riches, honor, etc., promised to all who overcome, are not from man, neither are they promises of the Solar Master,—who are the instruments that confer them,—but are promises made by Yahveh himself to the sons of men, who also gave them to Jesus Christ, with authority to "to shew unto his servants." John says, in Rev. i. 1, "The

revelation of Jesus Christ from God," etc. Coming as it does from so great an authority, we can not doubt for a moment the absolute truth of the statement, neither can we question the impartiality of those who confer the degrees, and all may rest assured that as soon as they overcome they will receive the reward and power promised.

The first degree or overcoming that is to be obtained is described in Rev. II. 7, the reward for which is power. This first degree, is to gain control of the principles of sex, turning the forces away from generation back into the body, thereby increasing the powers of the triune nature, body, soul, and spirit. As the life is increased, man becomes luminous with the power of the spirit. This not only gives him "power over the nations," but over the principles of nature, the first of which is force. The color belonging to this degree is red, the ruling planet, Mercury.

We read concerning the second degree or overcoming, in Rev. II. 11, the reward for which is riches. In this degree the soul begins to open into the spiritual realm, begins to govern and control the physical body, which prior to this is controlled by the animal will. The consciousness expands and is no longer bound by the narrow confines of its fleshly covering. It gains, through growth and development, power to live separate from all things physical; is able to draw from the spiritual ether, nourishment for its sustenance. It becomes consciously an inhabitant of heaven while yet a sojourner in this veil of old grey earth, and were the body of such a person crushed to atoms the consciousness of the ego would never for one moment be lost, but the individual would live on, conscious of the garb of immortality which covered it. We have often before mentioned the fact that death will not give immortality to the soul, and we repeat it here; immortality is gained through life, not through death, and the Esoteric life of regeneration is that life. When a person who is living the old, worldly life dies, he does not, as many teachers would have you believe, pass into an immortal state. In most cases he is unconscious when he leaves the body, and remains so until reincarnation once again brings the spiritual ego into material manifestation. The inhabitants of our planet have passed through many, many incarnations, and very many of the Esoteric students of to-day are the self-same people who stood before Jesus when he addressed them

thus; "The works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." Here is a promise coming direct from Jesus, not to any particular class of people, but to all who would believe in him; not to simply accept the words which he uttered, as truth, but to follow in his footsteps, live the life he taught, and receive the powers he possessed as your reward. Dear readers, when we realize that Christ by his masterly powers was able to command the elements and be obeyed, and had not only dominion over the animal creation, but over the powers of life and death, is it any wonder that our hopes for this glorious work should soar high? Is it any wonder that we willingly work on at this place, striving earnestly and patiently to show the people, by precept and by example, the beauties of this higher, purer life, striving to prepare a place where you can come and worship God according to the dictates of your own heart, striving to free the world from the narrow, binding chains of dogma and creed, which blind the eyes and shut out the hungry, longing soul from God? And, again, think of it, the reward for such faithful service *will be* to possess greater powers than even Jesus the beloved master possessed. Are not these Christ powers more to be desired than great riches? Certainly, they are; but the one who possesses them, will have the riches of this world at his command. The color of this degree is pink; the ruling planet, Venus.

The third degree, is to be found in Rev. II. 17; the reward for this overcoming is wisdom. Knowledge talks loud, because it has learned much. Wisdom is silent, because it knows. The neophyte who has struggled up thus far, truly has wisdom. He knows what he has gained; he knows the superiority of the soul over the physical body. He silently works on, touching here and there a soul into a consciousness of its needs; awakening into realization the powers lying dormant in those below him. Silently he moves among the masses, unknown, uncared for, possessing a patience so sublime and grand that he is perfectly happy to do God's work for the joy it brings him. He knows that the first four degrees are degrees of struggle. He knows that when he finishes this one and enters the fourth, he must enter that dark and lonesome passage which leads to the temple of light, wisdom and understanding. Month by month he conserves the germ born within the body, fitting it for the

struggle that lies before it; at the same time the mind becomes luminous with the power that the manna from God brings to it, and the veil between the material and physical grows thinner and thinner. The color of this degree is blue; the earth is its ruling planet.

We find the fourth degree described in Rev. II. 26; the reward for this overcoming is strength. It is in this degree that the neophyte is compelled to stand alone. It is here that he passes through the dark and dreadful passage, wherein is located the throne of judgment; here, the good and evil deeds of his past lives are summed up; here, the old animal self must die. It is here that the law of Karma is, as it were forever removed. The past lives of ignorance and sin are wiped out and man enters upon a new existence. The life of struggle, which is the life under the evolutionary law, ceases. Man from this time on walks erect, conscious of his sonship and heirship. The strength that he possesses is not wholly of a material character, but is also of that kind which, as we read, "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight:" (Lev. XXVI. 8). This degree ends all that relates to the external. Its color is green, and its ruling planet is Mars.

The fifth degree or overcoming we find described in Rev III. 5. The reward of this degree is honor. Here the neophyte enters upon an entirely new life. The former degrees had to do wholly with the external or physical. This degree begins that line of attainment which deals with the interior or spiritual. In the "Seven Creative Principles" it is called fermentation; that is, the neophyte here begins to tear down or break up the old conditions that have heretofore existed in the world, preparatory to the building up of a higher order of civilization upon this planet. In this degree he is honored by being recognized by the "Solar Masters" as one worthy to be trusted to assist, as it were, in the government of humanity; having the power and wisdom to govern wisely and well, they govern not from the physical side of life, but from the spirit or cause side.* The Master here says of the neophyte, "I will not blot out his name

* While it is undoubtedly true that the "Solar Masters" are the "gods" who created this earth, yet we believe that the mighty mind of the Infinite first conceived and imaged forth the idea, using perfected man, his sons, as the instruments to carry out the conception of his gigantic mind.

out of the book of life," meaning by this that he has reached a point where he has become truly immortal; never again shall the ego lose the consciousness of its individual, spiritual selfhood. The color of this degree is indigo, and its ruling planet, Jupiter.

We find the sixth degree mentioned in Rev. III. 12. The reward of this degree is glory. Truly is the reward of this degree glory, for the angel said to John, "I will make [the neophyte] a pillar in the temple of my God." Being made a pillar in the temple of God means that he has now reached that high altitude of attainment where he can stand as one of the Masters of our planet, dispensing justice, lifting, not only individuals but races upward into a closer oneness with their God. The angel further states that "they shall go no more out forever," meaning that they have forever passed that point where there is any danger of their falling into materialism, or to again come under the power of evolution or generation. Jesus stood in this degree, and therefore spake truly when he said, referring to our times, "Greater wonders shall he [the neophyte] do," for he was well aware that he had not (in the material form he then occupied) reached the ultimate, for the reason, that conditions did not then exist which admitted the conferring of the ultimate or seventh degree. The seventh degree can not be conferred on man in material form until the body of the Christ has been formed. The color of this degree is purple, and its planet is Saturn.

We find the seventh degree or overcoming mentioned in Rev. III. 21. The reward of this degree is blessing. The neophyte has now reached a point where he is *one* with the "Solar Masters." Having gained control over all things earthly, he stands as their ruler,—their god. He has finished his life work and has, as the angel said, "Sat down on his throne;" that is, he has the power and dignity of a King of kings conferred upon him. His dominion is not over a nation, but over a world. The color of this degree is yellow, and its ruling planet, Uranus.

These seven degrees finish the Christ power made manifest in man. We will now turn our attention to Magic powers and see what is to be obtained by the students of that school.

MAGIC POWERS.

There are many lessons that the children of men must learn before they can throw off the chains that have for ages bound,

not only individuals but races to the material planes of earth. The narrow and limiting power of the orthodox belief, as well as the belief in a personal God, does more to hold the soul in bondage and prevent the spirit from unfolding into the beauties of a true spiritual existence, than any other one thing. Another power that keeps the ego from becoming conscious of its real spiritual nature is the continual denying that we are spirit. The race, as a whole, denying the possibility of being able to see or understand beyond the physical sight do that which prevents them from seeing and understanding spiritual things. What is the reason for this? What is that mysterious power which governs and controls these things? What subtle force is it which takes from man the power of imagery that he has inherited from his Father? The law is simply the law of belief. We believe we can not see spiritual things, therefore the spiritual vision, obeying this universal law, becomes blind. If it were possible to make a man or woman believe that they could not see with the physical eyes, they would be unable to perceive the beauties around them; all would appear as black as the blackest night.

The power of imagery, or imagination, is one of the greatest factors or powers possessed by man. It is the power by which the universe was first created in the mighty mind of the Infinite,—first conceived, then imaged, then sent forth with potential power to bring into external manifestation the thing imaged. This power of imagery is the chief attribute of magic power,—the power to first build in the mind the image of the thing conceived; second, the power of the will to send forth, the thing imaged with power and energy—drawn from the life of the individual—to express itself into physical or material manifestation. This is the creative power that all Esoteric students in time will possess, and when we realize that an endless eternity of ever-increasing possibilities lies before us, the mind grows dizzy at the thought of the inconceivable and unlimited powers awaiting those who have grown to where it is possible for the soul to grasp this thought. An immature soul could no more understand the possibilities that are within its grasp than could the animals that man has trained to be his servants.

As we said in our last article, ("The Prerogatives of a Master" in the December number of THE ESOTERIC, Vol. VII.) these

powers are not magic powers, as magic powers are understood by the majority of people; they are the true spiritual powers that all will eventually possess. Magic powers are obtained through years of drill and concentration, which enables the student to gain control of the animal mind and to gain access to the realm of the mundane, (Astral, falsely called,) where reside all the energies, entities and thought emanations which are being continually thrown off by the children of earth. Here reside all the creations of sensuous desires and lustings, all the evil imaginings that the perverted brain of man can conceive,—entities endowed with many degrees of intelligence and consciousness. The forces of nature that belong to our planet all reside here, and are, as a rule, at war with mankind, knowing full well that as soon as the race has risen to a spiritual state of development they must become servants of their master, man. The student of magic, having gained powers of will through concentration, and his soul having been forced open through the power of psychology, by *his master*, he sees, and, through having a stronger will, compels these entities to obey his behests. They are also compelled to obey through the student possessing superior soul powers, and are made to perform many wonderful things, such as bringing into material form, fruit, flowers etc., moving inanimate objects etc., simply at the command of the operator.

The student in time gains such powers that he is enabled to prolong life far into the centuries. Some day the end must come. "Dust to dust" was the command; all things of a material character must die, or change form. So it is with the master of magic. The spring of life refuses to act, and the master dies. Instead of passing from a lower to a higher state of existence he passes from a higher to a lower. He finds himself not an inhabitant of the spiritual realm, but an inhabitant of the mundane, drawn there because his loves, sympathies and desires while in the material form were turned in that direction. His servants are now his masters. The soul, shrunken by the course of life pursued while on earth, groans and struggles in its vain endeavors to free itself from the galling chains which bind and limit it in this purgatorial prison. It is this purgatory, or intermediate state, lying between earth and the spiritual plane of life, which first gave to the Roman Catholic church their idea of purgatory. It is truly purgatory! Here the

bound soul struggles year after year, age after age, until kind nature comes to its relief and incarnates it once again into material form. Once more an opportunity for development presents itself, but the material man has no recollection of his former trials, therefore can not have them for a warning; but the soul still feels the galling fetters, and the slave-driver haunts and urges the poor exhausted ego to do those things that will once more give it dominion. The moral is this; that although the master of magic may be able to gain apparently superhuman powers, yet he is nevertheless the bound slave of those who appear to serve him. In the end he gains nothing and loses all.

The Christ is the best example of the true master that the world has ever seen. Not only had he power over the fish of the sea, commanding them to bring the tribute money, but he commanded the elements and they obeyed him. He had dominion not only over life, but over death. This Godlike power—this true masterly attainment—is what we are striving after, and it is to show the world how to gain the desired end that we labor month after month in placing THE ESOTERIC in your hands.

We see, therefore, that the difference between Christ power (Esoteric) and magic power is this. Christ power consists in the natural growth and development of the ego, while magic power is gained wholly by an unnatural process. Magic power may be likened to the plant grown in the hothouse. When placed without its fostering care, the hot sun of summer and the cold frosts of winter soon kill it. The sturdy soul possessing Christ power, having grown through struggle and hardship, calmly bows its head to the heat of summer or the cold of winter, and grows stronger and stronger, until at last it rises above and is superior to all adverse conditions, both of heaven and earth.

THE FOUNTAIN FROM WHICH WE GAIN THESE KNOWLEDGES.

When the Esoteric structure was begun, some seven years ago, the materials used for the foundation was obtained from the old Bible, and the stone used in its construction were the many powerful and potent truths found within the covers of this book. As each month rolls by, new and more beautiful material is culled from this great storehouse of wisdom, which is ever giving up its richest and choicest gems to those earnest

and faithful students who are laboring to benefit mankind. Seven years have passed rapidly away, and the appearance of the structure as seen to-day may well fill the founder's heart with thankfulness and praise to the Father for having chosen him for so great an undertaking.

The only reason we have for showing so much reverence for the Bible is because of the fact that the writers stood very close to God, and were thereby enabled to know the mind of him who rules and governs the affairs of man. Standing as they did—in most cases freed from the binding influence of self—they were enabled to inspire truths whose potential energy and power has elevated the christian world to the high position it holds among the nations of the earth.

The chief personage mentioned in this grand old book is Jesus of Nazareth, —the Messiah,—and the teachings of the Esoteric society are precisely the same as he taught. “And Jesus said unto them, [his disciples] Verily I say unto you, That ye who have followed me in the regeneration, [to be re-created—born again] when the Son of man [Jesus] shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” When, through a life of regeneration, we have incorporated into our organism the twelve qualities or divisions of the ether that surrounds our planet, we have become twelve times as powerful as the highest developed person living in generation. We thereby possess superhuman powers, which will give to us the dominion or authority over all below us; the thrones, therefore, symbolize the power to rule or govern.

Some authors interpret this saying thus: “Ye, my apostles, who have been my attendants and assistants, while I have been by my doctrines reforming the world; while I have been regenerating my church, * * * your bodies shall be raised up again in a glorious manner * * * then you shall not only partake of the heavenly treasures, but shall be in the highest degree of dignity there [in heaven].” Such an interpretation as this is not only false, but it is preposterous. Jesus emphatically says in John xxii. 12, “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” No! no!! my friends, *belief* in the doctrine of Jesus will not save you, neither will you ever again possess this physical body after it has passed from you.

If you hope to sit upon the throne you must live the life Jesus lived, suffer as he suffered, die (metaphorically speaking) as he died. God, when he made this world and peopled it, made but one road from earth to heaven. In the early history of the world there were few people who found this road. The world was in darkness; materialism ruled. When Jesus came he brought with him a light that has dissipated the darkness, and at the present day the way is so plain that "the wayfaring man, though a fool, shall not err *therein*."

PRAYER.

(Written for THE ESOTERIC.)

Intuitive, man's spirit grasps the heights
 His Soul by reason labours to attain,
 The while his body on a lower plane
 Of mechanism must slowly earn its rights.
 No ardent prayer therefore can claim the lights
 Of Heaven in sudden vision, free from pain:
 For that alone to man is actual gain
 Which all his faculties and powers unites.
 How shall we rise? By never ceasing prayer,
 By widened mental vision, self-control,
 And every honest doubt resolved, made clear;
 By every fleshly perfecting and care;
 And then these three together till the whole
 Divinely human man at last appear.

It is not best to pray too much before
 The central self have gained full mastery
 Over each lust that pulses haughtily
 Asserting independence more and more
 For when the human soul prays long and sore
 Her senses open upward passively
 Each several lust attracting mightily
 A kindred spirit from the further shore.
 Hence we must lose the spirit-sphere
 Until such time as we ourselves profess
 And are responsible for all our deeds.
 Then we can yearn and pray without a fear
 Wrestling with spirit hosts and spite their stress
 Calling but angels to supply our needs.

K. S. deLAGUTRY.

SYMBOLISM OF CAPRICORN.

(Written for *THE ESOTERIC.*)

BY GERTRUDE LOVE.

The constellation of ♄ (Capricorn) is represented as an animal, half goat, half fish: its first decan is Aquila; the second, Delphinus; the third, Sagitta the arrow. The sea goat: The sea represents in Bible symbology the generative fruitfulness of the people; or, the sensual productiveness of the waters of life. The goat is symbolic of the headstrong, unruly, natural mind, active in the material realm of uses, gathering and incorporating all things for self, and expressing the inversion of the name Judah; not "Praise of the Lord," but praise of men; not the adoration of the interior, but of the exterior life and its appurtenances. The shadow always precedes the substance, the false precedes the true, the outer the inner, the lower the higher, in manifestation, and so will this praise of the outer become the praise of the inner sovereign in the progress inward toward Deity.

In the signs of the Zodiac that of ♄ (Capricorn) is the period when the creative forces of nature are submerged, unexpressed; when the music of her life-currents is hushed and still; laid in the tomb to await her Easter time of resurrection. The passage of earth through this sign is the mystical sepulture of three days, during which the senses are darkened and uncertain; but for the soul it is a time of secret joy, of holy energizing, of preparation for higher uses and nobler fruition.

In the ancient Hebrew worship, the goat was the sacrifice for the sins of the people at the time of the annual atonement, and two were offered, one upon the altar a burnt sacrifice, the other as a living sacrifice, bearing the sins of the people into the wilderness. The nature of this first sacrifice of the high priest for the people is expressed in the first decan of ♄ (Capricorn). Aquila the eagle is flying downward, and the Arabic names of

its principle stars indicate "the wounded," "the scarlet colored, or covered with blood," and "the torn." The eagle as the soul-power of the reproductive forces, wounded, torn and bleeding from their sense demands upon it, is a fitting symbol of the condition of earth's children, serving the gross, sensual materiality of the age, in uses divided from the higher purpose of the divine mind. The cry of the finer, more mature souls is for freedom from this bondage laid upon them by a sensual priesthood and legal authority and environment, as opposed to divine order; for the chief disorder of the age is in the marriage and love relations, which are made to serve the uses of the carnal rather than the spiritual soul.

Under the rule of Judah inverted, (Judas,) the attainment of angelic conditions is impossible, for friendship, love and marriage are prostituted to the service of the senses, and are unworthy the name. When Jesus was approached on the subject of marriage by those who were "stiffnecked and uncircumcised of heart," he evaded their materialistic sense of marriage, and answered from the Spirit, of the counterpartal marriage which was "from the beginning," and it was from this standpoint that he said, "What therefore God hath joined together, let not man put asunder." That which God doeth is eternal, and what man doeth is right only when it is in unison with divine law.

As the thought of those making these attainments awakens to the divine purpose, and the sincere desire of the heart is for divine order on earth, the love nature becomes active and seeks that one who shall be a perfect expression of the ideal, responsive to each thought and meeting the need of the soul for companionship. In this seeking, if the animal self and the intellectual self are not wholly submissive to the divine will, the individual will surely be misled and mistake certain magnetic or mental adaptability for the unity of soul which he is seeking. If, in the triumph and glow of the senses, the association is made permanent by the legal marriage, even on the higher plane, it will surely in the after years become a fetter; for each one who lives this holy life will meet, "sometime, somewhere," the soul

which is its twin, and in whose presence all that is of earth, earthy, must dissolve like mist before the sun.

It is said by "those who know," that when this experience comes it is so different from "attraction," and from the desires and expectations of the human nature, that its origin is unmistakably divine; that if the soul be left free to work, through the stilling of all sense imaginings, it will instruct the mind in such a way as to leave no shadow of doubt as to the truth and reality of the union; for the twain are one as literally as the Siamese twins were one, the cord of union connecting heart to heart—of the soul—as perceptibly as the ligaments connected the physical bodies of these twins, forming a means for intercirculation of thought and sensation.

Before the interior unity reaches the outer consciousness, the indefinable joys and sorrows, the manifold interior experiences, are the acting and reacting of one upon the other, joy producing joy in the twin consciousness, while the longing for conscious unity in the heart of one awakes in the other an agony of response, which, if not understood, may lead to the effort to find satisfaction through sense indulgence. The use of the Lord's prayer will calm the senses and tend to produce the desired conditions.

The voice of the twin soul is heard in the breast (sensorium of the heart), and in woman the awakening to this consciousness is as a lily opening its pure petals to the sun; it forms its virgin cup within the breast, enfolding deep the sparkling jewel and enclosing the radiant flame of the divine personality, and the white dove of Holy Spirit hovers near with outspread wings of benediction. It is said these are not vague imaginings, but real and true experiences of the soul, foreshadowing the divine betrothal leading to the divine marriage, which is a process of at-one-ment sanctioned by the angelic ones who ever guide the trusting soul to a safe haven.

Thus "those who know" would help us to discriminate: to distinguish the false from the true, that we be not deceived, but find the Christ within and recognize upon earth the marriage that is recognized in heaven.

The conditions which the observation of this first decan brings to mind must be burnt—transmuted—upon the altar, and the

overcomings symbolized in the "Dolphin"—the second step or decan—be begun, ere the inner and outer are one. The "Dolphin" is a type of innocent (natural) sensation. It seeks human companionship, loves musical sounds, and one species has varied and beautiful coloring. It also leaps from its natural element into the air, causing one to remember the prediction, "There shall be no more sea," and that in this overcoming all that belongs to the natural generative mind and body must be transmuted to a higher sphere.

The goat of Hebrew atonement, which was burned upon the altar for the sins of the people, was typical of the sacrifice of the animal phase of marriage—the generative potency transmuted to a higher plane. The goat which carried the sins of the people into the wilderness, symbolized the living sacrifice of daily submission to the divine will, by which, as Paul says, "We die daily;" "We are killed all the day long;" and again, "Present your bodies a *living sacrifice*;" and the accumulation of the sins of the people laid upon the goat pertain to the dominance of the desire for sensation and power in uses wholly material, which characterizes the sense realm of the planet and of the individual under the rule of Judah.

All glory and wisdom and power are of the spiritual realm, and the love of them and their effects, not as manifestations of God, but as desirable ends in and of themselves, are sinful, from the standpoint of spiritual attainment. The *living sacrifice* can be understood only by analyzing the animal body, when it will be found to be but a mode of sensation for spirit, which is life—the potent possibility of infinite growth.

The body, as sensation, has several modes of action through which experience is induced and the soul evolved and cultured. The state of evolution where this sacrifice of atonement becomes necessary is under the law which denotes that renunciation must ever precede fruition, for as stated in the "Seven Creative Principles," the senses must be suppressed and thus perfected. The first impression upon reading this statement is of surprise, since it is also a law that growth proceeds from *nasc*; but at this point of attainment the focal point of *nasc* is changed, and suppressing them in the physical uses, in order to perfect them in the soul

uses is like pruning a plant that it may bear more thriftily. If suppressed as to physical action until the counterpart sense is developed, then the former will be but an adjunct or servant of the soul to do its bidding, and not the dictator which makes the powers of the individual serve its desires.

The sense of sight is a prolific source of error. It demands compliance with its physical—limited—sense of beauty in form, in color, and this demand is not always in harmony with the needs of the soul, true beauty being allied only to use. John speaks of this desire as the "lust of the eye." The renunciation may be a difficult and slow process, but the fruition will be in proportion to it.

Is it not written, "If thine eye be single, thy whole body shall be full of light"? and that "The pure [of single purpose] in heart shall see God"?

The sense of hearing is a source of deafness to spiritual things, for there is also lust of the ear, which acts in subtle ways, as in the love of unmusical sound and the human voice—to talk and be talked to. The path to wisdom is not only narrow but it is a silent one, so far as physical sounds are concerned. The music realm of the social, religious and operative world is sensuous and productive of sense stimulation, rather than soul exaltation; and those who master the body of sensation, choose the silence. When the soul vibrates to celestial harmonies the renunciation of earthly music becomes as nothing; and idle words renounced, but the casting of petals which are no longer needed. The cross becomes a crown when soul speaks to soul in responsive union and one is audient to the voice which speaks in the soundless.

The sense of taste is a mode of discrimination which underlies all physical phenomena or form; in it are the issues of life. Leaving out of mind its grosser phase, we see it permeate the student of the higher life as a desire to incorporate from books or from other individuals, intellectual knowledge, to satisfy the excessive appetite, which, though mental, is yet of the lower, selfish, exterior nature. The heavenly use of this sense is to incorporate the food of higher spheres through the intuitive or soul mind, and thus subsist from the bread of heaven—*manna*—

which descends in specific uses, and the wine of spirit communion. It was to this power of subsistence that Jesus referred when talking to the woman of Samaria at Jacob's well, and when he said to his disciples, "I have meat to eat that ye know not of;" and again when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The sense of smell is closely allied to that of taste, since it is a means of nourishment for body and soul. Used only as the former it can not reach its twofold use, for it may seek to satisfy by inhaling the sweet breath of earthborn chemicals, or turning to the "within" inspire the breath of God in the soul qualities of earth and heaven, with the finest discrimination as to the aura, and consequent sphere of individualities and knowledge.

The sense of touch is, perhaps, in its more mental phases, the ruling power in the physical world of sensation, which is perceptible in the desire for physical contact, or human companionship, without reference to the need of the soul. This sense, as external, is that of pain or pleasure in the use of all the other senses; besides the physical feeling of pain or pleasure there is the mental sensation of joy or sorrow, which must be overcome. Those who attain the mastery are stoics as to this sense of senses, and must relinquish the lower to obtain the higher, and come in touch with the glory of the celestial hosts, where he is centered in God—power—and need no longer fear lest he take the name of God—Yahveh—in vain.

There is another sense, sometimes called the muscular sense, which in the purely physical use is activity,—self preservation—or excess of physical preservation,—which will waste the forces needed for soul culture; its divine counterpart is strength to carry out or do the divine will; which is an ultimate worthy of the sacrifice.

The overcomings sacred to ♄ (Capricorn) are like the *andante* movement of a symphony: the pensive *adagio* has changed to *allegro*, and its quick, pattering tones and unexpected melody have become the slow measured beat of the pulse of endeavor.

The Christ-child is born in a manger, with none of the noise

and glitter of sense life, for in ♄ (Capricorn) the "sun enters the house of the Gods," which is the tomb of the physical sense, but the bridal chamber of the soul where is consummated the mystic marriage.

The third decan of ♄ (Capricorn) is Sagitta—the Arrow—which Chiron aims at the heart of the Scorpion; loosed from the bow of personal desire it speeds sunward with swift, unerring flight. The arrow directed toward the earth indicates combat, but pointed toward the upper spheres is the flight of soul toward the realm of eternal day. The first decan symbol the sacrifice of the old ideals and conditions of mind relative to marriage; the second, the steps leading to the new covenant, and the third, unity in divine order and swift flight toward the goal. The possibilities which await twin souls thus united in consciousness are boundless as infinity.

"Methought my body changed; I felt the blood
Pour through the veins with rich melodious flood.

* * * * *

Each blood drop seemed inspired with happiness.
As a bud wakes and finds itself a flower,
I slept in weakness and I woke in power;
As the seed wakes and finds itself a tree,
My time-life opened to Eternity.
Sublime and strong that wondrous world I trod
Like the bright incarnation of a God:
I loved the universe; it seemed my heart,
No more in solitude confined apart,
With sacred sympathies, serene, divine,
Pervaded all things. Faculties were mine
Commensurate with my tenderness; the dome
Of my sphered intellect irradiate shone
As if it were a firmament wherein
All suns all heavens were beaming, and their hymn
Of wisdom grew articulate. I heard
The voice of every star. My spirit soared
Through realms of knowledge infinite."

"As a father stands in the midst of his household and says,
What is best for my children? so are we to stand in the world
and say, What is best for my brotherhood?"

FAITH IN GOD.

BY H. E. BUTLER.

We presume there is no part of Christian doctrine that has been more abused through lack of knowledge than this one of faith in God. It has been believed that persons may obtain special favor of God and then he will take care of them and all that belongs to them. An illustration of this occurred in San Francisco. There was one there who had—or thought he had—such perfect faith in God that he would not lock his door when he went from home; but one day some one entered and carried off all that was valuable. Such instances are of frequent occurrence, because of those who argue that a Christian should take no precaution in the way of self-protection. These seem to be justified in the accounts set forth in the Bible of the prophets in ancient times. We also read in modern occult works of great masters who, through their spiritual powers could turn away the hand of the assassin, and who were able to protect not only their own life and property, but that of others, without weapons of defence. Jesus said, "If thou canst believe, all things are possible to him that believeth." Is this contradicted by the experience of those who have lost their property, and sometimes their lives, while trusting in God's protection? It would be so were the faith required, purely of the reasoning mind, and only a sufficient quantity needed to cause men to act upon it. But this is not enough; the faith must be without a doubt, and this faith can only be attained through living the life which will produce it.

We are told that God created by the word of his power; therefore he must have created from himself, as literally as a father and mother create offspring from themselves; and because of this fact we are the sons of God, as truly as we are children of our earthly parents. If this be true, then the laws of God's nature are necessarily the laws of our nature. As God never changes, therefore the laws of his nature must be complied with in our life, in order that we may be in harmony with God; and as God created all things, from the animalculae

in the drop of water to the highest form of man, not only in this world but in all worlds, therefore it inevitably follows that all laws are God's laws. As God can not look upon sin "with the least degree of allowance,"—for man must reap that which he sows, absolute justice being the attribute of Deity,—therefore the soul of man is made conscious of every transgression of law, and made to feel that by virtue of that transgression justice will be meted out.

Now, man may reason his intellect into the belief that he is in Divine favor, and therefore will be protected under all circumstances by the power of the divine will; but that belief will not be without a waver or a doubt; because the soul of man can not lie, and it is its province to protect and care for the body. It will therefore admonish the individual, no matter what arguments may be brought to bear upon the mind, of the fact that he is not living in harmony with divine law; and therefore there will be doubts and fears continually active in the mind until the individual lives perfectly in harmony with these laws.

We read of Daniel being cast into the lion's den, and that he said the Lord had sent an angel and shut the lion's jaws, that they should not hurt him; but have we not reason to believe that this fact was governed by law? We read that Daniel and the three Hebrew children would not eat of the king's meat, that their food was exclusively pulse and grains. Now, it is well known in some of the mystic orders, and to individuals not associated with any of the orders, that the soul of man, through the compliance of the intellect, may make a covenant of peace with all life, or with the spirit of the life of the planet, to henceforth neither kill nor destroy, nor in any way partake of that which is killed; and that after sufficient time has elapsed for his own flesh to be changed—purified from the life of the animal—he will find that his soul and body is at peace with all flesh, and that the animal world is at peace with him. Then he may be cast into a den of lions, or into any other position of danger, and no harm to him will ensue. We hold that persons who are not keeping this covenant could not have sufficient faith in God to make them fearless under such circumstances; and if they were that it would not save them from destruction. This is true of every condition in which man has need of faith in God. He must live up to the requirements of the law, that he

may not be under the condemnation of the law; then divine justice will manifest itself even through the wild beast.

Before man will be able to protect himself from the brutality of man he must have conquered it in himself and risen superior to it. Then, and not until then, can he unite his will with the will of God, and be sufficiently imbued from on high with that infinite power to speak peace to the angry mind of an adversary and cause it to turn from its wrath. Thus, faith in God is an attainment, a gift—but not in the sense of God giving something to some one which had not been earned or possessed; for the angel said to Daniel, “But the saints of the Most High shall TAKE the kingdom:” and Jesus said, “The kingdom of heaven suffereth violence and the violent take it by force.” Neither of these declarations indicate that there are any especial favors to be given in that direction, but as Jesus said, “He that is ABLE to receive it let him receive it.” It follows, therefore, that every man who receives such powers is to take them by the application of law. God is not necessitated to change, but he has created all these laws; they exist everywhere, and when man has developed sufficient power of mind—knowledge—to comply with the requirements (cease from sin) he will obtain the results, and as he obtains the results, that unwavering faith in God and his laws will come naturally to the individual. It will be an unwavering faith, because the soul will know that it has these powers, and when the reasoning mind tries to believe from without, the soul will confirm such belief from within, and such faith will cause the individual to say I *know* that such and such will be the result. This knowing is only faith, until actual experience has been obtained, but the confidence in it will be no greater after it has been proven than it was before. Therefore, in the consciousness of the individual there is no difference between faith and knowledge. All true faith in the affairs of men is called by them, as a rule, knowledge. You ask one, “Can you do so and so?” the answer is an emphatic “yes;” then ask him, “Do you know that you can?” the answer will be “yes; I certainly do.” But this, however, is not absolutely true, for it is faith until it is accomplished, and then it becomes knowledge; therefore, faith in God is only obtainable by living up to the requirements of the law until the soul consciousness becomes so confirmed by reason of realization in itself, that the individual is disposed to say, I know it will be done.

The Esoteric movement from the beginning has presented laws and methods which, if followed, will lead to these results. As we have said in former articles, use is a prime law in all nature; nothing can exist unless it be useful in the great economy of God's nature. Use can not obtain without first a need; therefore, it follows that this movement was needed by the world, or it would not have come to it; and as that which is being accomplished by it is very great, therefore the use and need must be proportionately great.

We believe that there has never been a time in the history of the world when there was such need of absolute faith in God. We are on the eve of trials and sufferings, through loss of property and life, greater than that of any preceding age. When the children of Israel entered the land of promise God ordained that there should be cities of refuge to which men could flee and save their lives from the hand of the slayer. We believe this to be only the antitype of the present times, in which God will appoint cities of refuge into which His people may flee and be safe. There are thousands of men and women who dimly foresee the need of these cities of refuge, and through egotism, the desire for notoriety, are making the effort to build such cities; but all such cities, instead of being cities of refuge will be the exact opposite. This does not, however, invalidate the fact, but rather substantiates it, that there will be cities of refuge appointed and protected by the God of heaven.

How are the people to determine which is the false and which the true? We have heretofore given directions in this magazine concerning the covenant dedication of self and all that we have and are to God, and tried to impress the importance of obtaining this faith in God sufficient to cause you to follow the guidance of his spirit under all circumstances; for if there were cities of refuge built, how could you know which was the false and which the true ones unless it were by this faith in the guidance of God's spirit? Again, if a time of general disturbance and chaos is coming in the world you will need the guidance of an intelligence that knows all things, from the beginning to the end. The Esoteric movement has presented methods which if carefully and perfectly followed, will lead all persons into a condition where they will have this absolute guidance.

There are many persons who expect to obtain this guidance as soon as they begin to live the life, but they find themselves

awakening to a new and strange realm of consciousness, and although they have the guidance, yet they do not know how to distinguish between it and the new realm of thought-consciousness into which they have entered. This they must learn for themselves. Jesus said, "My sheep know my voice and follow me, but a stranger will they not follow, for they know not the voice of the stranger." When one first begins to hear the voice it is the voice of the stranger, even though it be the voice of the spirit of the Highest, until they have learned to know that voice; for as soon as one begins to open into this new world they hear many voices, and it is only from experience that they are able to distinguish between the voices of the mundane and the voice of the master. We repeat what we have so often said; that it is absolutely necessary for one to first dedicate their life, and hopes, and desires, and all that they have and are, to God, and to cultivate in their thoughts faith enough in God to believe that he will not leave them in darkness, but will show them the way; then, doing the very best they know they have a right to expect that the Holy Spirit will make them know the right, and enable them to shun the wrong. Then if they live as near right as they know how, every day, they will have reflected upon their consciousness knowledge of truth, and by careful watching and analyzing how these truths come to them they will soon be made to know that voice always. It does not always come to them as a voice; it frequently comes as faith. Therein is the word of the apostle true, that faith is the gift of God, and not of yourselves. It was by faith that Abraham was led for many years in the land that was promised him and his children, and when this faith comes to you, you only feel as if you knew just what to do; and if you have been in the habit of following that faith you will be well able to distinguish between the true and the false.

It is not surprising that it is so difficult to walk by faith in a land that is all skepticism and doubt. We are surrounded by multitudes of persons who have been taught from their childhood to deceive, and the keenest intellects exhaust their powers in that direction. We have come to a condition where we really doubt our own senses, and it is not surprising that we doubt every inner prompting. It is because of this that it is necessary to "convert" (change our course) and become as a little child before God. Have you not seen parents take a little

child that has not yet learned to walk and stand it upon a table and step back and hold out their hands to it? and the little thing would hold out its hands and fearlessly fall from the table into the parent's arms. Therein was expressed the perfection of childlike faith—the faith that we must have in God.

In many cases it is necessary, before it is possible for us to have that faith, that everything on earth on which we depend should be taken away from us, and we be forced to follow the guidance in sheer desperation. I presume it is because of this the prophet, voicing the word of God, said, "When thy judgments are in the world the people will learn righteousness;" for it is true, that when we have all that heart can wish we feel no need of God's spirit to guide and keep us, and nothing would induce us to move from our place; but when our place becomes unbearable, then we, like the young eagles, seek another place. Moses said, "As an eagle stirreth up her nest, and fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so Yahveh aloue did lead him, and there was no strange god with him."

That was not only a beautiful symbol of how God had dealt with his people Israel in Egypt, but a symbol of how God always leads and guides and deals with his people. It is said that an eagle always builds her nest of thorns, and then fills in between the thorns and covers them with a soft down. There she raises her young until they are old enough to fly. But the young eagles are lazy and will not leave that delicious nest where they are fed abundantly and have all that heart can wish; so the old eagle pulls out the soft lining of the nest and lets their little breasts down upon the sharp thorns, which makes the nest wherein they were raised unbearable; and so, by their own volition, they are forced to get out of it, and as they sit upon its edge the mother eagle will push them off so that they find themselves suspended in mid-air, where they are forced to fly or fall. Then the old eagle flutters over them, and when the little ones get tired and are likely to fall she flies under them, takes them upon her back and bears them up until they are rested, and so teaches them to fly. How like God's dealings with his people under all circumstances this is! Are the thorns making your nest unbearable? Then look to the parent spirit for guidance, that you may know what to do; then try to cast yourself—like the young eagle—upon the strong pinions of the

King of spirits, and he will bear you up and direct your course to the city of refuge that he has builded. But none need seek that city of refuge who have not that faith in God that they can throw themselves upon his boundless love, wisdom and power, and expect to be upheld and guided by it,—none need seek that city merely as a place of support, or a place where they will be cared for, for it is because of that condition of mind that you are stirred up from your old nesting-place and thrown out of it, so that you will obey the injunction, “Go *work* in my vineyard.”

There are those who are so self-sufficient that they can not cast themselves upon God until every possible chance of self-maintenance has been taken away; then many times all hope will have fled from them and it will be forever too late.

May God’s spirit impress you with the truth concerning your own position.

THE NEW YEAR.

(Written for THE ESOTERIC.)

“Ye are all the children of the light, children of the day.” I Thess. v. 5.

What can we do as the days go by,
 To gladden some burdened heart?
 What can we say with moistened eye,
 To soothe some wounded part?
 How shall we strive to lighten the cross
 That is bending some loved one low?
 How refine the gold from the dross,
 How change the scarlet to snow?

The pendulum swings in the clock of time
 And marks out the glad New Year,
 But we may not mount the ladder’s round
 We slighted this fleeting year;
 We may not grind, “with the water that’s past,”
 Though we hear the whirr of the wheel,
 The moment flies. its mission cast
 To prove our woe, or weal.

Rain, dew, and moonbeam, shadow and sun
 Still light through the darkling gloom,
 And we hear a voice in warning call
 “Come into the upper room.”
 We list, we heed, we follow the light
 As it moves through the winding way,
 We must watch it close, keep ever in sight
 Would we lead to the perfect day.

ABBIE A. GOULD.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

KENT, Wash. Sept. 10, 1893.

Mr. H. E. BUTLER :

My Dear Brother,—An old acquaintance writes these lines to you. Read them deliberately. They are written in love.

In the advertising columns of our dear ESOTERIC, under the head of *Correspondence Wanted*, we read: "We have opened a Bureau for all who desire to devote the remainder of their lives to the uplifting of humanity, to help prepare a place where all may come who feel the need of living a higher and more spiritual life, and where conditions can be made for soul growth that can not be obtained among the masses. *At present we have no room for dreamers. Only workers need answer this notice.*" Read the italicized lines in the above sentence. Are these words wise? O sweet Brother: the writer, (who loves you) is not posing as a critic, for he, too, is tabooed; as he (unworthily perhaps) is often styled a dreamer. But look here: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."—Matt VI. 23. Now, there is not a country on the globe where a man could proclaim these words practically true, and not be called a dreamer.

All the men in the world are invited to the feast of light and truth (within), but the workers all with one consent begin to make excuse. The first says, "I have bought a piece of ground. I must needs go and see it. I pray thee have me excused." And another says, "I have bought five yoke of oxen and I go to prove them; I pray thee have me excused." And another says, "I have married a wife: therefore I can not come." So, among the land-buyers and cattlemen, etc., the invitation is a dead letter: and when the man whose eye is single is excluded, the question arises: Who will the guests be?

Again: "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 can not be my disciple."—Luke XIV. 26. Now the intellectualist may explain these sayings (talking from his head) and be considered clever (by the workers). But when a man with the eye single, accepts the invitation to the supper, and goes *in*, he is at once called a dreamer. We know what you mean when you use the term, but the world does not. If the writer should say he did not know, he would wrong you; this he could not do: His language is; "Wrong I mine enemies? And, if not so, how should I wrong a brother?"

The body of the man whose "eye is single, is full of light." He is

always awake; for in *his* world, there is no night neither is there any sun, for the glory of God is the light thereof.

The time was when "science" had his good thing, and the dreamer his evil, but now he is comforted and "science" is tormented.

Since the history of the world began, the dreamer has been in it. Never more than one, two, or three, at one time; for the very good reason, that the world always let it be understood that it had "no room" for him.

The dreamer who camped at Bethlehem of Judea, with his family, was soon informed, by the dreamers who followed the star to the stable where the LIGHT was born, that there was no room for him there: so, he arose and took his family "by night, and departed into Egypt." He remained in Egypt until the death of the energetic Herod (who had no room for him). Then he returned with his family, through Galilee, to the city of Nazareth, where he dwelt some years. They went to Jerusalem every year "at the feast of the passover." When 12 years old the principal personage of his family strolled into the temple, where, after three days searching, they found him, sitting in the midst of the doctors, both hearing them and asking questions. He increased in stature and in favor with God and man.

About 20 years after this, while walking in one of the streets of Jerusalem, he met some of the doctors and priests of that city and boldly told them that they were whited sepulchers. Shortly after this he was informed by the governer, Pontius Pilate, that there was no room for him, because he had said he was the son of God. Then followed the greatest tragedy ever enacted on the planet. The Savior of men was crucified! There was no room for Him!

Were there no room for dreamers in the pages of the Bible, naught would be left but trash: Saint John of Patmos, would not be there!

Last, though not least in love, is our own dear **ESOTERIC** which comes to us periodically. It is freighted with Prophetic Wisdom, which, if heeded, will bring health and hope and happiness to men. **THE ESOTERIC** is an inspired dreamer.

DR. T. N. BERLIN.

Ans: As the author of "Correspondence Wanted" I beg to present the following statement; not in a spirit of criticism, but with the desire that our brother, and others, may comprehend my meaning when I made the statement to which he refers in his letter. In the first place, I meant precisely what the words imply, when I said, "No dreamer need answer this notice." From my standpoint, no dreamer will ever see the kingdom of God, in this incarnation, although perchance, he may, and undoubtedly will at some future stage of his development. Dreams or ideals are the foreshadowing of things to come.

Jesus, (not the dreamer, however, as you would make him, but the worker that he was,) the great teacher and exemplar of the **Esoteric** movement, emphatically says that we shall be judged according to our works. The prerequisite for sonship is a perfected body, soul, and spirit. A distorted or diseased body, in every instance shows a distorted or diseased mind. All who would make true spiritual attainments must

have a clear, well-balanced mind. The Esoteric movement comes to the world for the purpose of producing a superior people—to work, to ultimate the *dreams* of the prophets and seers of old. Therefore, the day for dreaming—for us at least—has passed. We must be up and doing, so that the triune nature of our being may be equally balanced, and placed in condition where it can best serve God, to whom we have dedicated our lives.

The first, and basic principle, is to conserve the life. No dreamer ever did, or ever can accomplish this Herculean task. It is only accomplished through much labor and watchfulness. Second, to wisely use the stored life. If we keep the body active (which no dreamer will do) and our thoughts turned in the direction of spirit, prayerfully desiring to know the Father's will, we shall be guided by the Infinite mind. As we work on, the old physical soon wears out; as it wears out it is being replaced by new and more spiritual qualities generated by the refined life we are storing up. By this process we in time possess a body so perfect and pure that it will be a fitting habitation for the master; a purified body will be inhabited by a spirit that can lead the mind into those channels where it can obtain wisdom and truth—an absolute knowledge of facts. This refining and building process enables the soul to advance more rapidly than it could were we to sink into the dreamy, unambitious state that leads the mind out into the realm of cause without a well-defined purpose. This indefinite state of the mind of the dreamer produces the great diversity of beliefs now so prevalent in the world. Hundreds of societies have sprung up all over the land, all professing to have the true method of salvation, yet many of them are teaching the most absurd and foolish doctrines. The reason for this is that their leaders, in most cases true, honest dreamers—not workers—having caught a thread of truth, and, through lack of development, being unable to follow it to its ultimate, supply from their own distorted imaginings, what they can not obtain from the fountain of wisdom. The Esoteric leaders and members have adopted an altogether different method. They have come together as a band of workers, dedicating all they are to God, and have placed themselves in His hands, to be servants of the people. This being the case, they can not be dreamers, but hard and honest toilers in the master's vineyard. Their prayer is, "Oh to know the will of God, that I may do it,"—not that I may go and dream about it.

We are not foolish enough to believe that God will in some miraculous manner sow our fields and bring forth for us an abundant crop; neither do we hope to be able to place THE ESOTERIC in the hands of our subscribers through some unknown Occult cause. No, we are here to do the work; to prove whether we are faithful over the little labors of to-day so that we may be entrusted with greater ones by and

by. Knowing that the Esoteric movement is accomplishing great good in the world, and feeling that only the most faithful and earnest workers will ever see the ultimates, we therefore made the call for the workers, at the same time warning the dreamer that we had no room for him. The place for the dreamer is in the world, where he can dream on, sending thoughts forth which, in the ages to come, may bring forth fruits. The place for the worker is here—now—where the dream of the Infinite mind can be worked out and brought into physical manifestation,—His kingdom on earth. Space does not permit us to answer our brother's questions in full; therefore, only one more thought. Those who are invited to the supper will assuredly be workers (certainly those who prepared it were), whether the world calls them dreamers or otherwise. The mighty master who animated the boyish form, who confounded the learned doctors, was no dreamer, but a soul that had developed masterly powers through long years of work and the application of Esoteric laws. While it is true that the eye is the light of the body, as well as of the dreamer, yet the true Esoteric worker knows that the clear, far-seeing eye of the soul alone can have the "eye single" so it can perceive and know the true object of life. They also know that the wise astrologers were no dreamers, but highly developed souls who, through much practical work had learned the true mysteries of the starry heavens.

Dear friend, believe me, we feel the love that comes with your letter, therefore, do not mean to be harsh; but as numbers of students are inclined to become dreamers, we believe it right to remind them that if they would obtain the kingdom of heaven, they must take it by force. God has so fixed his laws that it impossible for man to lie down and dream into the abode of peace, happiness, and love.—[T. A. W.

ANDERSON, Grimes Co., Texas, July 24, 1893.

Mr. H. E. BUTLER:

Dear Sir.—Lately I had a vision, which I would like to relate to you and get your idea of its significance. I saw myself (in vision) in a large city where there were crowds of people, and I was making an escape from it. A guide seemed to be with me, close by my side at first. We passed down the back streets and dark passages, and at last out of the city. Then we came to a path leading across a long level of country; then to different streams of water that we passed; and one passage after another grew more difficult, and my guide seemed to be further away from me. He was dressed in a loose, flowing robe, and it seemed to be covered with white feathers, like bird feathers. Well, at last we came to a stream that I saw no way to cross, but I went down its banks and looked up and down, and then, through the mud and rocks, I found a passage, and crossed. My guide was then some little distance from me, but I came up to him where he stood looking

back at me, and thanked him for guiding me. He said he had not, that I followed my intuitions, and in doing this I followed him. The vision vanished and I awoke and was comforted; but I can not fully understand it, especially the feathers on the robe, and why, as the difficulties increased did he get further away from me? Will be glad to hear from you. Am trying to live the regenerate life, amid many difficulties and unfavorable environments. M. N. B.

Ans. The vision, to our mind, is very expressive of the present condition of the world. God's people are being led out of the tumultuous crowds to the place that He has prepared for them. In the beginning or first degrees of their efforts, the guiding angel is necessitated to keep close to the individual, in order to impress him with the truth; but as he becomes strong through effort, and one difficulty after another is overcome, (that is, one attainment after another is reached,) the individual becomes capable of drawing his information more readily from the fountain-head. The angels of God are never sent to guide a person, in the ordinary sense of the term. They are sent only to those who earnestly desire to know the truth that they may live in harmony with it. Then God sends his angel to impress upon the mind a knowledge of what the truth is, and they are left free to follow it or otherwise. If they follow the truth it is because they love and desire it, and it is the only guide ever sent by the Father to his children.

The feathery robe worn by the guiding angel was a sign of the sixth degree in the grand Order of Melchisedec. Feathers or birds are used as symbols of spirits; he was clothed then as a spirit; in other words he had reached the attainment where he had not only soul and physical consciousness, but had also attained a spiritual consciousness; therein alone he becomes worthy of being a messenger of God.

May you always follow the truth, no matter where it leads or what it costs; thereby you will be enabled to meet all the pure and exalted souls in a realm of endless light and peace.—[ED.]

GRAND RAPIDS, Mich., Nov. 22, 1893.

MR. H. E. BUTLER:

My Kindest Friend.—You are right, there is no way of coming in closer connection other than by coming into more perfect, conscious harmony with God.

One night, quite late, I was sitting alone, when the thought came to me, "Why not send my astral body out of my physical body?" I brought the full force of my will on the thought of leaving the body, and tried to sink within myself, once more commanding the soul to leave the body. In a short time my eyes began to smart, and there came an intense buzzing sound in my head. I began to experience the sensation as if I had no legs, all feeling having left them. Then came a feeling as if I was leaving the body. I desisted then, because the

thought came to me that I was playing with laws which I did not understand.

Ques. 2: What causes burning sensations on the head?

Ques. 3: Also, sensations as if small sparks had fallen on me?

Ques. 4: When reading, sometimes my stomach will feel a beating sensation, similar to heart beats, and sometimes they run down into the lower parts of the body.

Again thanking you for all of your kindness toward me I remain,
Yours very sincerely,
FRED. B. WEST.

Ans. You were right in your thought that you were playing with laws of which you knew too little. A person can, by a decided will and determined mind, send the soul out of the body; but if such a thing were done, there should be in connection with sending it out, a stipulated time in which it should return. But all such experiments are fraught with danger, greater than any can afford at this present time. If one were protected by heavenly visitants, or by a master; able to protect the body while the soul was away, then such an experiment might be conducted with some degree of safety. But the time is near for the fulfillment of the word of God by Zechariah (XIII. 2.), "And I will cause * * * the unclean spirits to pass out of the land." Then God's people can safely lay down the body and go where they will, and have no fear of some unclean spirit coming and taking possession of the body, as at the present time.

Ques. 2: We are storing the fires of life in the body, and we gave directions in "Practical Instructions for Reaching the Highest Goal of Human Attainment," for the government and utilization of the life conserved, so that we can command it and be obeyed, and therefore not suffer inconvenience from it, but the reverse.

Ques. 3: This also is from the lack of proper government, guidance and control of the life forces.

Ques. 4: The beating sensation in the stomach arises from an extra demand made upon the intuitional organ, the solar plexus. This also should be under government of the will, so that we could command it to be still and attend to the work given it to do at the time.—[ED.]

PLEASANT HILL, Oregon, Nov. 10, 1893.

ESOTERIC PUBLISHING CO:

Friends and Brothers.—Words are inadequate to express my appreciation and love for the Life that flows from the columns of THE ESOTERIC. How much I owe to its teachings can not be told. In my seemingly slow and difficult progress up the spiritual mount I sometimes feel almost discouraged, but when I look back into the valley where I started, the difference is so great that I am encouraged to press on; in fact I have reached that plane where I could never turn back, for a mere taste of the old past life is painful and burns with the "fire that is not quenched," and a moment's loss of the life that flows in

from the great Light above is torture indeed, and the loss of it altogether is not to be contemplated, for that would be death in reality.

Some six or seven years ago I dreamed that I went into the Post Office for my mail, and the Post Master handed me an oblong reflecting glass, set in a frame with a handle to it; that glass I soon discovered reflected such a powerful light that I was fearless in the darkest places. In my travels I came to a deep, dark chasm. I saw that the bottom was covered with frozen snow, but I fearlessly jumped down into it and began walking through it, throwing the light of my glass ahead of me as I went. I noticed that there were a number of ugly little men and women in there that fled into holes in the rocks as I passed along, as if they were afraid of my light. How truly has this dream been fulfilled! The great light reflected by THE ESOTERIC has been a silent power to me that has enabled me to go fearlessly into the dark caverns of my inner self and rout the misshapen beings that dwelt there. How quickly every dark and difficult problem is made plain when I throw the light of my "glass" on it! How easy to avoid the pitfalls on the road by its aid! Without its use, how quickly a misstep is made. What a work you have done for humanity! What a light shines from the little colony among the mountains of California! Alas! that so many are blind!! My love to you all, and particularly to Brother Butler, whose words have so often been like oil on troubled waters; who breathes out peace and good-will alike to friend and foe throughout the world. A great light has broken over the earth, such as never shone before, and a glory follows in its trail that is indescribably beautiful, and renders the darkness below more terrible than before.

Very truly and fraternally your brother,

M. DOANE.

LOS ANGELES, Cal., Sept. 14, 1893.

MR. H. E. BUTLER:

Dear Sir,—Mr. Johnson, Editor of *The Buzz-Saw*, encouraged me to send to you for "Practical Methods to Insure Success."

Enclosed please find an "open letter" which will explain itself.

Meetings are growing in interest, and we hope to soon be able to organize all over the state.

URSULA POATES.

OPEN LETTER.

A number of ladies of this city meet weekly to consider the feasibility of organizing what they think of naming, as the most worthy expression of their purpose, "Woman's Political Party."

The object of this society is to awaken a more general interest among women in ways and means to support themselves, to foster self-reliance, to educate our sex in civil and political government, and to obtain CONCERT OF ACTION on the part of woman in all movements for the amelioration of her condition.

This society will encourage local organizations, and endeavor to obtain a general organization, under the name mentioned, for the purpose of securing necessary legislation. Can you give encouragement to the movement?

Society meets at 2 p. m., on Tuesdays, at 128 West Fifth Street.

LOS ANGELES, CAL., Aug. 20, 1893.

MRS. URSULA POATES, Cor. Sec.

Ani. You ask me if we can give encouragement to your movement? We certainly do desire to do so, for we feel that every effort put forth to remove the hand of oppression, and to build up a new and higher

order of existence, will redound to the common good of all. While we would not advise those who are seeking the highest goal of human attainment to unite themselves with such a movement, yet we would advise all those who have hope in the present order of government and civilization, and a desire to maintain and support home and family relations, to unite with these noble ladies in their efforts, for it will certainly result in good to all such; but those who have dedicated their life to God should withdraw themselves from every organized effort in the world, and, as it were, pull themselves out of every organized body, in order that they may be free so that the spirit of the highest may reorganize them into the Christ-body, now being formed. There are many who feel this from intuition, and from lack of knowledge they go to the other extreme and refuse to allow even the spirit of the Highest to build them into that new and holy body that God is preparing on the earth. "*A body hast thou prepared me*" (Heb. x. 5). There are many bodies now being organized in the world, and no individual is able to stand independent of all, but must, in the nature of existence, in order to live, be united to some one body; therefore I advise that all should choose as to which body they wish to be allied.

These ladies are undoubtedly laying the foundation of a most important work, providing the business, political and social conditions of the world continue similar to what they are; and it certainly will be a step higher for any one who has this hope, to unite with these ladies in working for the common good of all.—[ED.]

REDDING, Cal., November 19, 1893.

MR. H. E. BUTLER:

Dear Sir.—We see it is your desire that all should make use of your "Question and Answer column." I have always felt a delicacy about writing of my experiences, but of late I have had some, the inner meaning of which I can not solve; therefore will pass them over to you, and if you think them worthy of notice, would like very much to have your interpretation, either by private letter or through THE ESOTERIC.

We are ever ready and willing to help our fellow-creatures in this onward and upward movement, in every way we can, even if it be only a word, for that may be the right word in the right place. While talking with some friends about the Colony and the great help THE ESOTERIC has been to us in the development of our invisible selves, and in subduing our earthly bodies, one of our number (who is a seer) said that on each side of me she could see a column, and as she looked, a great bird (larger than any she had seen or heard of), which was of a light color, but not white, came and hovered over them, and called other smaller birds, which kept coming till the number was very great; then appeared on the top of the right-hand column, a hand, with the index finger pointing upward, and from above all was heard a voice saying to me, "*Come up higher.*" What does it mean? Can you tell me?

At another time I was practicing concentration, and soon a most

pure and beautiful, yet unearthly, woman came near my side, looked tenderly and lovingly upon me, then she turned her head away and said, "*Oh come and see*" and immediately a group of Heavenly ones joined her in forming a half circle about me, all looking at me. What does *this* mean?

Last evening, while in my moments of silence, I saw a star, as it were, with a beautiful arched eye-brow over it, which shone as the star. What think ye of this?

I notice in *THE ESOTERIC* of November 1893, an article headed "Close Conditions of Discipleship," by J. L., in which the writer treats on certain physical compounds of faces visible in different parts of the body; of acts registered in the muscles. These statements are all new to me, and I would like to have your opinion on the subject. S.

Ans. The vision number one is certainly very significant. The divine architect ordered two columns in the porch of the great Temple in Jerusalem and they were named Jachin and Boaz. Jachin, he that strengthens and makes steadfast; Boaz, in strength or in the goat—scapegoat—that bears away the sin. The great bird is the great spirit who inaugurated the Esoteric movement: and the multitude of lesser birds or spirits was a gathering together of all the spiritual powers under heaven to the entrance of God's Holy Temple, being erected through the agency of the Esoteric movement.

No. 2: I should say it meant just what it was, a visitation of Holy ones, who love those who are seeking purity and righteousness, and who came to show you that such were admitted, as was the beloved disciple John, to the company of the order of the heavens whilst in the earth body.

No. 3: The all-seeing eye, who watches over you and is able to penetrate the inmost secrets of the heart and cause you to know his will. As we have before said the stars are the mind organs of the Infinite: as one said,

"The stars look down upon the sons of men, and speak to the soul, of God and heaven."

J. L. in his article, was enabled to see the elementals which occupy the bodies of men and women. That such principles do occupy the bodies of persons there is no doubt, and his declarations in the article referred to are worthy of being laid on the table where they can be taken up at the time of need, as confirmation of personal experience.—[ED.]

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.

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BIBLE REVIEWS.

NO. XLII.

"THE REVELATION OF ST. JOHN THE DIVINE."

RECAPITULATION.

• We have frequently said in former articles, that it is the life and mind potency of the regenerate man which virtually brings about or causes judgment on the world: yet the regenerate man is only an instrument of the mind of God, who works through his own mind organs, which are the planets of the Solar system and all the stars and worlds in space.

In considering the seven vials we have only considered the stored desires or will of the Infinite as they are now or are about to be poured out into the air, or subtle forces of nature; for the vials were, under the law, the vessels in which were stored the precious oils and incense, in connection with which were offered the prayers of Israel. They are therefore selected by the angel in his revelation to John, as a symbol of the potency which goes forth from the cause side of this world to produce conditions which are yet to be manifested. The manifestation comes as the sounding of the seven trumpets. Trumpets are only instruments which produce vibrations, and so are the Sons of God. The vibrations or trumpet-soundings are by virtue of divine justice: because of this, the neophyte who, through love of God and humanity, sacrifices all the goods—loves and sympathies of the world—in order to reach these attainments, and having reached them, that divine justice will say, "Now that you have sacrificed all these things and suffered all the contumely of wicked oppression from those for whom you labored, that conditions of peace and happiness might be established in the earth, I will cause these, your adversaries, not only to give up all you have sacrificed, and undergo all you have suffered, but I will intensify it many-fold."

(We have herein spoken after the manner of men—I. personal pronoun: we will now express it in another form.)

The just mind which we call Yahveh, produced, controls now and will ever control, the universe. Those souls who have created right conditions in themselves—through willingly sacrificing and suffering the many evils they have been called upon to endure—inspire or draw into themselves an overwhelming power of that Infinite mind and will. The fact of these souls living in the world and thinking these mighty thoughts of universal peace and harmony, and at the same time hating (repelling) all forms of selfishness, hatred, and lust,—the old order of disorder,—will send forth the vibrations of a new and higher order of harmonics, which will condemn and become a disintegrative energy to all who do not live in accordance with it. See Zech. v. 1-4.

Although the utterances concerning the effects of the seven trumpets are exceedingly mystical and uncertain to the physical mind, they will accord exactly with what the neophyte had to meet and sacrifice in each of the seven degrees of attainment, so that ALL will have to meet and suffer the same things, whether they reach the attainments, or reject them and perish.

We place here the parallels, that the mind may readily grasp what the neophyte really does overcome, which will explain what conditions each of the seven trumpets produces in the world.

FIRST DEGREE.

WHAT THE NEOPHYTE HAS OVERCOME.

The desire for comfort, beauty, and luxury in food and clothing. The desire for these things and the effort to attain them sacrificed in order to "eat of the tree of life. See I. John II. 16."

THE EFFECT ON THE WORLD.

"And the third part of the trees was burned up, and all green grass was burned up."

SECOND DEGREE.

The desire for human sympathy and love; for earthly riches and emoluments, and all trust in them.

"A great mountain burning with fire was cast into the sea: * * * and a third part of the ships were destroyed." (Ships or arks are places of safety in the natural world.)

THIRD DEGREE.

Not only hate (repel) the family and social love, but be hated by those in that sphere, and treated as an enemy. Withdraw from the body of death, or sense life, and those who live that life. See Luke XIV. 36.

"There fell a great star from heaven burning as it were a lamp; * * * and the name of the star is called Wormwood: * * * and many men died of the waters because they were made bitter."

FOURTH DEGREE.

The subtle forces which lie next be- | "And the third part of the sun was

FOURTH DEGREE. (continued.)

yond the physical, and develop within the stoic, which is the first step toward dominion, the mastery.

smitten [all direct light to the soul obscured], and the third part of the moon [the material or intellectual source of light or knowledge is shut off (See Amos xl. 12.), for there will be none found who are able to show what these things mean], and the third part of the stars." (All governmental, social and popular guidance is in confusion and no one has confidence in public opinion.)

Up to this point the neophyte struggles with the material conditions of this world. When he passes this point he enters the cause side of nature; for, as we have shown, to enter the fifth degree one must have died to all the earth, earthly. When the other three attainments—those of the fifth, sixth and seventh degrees—are made, and by virtue of their height and grandeur man has risen to a condition where he enters the senate of the gods, thereby bringing into existence upon the earth the high and holy laws of the heavens, these laws condemn and destroy all beneath them. The law of mind, with which all are more or less familiar, is the law of God. All who think have become aware of this peculiarity of mind; that when persons have wrestled with and overcome any appetite or passion, they hate, condemn, and involuntarily feel like destroying the same wherever manifested. So those who have reached this high altitude can not look upon sin with the least degree of allowance: therefore the angel uttered this awful sentence, "Wo, wo, wo, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." The neophyte having reached an altitude where he, like God, can not look upon error with allowance or credulity, his mental state becomes the law of the world,—being the dominant mind,—and whatever exists in that law will take effect in all life and mind in the world at large, and, therefore, its low, gross, sensual, money-loving, man-oppressive and destructive mentality will be caused to realize the fullness of the utterance of the angel's "Wo, wo, wo, to the inhabitants of the earth."

CHAPTER IX.

Verse 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

In the sounding of this fifth angel, it is said of the star that fell from heaven that to HIM was given the key of the bottomless pit. Herein is a confirmation of what the falling star means; to "him"—some intelligent individual. It would seem at first glance that this referred to an angel of God, a holy one. Some

who have theorized upon this subject from the theological standpoint may say this is where Lucifer fell from heaven and became a devil, and this interpretation is not without a shadow of truth: for the word heaven implies, not the sky, but a condition; See Isaiah XIV. 12-17.

"How art thou fallen from heaven O Lucifer, [day-star] son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds: I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit.

"They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?"

The condition being a heavenly condition is obtained only through religious zeal and perseverance; therefore this Lucifer, this star that falls from heaven, is none other than the Papal Hierarchy, with all its dignitaries.* Read the whole of Is. XIV.

Then this star unto whom is given the keys of the bottomless pit, having risen to the highest altitude of human honor and reverence must descend to the lowest degree, where he becomes the angel of the bottomless pit, where we shall see, as we proceed, that he becomes the source from which the greatest evils will come upon our earth. According to the Emphatic Greek rendering, the word that is interpreted here as bottomless pit is the "pit deep," or deep pit or the abyss; that is, a great depth, as it has often been expressed, the depth of depravity; that which is below all else, therefore, bottomless, without foundation; into which he who exalted himself to the heavens through the masterly truths of the doctrine of Christ, falls, through his effort toward self-aggrandizement. The bottomless pit, in its relation to the seven creative forces of nature, has its seat in the sex life. The means by which this great exaltation has been reached by the Pontiff and his body, is through and by the knowledge of the regenerate life; and in their fall they descend into the fires of passion.

Verse 2: "And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

The smoke of the pit that arose from the decomposition of

* We may have time and occasion in the future to take up this subject more fully, and prove, from the prophecies and history, this statement.

that mighty body was so great that it darkened the sun and air; that is, for centuries past there have been stored in that Catholic body the powers of generation and regeneration, and all this store of life has been focalized on the one thought and idea; "That we, by apostolic succession, have inherited the keys of the kingdom of heaven; we open and none can shut, we shut and none can open." As we said in a former article in *THE ESOTERIC*, the Roman Catholic church was the true church until its pontifical head was tempted, as was our Lord, by being shown all the kingdoms of our earth and the glory of them. "All these" said the tempter "I will give thee if thou wilt fall down and worship me." The church of Rome accepted the offer, and for centuries they have claimed the right to dominate all kingdoms and principalities, and through that they would shut the door that no man might enter the kingdom of heaven without becoming subject to them.

The principles producing these conclusions and wilful determinations have been stored up in them through regeneration, and crystalized in their very flesh, and when they are altogether cast down into the abyss of sensuality (which has virtually taken place) then the smoke of that fire will obscure the sun,—all natural intellectual light,—and so darken the very atmosphere of the earth that the spiritual light will not penetrate and illuminate the minds of men. It is because of this condition that all who are trying to live the esoteric life find such great difficulties, for,

Verse 3: "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

These locusts, as they are called, are symbolic of the power they possess of destroying all that is good for man, and are the antitype of the locusts Moses brought upon Egypt; and they had the power as of the scorpion. The heavenly sign ♎ (Scorpio), represented by the earthly creature the scorpion, is the inverted nature of the sex life; and he that has reached the attainment where he can look at and into the bodily and life conditions of one controlled by sensual desires will see the sex-function as a furnace, and dark, lurid smoke ascending through the body and enveloping the brain. Such minds are as incapable of under-

standing any of the divine truths as a person would be if the sun and air were darkened as dark as in the antitype of the Egyptian darkness brought on by Moses.

Thus, as we have said, the presence and masterly potency of those living the true regenerate life will of necessity set on fire the passions of all inverted natures, and when that inverted body (through hope of selfish aggrandizement) has fallen into that abyss, all light will be darkness, except the light in the true camp of Israel. Then will be fulfilled the words of the prophet Amos, VIII. 11, 12.

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahveh:

“And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro and seek the word of Yahveh, and shall not find it. [So completely is the light of the sun and of the air darkened.]

Verse 4: “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.”

It was commanded them by Him who created the heavens and the earth and gave limit to all things, by the limitations of their nature, that they should not hurt the grass nor any green thing nor any tree. “All flesh is grass” said Isaiah: but inverted natures are like the dying grass, no longer green; that they shall not hurt any green thing, because the word green means natural growth,—prosperity in harmony with nature. All persons who cling closely to nature’s laws and methods and refuse to be affected by the soul-destroying power of sensuous passion will not be hurt by them, neither will those who are “trees of righteousness;” therefore the limitation extends to all men who have the seal of God in their foreheads, or seat of intelligence.

Verse 5: “And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.”

This does not kill their bodies but torments them five months or moons; five is the number of the animal senses, powers and capacities, and their torment is as of a scorpion when he striketh a man, for the scorio fires will torment them day and night and give them no rest until they have exhausted all their capacity for generation or regeneration. The five moons: five being the number of the animal, the moons governing the times of

the generation of life, therefore, it is during the entire time they are capable of generating new life in the body.

Verse 6: "And in those days shall men seek death because of their torment, and shall not find it; and shall desire to die, and death shall flee from them."

In those days men shall seek death because of their torment, and shall not find it, because it is the prerogative of the sex desire to produce fear of death, through love of sense gratification; therefore, though they desire in their intelligence to die, yet the dominion of the scorpion over the animal body will produce such an all-absorbing fear that death for the time will flee from them.

The following verse, being the number of perfection, opens up, reveals all the characteristics of this terrible scourge.

Verse 7: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men."

The form of the horse is the form of strength and speed; and they were used in Bible times as symbols of war and conquest. They had faces as of a man, which is the symbol of the constellation the Centaur, the archer or warrior, which belongs purely to the muscular or brute force system. Thus far we learn that these locusts are the spirits of war and greed and destruction in their triune symbology, destroying the spiritual, intellectual, and physical of men. They had *as it were* crowns on their heads like gold; not that they do have the crowns, but that they appear to have them, for, as they are the thought-forms of Roman ecclesiasticism, made from the claim that "We are the kings and priests unto God and shall reign on the earth," they go forth as the expression of that thought inverted. We will bear in mind in the above verse, both in the case of the faces of these locusts, and in regard to the gold, that their faces were *as* the faces of men; that is, they resembled them; for the faces of men are in the true sense grand, being the noblest work of God, and the crowns were *like* gold, but were not gold, but were the polished brass of their own egotism.

Verse 8: "And they had hair as the hair of women, and their teeth were as the teeth of lions."

We will not repeat, but ask you to bear in mind in this quotation that they had hair *as* the hair of women. We are told by the authority of the Bible that woman's hair is her glory; or in

other words a symbol of her excellence; for if a woman has luxuriant hair she has great vitality, and vitality—or life—is pure gold, and is the gift of God. But these nondescript thought-forms of the inverted human mind see in their imagination the luxuriant fountain of woman's life, which they wish to take from her by their scorpion power; thus it appears as if they had woman's hair upon their heads, the seat of thought and imagination. Their teeth were *as* of lions because they are destroyers of and live upon human flesh; also, the teeth are symbolic of natural instrumentality by which food is prepared for digestion; thus they are a fitting symbol of the means by which spiritual truths are prepared for digestion by the intellect. They are "*as* of the lion;" thus they appear from their mouth—or words—as the Lion of the tribe of Judah, who is able to open the book and loose the seven seals thereof. As a lion is used as a symbol of strength, through divine love, they pretend to be lovers of God, and to elevate woman, yet the facts stand out before us in the world now, that wherever their power has been dominant for years woman is degraded.

Verse 9: "And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."

Their imagination that the strength of their great organization and their subtle cunning gives them a breastplate as of iron—invulnerable—arises from their ideal faith in God. "And the sound of their wings:" Wings from the physical symbology, are a means of rapid locomotion; and from their mental and spiritual symbology they are indeed winged thought-forms which fill the whole earth and will invade every breast and mind where the door of sympathy is not bolted and barred against them. "The sound of their wings was as the sound of many horses running to battle." Again we are brought to another class of sound or vibration; but this is of the old order and of the earth, earthly. Its effect upon the ear that hears in the natural world is to cause many horses and horsemen to run to battle: for peace has been taken from the earth already, and when these go forth they will cause that last terrible battle which the angel of this revelation called the battle of Armagedden.

Verse 10: "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."

The angel identifies the nature of their destructive power by saying that they had tails like unto scorpions, and there were stings in their tails. The scorpion being the symbol of inverted passion, the sting in its tail is the only weapon of destruction that these locusts possess. When the human family is stung by that monster their normal intellect is darkened, and their vitiated and demoniac intentions are intensified.

It has been proven to us from careful examination and analysis that there does not exist upon the planet a low, vicious nature that has not been produced by vitiated or abusive sex conditions; and we venture to say, that among the thousands of esoteric students throughout the world, there is not one among them who has reached the fourth degree of attainment but who knows in himself that the vitiated sex condition of the human family, and especially of the Roman church, and of its members who have passed to the soul side of life, frequently stings him with their scorpion nature and causes him to fall. This whole picture as it is drawn by the angel presents to the mind the vitiated thought-forms of all persons of every church and denomination who are very zealous and devotional without knowledge. For blind, egotistic devotion gathers to the devotee the fires of passion which will eventually devour him.

Verse 11: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

This king over them being the angel of the bottomless pit is no less an one than the star which fell from heaven, which we have identified as the head of the perverted Catholic church, "Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon," which signifies a destroyer, being the name of his character and not of his person. We have only to turn our attention to the history of the doings of that king, the Roman Pontiff, when he had the dominion in Europe, and there we find a long list of his destruction of human life, because he was not acknowledged as the appointed head and vicegerent of God; and it was not enough merely to destroy life. We need only to go to the Tower of London, wherein are stored numerous instruments of the Inquisition, which were used by them to torture men's lives away in the most horrible

manner imaginable, to be convinced that this identification of the destroyer is a correct one. The majority of people to-day believe that enlightenment has changed all this, but enough was said at the great Convention of Catholics, in Baltimore, to show any one, whose eyes are not blinded, that he is the same destroyer to-day that he was then, only as age has fattened and strengthened him for far greater deeds of vengeance than were committed at that time.

We do not say these things to give offence to the many grand souls who are still associated with that body, for there are indeed many beautiful characters who have closed their eyes to the multitude of evils and will not see them, and accept only the good and pure principles of the doctrines of Christ, which have been made to serve as the vitalizing power of that body. But when truth is perverted and used for evil purposes, how potent is that evil, for there is no vitality in any thing but the good of truth, which has in this case been laid hold upon, and those most potent laws of the regenerate life made to serve the selfish ends of a body which seeks, not the kingdom of God and his righteousness, but the glory and honor of the nations of *this* world. The time is very near when her deceitfulness will be made manifest, and the word of God will go forth, "Come out of her my people, that ye be not partakers of her sins."

[To be continued.]

PRAYER.

(Written for THE ESOTERIC.)

His mighty father-heart must yearn to beat
 Tremor to tremor, with some instant prayer
 Raised by some needy heart, for comfort sweet
 For some less needy heart, whose wounds gape bare.
 Those are the prayers that make God's eyes more bright,
 God's arm more powerful; that make him feel
 Himself more fully God within the sight
 Of angels grown more spiritual who kneel
 With holier rapture to a holier love
 And higher seek His higher height above.

K. S. deLAGUTRY.

SYMBOLISM OF AQUARIUS.

(Written for *THE ESOTERIC.*)

BY GERTRUDE LOVE.

In the myths of ancient Greece, that of Ganymede, the cup-bearer of the gods, is assigned to ♒ (Aquarius). Ganymede was the son of a king, and while tending his father's flocks on mount Ida—the mount of attainment—was borne to heaven by Zeus (who took the form of an eagle) and made the cup-bearer of the gods instead of Hebe, of whom he seems the counterpart.

There is a deep significance underlying this myth, as applying to ♒ (Aquarius), who is in the human structure the nervous system or bearer of the waters of life to all the bodily organs. If faithful to this trust ♒ (Aquarius) is a true representative of Hebe-Ganymedes, who typify eternal youth, bloom and beauty in the garden of the gods, or the human body. In the labors of Hercules the fifth is shown in the overcomings which are necessary to this sign or nature. In this labor, Hercules is required to cleanse the stables of Augias, the son of Helios, in which 3,000 oxen had been confined. The nervous system is the means of sensation, of transit for the waters of life, and to cleanse it is to open a channel of communication with all parts of the body.

The 12 white bulls sacred to Helios (the sun) are the 12 signs or functions of the zodiac; the 3,000 oxen, the triune powers of spirit—body—soul, used in perpetuating form, rather than truth; the tendency of the people to materialize the esoterics of life and dwell in the conventional moralities of the carnal mind—the letter which killeth rather than the spirit—reproductiveness—which maketh alive; for ♒ (Aquarius) represents the interior mind of the people, which is dominated by sensation. Hercules accomplished the cleansing of these stables by turning through them the stream of the moon, or, the new waters of life born monthly: but as he had a selfish motive in

doing this he did not receive the reward for which he labored, namely, a tenth part of the herd.

This characteristic of selfishness, and its especial form in ♒ (Aquarius), is symbolized when the cup-bearer of the gods pours a libation to his first decan—Pisces Australis, or the Southern Fish. A fish is a symbol of the prolific, sensual, propagative earth-life, and this Southern Fish,—negation, darkness,—drinking the waters from the cup which rests upon the *medulla-oblongata* of the winged Horse of the heavens, indicates the psychic powers incorporated in materialistic uses of the popular mind, which, compared to spirit-mind, is negative.

The Greek myth of this constellation is, that Aphrodite (Venus) and Cupid (woman and love) were standing on the banks of the river Euphrates (water of fruitfulness) when a monster (passion) appeared, having a hundred snake-like heads and darting fire from his mouth and eyes. To escape from him Venus plunged beneath the waters and took the form of a fish, and in commemoration of this, Minerva—the goddess of reason, arts and war—placed a fish in the heavens.

Here is expressed the womanly love nature submerged in the waters of generation (home and family life), where her hope of protection and of love has been centered for so many ages, and the self-protective instinct leads her, as the incarnate negative principle of the planet, to perpetuate the conditions which are enslaving the race. For, all our civilization (?) and progress is built upon the foundation of family life and needs. Law is based on it, social codes depend for their existence upon it, religion, as taught in the present age, could not exist were it not for the life of generation, and all education tends to perpetuate that sphere of life; and woman, natural, pure, and *selfish*, is the pivot upon which all this ponderous machinery of external needs, turns.

When the neophyte is led to dedicate all he is and has to God and humanity, he enters the wilderness to be tempted, even as the Master was tempted, and the third temptation is especially applicable to ♒ (Aquarius). It is written, "The devil taketh him up onto an exceeding high mountain [self-esteem] and showeth him all the kingdoms of the world, and the glory of

them; and saith unto him, "All these will I give thee, if thou wilt fall down and worship me." When the soul has turned from the old mode of life and would devote all its energies to God and humanity in heavenly uses, the tempter will show him "All the kingdoms of the world [luxuries, pleasures and successes] and the *glory* of them,"—the desirability, possibility and ultimate attainment, through his own power, of success in the realm which is the goal of his peculiar nature, whether of social or business or literary pursuits.

Success in any sphere is promised to one who will *fall down* and *worship* at the throne of Satan, which throne is the structure of so-called life in the myriad petty aims and uses of worldly wisdom. To do this is to relinquish the highest goal, and use the powers of intellect and intuition in gaining eminence among a people whose code of religion, of ethics, of justice, is based on the limited idea of God manifested in generation. It was at this point that Mahomet fell, and here the Roman church fell. Who can stand, and say, as did the Master, "Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve?"

Whatever hinders the onward progress of the soul is an adversary, though but yesterday it may have been a means of advancement, and the esoteric student will meet no more subtle enemy than this idea of "success" in the world. In the present disorder of the age it will prove a chimera, a will-o'-the-wisp which will lead to the swamp of despair. When Jesus said, "Get thee hence Satan," he relinquished every interest, every hope, every desire pertaining to the commerce, the politics, the science and art, the pleasures and loves of a realm which depends on sensual generation for its existence. When he said, "Thou shalt worship the Lord *thy* God," and him only shalt thou serve, he voiced the truth that one who essays to walk the narrow path must learn sooner or later, that to worship aught but the *highest* ideal which may be conceived by the soul of the individual, and to serve less than its purposes will lead to downfall, death, and loss of opportunity for advancement in the schoolroom of the Master.

If the tempted one withstand the blandishments of the out-

pouring waters of generation, and serve with all the powers of heart and brain the new order of re-generation, the desirable and true of the old order will find its place in the new; but resurrected to higher uses, serving, not one, but all. In the words of Jesus (Mark x. 29) ;

“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters and mothers, and children, and lands, with persecutions, and in the world to come eternal [age lasting] life.”

Beneath these words is a law of reproduction symbolized in the second decan of ♒ (Aquarius), which is Pegasus, the Flying Horse, whose name means “the chief” and “coming,” and “returning” with the sense of joy-bringing. In this decan the powers of the cup-bearer are no longer wasted in psychic contests for supremacy, but bear the consciousness heavenward.

A horse symbol the vital or sex powers, which are the measure of the endurance and speed, or of the abilities of the neophyte; these are winged by the positive and negative forces in each organism; and the action and re-action of these forces of nature's creative processes are the keys to the kingdom of heaven.

“The Lord himself being asked when the kingdom of heaven should come on earth, replied, ‘When the two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female.’”

The kingdom of heaven on earth is the reign of divine order, which comprehends the knowledge and use of the sciences and arts, the poetry and religion, the statesmanship and riches which have existed on the planet combined with the love and wisdom, the strength and beauty, the purity and excellence which are to characterize the new age—the order of re-generation. Pegasus, the celestial steed (vital power) is the means through which this divine order may be brought to manifestation (or earth), for the spirit of God ever uses the human organism as a means by which its purposes are ultimated; and it was Pegasus who, striking the earth with his fore feet, opened a fountain on the mountain top which became the favorite resort of the muses who preside over history, astronomy, eloquence, poetry, dancing and song.

“The kingdom of heaven is like to a grain of mustard seed [in its beginnings] which is indeed the least of all seed; but when it is grown it is the greatest among

herbs and becometh a great tree, so that the birds of the air lodge in the branches thereof."

The beginnings of this great tree in which the spirits of the muses may abide, can not appear until the "seed"—some mature souls united through all eternity by invisible bonds, meeting and living and loving in the outward harmony of earth-life—is planted beside the fountain, on the mount of attainment, and a center formed where their powers may unite to *earn* the knowledges and conditions of the kingdom of God on earth. From this seed—the primal pairs of this age—"The kingdom, the power, and the glory" will germinate, and the fulfillment of the promise of Jesus to his disciples be made possible; that is, "Ye shall receive an hundred-fold now in this time," for all you have sacrificed to enter the new order and thus make a path for others up the high mountain.

After a few souls have reached the higher degrees it will be possible for many to reach them who otherwise could not do so, for the celestial Pegasus succeeded in destroying the chimera of generation.

When this center of harmony is established, the knowledge, the wisdom, the wealth of earth and heaven will pour their treasures into the chalice formed by these souls, and all humanity will be blessed in the sacrifice of personal ambition by the few who must lay the foundation stone of the temple and inaugurate the true Masonic Order. When the spirit calls to this marriage feast will any say, "I cannot come?"—Luke XIV.

The third decan of ♒ (Aquarius) is Cygnus, the Swan, the queenly bird of the waters, whose grace and power and majesty of motion excels that of all other water-fowl. The ancient mythologies disagree as to the origin of this constellation; but it forms its brilliant jeweled cross, and flying southward, tells its own story to the initiated.

When the feminine nature, which is the organism of the highest form of negative force, reaches its ultimate of purification and attainment, the feminine soul, linked to the masculine soul in indissoluble bonds of unity, may sail in snowy plumage the waters of life. Ere the white robes of regeneration are obtained, the guiding star of the mariner must be, not the con-

dition typified by Fomelhaut, in the mouth of the Southern Fish,—or mesmeric power of the natural woman—but the ideal signified in the Swan's beautiful binary star, said to be the most remarkable known in the heavens. These stars have, besides the revolving motion around each other, a progressive uniform motion toward a common center, and symbolize the activity and use of the positive and negative forces in equilibrium and progress toward the goal, which is the kingdom of heaven on earth. Woman, the guiding star of the old order, must become the standard of the cross planted on Mount Zion of the new order, and clothed with the sun,—creative light and heat; the moon under her feet,—animal nature subject to her will; a crown of 12 stars upon her head,—regenerated in the 12 functions of her being—bear aloft the mighty "Word" whose power shall encompass all nations.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. xxii. 1-5.

THE DIVINE PLAN OF SLLVATION. CO-OPERATION.

BY CHESTER E. POND.

. Working together with God, in the matter of salvation, is the golden medium between the two extremes of, "Trusting Jesus, that is all," for salvation, or of trusting to our own "good works" for salvation.

Happy is the Christian man or woman who has found this Golden Mean; who has learned to trust God for salvation, as if salvation were altogether a free gift from Him alone, and who at the same time has learned to work, as if he himself were "working out" his own salvation independently.

To those who have spiritual perception, divine sovereignty and human freedom, are in no sense opposed the one to the other. They are but the two great halves of one infinite whole—Divine-human Salvation.

Now is the accepted time. Now is the day of salvation. Faith alone saves nobody; works alone saves nobody; for "Faith without works is dead."

Therefore, he that would enjoy and use, right here and now, a genuine salvation, a present salvation, from his own personal sins and selfishness, must not only believe on the Lord Jesus Christ, with the honest simplicity of a little child, just now, but he must "Cease to do evil and learn to do well," just now.

THE COMING KINGDOM.

BY H. E. BUTLER.

Through all time, the human mind has looked forward to, and idealized, a happy home and loving companionship. The loving disciple John said, "God is Love and he that dwelleth in love dwelleth in God." That divine spark in the human breast causes this ideality, and as all knowledge is gained only through experience, the world has been experimenting on these divine principles until the majority of the human family have come to the conclusion that no human love can be continuous; and it has been debased into the grossest passion, until mere licentiousness has become so prevalent that many think it the normal course of life; and we believe there are, because of it, to-day, more unmarried men and women than in any other period of the world's history; certain it is that there are many more divorces. If we should say that this is because of a higher state of intelligence, it would no doubt call out criticism, but such is undoubtedly true; for all true intelligence arises from the consciousness of the soul.

It is well known to the mental philosopher that the physical brain can not, and does not, furnish the knowledge that is possessed by the truly intellectual. The soul seldom forgets any experiences of its entire existence, while the brain is continually forgetting the past, and living in the present and future. This is right and good, and as God would have it; for to live in the past is to stop all progression. While the soul remembers the past it is only such of the past as is of use in the present; but the soul being nearer to the spiritual, can reach out into the fountains of the cause world and gather in whatever of truth is necessary for the occasion.

That which has been denominated in the past as conscience we, for the sake of a clear understanding, denominate the consciousness of the soul. The Bible says, "Whatsoever ye bind on earth is bound in heaven;" and this is a law which obtains under all circumstances; therefore, whatever a person believes with the intellect to be right or wrong is their law which they

have made on earth, and is accepted as such in heaven until human experience demonstrates to their intelligence that it is not a correct law or course of life; then that course is condemned by their own soul, and is condemned in heaven for them, and their conscience will no longer chide them, unless they continue to lead that life which they know to be wrong.

Thousands of men and women throughout the land have become conscious that there is something wrong in the old marriage relations, notwithstanding their soul and all the feelings of the body eagerly reached out for it and caused them to realize it as the most sacred and holy relation of the human family. But if the soul so instructs them, and reaches out for it, why is it that the same conscience immediately afterwards condemns, and desires to be freed from it? The only answer that can be found is, the real object which prompted those holy desires was not understood, and was violated in every particular, and instead of God-like love binding them closer together, conscience condemns them and closes the door of loving sympathy to that kind of a life. But as all their former teachings, and the thoughts, feelings, and desires of all their associates contradict the admonition of the soul-consciousness, and constantly condemn every thought of obedience to it, they are in a dilemma, and many live for years, condemning themselves for having such thoughts and feelings. But is it a condemnation of self? for when a person condemns the promptings of the soul arising from its recognition of divine law, such condemnation is not only of the soul, but of God and his laws. But the influence of surrounding minds, which continually condemn the higher law, reflects upon their mind condemnation for any feeling or desire to leave the old, perverted order and enter the divine order, and causes them to feel that they are condemning themselves.

There certainly is no remedy for the rapidly growing conditions of base sensuality, except such as lies in a knowledge of the true, divine order. This, we, through THE ESOTERIC, have been laboring to present to the world for the last seven years, during which time many homes which were discordant and unhappy have been made harmonious and comparatively happy, as will be seen in the testimonials which have appeared in the magazine during the last three years. This is not the most important object of our work, for it relates only to a higher and holier order of generation, which, however, is very necessary to be

established in order to remove the present evils that are festering in the human family, and to bring into existence a higher order of men and women to people our planet. But among these is another class who have, through actual mental and soul development, reached a physical condition where it would be impossible for them to give a child a good, healthy body. For years, God, through his wise laws, caused the highly intellectual and spiritual natures to marry low, animalized natures, in order that there be an equalization in the human family, otherwise the gross would become grosser and the highly intellectual, finer; but development among our people has reached a height where intelligence governs them to that extent that they will not so unequally marry; and every man and woman whose intelligence has reached a degree of development where they are capable of and have a desire to understand these divine laws and methods which have characterized THE ESOTERIC from the beginning, do, by that very fact demonstrate that they are incapable of giving offspring proper physical bodies. Therefore we hold that this class of people, by those undeviating laws of evolutionary development, have no right to continue in the law of generation.

Those who have a desire for marrying and raising a family of children, we believe that desire is prompted by the soul's consciousness that they are not only capable of producing good children, but that their work in that direction is not yet finished. But those whose desire—transcending all others—is to reach the highest goal of human attainment, are the ripe fruit of this age. To them we would say, there are heights and depths and breadths of knowledge, mind powers and accomplishments possible to you, now, in the world, transcending your highest imagination. Many of the occult books and novels tell us of men who have reached such high attainments that they are able to rule and govern in whatever sphere of life they are pleased to operate, and that they are able to command the elements of nature, heal the sick, cast out devils, and, in fact, do all the works we read of in Bible days, and furthermore, that these men set no value on gold and silver, except for its use for the day, and where they see fit to settle down in a home of their own they are surrounded by transcendent luxuries and elegance beyond that of the most wealthy. Now are these fables? or, are they a few of those things attainable? What did Jesus say of this? See Mark x. 29, 30., and John xiv. 12. Yes, we

know that these conditions, and greater than these—for these belong only to the external appearances, but the thought-powers and the soul-consciousness have a value infinitely above all that earth can possibly give—are reached in the sixth degree of the order of Melchisedec.

None of these occult works which tell you of these things give you any idea of how they are attained, unless it be, perchance, through the methods of Hindu magic, or some other vagary that has no foundation. But we have come to you with *methods* from first to last, and methods which are so practical that every one *knows*, after taking the first step and onward, that they are real and practical, and none of them merely ideal.

Now, if the first which we gave you have all proved true, have we not a right to claim your further attention, even though it contradicts some of the strongest impulses of your whole being? for have not those—the strongest impulses—deceived many of you in the old marriage relation? And now I tell you, who wish to reach the highest goal of human attainment, that if you marry it will deceive you again; even though you idealize and determine to live that high and holy counterpartal life, yet it will deceive and turn your course into other channels. Now, remember, we do not forbid to marry, we only tell you that if you wish to reach the highest goal of human attainment on earth you must wait until you know something of the high and holy condition referred to by that great and holy master, Jesus, when he said, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." If you wait and labor on until you obtain the resurrection, then you will know how the angels live, for you will see them and associate with them while here in the earth body. When Masonry was fresh from the hands of that holy Melchisedec, king of Salem—the house of God—that existed at the time of Abraham, it was understood that the resurrection, and the decomposition and throwing off the old, fleshly conditions was a work which must be accomplished by the neophyte before he was master; and there exists among them to-day a grip, and an allegory, which in that early age belonged to the fifth degree, — which it always will, for man can not change that divine order. Masonry, as known in the world to-day, has been altered; its holy occupant cast out, and in place of truth and vitality has been installed error and ideality, and that old and sacred Tem-

ple is used as a place where bad boys may amuse themselves in play.

The time has come when God and his Holy ones are again to build that holy Temple, and the glory of this latter house will transcend the glory of all that hath preceded it; and you, dear children, who are striving for the highest goal of human attainment, are called to be builders of that house. Know this, that the high and holy condition with which your soul impresses you can not be maintained on earth until that house is builded; and while you are climbing up through the first, second, third and fourth degrees, the life within you is getting more refined, and becoming more potent, and reaches out stronger and yet stronger in its desire for that ideal love and companionship, till you stand before the door of that royal fifth, and that which is allegorically expressed in the Master's degree becomes a realized fact to you, and you stand forth a resurrected man, holding the keys which are found in that great name of God. Then indeed you will open and no man can shut, and shut and no man can open, "for thou hast a little strength." So hold on and hold out in your determination and your forward trend, for the gold you seek is worth more than all the treasures earth can give, of every name and nature. Neither is it so far from any of you as some who are playing at occultism would have you think. We know one instance of one who reached the royal fifth in a little more than four years. If one can reach that point in that time, certainly others can.

When we discovered in our travels on this highway what magnitude and glories were to be planted on earth, and that they could not exist here under the present conditions, we determined to go before the people, tell them of that wonderful world that we had found, teach them of the roads that lead thereto, and thereby lead out a people from the slavery in Egypt into the promised land flowing with milk and honey,—which indeed is the glory of all lands,—and there build the temple, and make it possible for that glorious state which now exists in the heavens to perpetually exist on earth; for Yahveh, who cannot lie, has promised to set his name there and to dwell there with his people FOREVER. But we wish to repeat what we have said to you before: This road grows narrower and more difficult all the way to that Holy City. The angel told Esdras it was so narrow that but one could pass at a time: so if you con-

tract to take one with you, the way will be found too narrow, and you will be compelled to stop. None but those who are able to tread that rugged path alone, unaided by other hands only as the light-bearer illumines the way, will ever be able to enter. As the ancient one said, "Naked we came into the world, and surely we can carry nothing out." But remember, he who brought the greatest light concerning this country said that though you give all for this attainment you should receive an hundredfold in this present. He who said this, was poor, despised and afflicted of men, a man of sorrow and acquainted with grief; but he triumphed over death and defied the grave. Let us follow on; it surely is the best paying business in the end that ever man or woman entered into; and there is no liability of failure, only in your wearying and turning aside by the way.

When the angel showed John on Patmos those who had arrived at this holy city, he asked John, "What are these which are arrayed in white robes? and whence came they?" and John answered, "Sir, thou knowest;" and the angel answered him and said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple;" not a temple up in the sky, nor beyond the bounds of time or space, but in both time and eternity, and occupying space on the earth, where all saints have prayed for it to come during the last 1893 years; yes, all saints and prophets from the beginning of our age down to the present time, and thanks to God and his holy ones, these prayers are being answered now with great rapidity. He that has begun the work is almighty, and NONE CAN TURN IT BACK.

Is't not the ever changing tide, the ebb and flow,
 That builds the banks and bars from out the drifting sand?
 After loss and failure do we not try a better way to know,
 Thus proving that strength from struggle is in God's plan?
 O mortal eyes! We can not always see beyond life's seeming,
 But wake at last from out this human dreaming.
 Then lo! we see the thing that *is* with inner vision,
 And accept all things as Wisdom's wise provision.

MRS. GEO. B. HUDSON.

THE SYMPATHETIC SYSTEM.

(Written for *THE ESOTERIC.*)

BY F. E. WAY, M. D.

The sympathetic nervous system is so called because through it is established a nervous connection or sympathy between distant organs of the body. It consists of a chain of ganglia, connected by intervening nerve cords, extending on each side of the vertebral column from the brain to the pelvis. These ganglia may be likened to a railway depot, situated at the junction of several lines of railway. They receive nerve filaments, first from other ganglia of the sympathetic system, and second, from the spinal cord or brain; and they send branches, first to other ganglia of the sympathetic system, second, to the spinal nerves, and third, to what are called the visceral ganglia. These latter are large ganglionic masses of nerve fibres, situated in the cavities of the thorax and abdomen, usually about the trunks of the large arteries. From these visceral ganglia proceed plexuses of nerves which accompany the large arteries throughout their course. Chief among these visceral plexuses are the Great Cardiac Plexus, and the Solar Plexus. The former, through its branches and the smaller plexuses derived from it, supplies the heart and lungs, and the latter supplies all of the abdominal viscera.

The so-called semi-lunar ganglia, two in number, forming a part of the Solar Plexus, are the largest nerve ganglia in the human body. The Solar Plexus gives off the following branches or sub-plexuses, viz., the Diaphragmatic, Cœliac, Gastric, Hepatic, Splenic, Supra-renal, Renal, Superior Mesenteric, Spermatic, and Inferior Mesenteric. Each of these sub-plexuses controls the functional activity of an organ; for instance, the Renal Plexus presides over the activity of the kidneys; the Gastric Plexus over the stomach; the Hepatic Plexus over the liver, and the Spermatic Plexus over the testes in the male, and the ovaries in the female. These sub-plexuses are but branches of the Great Solar Plexus, which is the Sympathetic Brain, or Presiding Genius over them all.

Besides the plexuses already named, there is, situated at the base of the two chains of ganglia, first mentioned as extending from the brain to the pelvis, another plexus, called the Hypogastric Plexus, which, with its sub-plexus, the Inferior Hypogastric Plexus, supplies the rectum, bladder, prostate gland, penis, scrotum and seminal vesicles in the male, and the uterus and vagina in the female. Thus, unfortunately for those who abuse the sexual organs, is the nerve supply of these organs derived from an intricate chain or net-work of nerves, which are bound together by the closest sympathy, and which supply all the important organs of the body with the nerve-force necessary for their functional activity. As through a spigot driven into the bottom of a barrel, the entire contents of the cask may be drawn off, so through the sexual organs, placed at the base of the double chain-work of the sympathetic system, the entire nerve fluid of the body may be wasted, and the other organs of the body become deranged from deficient nerve supply. Like the busy house-wife, with many duties demanding her attention, and many children dependent on her care—if one of the children be sick, requiring all her attention, the others must needs be neglected: so it is with the Solar Plexus: if the sex-organs make constant demands on it for attention and nerve supply, monopolizing all its time, other organs must be deprived of their just share of nerve fluid.

There is a widespread belief, both among the laity and the medical profession, that absolute continence can not be maintained in the adult without injury to health. The only reason that can be assigned for this very prevalent idea, is that it is a very pleasant belief for those who desire an excuse for gratifying their lust. It certainly has no foundation in experience. Mayer, who is eminent authority on the subject, says that "The commerce of the sexes has no necessities that can not be restrained without peril," and again, that "Health does not require that there should ever be an emission of semen from puberty to death, though the individual live a hundred years."

It has been claimed that absolute continence would ultimately result in impotence and atrophy of the testes. This is an error easily refuted. Impotence and atrophy result from the depression following over-stimulation and abuse of the organs, and never from a conservation of the energies of the sex-function.

The reason for this is, that the production of semen has for its object a double purpose; first, the elaboration of vital elements for the building up of brain and nerve tissue; the furnishing of life to the cellular structures of the body; and *the development of vitality in man*. (By *vitality* I mean that masculine nobility and magnetism of presence, which lends such a charm to true manhood, and makes its possessor the ideal of the opposite sex.) Second, the testes secrete semen for the procreation of the species. If procreation is not indulged in, semen will still be secreted for the first purpose, and no atrophy of the testes take place. The physical ability to complete the act of copulation depends upon the tone of the nervous system, and as the nervous energy is conserved by a life of continence, a continent man is in better shape for sexual intercourse than the man who frequently indulges in the act, and thereby exhausts his nerve-force as fast as it is accumulated. So no one need fear any ill consequences from a life of continence. On the contrary, one may expect great good to result to the mental, physical and spiritual man; for the semen is *life*, and he who conserves *it*, conserves the essence of his being.

In conclusion let me add a word for those who are trying to live the regenerate life, but who find that the flesh is weak, though the spirit be willing, and that seminal losses and lapses from continence occur in spite of all their efforts. Tobacco and whisky are as incompatible with a life of continence as fire is with water. He who eats meat and yet expects to live a continent life, doubles the effort necessary for him to attain his goal; he takes a devil into his belly, to tempt him to sin. He who is trying to live the regenerate life can help himself by limiting himself to a very moderate diet of cereals and acid fruits; taking abundance of exercise; the use of frequent cold baths, and the occupation of the mind with some congenial labor. But when all is said and done, the *one* requisite to success is *WILL*; the *iron will*, which admits no obstacle too great to overcome; which says to the physical man, "*I am master, and thou my servant*;" which declares to the trembling flesh, "*I will do this thing though the heavens fall*." He who has brought his *will* into conjunction with the understanding, and determined absolutely, without reservation, to live the regenerate life, has already won the battle.

TRUE MANHOOD.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

“And God said let us make man in our image.”—Gen. 1-26.

We must all admit, after reading the above quotation, that man, as we find him in this age, has not reached the ultimate; has not attained to that stage of his unfoldment when the image of God shines forth with all its divine attributes. Man is at present in his childhood. He has scarcely outgrown the swaddling-clothes of infancy, and will not reach true man's estate until he has, through regeneration, matured to where he can stand in the everlasting sunshine of true soul attainment.

The power of evolution, backed by forcing circumstances, has brought man up from the lowest form of animal life until reason has been developed which enables him to think for himself, independent of other minds. Man is the ripe fruit of our planet, and his prerogative is to be its ruler. Man, as we find him, ruled by the material senses, is little above the brute creation. His instincts are altogether selfish, and the love he possesses is the love of self-preservation. This selfishness is the primary cause of his separation from the spiritual world. It leads him to sacrifice all, that he may obtain the good things of this world, without a thought of the misery such a course entails upon his brother man. The groans of the hungry and distressed are naught to him, and his ears are deaf to the cry of the widow and the orphan. The gold he hoards has been accumulated by the labors of free-born men and women, and frequently his hands are dyed with the blood of those poor creatures sacrificed by him in his mad race for wealth and station. Is this as it should be? Is this true manhood? Decidedly it is not.

To possess true manhood, man must rise above self and all that pertains to the animal. To be able to do this man must have lived many lives upon this earth; gaining, through successive incarnations, experience (the only true knowledge) of

all things of an animal nature. He must have wallowed in the filth of sensualism and brutism ; have sunk low in the mire of lust and depravity ; have filled himself to overflowing with all that pertains to the animal and self. The result of such experiences is to create a hatred for all that pertains to the brute nature, and this hatred (repelling power) enables him to advance step by step toward purity and brotherly love, thus leaving the animal behind as he approaches true manhood. True manhood is not gained in one life, but in many. As man grows and matures he reaches a stage of soul growth to which all will sooner or later consciously attain, who feel within their hearts a yearning desire to know the will of God.

This yearning desire in the mind of the individual is the prompting of the soul, and if heeded will lead him out of the darkness into a consciousness that the spirit of God is ever beside him, ready to impart the requisite knowledge that will enable him to choose the right path. After he enters the path which leads to the kingdom of righteousness he finds many difficulties and obstructions. He must not, however, be discouraged at obstacles, but push bravely forward, feeling that God alone knows his children's needs, and assuredly will bring to each and every one those experiences best fitted to mature and ripen the soul. The more mature the soul, the harder it strives to impress upon our minds a consciousness of the necessity of living in conformity with the laws of purity and love.

One of the first things to be considered by all who would make true spiritual attainments, is to practice the grand and ennobling principle of the Golden Rule. No one can make high attainments who allows self to be continually oppermost. The one who can place self in the background and think and act for the advancement of his fellows, will move forward rapidly, and to him life will become one long, joyous day of sunshine. Beautiful conditions will grow about such an one, built up by the emanations or thoughts of the individual.

The hardest battle to be fought in this esoteric life is to gain control of self, to place under the dominion of the spiritual man the old animal ego which has heretofore ruled our lives.

We can not wholly overcome the sex principle while self is uppermost, for the reason that the old animal ego is bound and limited by the five animal senses, and as long as they have the controlling power the old serpent will have power to find lodgment within. This old animal self is the first cause of all the misery, inharmony and sin which degrades our manhood and brings our so-called civilization into the dirt and mud of our present social and political system.

Elevate the ego to where it can understand the need of living a righteous life for the sake of righteousness, and the great problem of life is solved. When man can look upon his fellow-man as a brother and can pass his sister woman by without thought of lust, he is in a position to make high spiritual attainments. But he can not rise very high until he has developed discriminative power—which is an indication that he is approaching true manhood. Power that will enable him to discriminate between good and evil; power to stand, as it were, with only himself and God in the universe; power to look upon the frailties of life without condemnation.

We often think what little souls are hid by the fleshly covering of those who continually find evil in their neighbors or associates. We have found as a rule that no true man will condemn. We also have found, that those who condemn are most ignorant of God's laws; for to understand the laws of God one must have risen above self, and in the struggle to overcome, our strength and fixidness of purpose is intensified many, many-fold. Those who judge and condemn measure all by the measure of their own littleness; therefore, our idea of the grandeur and capacity of the greatest of God's work—a true man—is degraded, if we use their standard of measurement, but if we look upon him as he will be when he has reached true manhood we marvel at the mighty mind who created him.

Picture to yourself, if you can, man, when he has reached his majority; calm, unmoved in all the dignity of God-likeness: creating worlds by the power and grandeur of his mighty mind: creating wisely and well, after the pattern which the Father has given him.

Man, as he evolves from the very lowest forms of life, must

of necessity pass through many forms of unfoldment. Look at him as we find him in our world to-day. Very little of the true kingly dignity of his high calling has been developed. He is now passing through those stages of development that fit him to become the master-builder. His father, God, like a wise parent has placed him as an apprentice in his vineyard, where he must dig, prune, graft and plant, gaining an experience of all things that a true practical workman should know. God has given him a reason, a will, a mind. He has planted within him a spark of his own great nature. That divine spark is the spiritual ego, the source from which man derives all the powers and possibilities he possesses.

We find man in many degrees of development, both individually and as a race. Some are, to all appearance, little above the animal; some have reached the state where the soul no longer remains blind and unconscious; yet all possess the same possibilities, all in time will reach the same ultimate. The promise "be creators" is to all, not to a favored few; therefore take courage, ye who have struggled bravely through the dark and stormy night of doubt,—courage. God permits you to be tried, up to a certain point, then says, "Well done thou good and faithful servant;" and when that welcome sound comes to you, you will truly know that the night is nearly spent, and day is close at hand.

No true man would criticise and condemn a child for committing an error. Then why condemn your fellow-man? as many do, because, perchance, he does not appear, from your small perception, to possess the same degree of unfoldment that you do. No man possessing true manhood will condemn; therefore when you see your brother man or sister woman doing those things which you do not understand, or leaving undone those things which you think they should do, judge them not; forever bear in mind that all are different, all have separate experiences to gain. What is right and proper for one is wrong for another. This spirit of judging our fellows, often proves a barrier to the esoteric student in the beginning; as he grows into the light he perceives the use of all things, and as he advances into the higher degrees he sees the necessity of these trying evil, that

good may result therefrom; but as he is developing true manhood he soon rises above the petty follies of those who are still struggling with the old adversary, self.

No man living the low, sensual life of legalized lust can understand what true manhood really means. Do you believe that a true man would force upon weak woman untold misery for the sake of gratifying the low, degraded animal nature? Many say woman does not suffer. She does. She is the bound slave of man. The laws of this fair land have bound her fast by the hellish chains of our so-called legal, God-inspired laws. This holy compact would, if men lived true, manly lives, bind woman to him with everlasting bonds of love. Does it do this as it exists to-day? No! Instead of linking together the two lives it divides and separates them. Listen to an illustration; one culled from the lives of many hundred of thousands of our tenderest, purest women. Perchance she is still young, perhaps hardly past girlhood. In the innocence of youth she pictured the time when she would have a lover. She built her ideal high, pictured him in all the strength and purity of ripe, true manhood. Do women find the ideal that their hungry souls crave?—or man the angel that he longed to possess? Let us see. She has been wooed; been wed. In her girlish purity she gave all into her husband's keeping. In the first days of her married life how joyously she would listen for her loved one's footsteps. Is it so after they have been married a few short months? Alas, no! At the sound of his step she shrinks and draws within herself. Is it possible that this is the lover, who so short a time since stood by her side before the altar, when the minister of God pronounced them one, and sanctified that oneness by right of his high calling?—misnaming it a holy sacrament.

Shame on the civilization of the 19th century that produces such conditions! Shame upon such a ministry that would stand in the face of high heaven and blasphemously say, "What God has joined together let no man put asunder!" What God joins together is eternal, and although in many cases man does not separate the two, the separation comes about by outraged virgin womanhood, whose high and pure nature rebels against

those hellish chains of lust, and the most brutal form of human depravity, that compels pure, weak woman to be trampled in the dust and filth of man's basest and most depraved nature. Is it any wonder that our divorce courts are filled? Is it any wonder that many frail ones seek a few minutes respite trying to gain a glimpse of the sunshine and love that their soul hungers for, by unlawful intimacy with one who is, perchance, in some slight degree more refined than the one she calls her master? Who holds her in chains forged by a priesthood claiming to be the watchmen in God's temple. If they are, then grand old Isaiah spoke words of truth when he wrote concerning the watchmen, for he says of them, "His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."—Isaiah LVI. 10. Such a priesthood and ministry degrades, instead of elevating man, and prevents him from reaching his lawful stature—true manhood; Godlikeness.

The esoteric life fans into flame the spark of true manhood that slumbers within the breast of all born in the image of God; brings out the highest and best, and although these self-same students are often sneeringly called cranks, by the would be destroyers of all purity and virtue, yet the thousands of such pure minded men and women who are living this life may rest assured that the time is speedily coming when they will be gathered together in one great body, which will make a crank of magnitude and strength and power, which the mighty hand of Omnipotence himself will grasp and turn the world into such a position that the glorious sunlight of universal suffrage will shine upon it. Then sister woman you will be free. Free! yes, free!! Not as some suppose freedom to mean, to take your place side by side with your brother man, as a co-worker with him in those things which relate to the positive uses, but as the gentle co-laborer who stands behind the throne, ruling with the divine power, which the negative qualities of woman permits her to use by drawing from the spheres those knowledges, so that man can govern, and as these powers are from God, man will rule with the wisdom of angels, dispensing justice and freedom to all.

Woman, a future of true joy and usefulness is close at hand for you. For when that glorious time arrives, concerning which prophets have prophesied, and poets have raved, you will stand side by side with the one who was with you in the beginning. Each will know the other's soul; each heart-throb will be in unison. Then the "twain will be one." Truly, what God hath joined together no man can part. for as they were one in the beginning, so they will continue to be throughout all the ages of eternity.

ABOU BEN ADHEM.

The following well known and beautiful poem by Leigh Hunt we publish by request :

Abou Ben Adhem (may his tribe increase) !
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An Angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And with a look made of all sweet accord,
 Answer'd, "The names of those who love the Lord."
 "And is mine one?" said Abou, "Nay, not so,"
 Replied the Angel. Abou spoke more low,
 But cheerily still, and said, "I pray thee, then,
 Write me as one that loves his fellow-men."
 The Angel wrote and vanished.

The next night
 It came again with a great wakening light,
 And show'd the names whom love of God had blest.
 And lo! Ben Adhem's name led all the rest.

"If a man is right, all the bombardment of the world for five, ten, twenty, forty years will only strengthen him in his position. So that all you have to do is to keep yourself right. Never mind the world. Let it say what it will. It can do you no damage."

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

In answering and interpreting the many visions and dreams sent to us by the students of THE ESOTERIC we have two objects in view; first, that we may educate the people in the laws by which we may interpret all spiritual revelations made in dreams and visions; second, that we may know through these dreams and visions sent us by our people how they are progressing in their attainments, in order that we may be able to give through the columns of this magazine the needed instructions—or suggestions—for their varied states of development.

As to dreams and visions: We know that a great deal of the most important subject-matter was given to the prophets and patriarchs and to the early Christian ministers of the gospel of Christ, whose letters appear in the latter part of the New Testament, in this way. He who through the potency of his mind thought all creation into being did it through the thought-formative power which begins to find expression in the material things of the world. The images of things, therefore, are the thoughts, and to us the words of God, and we, his children, learn first the language of our Father by understanding the meaning of dreams and visions, because he always speaks to his children who are on earth in the language of earth. As will be seen by reference to the Bible prophecies from the time of Joseph down to the last prophet—John on Patmos—they are all couched in the form of birds, beasts and reptiles, men and their acts. Therefore to have a correct understanding of laws by which dreams and visions are interpreted will give a correct understanding of the Bible and of the language of God and angels. Is there, or can there be anything more important, than for those children who are just waking to true consciousness to learn this language correctly, in order that they may be able to hold converse with those in the new world into which they are awakening? For they are like the man who was born blind whom Jesus restored to sight, who said he saw "men and trees walking;" which language showed how profoundly ignorant he was of the appearance of the physical world; and, would it not be absolutely necessary for that man who was born blind to be told what the objects were which he saw in the distance?

How multifarious and strangely simple must his many questions have seemed to those who were born with sight. Therefore, if we answer questions and dreams that reason would say arose merely from a disturbed digestion, or from a multitude of thoughts pressing upon the mind in sleeping hours, or from a disordered liver, or from whatsoever natural cause, they are no less important; for that wonderful law of order which is incomprehensible to the human mind, puts every sublimated substance thrown upon the brain into the form which will express its true nature. For illustration: the drunkard drinks fermented liquors until his entire system becomes one mass of fermentation; then come *mania a potu*, and the mind perceives nothing but that which is produced by the dismal swamps of earth's conditions, which are the result of the decomposition of all kinds of vegetable matter and stagnant water.

Evidences might be multiplied to prove that this wonderful formative principle of the human mind never fails in making a correct image of the sublimated chemicals thrown upon the brain, and by knowing the nature of all earthly things and their use in the economy of God in creating worlds, will not only be to learn the language of God, but will enable us to find a correct solution of every condition to which the human mind or body is subject, if not the solution of every problem in nature.—[ED.]

DENVER, Colo., December 3, 1893.

MR. H. E. BUTLER:

Dear Sir,—I regret to intrude on your time, but as there are some questions which I would like to have answered I hope you will kindly give the requisite information.

I often behold points of light, of the purest whiteness, and others of brightest gold before my eyes, even in the brightest sunlight. They seem to pass through the air as if they possessed life. At the same time, I often see patches of light of the most beautiful pink, fading almost to white, and others of a pure, heavenly blue, the latter more frequently. On several occasions these points of light appeared to me as serpents of a bright golden color. Could you kindly inform me what this all means? If it will assist you, I herewith state the date of my birth, March 1, 1874.

Is there an Esoteric society in this city? If so please let me know.

I have gained some of the greatest benefits from the grand truths you have revealed to the world. Could you inform me what degree of attainment I have reached, judging from that written above?

Hoping that the Esoteric movement may grow and prosper and continue to be light unto the world for poor suffering humanity, I remain,
Respectfully yours,

KARL JOSEPH KOCH.

Ans. Your experience in regard to the points of light is not unusual to those who are developing through the regenerate life. Re-

member, dear brother, that we intend to leave much for your own mentality to decipher. All that is worth knowing in this or the other life is, to the animal senses, mystic.

Light and life are synonymus. The serpent is the form of wisdom and the expression of psychic powers.

There is a small meeting society in Denver and we take the liberty of saying we think you can get all the particulars by addressing Miss M. L. Eastwood, Highlands, Colo.—[ED.]

October 25, 1893.

MR. H. E. BUTLER:

Dear Sir,—I thank you for answering my inquiry regarding the dream—or vision, which I believe it was. May I ask you how we are to distinguish between dreams and visions?

All my life, before I began reading *THE ESOTERIC*, my dreams was a source of great delight to me; almost the moment my head touched the pillow I was in dreamland, often listening to or reading beautiful poems or listening to lectures, and the words of the speaker were so distinct that I could often catch the last words just as I was waking and coming to consciousness, and the sensation would be that of having to leave the room while the speaker was still talking; but I could never, or very seldom, bring that sleeping consciousness into the waking consciousness, which was often a source of great annoyance to me, for I wished so much to be able to recall what had been so interesting. As soon as I began reading *THE ESOTERIC* my dreams ceased almost entirely, for about two years, and never have become as frequent as before. Up to that time I do not think I ever knew a moment of unconsciousness, and my dreams seemed more real to me than my waking hours. I arose in the morning and went through the day as a matter of duty, and welcomed the time each evening when I might close my eyes and be at once in a more congenial world.

Some time ago I had a somewhat interesting experience: One afternoon when I was through with my ordinary duties I took the last number of *THE ESOTERIC* up to my room, and lay down on a lounge, thinking I would have a good time reading. I opened the book and read the heading of an article, but not one word of the article, when suddenly I felt too tired to read, and closed my eyes, folded my arms over the book and fell to wondering what that article was about, for I could seem to get no idea from the heading; as I wondered, I dropped to sleep. I woke up in about half an hour, felt refreshed and opened the book to read, when, to my surprise, I found I had dreamed the entire article—it was perfectly familiar to me.

You spoke some time ago of the large number of people who are interested in a higher plane of life. Of course, you have a broader view than I, and when you can get them all together they may seem large, but to me they look wofully small. In my own little town of 2,500, I have not been able to find one. With some their excuse is that "It doesn't pay to take it up," or "There is enough else to think about." I handed a copy of the magazine to a lady friend whom I felt quite sure of, and later, when I asked her how she liked it, she replied, "I don't

understand it." I have been a little encouraged, however, by the fact that two friends who visited me became so interested in the books that they afterwards wrote me for the address so they could send for them.

Wishing you success, I am, Yours sincerely, J. B.

Ans. As to distinguishing between dreams and visions: While in the time of the prophets there was no distinction made between the two, yet the word vision means, to see; implying to see while in a conscious, wakeful state: while a dream is frequently the cogitations of the semi-conscious, physical mind and is many times the conscious thoughts of the soul brought into the cognizance of the physical intelligence. A vision is the perception of the soul-consciousness while the body is in a complete state of wakefulness. As to dreams and dream-visions, each individual must learn to distinguish for himself.

In regard to the change of your sleep-consciousness since you began to read THE ESOTERIC, I judge that it arises from your thought and effort to obtain a new and higher state. If there was created in you an active ideal that you were to obtain something entirely different than you had possessed, it would take you out of the old conditions that you had before experienced. You want to impress upon your mind the fact that the former conditions were the pure, divine-natural and that your efforts in the direction of the esoteric life will not deprive you of those experiences, but rather intensify them and make them more vivid to your physical self, and enable you to remember the lessons you get in the subjective consciousness. All these experiences are the result of thought and will. You inherited a higher degree of soul-consciousness than many others, and therefore you do not want to relinquish that which you possessed, but rather to obtain more.—[E.

MISHOWKA, Ind., October 18, 1893.

Mr. H. E. BUTLER:

Dear Sir,—This morning, just after waking, I saw myself standing on a plank, that seemed to be fastened lengthwise into a bank which was covered with vines and low shrubs. Just back of where I stood, only a step higher up, was a large tree; around the tree as far as I could see the ground was level and covered with short, green grass. I was pouring muddy water from a tub, which seemed to be an old-fashioned one, with a rounding bottom. The water made a muddy looking place down the bank. As I stood looking at the shape of the tub I remember thinking that everything but the water that I had poured from the tub looked green and very lovely. If you have space and time please tell me the meaning of this vision. I feel that there is a meaning to it that I do not get. The thoughts I gain from THE ESOTERIC are of great value to me.

With best wishes, I am, Your student. L. J. CURTIS.

Ans. Your vision seems to indicate good for you. As you pour

out of the old-fashioned tub the dirty water, it seems to me to indicate that you are getting rid of the old, filthy conditions which belong to the disorder of animal generation, and there is a plank upon which you may cross from the old into the new, where you will be prospered in your efforts toward attainment, indicated by the *green grass and vines*.—[Ed.]

BROOKLYN, N. Y., December 4, 1893.

MR. H. E. BUTLER:

Dear Sir,—The following dream vision is at your service. It seemed with soul and body both alert, I was walking along a country road where there was no dust, but a pleasant landscape all around me on my way, and some high buildings. The road seemed long, but not unpleasant: yet after a while it seemed the distance could be considerably lessened by a short cut across, were it not for a great ditch or body of water, like an ordinary river, upon the left side of the way, which could not in any way apparently be crossed here. Yet it seemed to me that I possessed, *and always had possessed* a consciousness of the power of levitation, and suddenly it occurred to me that to awaken the thoughts of others, it was best to use it now. So consciously, I raised my body in the atmosphere, and rising several feet above all earthly contact, floated across the whole distance, unwearied, reaching my destination. On reaching the house I still continued to float through long rooms, picking up in my flight, first, a most beautiful butterfly, with immense white wings, which fluttering continually before me disclosed the most beautiful light blue, uppermost, and yet interiorly. Afterwards I picked up in my flight, a boy, about 15 or 16 years of age, who was complaining about some worldly disagreement, and lying on the floor with both feet up in the air, and by one foot lifting him up until the top of our heads touched the ceiling, remaining then for some time, until, for fear of making him giddy, I gently brought him down, comforted, and placed him upright upon the floor.

What is the meaning of my vision? I have possessed for several years the power of consciously propelling my Astral body through space—long before the first number of your magazine was published. Was born Feb. 17, 1848, and am looking forward continually for light. Have every number of your magazine, *THE ESOTERIC*, which I greatly value, but while longing to communicate with you, in hope of receiving some valuable information, have hesitated, previously, to take up your time. Wish it were possible to receive a personal communication, but this is too much to ask even from across the States from our setting to your mid-day sun. With all kindly wishes, I remain, respectfully, B. R. P.

Ans. Your vision was undoubtedly an astral experience, and not a vision at all. You were doubtless traveling toward the Temple, which has a veritable existence, and the occasion was taken by those who protect you in those travels to make you feel the necessity of letting your light shine before men. The butterfly represents the happy spirit, while the boy that you found was the fractious animal nature that needs to be

lifted up and made conscious of the higher spiritual, which you should do. You were born in the sign ♒ (Aquarius) and therefore have a strong man-fearing and man-pleasing spirit or tendency, which you should overcome so that you could give your life to the teachings of these truths; and if you do so without selfish reserve, or the manifestation of the ego in connection with it, you will undoubtedly obtain great occult powers. But you are left free to choose whether you will remain a member of the body of humanity as it is or become a co-worker with the angel world. It was, therefore, merely suggested to you that if you have these powers why not use them now; but it was not a command, neither will it ever be,—so decide and act according to your desires.—[ED.

ALLEGHENY CITY, PA., September 3, 1893.

MR. H. E. BUTLER:

Dear Sir.—I wish to tell you of a queer sensation lately developed. Whenever I feel as if some great fear was possessing me, or on going into a dark cellar, especially when elementary spirits take control of some good, innocent medium, I see such a big, yellow lion beside me, so that I fear nothing any more. When I awake, now, instead of dreading sleep as formerly, I feel contented in his protection. He looks calm, and sometimes there is a lamb resting on him. I tell you this, knowing you are able to advise such what to do. I still tell lies and read silly novels to a very late hour. I wish my lion would make me more useful to my fellow-man instead of leading such a childish life as I do for my years (34). Really, people around me make me ashamed as they do so much good for others.

S. W.

(A member of the R. C. Church.)

Ans. DEAR LADY: While the lion represents strength to protect you, you must remember the lamb resting on him is a symbol of innocence, which should impress your mind with the fact that this noble beast will protect nothing but innocence; and if you persist in telling lies, and idling away your time with silly novels, the lion will be withdrawn from you and you will be left a prey to the most vicious influences. On the other hand if you conquer the inclination to tell lies, and occupy your time in useful thought, deeds and reading, that representative of strength will become to you an all-sufficient helper in times of need. You must remember that the priest can not forgive sins of your own volition, therefore, you must either live a righteous life or suffer the penalty of divine justice.

FERN COTTAGE, KEIGHLEY, Eng., Jan. 3, 1894.

To the Editor of THE ESOTERIC:

Dear Mr. Butler,—I see in the December number of THE ESOTERIC, a writer, who I am sorry to say does not give his name to the public.

takes exception to some of my remarks in the October number. His first question is, "Does the position of the planets in the signs of the Zodiac depend on our geocentric position?" I answer, most decidedly it does, so far as our system of astrology is concerned. The earth is *our center* of observation, and our science of astrology has all its data based upon and drawn from our standpoint. Of course, our system of astrology would not do for the inhabitants of Jupiter, or Saturn, or the Sun, etc.: no doubt they have a system of their own, based upon observations taken from *their center* or standpoint.

If any one will look at the planet Jupiter in the evening they will see that it is near the Pleiades, in the sign Taurus, just where the ephemeris puts it; but if we were on the Sun, or some other planet of our system, it would perhaps appear to be just in the opposite sign; but we are not on the Sun, or any other planet, and therefore, so far as our astrology is concerned, Jupiter is in Taurus, and Uranus in Scorpio, etc.

All science is based upon observation and experience, upon facts which always repeat themselves under similar conditions. Now the rules and deductions of astrology are simply the result of long observations and experiences, which go back for thousands of years. The planisphere found in an ancient temple of Dendera, an ancient town of upper Egypt, is exactly the same as we use to-day; also the "houses" of the planets are just the same as those found in the mummy cases of the Archon of Thebes, and which may be seen in the British Museum; thus proving that our system of astrology is just the same as that practiced by the most ancient Egyptians.

During excavations in ancient Babylon, tablets of baked clay were found which contain the principles and observations of astrology dating back 2,234 years B. C., that is, about four thousand years from the present time. What other science can claim such a long period of observations and deductions? No other science can; and therefore, astrology, of all the natural sciences, is the science par-excellence. But astrology goes further back than Babylon, or Nineveh, or Chaldea, or Egypt. In fact, Egypt itself was a colony of the famous and lost Atlantis, referred to by Plato and other occult writers, from which place the Egyptians brought all their sciences and civilization; for we do not read of the *rise* and progress of the Egyptians as we do of other countries and nations; the earliest records that we have of them show that they were an highly developed and civilized people from the beginning.

The science of astrology has engaged the minds of men from the earliest times in the world's history; in fact, it is coeval with man. It formed the basis of all ancient religions and mythology. Josephus states that astrology was practised by the antediluvians, who had it from Adam, who received his information from God himself. We know that Abraham was brought up with his father at a place called Uz, in Chaldea. His father was an image maker, and therefore Abraham would be instructed in all the magic and astrology of the Chaldeans, and he was the founder of the Israelites. Again, we know that Moses was brought up in Egypt; and we are told that he "was learned in all the mysteries of Egypt," and therefore in all the magic and the astrology of the Egyptians; and Moses was the leader of the Israelites, and the writer of the first books of the Bible. And thus we see how it is that astrology, magic, and prophecy runs all through the

Bible, because the founders and the great leader and writer of the Jewish nation were both brought up and instructed and learned in those things. In fact, astrology is interwoven in all the social life of the Jews.

Consequently, the rules and deductions of Egyptian astrology being the result of observation and experience of thousands of years, upon which data our predictions are founded, we give our friend of Peterboro "the statement of the facts of things that are, and not that which only appear to be," which we will try to prove to him if he will send particulars of his time of birth to you. Astrology deals with *effects and results*. When a planet appears to be in a certain sign of the Zodiac, and has certain aspects, or at certain angles, to another planet, then it is found from long observation and experience that such and such effects and results will follow. These are "the facts of things that are," etc.

On question 2, nothing more need be said; but with regard to question 3: "What is soul?" the writer says, "Most people have no idea whatever as to what it is, while the idea of others is as vague etc." Now I hope in this statement he did not intend to include esoteric people; for every esoteric student who has read the magazine from the beginning has clear ideas of what the soul is, and what it may become through esoteric methods. It has been laid down time after time in the magazine, by several writers, that the soul is composed and made up of our daily thoughts, desires, experiences and aspirations, and that we are just what we have made ourselves—"what a man thinketh that he is." And thus it has been said by the mystic writers of all ages that "Man is the arbiter of his own destiny," so that no one has the right to complain of God, or Providence concerning his present conditions and circumstances; it is the result of his own thoughts, and neglect to take proper advantage of experiences, either in this life or some former life. So also with regard to our future life, or next incarnation, we may be just what we persistently will to be; we can descend down to the animal, and utter annihilation, or we can be united with spirit, and be a son of God, and become immortal. "For to be carnally minded is death, but to be spiritually minded is life and peace." Here St. Paul uttered a great truism, showing that our future state all depends on our thoughts—our mind—our desires, etc. But I will continue this subject in my next letter.

Yours fraternally,

DAVID LUND.

TRURO, N. S., August 27, 1893.

Dear Mrs. Love.—I can not tell you how much I appreciate your "Dress" article in THE ESOTERIC. I have been trying to make my clothes as comfortable as possible, for a long time, and have worn the divided petticoat with a great deal of comfort.

You spoke of the "modified Syrian costume" in the August number; can you tell me where I can obtain a pattern, or any guide for the cutting of it? I have a great deal of housework to do and I find it very difficult to go up stairs with my hands full, for I am bothered by stepping on my dress, or wrapper. I am surprised that women have stood this hindrance of the natural development of their bodies so long. How thankful I am that I am developed enough in my better

nature to appreciate the best magazine that is published (THE ESOTERIC). While I am far from being regenerate, I am consciously progressing slowly, and when anything comes that is disappointing or disagreeable, I try to find out what it is I am to learn from it; for I feel as if everything of that kind is a lesson, and the meaning has to be understood and applied before we can have the next lesson given us.

Not long ago, while I was thinking of higher things, this little thought came to me, "Pure thoughts are to the body, what the sun is to the earth." I often see a line or so containing an excellent idea in THE ESOTERIC, and I send you this, and should it be of any use I will be glad. When I started I did not mean to write so much, but if my time was not limited I would like to keep right on, for it always does me so much good to write to those who are working for the same ultimates as myself and husband.

Hoping I am not asking for too much of your time in answering this, I remain, Your loving sister, PAULINE DEXTER-SNELL.

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TRURO, N. S., Nov. 1, 1893.

My Dear Mrs. Love.—* * * I made a couple of skirts by the pattern you sent, but I had to change them as they are so very different from what every one wears here. I like the Syrian costum every much. It is the neatest and cleanest dress I have ever had on. Your letter has been an inspiration to me. I have enlarged my waists and put buttons on them, and now all skirts are buttoned to a waist, and no one would believe how much strength they waste by improper dressing until they prove the difference themselves.

Very few people here seem to be in favor of shorter dresses, and those few are afraid to put them on. Oh, how I long for the time to come when the women will understand the importance of developing their higher nature. It is so hard for one or two to progress, where all the rest try to hinder them.

I often think of the "little leaven that leavens the whole," and when discouraging things happen try to keep the top of the mountain in view, and not be hindered by the many, many obstacles that we all must conquer on our way.

I have had very little chance to introduce THE ESOTERIC here. I try to be careful about forcing sacred things, and yet I have such a longing to help people that I can hardly keep still sometimes. Perhaps the principal thing I notice is the idea that all those whom I know, who are not esoteric students, have about Christ. They will not admit that we can ever attain to what he did, on earth. Yet they talk about going right to heaven when they die, and never having any more trouble of any kind.

With best wishes for yourself and co-workers at the Colony, I remain, Lovingly, your sister, PAULINE DEXTER-SNELL.

Ans. MY DEAR MRS. SNELL: Your helpful thoughts and practical demonstration of the comfort and cleanliness of the modified Syrian costume adapted to your especial needs, make your letters of interest to all, so I share them with the dear ones. The pattern which I sent

you was cut from one received from Boston, which was fashioned by a tailoress there, and is more satisfactory than the Butterick gymnasium costume.*

Your longing for the time to come when women will understand the importance of developing their higher nature meets a deep response in my soul. Although they do not realize it, they are, through their divine prerogative, the power behind the throne which moves the world: and could they realize this and act reasonably upon it, progress would be assured and rapid. Under the present conditions the woman who would regenerate the life essence, has no greater enemy than those of her own sex, who are blind to the possibilities of a higher life. These, by their physical and mental aura, bind her, until she acquires strength to withstand the influence and gain a higher altitude, and it seems to me that the courage to adopt a suitable mode of dress, even though it be unconventional, is a long step toward that altitude.

There is in this life of purity and love such wondrous golden ultimates before the purely feminine woman who overcomes all in her nature that binds her sisters and brothers. She will then be the interior strength, the harmonizing medium, the altar whereon sacrifice may be made to Yahveh, and sisters and brothers, gods and angels, may say in unison, "I will be what I will to be."—[G. L.

DENVER, Colo., 1893.

MR. H. E. BUTLER:

When I save the germ I am not able to utilize it properly. I can not take physical exercise enough, and if I use it in mental labor all the blood rushes to my head and makes the mind dull, instead of bright and clear. It is very hard for me to throw off the sleepy feeling which comes over me. I lost the germ this month and since then I have had more power and a clearer mind. This I suppose is merely temporary, for I am assured that to save it is the condition which will bring the best and permanent results for good. Publish this if you feel that it might help some soul. God help our struggling brothers and sisters.

SALLIE CHRIST MORTIMER.

Ans. Your experience does not differ from that of thousands of others; but as we have had occasion to say before, we repeat; that if you wholly retain the germs it will be only a short time until all inconvenience will pass away, and in place of it will come a spiritual consciousness and a rest and peace transcending anything that you have ever known. It is true that persons when they are thoroughly potent will feel physically better and brighter after the loss of the germ; but if one retains it long enough to obtain the consciousness of power, wisdom, and spirituality, then the loss would be a terrible fall

* Persons wishing this pattern can have it by sending 10 cents to Gertrude Love, this address.

to them from the beauties of that heavenly state into the mere grovelings of the animal consciousness. The cat may feel vivacious and run and play, and in her play pretend to catch her prey, but it is only the animal effervescence at best; mankind should be above this, but they are not, nor can they be until, through the regenerate life, they are elevated to true manhood and womanhood. If all of our life was merely physical activity and a low plane of mental activity, then we would not advise living the regenerate life. There are heights and depths and breadths of enjoyment, knowledge and useful powers that man on this planet has never yet seen; but there are men who have seen sufficient of them to know that as the heavens are higher than the earth, so is the greatness and grandeur of attainable conditions higher than those of the animal, sensuous man.—[ED.]

CARBONDALE, Colo., Nov. 26, 1893.

Mr. H. E. BUTLER :

Dear Sir,—Some time since I wrote you of those oft-repeated floating experiences. In the July number of *THE ESOTERIC* you answered, saying that "The reason you feel you are pursued when out in this way is that you have not entirely conquered fear; neither have you overcome the elementals, which may actually pursue you because of your fear." In the answers to others who wrote of the same experiences I gathered that there was a possibility of gaining control, not only of fear and elementals, but of the power to control the flights. I have succeeded in controlling the fear. While out and among those who were bantering and ridiculing, I was confronted with two dogs which seemed intent on doing me harm, but never having been afraid of dogs, I took one in either hand and choked them to death. Since then no fear has accompanied any flight.

I infer this much from these dreams: That the condition of the mind may be shown in the visions of the night, except where they are mere repetitions of work or surrounding conditions. When faces, places, and scenes are new they may show forth mental conditions. If this be true then one ought to be able to judge his real condition from his dreams. Is there any law by which one may interpret them?

Just lately I was in a large building in which was kept all kinds of animals and people. I visited everything, with more or less interest, and finally came to a large hog-pen. These were the only things that induced anything like fear. A shudder ran through me, but was soon overcome. If dreams show our condition of mind, what would you infer from this? Yours very truly, ORSON WOLCOTT.

Ans. It is true that one may know their mental states from the dream conditions, although the mental state of those around us will often produce very unpleasant experiences in the dream state, and will sometimes follow in the astral travels. Your experience in being in a large building, etc., and meeting there the swine, indicates that

there is some unclean condition not yet entirely conquered, probably in yourself, though it may be in some one or ones with whom you have strong sympathies; for to have sympathy with others who have unclean conditions makes us partakers of them.—[ED.]

891 Amsterdam Ave., N. Y., Jan. 10, 1894.

Mr. H. E. BUTLER:

Dear Brother in Christ.—I can not express the warm sympathy in my heart for the *uplift* which I receive from your teachings in THE ESOTERIC. Am so thankful that I have been permitted to remain in my material body to absorb into my life (though 80 years of age) these wonderful unfoldings of divine truths, now descending from the heavens through his inspired ones. I was born under Virgo, and think it was in the last June number of THE ESOTERIC you explained so truthfully characteristics under that sign.

Oh, I am deeply pained that so few people are in states prepared to receive these higher unfoldings of divine truth. It has completely renewed my whole life and am a great marvel to all my friends, for all the infirmities of age are gone and I feel like a girl of 18: I feel so light sometimes, and wonder what does keep me down to *terra firma*. My life is beautiful, and I am so happy. My little room, all to myself, is a paradise, for I do not let any *inharmony* into my life, and keep clear of people living under the dominance of *self* and the *sensuous life* of the natural plane. It is so *true*, our Savior tells us "Not to cast pearls before swine for they will turn upon us and rend us." Many thanks for past favors. May the Lord bless and keep you while you give us from month to month from the dear Lord's treasury of divine knowledge, which we can get nowhere else.

Words seem so *hollow* when the spirit or personal ego is lifted above the limitations of sense-consciousness, as "The tree is known by its fruits." "The first man Adam was of the earth *earthy*—the second was the Lord from heaven." When this divine ego brings into subjection the sensation and desires of the whole organism without one discordant note of inharmony, physical pain and diseases of the body are impossible to exist. These are the overcomings, "He that overcometh shall inherit all things," etc., so often spoken of in the Bible.

Very cordially yours,

LUCINDA H. STORRS.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

JOHN A. L. born Sept. 14, 1865, 11.30 p. m. Wheeling, W. Va.

Evil periods when malifics etc., transit middle of ♁ or ♃, or 10° of ♀ or ♁, or a parallel of 3°. 1894 a bad year. Require beautiful home and harmonious surroundings for soul development. Clairvoyant.

C. R. born Dec. 1, 1854, 7.30 p. m. Hanover, Germany.

When malefics transit the 12° of ♀ or ♃, will be held back by misfortunes, sickness, etc. Or 10° of ♃ or ♄, led away by pleasures.

P. W. born Feb. 20, 1857, 10 a. m. South of Sweden.

Evil periods when malefics transit 9° of ♃ or ♄ , hindered by misfortune.

C. F. L. F. born April 22, 1840. Germany.

Evil periods when malefics transit the parallel of 12° , will be very irritable. Also during evil transits of 2° of ♃ and ♄ . From 48 to 50 a bad time.

MRS. W. K. born April 23, 1846. West Chester, Pa.

Wishes for explanation. Learn from the ephemeris when the evil planets are in 13° of declination, then expect misfortunes which will hinder development for a time. Also when they transit the beginning of ♁ or ♂ , when you will be restless and unsettled, and desire change, and make you discontented.

MRS. LIBRA, born Oct 3, 1860, 11 p. m. Wisconsin.

Clairaudient. Evil periods when malefics transit middle of ♁ , ♄ , ♁ or ♃ . From 1894 to end of 1896 expect much trouble and bother.

J. U. G. born Sept. 7, 1845, 12 noonday. Troy, N. Y.

Clairvoyant. Expect misfortunes when evil planets transit 22° of ♄ or ♃ . Also when they transit a parallel of 6° , will be led away by pleasure, and passion nature.

O. W. born Aug. 11, 1859, 3 p. m. Nebraska City.

Wishes explanation. Expect misfortune when evil planets transit the middle of ♃ or ♄ ; you will see this from any astrological ephemeris.

MRS. O. W. born Jan. 13, 1841, 12 midnight. Marshall, Mich.

Clairvoyant. Will be held back by misfortunes during evil transits over 23° of ♃ , ♄ , ♁ or ♂ , expect sudden events, feverish complaints, etc.

MRS. M. N. B. born April 7, 1853, 8 p. m. Texas.

Nothing striking to hinder attainments being made, but be careful during evil transits in ♁ or ♂ .

I. B. J. born Feb. 16, 1850. Kent, England.

Nothing very bad except love of pleasure and passion nature. However, be careful during evil transits in ♄ and ♁ .

Rebecca Armstrong, born Oct. 6, 1846, 9 p. m. Sunderland, Eng.

Very evil when malefics transit 12° of ♁ or ♂ . Will have much to overcome at those times.

LEOPOLD GOEPFER, born June 24, 1827, 12 midnight. Germany.

Expect great troubles and misfortunes when any of the evil planets pass over the 9° of ♄ or ♃ .

I might here suggest that if any one would get the tables of Longitude and declinations of the superior planets given at the end of "Raphael's 2nd Vol. Guide to Astrology," they could dispense with getting an ephemeris for current year. They would be plainer and cheaper.

BOOK REVIEWS.

Edgar Greenleaf Bradford, of 34 Stirling Place, Brooklyn, N. Y., has written a little work on the subject of phrenology, entitled "Search Lights and Guide Lines," wherein he states that he has discovered 66 divisions and faculties, but does not locate them. He gives a system of philosophy concerning that study, followed, as such systems always are, by philosophy of love, marriage, sex, etc. He takes the usual position in regard to marriage and parentage with which we, of course, materially disagree. He says many good things, and students of phrenology would no doubt find his suggestions helpful to them. The "Contents" are as follows: First Principles, General Classification, Attributes and Faculties. Sex—Temperament—Marriage—Parentage, Education—Progression—Destiny. Good and Evil, Health and Happiness, Resume, An Allegory." We give an extract from the author's preface: "We aspire to inculcate a Rational Philosophy. No special originality is claimed for the following pages, yet the ideas therein contained are not imported from other authors. We obtain the elements of our mental nutrition as we do our bodily sustenance, from sources too numerous to remember; and after we assimilate them they become a part of us." This quotation we regard as a good, honest statement; a statement of a fact which few realize; that is, that which is produced by a writer or is in any way expressed by his thought is a part of himself, but it is the higher and better part, as a rule, especially when it aspires to deal with mental philosophy. We have seen the statement by authors that certain inspirational writings rise higher than the real self; but this can not be true; for a stream can not rise higher than its source. Jesus said, "Ye shall know them by their fruits * * *. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The fruit of the tree of man's true and loving existence is, above all, his thought. True, there are two realms of thought to many persons; one of the soul qualities which govern his higher thought and acts, the other of the physical body, thinking and acting independent of the soul; and as this thought is always for its own physical maintenance it many times causes persons to act from that external life in ways which those of different organic qualities condemn. It is because of this that Paul said "Judge not from appearances [that is, from external appearance of the person] but judge righteous judgment;" that is, from the real person, the emanations from the higher self, the soul. We believe this writer thinks he has something of importance to the public, and the investigative minds in this line of thought will do well to examine this little book. It contains 103 pages, is artistically printed and bound in cloth. Published by the Fowler & Wells Co., No. 27 East 21st St., New York.

The Unity Book Co. of Kansas City, Mo., publish a series of booklets which are attractive in appearance, and very good stepping-stones to the higher truths of the esoteric doctrine, since consciousness first walks by faith and then by sight-perception of God's methods. We have received a booklet of this series, written by Annie A. Haines, entitled, "The Light that was Forgotten," in which are many good thoughts, but one which is very inconsistent laid as a foundation. The writer says, "Man is not an evolution in the sense that he is in process of becoming perfect; he is in reality perfect now if he sprang from perfection." Now if man is already

perfect there is no chance for him to be better than he is; for to change a perfect thing in the slightest degree would make it imperfect; yet on page 19 is said, "Mind is at the root of all, and what a man is depends upon the *quality* of his thought. The greater his ideal the greater will be his expression, and faithfulness to one idea makes a higher one possible." Now, if a higher state is made possible, then something that is higher than perfection would be a monstrosity and therefore evil.

We admit, of course, that the Spirit of God is perfect, but the soul of man is the consciousness, and that consciousness is imperfect: and the object of an earthly existence in a physical body is the evolutionary development of a soul, (which alone is capable of cognizing Spirit,) and an elevation and refinement of the mental capacities so that the body will be capable of taking cognizance of the thoughts and consciousness of the soul. This is the object of placing the soul of man in the physical body and causing it to have experiences with things of a material world which were created by God for that purpose.

EDITORIAL.

We wish to say a few words in regard to the letters we receive for publication. We do not have the time, neither is it convenient to arrange them as to time of reception; therefore, some letters wait several months. We say this with the hope that some of our people will not be discouraged at the delay and cease to favor us with their experiences; for it is important to students and to the work generally that we should have their experiences.

We wish those who have succeeded in conquering certain evils and reaching certain attainments would give us as concise statements as possible as to methods adopted and difficulties encountered: thereby suggesting waymarks that would greatly aid others. Of course, on account of the perverted state of the public mind, care must be used in the choice of language employed in relation to the regenerate life.

Many of our subscribers are having difficulty in getting THE ESOTERIC regularly, and we are satisfied that the magazine is frequently taken from the office by the employés or, at least, by those who have no right to them.

Now that we use a mailing machine it would be exceedingly improbable that we should omit any name on the list; and as

you all know, the name and address is printed plainly, and there can be no mistakes such as are likely to occur in writing the addresses. Therefore, if our friends fail to receive the magazine we wish they would inquire at the office, and if it occurs several times report it to the postmaster, and if it is not then corrected make an affidavit as to the number of times they failed to obtain the magazine, and we will attach it to our affidavit that it was sent, and send it with our complaint to the First Assistant Postmaster General, thereby hoping to correct this lawlessness and remove the difficulties.

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). 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 hope our friends will observe the advertisement of the views of the E. C. F. grounds, (Oak Park) as it will be a means of becoming acquainted with the locality, and a little help to our community in the way of finance.

ERRATA.—There is a typographical error in Mrs. Alice Corse's transits, page 280, December number of THE ESOTERIC. Parallel of 80 degrees should read 8 degrees.

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 ESOTERIC.

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BIBLE REVIEWS.

NO. XLIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER IX.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

It will be remembered that after the fourth angel sounded, there were three angels yet to sound, answering to the fifth, sixth, and seventh degrees; and the angel that was heard flying through the midst of heaven cried wo three times, because there were three woes yet to follow. We call attention to this only because it is well for the students of these thoughts to take notice of the fact that whatever is done by the spirit, and seen in vision by God's people, is perfect. From the human standpoint, we would think, to hear a declaration like the above, that there would really be no difference between hearing the angel saying wo to the inhabitants of the earth, and his repeating the word wo three times, unless, perchance, we might think that he intended to emphasize it; but it is evident here that such was not the case. The angel says, "One wo is past;" which implies that some time will elapse between the sounding of the fifth and sixth trumpets, and that the effects produced by the fifth will have passed before the sixth begins. He also said, "Behold, there come two more woes hereafter," which implies that there will be a respite between the effects of the fifth trumpet and the beginning of the sixth, in which men, hoping against hope, will begin to say, "Well, our trouble is over now, and we can begin to nest down again, to go on in the old way." For those who will not see the

hand of God in these things, will continue to have hope and confidence in their own abilities; even under the direst trials they will see natural causes, and even our church people will not recognize that God always works through natural instrumentalities, therefore, they, with all others, must suffer.

Verse 13: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God."

It will be seen by reference to the sixth overcoming (Chap. III. 12) that the neophyte is made a pillar in the Temple of God, to go out no more, and that he has the name of God and the name of the city of God written upon him; yes, he even has the new name of God: thus the temple of God becomes his home, his eternal dwelling-place, and he goes out no more forever. Therefore John heard the voice from the four horns of the golden altar which is before God. I would that it were lawful to give the fullness of the explanation of these words, for if our people could bear it without stumbling and falling it would be the greatest incentive possible to bear the toil, endure the pain, for the sake of these high accomplishments; but in the present inverted state of the mind of the human family it would mislead and cause many to fall to rise no more. There are no mysteries in this work, or in the word of God, save as are made so by necessity, because of the ignorance and low status of the people. It will be remembered that in the antitype in the temple of Jerusalem, the golden altar was before the door of the Holy of Holies, that is, the most holy place, "The secret place of the most High." As the psalmist says (Psalm XCI.), "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." We are told that when the temple of Solomon was in its glory, the presence of God was seen over the ark of the covenant in this *sanctum sanctorum*, appearing like a cloud, which gave rise to the words that he that "abides" in that secret place should dwell under the shadow of this cloudy pillar. Again, to be in the shadow of God is to be in God, and therefore as a God to the world: and this voice, coming from the golden altar before God, is indeed the voice of God, even though it be spoken through human organism; and the words which God spake were these:

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

The loosing of the four angels which are bound in the great river Euphrates—waters of fruitfulness—is closing the door of possibility for further generation of flesh. If we turn our attention to the history of the garden of Eden, in Genesis, we will find that the river which went out of Eden was parted into four heads, and one of these heads was called Euphrates, which means waters of fruitfulness. And the angel said to John in this revelation, "The waters that thou sawest were people, etc.;" that is, the flowing of human life, generation after generation, is like a river, continually increasing as it nears its great final, the great ocean, which is the source from which all rivers come in their beginnings. So with the soul of man; it starts as a spring coming up out of the earth, and flowing on, added to by many springs, until it enters the great ocean of God's boundless life. But here we are told that there are four angels bound in this river, which are the angels or spirits which are the four general qualities of human temperaments, accepted and so classified by physiologists, and further particularized in *Solar Biology* on page 37: see also article by Tyrenus, "A view of Creation," page 256 of volume I. These premature souls are bound in the great river of fruitfulness, and to loose the four angels or heads of these multitudes of souls is to free them from their limitation to the waters of generation where they are bound awaiting incarnation, and as all these souls are low down they have become most vicious through the general disposition on the part of the people for many years past to live wholly in the sense gratification.

Verse 15: "And the four angels were loosed, which were prepared at an hour, and a day, and a month, and a year, for to slay the third part of men."

There is much significance in "prepared at an hour, and a day, and a month, and a year." It is in harmony with the statement made in *Solar Biology* that the planets are the mind organs of the Infinite, and in their motion thoughts are formed, and that these thoughts find expression in individuals, and the scientific astrologer, in order to read that thought correctly, needs to be given the hour, the day, the month and the year of its birth. In the Hindu astrological philosophy they tell us of the "ag-

gregers" formed through the motion of the Solar system. The real meaning of this is the aggregate influences, which appear to the clairvoyant as gigantic forms, sometimes filling almost the entire space of the zodiac. These might be called the body of these angels in which dwell all these premature and malignant souls. Now that these are freed from their enforced obedience to the human will and passion, they go forth to slay the third part of men, because heretofore their food supply has been the wasted life, or overflow of human life. Now that, through the falling of the star through the fifth sounding, the life supply is dried up in the men on which they lived, they go forth as malignant forces to act upon the minds of these persons, to bring about the conditions expressed in,

Verse 16: "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

Horsemen, as we said in previous consideration, always signify war, conquest; and the angel was particular here to give John the number of them.

To read these numberings by the order of the Hebrew alphabet, which originally was used as numbers, two hundred would be the second letter of the Hebrew alphabet, Beth, and the two ciphers would answer to the tenth letter, Yodh. According to the science of numbering, two is unity, the beginnings of creation, generation, and ten is the number denoting God: Beth-Yodh would therefore express the words, the house of Yahveh, Yodh being the first letter of that great name: but in its bearings here, the Yodh in the first number is repeated twice, standing for the two ciphers; 200 expresses, first, the house of desire. Again, the thousand thousand answers to Aleph, the first letter of the Hebrew alphabet, and three Yodh's twice repeated, which expresses the idea of the beginning of the creation of God having been finished, finished forever.* As the beginning of the creation of God was generation, it reiterates the thought before expressed, that the river of generation which started in the beginning had ended, and that ending was brought about in the last great struggle of men and nations, brought on by these influences.

*I regret to say here, that I have not the Hebrew reference books to aid me in giving a complete reading of this most significant passage.

We return to our former declaration, that all God's work has a triune meaning; but as this relates purely to the souls and bodies of men, it has no meaning in the spiritual, but relates to the mind and action of the physical body. From the angel's standpoint the numbering has the mental significance as expressed, and the physical significance as expressed by the number two hundred thousand thousand, or 200,000,000; and as only a portion of earth's inhabitants were to be destroyed we believe that this army is the army of souls who will stir up the minds of the third part of men to deeds of violence and destruction of each other, and also to the destruction of themselves, through the most vitiated desires and tendencies.

Verse 17: "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke, and brimstone."

The use of the simile of brimstone here, is because the death-dealing properties of those invisibles are also invisible and imperceptible, except in the effects they produce upon the breath of life. We read in Genesis, "And God breathed into man the breath of life, and man became a living soul." Here, in the closing scenes of God's creation, the monsters which man has produced turn and react upon the source of man's life for his destruction, and as the same elements will produce different effects upon different organisms, so these vicious influences will have various manifestations and methods for the destruction of the unfit—because unprepared—for the establishment of the kingdom of God on earth. The angel said these have breastplates of fire and jacinth. We are told by authorities that the jacinth and sapphire are identical, and in the language of precious stones the sapphire destroys repentance. As these souls are the creations of men's beliefs and imaginations, and as they believe that they are—through having repented and said "Credo"—protected against hell-fire, and as this doctrine of hell-fire has been a breastplate to protect and perpetuate the churches of the past,—therefore the breastplate of these creatures is of fire and destroys repentance: that is, they believe they have no need of further repentance, therefore, they will produce principles of the most deceptive form of fawning hypocrisy;

thus producing in the world a condition of illusion, bringing about secret methods of destruction.

The horses here are symbols of power; for the lion's head is a symbol of the strongest of all animal powers, and the horse's body is the symbol of speed and conquest. "Out of their mouths issued fire, smoke and brimstone." Herein is expressed the trinity of evil, answering to Spirit, Soul and Body, because the effort of these forces is to destroy by fire the spiritual nature of man; that is, fire disintegrates and liberates the elements, the smoke blinds and suffocates the soul, and the fumes of brimstone, the body. These, however, are only symbols—built on the old theories of hell-fire and brimstone—of secret methods which will be destroyers to the triune nature of the human family.

Verse 18: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths."

"By these three was the third part of men killed," etc.: We have accounts in the former chapters of many sore plagues, by which men die, but here we are told that the third part of those remaining die by reason of the three elements of destruction which issue from their mouths—thoughts, word-formations, are expressed by the mouth. We are told by Biblical authority that God created the worlds by the expression of thought,—by the "Word." We are also told that man was made in his image. The image of God is not in the physical form, but in the powers of mind and soul. It is only within the last few years that men have begun to realize the potent effects of the mind of one person upon another. Herein is expressed the idea that the powers of these perverted souls are wholly of a psychological nature; and those of His people who, through practically following the esoteric teachings, or by high development in soul growth, are invulnerable to psychological influences, will not be hurt by these, because they cannot be made to do those things which are self-destroying (see article, "Hypnotism and Individualization," on page 314 of volume iv., February number of *THE ESOTERIC*). Therefore these forces will find their first and most perfect expression through the ordinary spiritualist medium, and through all classes who are subject to the vitiated

influence of the human mind. As these influences are without physical organisms they are incapable of injuring any one, only as they are able to get control of the mind and senses; and as they do this they will make such persons the most reckless destroyers of the human family. Even now are these influences rapidly gaining control of thousands; and to such an extent that robberies are becoming so frequent it is hardly safe for man or woman to walk the streets of any city at the present time. But the present condition is only like the mutterings of distant thunder before the storm.

Verse 19: "For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

He says their power is in their mouth, and in their tails; that is, he wishes to emphasize the fact that in themselves they have no physical power, but "they have tails like serpents, and had heads, and with them they do hurt." About a year ago I was walking along where I had frequently seen at a distance, ground squirrels, which are very wild; but this day one attracted my attention by his peculiar actions; he was running back and forth, each time drawing nearer to my path, and continued his peculiar motions until I got within a few feet of him. Just then I discovered a large rattlesnake, right at my side, that I had nearly stepped on; so near that I had frightened the snake and he had fallen into the gutter: as soon as he did the squirrel was freed and ran away. I then understood the strange action of the squirrel. He was under the mesmeric influence of the serpent, who would have soon drawn the squirrel to him and eaten it as his natural prey. And thus it is that these creatures have tails like serpents, with heads, and with them they do hurt, in like manner, the human family.

As we have before had occasion to state, the serpent has a double meaning. All this psychic power in the human family arises in the sex principle, therefore the serpent is a symbol, both of the perverted sexual, and of the masterly powers of one who has turned those forces, through a regenerate life, into mental channels, controlled by the will. But in the case under consideration, the sensual appetite has been destroyed and all its power turned toward a mind which has been taken control of

by these perverted souls; therefore they appear as having the powers of a master, but devoid of all love, wisdom or sympathy; and these powers are used in the inverse manner, not as saviours, as all Masters are, but as destroyers; and their methods will be to give full license to all the perverted passions and appetites of the lower nature of the human family.

Verse 20: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk."

The rest of the men—that is, the residue who, through their strong will and materialistic tendencies of mind, could not be affected by these influences, except as the persons who were thus influenced brought upon them great disasters, suffering and loss—yet repented not of the works of their hands, that they should cease to worship—trust in as their God, their power—gold, silver, brass, and stone, and wood,—which constitute the elements of material wealth. The first commandment says, "Thou shalt have no other gods before me;" and as the word God means power, strength, that upon which men depend for sustenance and protection, therefore, the truth of the words of the prophet Isaiah (II. 6-9):

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished more than the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

"Their land is also full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

"And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." (Read remainder of chapter.)

Here the spirit-eye looked down through the cycles of time to the present day, and drew a picture of the conditions which existed in the "Christian world" until two years ago when our Treasury vaults were full of gold and silver, and continued so until the mean man bowed down to deception and fraud, and the great men humbled themselves to it.

When Mother England sent a representative to America with a half million dollars to hire our great men (Congressmen) to demonetize silver, they humbled themselves to the mean men who sent it, so the representative returned to England having

used but a quarter million, half of the amount he had at command; and our "great men" had humbled themselves to the most outrageous act ever performed by national representatives, having swept out of existence, as it were, in the act of demonetizing silver, three-fourths of the wealth of this nation: for our land is full of it, and all nations were necessitated to bring their gold to us to purchase it; but now they get it for comparatively nothing, and through this act our Treasury vaults are empty; the nation is virtually bankrupt. Through these, our great men, humbling themselves, the poor and needy are starving in our streets; and even our well-to-do men are becoming impoverished; and those who are not dying from starvation are taking their own lives to prevent humiliation, and deeds of violence are daily increasing. No wonder the prophet said, "Forgive them not."

To a very great extent, the majority of the human family to-day are worshipping the work of their own hands. This was most wonderfully admitted by every religious faith of the globe meeting at the great Chicago Exposition, where the work of man's hand and the genius of all nations were gathered together and offered as an offering to the gods of gold and silver. Here the heads and devotees stood upon one platform Sunday after Sunday, during the entire exhibition, and united in the worshipful praise of the works of their own hands, and 99 per cent. of the heads of all the professed religions of the world, when they see these dire calamities coming upon the people will unite in saying, "This is not the work of God, neither is it his judgments upon us, but it is our mistake; it is what we have done; for all this is the natural consequence, we know the cause of all this; it is not necessary for us to turn ourselves to seek God, *we* have the genius, we are gods sufficient to remedy this ourselves." And so they teach the people; and whoever dares to believe that these are the beginnings of God's judgments upon the world will be scourged with ridicule and ostracized from their society as a fanatic.

Verse 21: "Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts."

All these they admit to be their "besetting sins," but they do not repent, that is, change their mind and consequent course of

action. All our politicians, from the least unto the greatest of them, refuse to believe that their acts of treachery and their support of those leaders who have treacherously sold out our nation were the direct cause of all these murders and thefts and crimes of every name and nature; but divine justice lays it at their door; yet, they repented not of their deeds. On the contrary, the greater the difficulties and oppression, the more will they all humble themselves, from the least of them unto the greatest of them, to commit greater and yet greater crimes against the community, until the pitying heart of him who made us will exclaim with the voice of the prophet (Hosea XIII. 9, 10).

"O Israel, thou hast destroyed thyself; but in me is thine help.

"* * * Where is any other that may save thee in all thy cities?"

[To be continued.]

BEYOND THE MUNDANE.

[Written for THE ESOTERIC.]

There is, in the intermediate between this world and the spiritual, and immediately connected with this world, a densely inhabited sphere, whose occupants are of the most malignant, lying, deceiving and wicked character. None can pass from this to that illuminate world, either after death or by actual attainment here in the physical body, without having to meet and conquer these evil intelligences.—*Prof. Butler in the June Esoteric.*

Sweets stored of weary years,
The tears all drained away;
Fears given up; away we pierce
In spirit beyond mundane spheres.

At anchorage so vast
That ocean's width unrolled,
Seems but a spot of blue
Round mirrored hull and mast.

The barks of spirits loom
About infinitude,
Like motionless white clouds
In heaven's abounding room.

Yet this is but a pause,
Due to the first emerge
From mundane blast and surge
Into the real of cause.

We see results alone
That stay their splendor girth,
Just off the verge of earth,
And there as forms are known.

Ready to dare the powers
Of mighty seas of God,

And harp the winds at will
Toward coasts of purple flowers.

Look to the utmost verge
The vision giveth thee!
That far white stain and move
Was the last noon's emerge.

Stay but an hour now!
This anchorage so vast
Shall be a thing of past
And far white gleaming prow.

Pause but an instant more!
Films of a subtle fire
Extrude, steal out, expand,
Yon mundane bleak and roar.

Oh Soul! incessant are
The births of spirits white,
Beyond the midmost night,
And torturous danger lair.

Fight through this midmost wile!
Burn, learn, grow! Dree thy wiew!
The purchased manhood will
Be God's unwithering smile.

E. J. HOWES.

SYMBOLISM OF PISCES.

[Written for *THE ESOTERIC.*]

BY GERTRUDE LOVE.

The constellation ♓ (Pisces) was pictured by the ancients as two fishes, bound together by a band, one of which faces westward, the other northward. It was considered malignant in its effects on the inhabitants of earth, representing as it does the excess of production on the external or sense plane of life, which is baneful.

The sign ♓ (Pisces) is said to correspond to the Hebrew letter Koph, which means, wretched, despised, forsaken, radiating from within outward, sensating. This letter and its essence are voiced in Psalm CXIX., of which it is the 19th division, indicating the triumph of excess, either of the outer nature in the first steps of development or of the inner as advancement is made, but in both the liability of falling: since the opposing forces of organized animalism (the number 9) are arrayed against the force of God-power—individuality—or the number 10, which is the divine number, and the divine is always Deo-human, man-woman—individuality, which must triumph in the end. The two fishes thus indicate the forces drawn to the worldly life, sensating wholly in the production of material wealth, claiming to be the real riches of God, assuming for the outermost sphere the prerogative of center or gathering place for every good, thus making of chief importance the externals, or shadows of the true.

In the vegetable kingdom, gathering of vegetative life-elements in excess of what is needed, fills the air with malaria—as in swamps and stagnant pools; so with the influence of this constellation, or of the sign; they tend to the production of sense-elements beyond usefulness, thus creating stagnation and oppression, heaviness, and burdens of inactive force, as expressed in the Psalm Koph.

"I cried with my whole heart; hear me, O Yahveh: I will keep thy statutes [external laws].

"I cried unto thee; save me that I may keep thy testimonies [evidences].

"I prevented the dawning of the morning, and cried: I hoped in thy word [creative power].

"Mine eyes prevent the night watches, that I might meditate in thy word."

To prevent the dawning of the morning, is to thwart the coming of light—spirit-light—that the creating of external necessities may continue; and "Mine eyes prevent the night watches," is to let earth-perception silence the warning thoughts of the interior watchman who guards the city walls from foes of darkness. In chapter XXI., verses 11 and 12, Isaiah says, "The burden of Dumah [silence, resemblance]. He calleth to me out of Seir [tempest], Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."

Thus is shown the chief overcoming of those born in the sign ♋ (Pisces); they must watch, lest the desire to gather the proceeds of the earthly senses "prevent" the utterance to their consciousness of "The morning cometh, * * * return, come." Come to the light of understanding; return to the knowledge of Yahveh as creative power in the attainment of spiritual gifts, rather than of material wealth, with its burdens, which is but a "resemblance" of the true wealth of God. El—power—is not gold; gold is but its semblance: El—power—is not precious stones; their brilliance is but the reflection: El—power—is not in land or palace, but in the abiding-place of the Most High: then to lay these things upon the altar in the outer court and seek the altar before the mercy-seat is the privilege, and the necessity of ♋ (Pisces).

The first decan of this constellation is a cord or ribbon of stars connecting the two fishes. The principal star of this decan is *El Rischa* (power of progress), and indicates the trend of the thought implied. The western fish of the twain is facing darkness (West), while the northern fish turns toward the light (North), with eagerness seeking the chained Andromeda (second decan), daughter of Cepheus (third decan). Herein is shown the restless, struggling nature of ♋ (Pisces), ever turning from darkness to light, from light to darkness, and the light is that

of the soul or intuition, which is bound when desirous of selfish uses. The ribbon, marking the path of progress from darkness to comparative light, is attached to Cetus, the whale, a decan of ♈ (Aries); and the Ram (Aries) rests his right foot upon it, conveying to mind the fact that ♋ (Pisces), as the understanding of natural laws, is connected by close bonds to the materialistic reason, or intellect, and may be controlled by it, enslaved by it, in the first stages of development.

The second decan, Andromeda (ruler of men), chained to the rock of earth-formation (habit, custom, established usage), indicates the intuitive nature bound hand and foot, or as to executive uses, and idly waiting the coming liberator who shall slay the monster at whose behest she is thus fettered. Andromeda, the mystic woman, the guardian of mankind, the royal daughter of a king, unable to rise to her birthright, fettered to the custom and conventionality of a world ruled by Neptune,—the god of sensuous generation,—is a fitting symbol of the interior nature of ♋ (Pisces) fettered by the merely intellectual concepts of life, its aims and possibilities. Perhaps this chained princess of the stars lifts her eyes in patient hope to the kingly Cepheus and, "Watchman, tell us of the night, what its signs of promise are," is the prayer in her heart: and the kingly soul within may answer of the coming of the "Prince of Peace," the "Wonderful," the "Counsellor."

When she is freed, when the ideal womanly function of intuition is no longer fettered by the intellect, but freed by the Perseus of Will, who destroys all fear of consequences, the liberated ♋ (Pisces) faculties may be represented by Cepheus, that mighty king who rests his left foot upon the Pole-star—point of attraction—and wields the sceptre from the left hand. Under the guidance of the liberated soul-impulses, the whole nature will become at peace with itself and no longer fear the exigencies of outward or sense life; the powers of fruitfulness will tend toward production of grander life-structures with more sublime architecture of character, more of the riches of peace, more of the wealth of inward experience, more of the pure gold of age-lasting life-power, more of the jewels of knowledge set in wisdom, more of the comforting influences of heavenly com-

panionship, more of the kingly *soul* of man, and express in the permanent form of man's nature the sentiments of the following lines by Lucy Larcom :

In heaven they say is undisturbed and perfect peace, and yet
 Along our heartstrings, even there, a tremor of regret
 Must sometimes wander into pain—if memory survives—
 A grief that in this good great world we lived not larger lives.

God wove our planet gloriously among his starry spheres,
 And nobler movements for our souls through these our mortal years,
 In widening orbits toward himself eternally, he planned.
 We creep, and rust in treadmill grooves, we will not be made grand.

He sent us forth, his children, of his inmost life a part—
 His breath, his being : each a throb of his deep Father heart.
 He shaped us in his image, suns, to flood his world with day ;
 Alas ! we stifle down his light and deaden into clay.

Meant to be living fountains—not little stagnant pools
 Stirred aimlessly from little shallow depths, walled round with petty rules,
 Drying away to dust at last—to him we might ascend
 And with the river of his life in crystal freshness blend,

To share his freedom, sons of God ! there is no higher aim
 Can kindle any human hope to an immortal flame !

It is the keenest shame of these fettered lives we lead,
 We choose the weights that drag us down, refusing to be freed—

Yet—souls that win immortal heights, unlogged with self must move ;
 The only thing that we can take from earth to heaven is love.
 To make us great like thee, O God ! Thy spirit with us strives,
 Enlarge our hearts to take thee in ! Oh give us nobler lives."

In this nobler life, "unlogged with self," trust must be our watchword. Jesus, our heavenly minded example, was filled with trust, his life was a prayer, he breathed faith and hope and trust as other men breathe the material atmosphere, and thus incorporated the elements of power which constituted his anointing or consecration. He said (Em. Gr.), "The spirit of the Lord is on me, because he hath anointed me to proclaim glad tidings to the poor ; he hath sent me to heal the brokenhearted, to publish release to captives, and recovery of sight to the blind ; to dispense freedom to the oppressed ; to proclaim an era of acceptance to the Lord."

The captive princess of the heavens will resume her birthright and rule men by love, which is the healer of sorrow, the liberator of captive faculties, the giver of sight to the blinded earth-senses, the giver of freedom to the bond-slaves of earthly desires and duties. God is love ; and, perchance, when some

great good cometh to the soul, if we ask why such a marvelous gift was bestowed, the answer may be "Because thou lovest"—for love is the magic wand which bringeth to pass.

We read that "The kingdom of heaven is like unto a net, that was cast in the sea [generation], and gathered of every kind [quality]: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad [useless] away;" illustrating the gathering power of love, and the discriminating power of love in preserving only the *useful* qualities that the soul can transmute to her own ends, leading to the riches of "nobler lives," and the kingdom of heaven within; and, in a wider sense, to the kingdom of heaven as a place or center where the souls of men may be gathered, tested, and purified from earth-taint.

When the Argonauts made their memorable voyage in search of the golden fleece—the protection of rich and abundant vitality, or power of immortal life—Cepheus, king of Ethiopia—blackness—was one of the crew. His name indicated firm, or fixed; the "rock" of our salvation, and his kingdom is especially the realm of the under-world, the invisible hades or covered place, the place of death. The place of death—what is it? where is it? It is that central desire in the physical realm to which the mind is polarized; for "His ye are whom ye serve." To serve—love—ought in the world of effects is to be under the dominion of hades, darkness: to seek, as an end, any love, reward, or success of the human mind, is to be ruled by it, and to be ruled by it is death, or oblivion to the higher aims and purposes of the divine, or God-human mind. But in this third decan, or phase of development possible to the ♋ (Pisces) nature, Cepheus has placed his foot upon the pole of attraction which held him to earth-service, and rules supremely the forces of the nether world; and the positive and negative poles—feet—are attractors for the occult secrets of nature's laboratory, and her elementary forces come forth to do his bidding.

In Cepheus we have the ideal, kingly soul of man planted in an earth-body which is in perfect harmony with the laws of nature; fearless because he knows the result of her processes; peaceful, because he trusts her axiomatic wisdom; powerful,

because he has made her subservient to his will. The man who *knows* is best able to trust, and is the man who may attain power over all things. In the petty aims and industries of a sordid, selfish round of life-service, woman has lost her angelhood, and man his Godlike dominion. Both may regain their birthright, or recover the golden fleece; it is a dangerous voyage, because of the many ports and harbors that seem desirable to a lonely mariner; but the open sea is safe, for the waters are depths of God's love, and truth is at the helm. Hope stands at the prow, and inspiration's white sails are spread to the breeze of progress. Blue skies, sunshine, sparkle and song, speed this fair ship—of a soul-seeking attainment—on her way; and if storms threaten or descend, meet them with a brave heart and trust, knowing that the ship will only speed faster before a gale, and thus gain the haven sooner; for there is a haven of rest for each weary soul. To gain it, is the voyage made. Then the soul may say:

Sweet the purity of life,
Sweet the struggle, sweet the strife,
Sweet the hope of coming years—
Sweet the garnered fruits of tears.

Yes,—

Sweet the struggle, sweet the strife;
Sweet the mystery of life
Bearing on its Godlike breast
Promise of the coming rest.

Rest,—the "Peace which passeth understanding;" the harmony of activity: the sense of power; the love of service; the union of sense and soul, of God and man: no longer the twin fishes of which one seeks darkness, the other light; no longer the chained Andromeda, but Andromeda—ruler of men—free and restored to the arms of her father, Cepheus, who rules the elements of his kingdom most royally with his sceptre of loving discrimination, and choice counsel of wisdom. Then let ♋ (Pisces) wear the amethyst, which "insures peace of mind," and "Consider the lilies" which are royally arrayed and nourished, yet, take no anxious thought for these things, and "Seek *first* the kingdom of heaven and its righteousness." In building the ideal structure of individual manhood, and also that of the collective manhood, or "the city," the first two

verses of the Psalm (CXXVII.) ascribed to Solomon, convey the importance of trust in Yahveh, and the doing of all things pertaining to the nourishment and protection of body or mind in His name, for His glory.

“ Except Yahveh build the house they labor in vain that are builders of it in it: except Yahveh keep the city the watchman waketh in vain.

“ It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.”

“ For so he giveth his beloved sleep ”—the repose of negative, peaceful physical mind and body.

BE STILL AND KNOW THAT GOD REIGNETH.

BY SALLIE CHRIST MORTIMER.

Be still! and let the fountain of life which is within thee pour forth its treasures of sweetness and purest life. Know ye not that God is ever present and within you? Let him speak. Let the fountain of life reflect its bright rays upon thee, and all will be well. Look not away off and beyond thee for the life energy and knowledge, but look within, away down deep within thy own soul, and I will speak to thee. Let no God reign between me and thee, but center thy thoughts upon me, the true and living God,—the God of all; and then thy peace shall be complete, and the rays of divine love shall radiate through thy whole life. Be thou as a little child, resting in confidence and trust in me, and thou shalt know me unto the least and the greatest. O man, how hast thou fallen from me! How thou lookest afar off for me when I am ever near and within thee! Look! look! thou unto that which speaks through the divine pure instrument, the house of the living God,—the house purified by fire and water; the house of the regenerate; the instrument purified unto God's service and will; the house dedicated to me and through which speaketh the divine creative thought. Thou shalt then know that God reigneth and that he is ever present and ready to pour out his goodness and power. Worship not other gods, but the God found within thee, and ever present. Know ye not that ye are the temples of the living God and that God reigneth within you? O my people, rest in me, and thou shalt have a reward past all thy comprehension, for I will pour out my life and energy to you; but if thou wilt place other gods between me and thee how then can I serve thee? for it shall be unto thee as thou desirest. If thou wilt close thine eyes and call me a stone, then thou must take the stone for the meat, but if thou callest me thy meat, then it shall be unto thee as if I were meat,—the meat of everlasting life, which meat never does or can defile the body, but instead purifies it and brings it into redemption, if thou wilt but listen to the God within.

WAS JESUS A GOD, OR A GOD-MAN ?

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

Undoubtedly the greatest teacher that ever came to earth was Jesus the Nazarene. The truths he brought and exemplified by his works possess such wonderful powers and life-giving potential energy that all who can accept them will receive the greatest of God's gifts to man,—immortality—eternal, everlasting, conscious life. These truths he presented in the plainest language, so that all who heard them would be able to find the road to the eternal city of peace,—the new Jerusalem.

Sad to say, the majority of mankind have refused to think and act for themselves, but have trusted others to point out for them the way to salvation. They have trusted a selfish priesthood and a bigoted and ignorant clergy to hold the lamp of truth for them: consequently these great truths have been perverted and distorted and made to serve their own narrow concepts and lustful natures. The priesthood have trampled these brilliant gems into the filth and mud of lust, selfishness, and all the depraved habits of men, thereby dimming their luster; and were it not for the spiritual and undying life-producing qualities imparted to them by the Master, they would long ere this have departed from among men.

The loss of these vital, life-producing powers would have caused the race to sink back into the brute condition from which it originally evolved. It was this life-giving and elevating power possessed by the God-man Jesus that made him the Saviour or Messiah. The spiritual spark from which Jesus originally came is identically the same as the divine spark which animates all mankind. The germ from which he came possessed no greater possibilities than do the germs from which all animals, whether human or brute, first spring.

Undoubtedly, millions of years ago, while our world was in its infancy, before it was capable of sustaining human life, the germ or spiritual ego was encased in the low form of life which then existed; possessing at the same time the divine possibili-

ties of the God-man, which time and experience alone would mature. As age succeeds age, this divine spark or thought-form of deity grows through and by the law of evolution, changing continually from a lower to a higher order of life, until it attains an altitude where it gains an individualized soul. This condition is obtained first in the lowest form of man, or at least when the ego first begins to think for itself independent of the universal mind. Animals think only as the universal mind thinks through them. This universal mind acting upon animals, causes them to act as if they possessed reasoning powers and human intellect. Observe in such insects as the ant, the bee, etc., a confirmation of the marvelous truth of this statement.

As man develops soul powers, he gains spiritual powers,—that is, he is better able to receive and express the mind of the Spirit; and as there is no limit to his growth in this direction, we reason from analogy that the time must come when he will be able to rule and govern entirely by the power of the Spirit. As Spirit always rules and has dominion over physical things, it goes without contradiction that a man who reaches that high altitude of spiritual growth must have dominion over all things of a material character. All who are truly living this Christ-life which is being taught through THE ESOTERIC, well know that these statements are true. If they have proved true as far as we have gone, can we question the ultimates? And as we must gain more wonderful powers as we advance, does it not follow that if we are faithful and patient we shall in time possess greater powers than Jesus the beloved lord and master possessed, at the time he was a sojourner among men?

The above being true, the words which Jesus uttered must also be true, and, remember, he has said that we would do mightier works than he did. Performing greater works than Jesus did, would not entitle man to be worshiped, neither would it make of him as an individual man a God, or the source from which these powers were obtained. If Jesus is, as the Christian Church would have us believe, the Creator of the Universe, and if the foregoing statement is true, that man in time will possess greater powers than did this God of man's creation, it must also follow that in time man will become greater than God, the father and creator of all that is. Again, in proof of this: If Christ was God he can not change, but is the unchangeable "I Will Be what I Will to Be." Can you imagine this great *I am pro-*

claiming to men that they would, if they believed on him, do greater works than he was capable of performing? How preposterous such a thought! How we belittle the noble, self-sacrificing character of him who is truly our elder brother! Belittle him who was willing to suffer death in order that he might prove to men that if they lived the life he taught they would have dominion over life and death, even as he had.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the waters under the earth."—Exodus xx. 5.

This command from God covers all things possible for man to imagine. It is also one of the pillars of the so-called Christian Church, yet millions of those who profess to be Christ's followers, worship this Nazarene—this man, this lowly son of a poor Jewish carpenter—as the God of the Universe; holding him up before the world as their Saviour, their Messiah, he that was to come of the seed of Abraham.* Yet, according to their own chronology, he was not of the seed of Abraham, but a descendent of the Moabites through Ruth (read Matt. i. 1-16). Ponder long and carefully on the 16th verse; it reads thus, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Will the Christian Church explain how Joseph's lineage could ally this man Jesus to Abraham, since we are told he was born of a virgin woman, through and by the power of the Holy Ghost?† Jesus was a God-man, not God: was such, because he had grown wise and spiritual through possessing a spiritual ego of much greater age than do the intelligent animals which we recognize as man.

We often marvel at those professed Christians, who cry with a loud voice—so that the world may hear them proclaim their ignorance of the life Jesus taught—"I am a follower of Christ's teaching," and in the same breath exclaim, "I am saved through the blood Christ shed upon the cross: saved by his power, and through the same agency—belief—that brought salvation to the malefactor who hung beside him on the tree."

* In doing this the Christian Churches are idolators, as literally as are the so-called heathen nations that they are trying to turn from their idols. God being spirit, is without form. Any person who prays to God and pictures him as having form is worshipping a creature of his own creation, as truly as do the heathen who worship images made by their own hands.

† Jesus was the promised Messiah, was the literal descendent of Abraham. How this could be possible if he was conceived of the Holy Ghost, we may explain in some future article.

They claim that Jesus gave salvation to the thief at the eleventh hour, and can also save them at the last moment, providing they believe in the vicarious atonement and accept him as their redeemer.

Friends, dismiss from your minds such a misleading and perverted belief. Christ can not save you, neither did he save the malefactor upon the cross. I grant that the passage in *Luke* xxiii. 43 might mislead you if you are only a surface reader, but if you are capable of thinking turn once more to the passage referred to and let us read it together: "Verily I say unto thee, To-day shalt thou be with me in Paradise!" At first glance it would appear as if Christ did promise this malefactor salvation. Let us analyze it, however. We must remember that punctuation is of recent date, and that the above verse, being punctuated by one who was a believer in the vicarious atonement, was made to read according to his belief, making of it a promise. We will punctuate it from our standpoint, and we are satisfied that the word "shalt" justifies us in doing so. Read it thus, "Verily I say unto thee, To-day *shalt* thou be with me in Paradise?" You will perceive he asks the malefactor a question, and does not make him a promise. Granting that we are wrong and that dogma is right on this subject, does not prove that Christ gave the malefactor entrance into heaven, for paradise does not mean heaven. We take the liberty to quote from "Smith's Dictionary of the Bible," which is a standard theological work, the following definition of the word paradise:

The Rabbinic schools of Palestine, on the contrary, had their descriptions, definite and detailed, a complete topography of the unseen world. It was far off in the distant East, further than the foot of man had trod. It was a region of the world of the dead, of *Sheol* (HELL), in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. Or, again, paradise was neither on the earth, nor within it, but above it, in the third HEAVEN, or in some higher orb. Or there were two paradises, the upper and the lower—one in heaven, for those who had attained the heights of holiness—one in earth, for those who had lived but decently, and the heavenly paradise was sixty times as large as the whole lower earth. Each had seven palaces with their appropriate dwellers.

We see from this that paradise does not mean heaven; it means the abode of the dead and may be either heaven or hell. If you are trusting in the power of the man Jesus to carry you safely over, you will be disappointed, and will never see the kingdom of heaven. Remember it was said of the Messiah,

"I have trodden the wine-press alone, and of the people there was none with me." (Is. LXIII. 3.) Again, the angel said to Esdras, speaking of the city of eternal peace; "And one only path between them both, even between the fire [sex passion] and the water [generation] *so small* that there could but one man go there at once." (Esdras VII. 8.) We see, therefore, how impossible it is for one to take another across this narrow passage. If you try to do so you will either fall into the waters of generation on the one side and be destroyed, or you will be consumed by the power of sex passion, which burneth on the other.

We, as students of and believers in the grand truths that Jesus taught, try to bring them to the notice of our readers in the plainest language possible. We look upon him as a God-man; a man in every sense of the word: a man who, through living many lives, had developed to that point where the promise, "be creator," which is made to all men, was fulfilled in him. He had reached a point in his soul growth where the "breath of life" had been breathed into his nostrils, and he was truly a living soul. He had power, not only over life, but over death. When his persecutors hung him upon the cross, the real man, the spiritual ego, possessing masterly powers, immediately left the poor old body, even as man would lay aside his outer garment; and the physical, realizing that the master, the ruler, the God, had forsaken it, cried out to the spiritual man, "My God why hast thou forsaken me." Man, the microcosm, is a world in miniature; his mind is the ruler, its God, even as Yahveh is the mind and God of the macrocosm, or universe, or aggregate of all worlds and systems of worlds. Reader, do you for one moment imagine that if the Christ was literally the creator of this universe, its God, he would have cried out as he did? Assuredly he would not. Possessing masterly powers, as his life proved him to possess, he simply left the body, and as soon as the master departed the physical died, and remained dead for three days; when the master returned and took possession of it, it once more lived, demonstrating his assertion that he had power to lay down his life, and power to take it up again.

We find these words in I. John III. 9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God." Here we have the sum and substance of Christ's teachings; the key to the masterly powers possessed by him. The teachings of THE ESO-

TERIC, and the hopes of the ultimation of our work lie in the truth of the above statement,—not only the hope, but the very life of this work depends upon it. To those who live according to Christ's teachings,—which was to save the life and turn it back into the body, thereby preserving the seed,—will soon realize the absolute truth of the assertion that all hope of salvation depends upon it. It was the knowledge of this law which gave Christ the dominion over death; and if you follow the same law, absolutely, as he did, you will soon realize that you are travelling the same path that he trod, and are receiving, as your reward, the powers he possessed.

Knowing the absolute truth of this law prompts us to speak in plain and unmistakable language. If you wish to be one with Christ, if you desire to become even as he was, a God-man, you must forever renounce your belief in the vicarious atonement, must forever cease to look upon him as possessing possibilities greater than man. You must become a eunuch for the kingdom of heaven's sake (read Matt. XIX. 12).

When we compare him with the men of to-day, we can not fail to perceive the grand and divine likeness that shines forth in all his works, and the beautiful God-like characteristics he possessed causes our heart to overflow toward him as our elder brother. His heart was loving and true. How tenderly he gathered the little ones about him, and as we write, we can imagine the indescribable softness of his voice as he addressed the people thus: "A new commandment I give unto you, Love one another," and as we picture him in all the grandeur of his masterly attainments praying thus, "Father forgive them," our heart swells in loving response, and we feel and know that although not God, he was in deed and in truth a King of kings and Lord of lords.

"Try thou never, no, nor even show a love to a woman on the plane of generation, thinking thou canst, through regenerate love, make an angel of her, for thou wilt be more culpable than the animal-world man, because thou wilt only waken a sleeping devil, one who will thirst insatiate after the waters of regenerate life flowing within thee." The foregoing is the expression of a young man after marrying a young lady who he imagined could be lifted upon the plane he was endeavoring to reach.

LABOR AND CAPITAL.

BY H. E. BUTLER.

We quote in full the following from Dr. Geo. W. Carey:

It seems clear to the writer that one of the principal causes of the tower of Babel that has been builded in the financial and commercial world until it is reeling to its fall, is the failure to understand the true meaning of certain words—hence the confusion of tongues.

Webster defines the word "capital" to mean, "means of increasing one's power or influence," etc. The word "money" is not used in defining Capital. But, it will be argued that money does increase one's power and influence. Granted, but this is only because the human intellect allows money to give power and influence.

Labor, on the other hand, can exercise power and influence in spite of a belief to the contrary. Money without labor can do nothing. While, on the contrary, labor can perform wonders without a dollar.

Beavers cut down trees, dam up streams, and build habitations in the lakes thus formed, without a thought of "an honest dollar" or the "parity between gold and silver."

No less a literary light and journalist than Frank Pixley, of the *San Francisco Argonaut*, declared a short time since that labor was powerless without capital,—meaning men with money to employ laborers. If that were true the French revolution never could have occurred. The battle of Bunker Hill never would have been fought had labor been powerless in the absence of money. The fact is, money is powerless in the absence of labor,—as powerless as common clay. Labor directed by intellect is capital; true capital; and all commodities, money included, is a representative or representation of capital.

But, in respect to the war between so-called Capital and Labor: The writer firmly believes that the Divinity latent in each human brain is at last awakening through development—through evolution,—and ushering in the dawn of the perfect day that shall introduce universal co-operation.

Disguise it as we may, dispute it who will, yet it is becoming clearer and clearer that to work for wages, to "hire out" to another, is slavery under the misnomer of free labor.

The laborer is a slave to his employer, with the blessed privilege of quitting his work whenever he chooses to starve.

The chattel slave labored for a living but that living was *guaranteed*. The wage slave labors for a living when he *gets a chance*, but is liable

to discharge any day, because since chattel slavery was abolished, a system has been introduced—forced on the working people of the world—through the operations of which there are several applicants for every job, so we see millions begging, *not for bread, but work*. But the day of wage slavery is drawing to its close. The system is doomed.

But, both laborer and capitalist must learn a new lesson before the coming bright and glorious day shall light the new earth with its effulgence. The lesson must be learned that no one can injure another without having the injury react upon themselves. As well expect to injure a spoke in a wheel without injury to the wheel.

We are all spokes in the great wheel of humanity. If capitalists (so called) injure the laborer, the injury always reacts upon them. If laborers try to injure capitalists by boycott or other means, the attempted injury will react on themselves, for all are bolts, nails, or pieces of wood in the great wheel of humanity.

The oneness of the race must be recognized as a living truth, before the race will step up and out of the mire of competition, of war and murder. When the truth of the declaration of Christ appears in all its wonderful beauty and grandeur to the minds of those struggling in the darkness of competition, that "Ye are the temple (not *temples*) of the living God," the desire to injure one another, to have more than another, or in anyway rule over another, will die out and a great change of heart occur as suddenly as the conversion of Paul when a "great light shone about him."

Trade unions are trusts and combines organized to fight other trusts and combines.

The sugar trust expects to make a greater profit from sugar which the consumers (among which are the laboring men and women) must pay. The shoemakers' union expects to raise the price of labor on shoes, consequently the increased price of shoes must be paid by the carpenter, blacksmith and farmer,—fellow-workingmen—as well as the lawyer, banker or members of the sugar trust. The carpenters seeing that they not only are compelled to pay more for sugar, because of the sugar dealers' combine or trust, but are also compelled to pay more for shoes because of the shoemakers' union, i. e., combine or trust, form a carpenters' union, combine or trust. Then the iron-workers, tanners, bricklayers, etc., do likewise. The farmer, seeing that his fellow-workingmen have formed trusts and caused him to pay more for the manufactured articles he needs, and more for the labor of the artisan,—the carpenter who builds his house or barn and the blacksmith who shoes his horse or repairs his farm machinery, is forced by the logic of events to also form a farmers' trust, *vide* the Farmers' Alliance. By this combine he hopes to advance the price of his products; if he suc-

ceeds, the advance in price must fall equally on all consumers, whether they be so-called capitalists or workingmen.

Indeed, the burden of an increased price is not felt so severely by the capitalist, who can take advantage of the inducements held out in wholesale prices of farm products, as it is by the workingman who lives from hand to mouth and must pay retail prices. And so this insane policy of competition, of trusts and combines, is carried on while millions are being ground to powder between its upper and nether millstones.

Evil always destroys itself. The great evil of individualism and competition has about destroyed itself. Universal co-operation will build up the fair temple of the Brotherhood of Man and thereby produce a society, a government—

“Where no throne shall cast a shadow
And no slave shall wear a chain.”

—*Dr. Geo. W. Carey.*

The above article by Dr. Geo. W. Carey is very suggestive of the way the struggling masses are working, and shows how every effort that is now being put forth to better their condition tends only to make it worse. The propriety is suggested of adding to it our own thought concerning the condition of the world and its future.

The “International Dictionary” defines the word capital as “The head or chief.” The “chief” of all for which men labor, are the necessities of life produced by labor; therefore, food, clothing, houses to live in, and fuel, are chief among our necessities, and are capital. In order that there may be a proper division among producers of these necessities, without compelling each producer to produce all classes of products, gold and silver have been made a standard of value exchangeable for any of the necessities of life. As they have been accepted as the medium of exchange by all nations, they are the chief necessity of the human family to-day; as much so as if articles of food and clothing were the medium of exchange.

There is much clamouring over the idea that gold and silver have no intrinsic value, because they cannot be eaten, or worn as clothing. While this is true, we have only to go back a hundred years to find a condition quite common among the agricultural classes, when little or no money was used, and they depended almost entirely upon the exchange of products. At

that time the people could not obtain that which they wanted, for they could only exchange with those who wanted something they had; therefore, while they may have had an abundance of one or two articles, they were in great need of many others which they could not obtain. When gold and silver are made the medium of exchange instead of the article produced or manufactured, then the producer can obtain whatever his necessities require. Because of a higher development of soul and body, the people actually need a greater variety of food, and more beautiful surroundings, and elegance, in order to produce a continuous growth in body and soul refinement. This can be obtained only by a medium of exchange which is equally acceptable to all persons and nations. This convenience which we have enjoyed has been of great service in the development of mind, and in the refinement of our people.

When God took Israel by the hand, as it were, we are told that he led them out from the land of their enslavement, and promised their fathers that they should be a blessing to all nations. In order that this might be fulfilled in them, he gave them "A land flowing with milk and honey, which is the glory of all lands;" but when they became rich they forgot their God and plunged deeper into the animal sensuous pleasures. They were then driven out of their land and scattered among the nations, where they wandered many years, until their numbers were greatly increased, and they had even forgotten their father Abraham and their lineage. But God had not forgotten them, or his promises to Abraham, or his objects and methods concerning them and the great work of creation; so he led them on until they were first found in the British Islands. Then, through his wondrous providences, he led them out from that country and gave them another, which is indeed the glory of all lands, whose mountains and cañons are seamed with gold and silver in great abundance; greater than that of all other countries of the world.

Here, on the continent of America, the literal descendants of Abraham (the Teutonic and Celtic races) have a land whose wealth is such that if properly managed there would not be a needy individual in it. But why is it, then, at the present time,

that such great distress, and even starvation, exists everywhere? Property values are shrinking out of existence with appalling rapidity, and the greatest astonishment of it all is that none seem to know why these conditions exist. It reminds us of the words of the prophet Jeremiah (LI. 57):

“And I will make drunk her princes and her wise men, and they shall sleep a perpetual sleep, and not wake, saith the king whose name is Yahveh of hosts.”

True it is that the selfish greed for money and sensual gratification has not only made our leaders all drunken, but it seems as if the masses are also intoxicated so that they are incapable of answering intelligently the simplest questions of the day, so that every political principle and legislative act are against the interest of the populace, and tend to its oppression and destruction. In answering the question, why these conditions exist, we will be necessitated to take a bird's-eye view of what has led up to the present conditions. From the time when the Colonies declared their independence and became a nation we have had unparalleled prosperity, and it is this prosperity which has made many drunk with the idea of becoming rich, and thereby ruling over the masses. In the pursuit of wealth, everything has been sacrificed—including both honor and humane feeling—to obtain it, and our leaders have been chosen from this class of men who have been successful in obtaining great wealth. Truly, Israel has been again guilty, as a nation, of bowing down and worshipping the golden calf.

There is still another line to be examined. All wealth is the product of labor. It is not a hundred years since nearly all our clothing and the other necessities of life were produced by the hands of men, with the aid of few mechanical devices. But as men grew weaker physically and stronger intellectually, they began to invent devices by which to do the same amount of work with much less time and labor. At that time wealth was much more generally diffused among the masses, and with every new invention thus brought into existence by the increasing mental genius of the people, the work of from three to twenty-five men was accomplished by the hands of one man. The money-getter, seeing his opportunity, purchased these machines and made them servants to do the work with but little aid from

the workingman; and as the workingman was thrown out of employment and necessity stared him in the face, he was obliged to use his mind powers in whatever way would bring him the necessities of life. Thus his genius was called into requisition to invent other machinery in hope of reward, so that one difficulty accelerated another, by automatic machinery doing the work of the mechanic, and many were out of employment and were forced to branch out into new spheres of action. By this means new territories were populated, new industries came into existence, and, we might say, great and good results followed in that line.

But it is easy to see that such a condition, while good for its time and place, could not always exist; for, following the adventurers who sought new territories for their field of action, came the unprincipled property-grabber, who was always prepared to take up and hold all valuable lands around the poor settler who was making it valuable; thus, as it were, fencing him on all sides, and so forcing all others who might follow him to become contributory to their great wealth. But there is no evil tolerated in this world of ours without some good being accomplished thereby; and the good that was accomplished in this case was the building of railroads, means of telegraphic communication, and steamboat lines. This condition has gone on until now there is scarcely a quarter-section of land in the United States, that a settler could make his living upon, that has not been already taken up. Some years ago, when this problem was agitated, the question was asked, "What will the mechanic do who has invented machinery to do his work, and he is necessarily idle?" The answer was, "Let him go West and improve new land." The answer to that question now is, "There is no land; it is all held by the farmer or the speculator," the latter class in some instances owning thousands of acres; waiting for the necessity of the people, and the surrounding settlers, to so enhance its value as to make them rich from its sale.

Thus the medium of exchange has been diverted from its legitimate channels and hoarded in a way to make labor tributary to it, and the same conditions exist in the United States

which have obtained in Europe: the rich are being made richer and the poor poorer, and the arrangement of governing laws is tending to continually accelerate these conditions. For years the speculator in farm products has taken the main part of the income from farming interests, and invention has made it possible for capital to raise the most essential products of the land with very little labor. Thus the ordinary farmer can no longer compete, and therefore two thirds of the farms throughout the rural districts are to-day under mortgage, and many of the farmers are unable to obtain enough of the medium of exchange to pay the taxes and interest. But every evil is sure to destroy itself in time, and the drunken insanity of our leaders referred to in the passage quoted from Jeremiah has caused them to strike a death-dealing blow at the vitals of that which they love most—wealth—in the act of declaring that silver is no longer a medium of exchange, simply because we, as a nation, possess more of it than all other nations of the earth. If they had retained the monetary value of silver, all nations, even old England, would have been forced to bring us gold in exchange for our silver; and, instead of our paying for our imports with gold, they would have been glad to receive our silver. England has only demonetized silver for speculative purposes; as soon as she is able to purchase large quantities from America at low prices, it will be remonetized, and thus their depleted Treasury will be replenished.

But it was not enough for those whom the prophet called drunken leaders to wipe out of existence our resources for a medium of exchange, but a foreign monarch, the Pope of Rome, has been for many years importing to this country hundreds of thousands of his subjects. These have become active politicians, and he sees that their power is sufficient—with the aid of the sleeping masses of the Christian churches, and those not members of churches—to elect their own people to the highest offices of our government, which was done at our last presidential election. We give them credit for greater wisdom than the Americans have generally, and believe that the words of Jesus have especial significance here: He said, "The children of this world are wiser in their generation than the children of light." The

Roman power has seen its opportunity to bring upon the people of the United States the direst calamities, so that when hope is gone and disorder reigns in our midst, it, being an old and well-organized body of people, can say, "I will be your saviour; where is any other that can save thee?"

The Roman Pontiff has claimed infallibility, which belongs alone to God, and he believes that when great distress and disorder are brought upon our nation it will gladly relinquish the reins of government to him. So the first act of his representatives was to remove the tariff, and with it all protection from our products and manufactures, and with it all hope of replenishing our treasury from foreign nations, and lest private individuals should retain sufficient gold for a medium of exchange, measures have passed the Senate and will probably pass the House to tax our own people instead of foreigners, and the treasurer has also issued bonds, that will soon be worthless, to be used in payment of our exchanges. Thus, with drunken recklessness, have our leaders destroyed this beautiful land and its multifarious resources, so that our property values have virtually disappeared, and we stand on the verge of a crisis, in its far reaching effects transcending any which has been known in the world. This has been permitted by high Heaven because the time has arrived when all old things shall pass away, and all shall be made new. And it has been the will of the Father to start in this little corner of this beautiful continent, the nucleus of this coming kingdom.

The little mustard seed that is indeed the least of all seeds; the little stone that the angel showed Daniel was cut out of the mountain without hands, that should grow until it filled the whole earth, so that this stone that was rejected by you builders will become the chief corner-stone. There is none upon earth or in heaven, but God, who is able to take the kingdom—the dominion of the whole earth—out of the hands of the destroyers and establish it upon its own base where it will stand as the light of the world forever.

"God accepts only willing service, and there is no such thing as compulsory salvation."

THOUGHTS ON THE INNER LIFE.

(Written for THE ESOTERIC.)

BY KENNETH S. GUTHRIE. PH. D.

ABRAHAM.

Eighty-six years old* was Abram, when Hagar bore him Ishmael, according to the natural process of generation. For Sarai was barren; and Abram had no child that should become his inheritor. But when Abram was ninety-nine years old, the Lord appeared to him and made a new covenant with him, promising to give him a posterity of many nations, whose God the Lord would be; and in token of this every male was to be circumcised. Abram's name was henceforth to be Abraham—father of a great multitude; Sarai's name was henceforth to be Sarah—princess. For, though ninety years old, she was to bear the Son through whom the promise was to be realized. This promise could not be realized through Ishmael, for he was already thirteen years old when the circumcision of every male sealed the great promise. And Abraham, the father of faith, said unto God, O that Ishmael might live before thee! Here there was already a natural certainty; why have to lose this for the sake of a seemingly impossible and far-away promise?

It was not through the child of lust that the promise should come; but through the child of faith. So it was that when the days were fulfilled, Sarah conceived and brought forth a son; and his name was called Isaac, according to the words of the Lord.

What does St. Paul think is the meaning of this?

“For they are not all Israel, which are of Israel:

“Neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed.” †

Again: “Abraham had two sons; the one by a bond-maid, the other by a free-woman.

* Gen. xvi. 16. † Rom. ix. 6-8.

“But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.

“Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

“But Jerusalem which is above is free, which is the mother of us all.

“Now we, brothers, as Isaac was, are the children of promise.

“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

“Nevertheless what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

“So then, brethren, we are not children of the bond-woman, but of the free.”*

Which things are then an allegory. Ishmael was born after the manner of generation—which is natural, and of flesh; Isaac was born after the manner of regeneration—which is by will, and of Spirit. The promise followed the manner of regeneration. So that if we would attain it, we too must live the life of regeneration. And the life of regeneration is the life of promise, of faith, of man's spirit overcoming his flesh and generation.

But what is regeneration? What it actually is, we shall later on inquire into. But we now know one thing about regeneration: that whatever it be, it is as actual a process as generation. For we see regeneration mentioned just in the same manner as generation is mentioned; and if one is an actuality, the other is one too; if one is a mere formality and rite, or fiction, the other is too. But we all know that the natural process of generation is an actual fact: hence, re-generation must also be an actual fact.

It is plain that both generation and re-generation belong to the body. Generation is the creating of another being; re-generation is the re-creating of self, by keeping in the body that which would otherwise create another being. Both these processes belong to the life of the body; and as showing forth these truths, Abraham is to us the example of the manner in which we should rule our body. At any rate the lesson which is

* Gal. iv. 22-26; 28-31.

most easily and most naturally drawn from the life of Abraham is one which teaches us the guidance of the body that is acceptable with God. Abraham was the first of the great patriarchs; and the body is the first consideration and presupposition of our life.

Whether or no, however, these interpretations be more than individual, it is a strange fact that any reader of the Bible must see, that before God's name Yahveh was revealed in the burning bush, God was called the God of Abram, of Isaac, and of Jacob.* Why these three any more than Adam, or Seth, or Lamech, or Noah, or Shem, Ham and Japheth? Is there no significance whatsoever in this name given to God, when among the Jews every name was given according to its meaning? Shall we be far wrong if we read into it a truth?

Man has a body, a soul and a spirit. What then, if the life of Abraham should teach us the truth of our physical life; if the life of Isaac should teach us the truth of our mental life; if the life of Jacob should teach us the truth of our spiritual life? God would then indeed be to us the God of Abraham, of Isaac, and of Jacob; the God of our physical life; the God of our mental life; the God of our spiritual life—different in each relation, and nevertheless the same in all; our origin, our present, and our destiny?

Let the lives of these patriarchs teach us whatever truths we can learn from them; for St. Paul says all this was written for an ensample to us.

ISAAC.

When Isaac was forty years old † he married Rebecca; and she brought forth twins, Esau and Jacob. When both of these had grown to be men, they showed the difference of their characteristics. Esau loved the chase, and was a man of passions; Jacob staid at home and used his intellect, to learn many and various things. When Esau returned from the chase, weary, and faint, and hungry, and found Jacob cooking a red pottage, he desired it, and was willing to give his birth-right for it. Again, in the matter of the final blessing, Jacob, with deceit, stole it from Esau, who had gone out hunting, although it may be said in extenuation of Jacob's deed that he had

* Ex. iii. 6, 15, 16; iv. 5; I Kings xviii. 36; I Chron. xxxix. 18; II. Chron. xxx. 6; Matth. xxii. 32; Mark xii. 26; Luke xx. 37; Acts iii. 17; vii. 32.

† Gen. xxv. 19-34; xxvii. 1-30.

already bought the birthright, and that his over anxious mother urged him to commit this crime.

Let us be frank about it. Moral these acts were not; intellectual, they certainly were. Have we not guessed that in the family of Isaac we should meet with the representation of our mental life? Let us analyze it for a short while. It was said that the older should serve the younger. Expressed in this was a deep truth. The elder have ever served the younger, and shall ever serve them. For when we contemplate the macrocosmic process of evolution, we see how the passions exist at a lower and earlier stage in the increasing scale than do the intellectual powers. And the passions must ever yield to the intellect—animals ever yield to men. So the less evolved and less developed man serves the more evolved and more cultured gentleman, and in spite of himself does him reverence.

Esau typified the passions; Jacob the intellect; and as certainly as the passions will be controlled and used by the intellect, so certainly did Jacob circumvent and rule Esau.

It must be ever so; labor must serve intellect; the weaker and poorer must make the stronger and richer still more strong and rich. It will be so till the end of the world. Not that this is moral; not that this is right—but just simply because in the realm of brute fact, brute fact is that which succeeds. There is still a deeper truth in all this: that wherever intellect is blinded by the passions, intellect that is not under their control will circumvent the former. Do you desire your intellect to guide you safely through the troubles of the world? Then keep it free from the control of the passions, and it will grow stronger and better.

It is, then, from the family of Isaac that we may draw lessons as to how we shall preserve and develop our mental powers; so that at the end of it all, we may leave the merely physical realm and at Bethel exchange the name of Jacob, which means "supplanter," for the name which means "ruler with God," and which is Israel.

[To be continued.]

"It is God himself who labors when we labor only for God, and if it is He who labors, in what way will he not bless this work?"

EASTER THOUGHTS.

"IT IS FINISHED."

(Written for *THE ESOTERIC.*)

It was night! dark with the mantle of nature, dark with terror, dark with bitterness; and hearts and hands have done their worst, and He who had spoken words of cheer; He whose touch brought sight, and sound, and healing; whose voice was a benediction of peace wherever heard, who had been their comfort, their strength, their all, was dead and laid within the tomb, guarded by Roman soldiers, and sealed with the Roman seal.

What did it mean? the disciples, benumbed with sorrow, gazed with tearful eyes and asked where was He, and who would be their guide. He had told them he was their Saviour, their King, the son of the most high God, and they did not once think death could seal those eyelids, or still the footsteps of Him, who had walked by their side, and taught them such wonderful things. But 'twas all over, and only the bitterness of death's parting, and the memory of what He had been, was left them.

The women to whom He had ministered felt most desolate and bereaved, and as the dark hours wore on, kept watch near by, and rocked themselves to and fro, and shed bitter tears, and uttered low mournings. All nature seemed to mourn, not a star was seen, not a ray of light that pointed the way to the benighted traveler; and the stillness that had something of awe, that thrilled and alarmed the heart of the unbeliever, was broken only by deep rolling thunder, followed by blinding flashes of light that showed open graves, and the riven Temple—Christ their Saviour was dead.

"CHRIST IS RISEN."

Flowers, send forth your fragrance sweet,
Birds, sing out your tender lays,
Everywhere shall glad hearts meet,
Sing God's name in lofty praise.
Night is gone, we fear no more,
Christ has conquered o'er the foe.
He has risen from the tomb,
He His Father's power doth show.

Christ is risen; bless his name,
He alone can point the way.
Christ has risen, and His fame,
Shall descend to endless day.
Peal ye bells, his praises sing,
Death and sin shall reign no more.
Christ has risen, and doth bring
Life to us forevermore.

ARRIE A. GOULD.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

JACKSONVILLE, Fla., November 28, 1893.

MR. H. E. BUTLER :

My Dear Sir and Brother.—In the next number of THE ESOTERIC, if you think best, will you kindly give your interpretation of the following dream, which I had last night?

I was out walking in a lonely place. Night was coming on, and dark, threatening clouds seemed to hang close to the earth. As I was about to cross a wagon-road, and go into a meadow on the other side, a bull of enormous size suddenly appeared, and began to paw in the dust, and threaten me. I looked about for something with which to defend myself, not thinking of running from him. I saw nothing but a small piece of board, which I took up, and as he advanced upon me, I stood there, and as soon as he was near enough, struck him as hard as I could over the nose. He turned partly from me, and I hit him again, a hard blow over his flank. He then ran off. In it all I felt no fear, but something of a feeling of admiration for so perfect a specimen of the brute creation.

With best wishes for yourself and the grand work in which you are engaged, and praying that the means may be forthcoming with which to further spread the Truth, I am, sincerely yours, H. S. JENISON.

Ans. The bull is the sign and function of ♉ (Taurus), see "Solar Biology," and governs the sex principle. The ease with which you conquered it indicates that you are going to have success in conquering that principle in your own nature.—[ED.]

December 17, 1893.

MR. H. E. BUTLER :

Dear Sir.—I want to hear from you on a few subjects which absorb my thoughts continually. I am so miserable. I am the unhappy mother of five children,—unhappy, because we are so poor, and such a family makes so much hard physical labor (what I perhaps mistakenly call drudgery) necessary, and I abhor it,—not being so strong as I need to be,—and hard work, so much of it, unfits me for any mental effort whatever. I love my children. Oh! it makes my heart ache to not be able to surround them with some pleasure and advantages, and educate all their faculties, and when I read of your being so sure that

none but those who "overcome" and live the *regenerate* life can possess immortal life, I feel *so* bitter, for how is a woman to live that life if her husband will have none of it mentioned in his hearing? Would you counsel her to leave her children and sacrifice the mother-love to carry out that life? No; I can not imagine such a thing possible. Again, is it right to cause dissension and anger, by refusing what a husband who thinks he truly loves his wife considers his just rights? Oh please help me out. Please lay down a plan of action by which a woman can save her self-respect and still grow toward the spiritual life. It is clearly not right, as you have shown,—as any refined nature feels instinctively,—to live in discord. Is it not better for a woman to sacrifice her own feelings if it is the only way to "keep the peace?" You know a woman is wholly dependent on a man for her earthly sustenance. It seems to me—however rashly she may have accepted and entered the marital life—that her duty lies straight ahead: she can not leave her children, she loves and honors her husband when passion is absent; would it not be better for her happiness to turn away from the spiritual feast that is offered and wait until "she comes again"—if the idea of reincarnation is correct—to live out the beautiful regenerate life? Yet I have never felt the calm, serene happiness I felt all summer past, in the midst of trials that else I should have been perfectly miserable over. I know there is a higher life, I felt its promptings many times before I found your beautiful publication; but how to reach it in the midst of so much that is material—please explain it in your *ESOTERIC*. You will not wish to publish this letter, but I know many sad ones would feel and speak the same. I want *money*—how are we to live without it? I want to send even a five dollar bill, instead of a paltry stamp, with this, but I have not money. If you do publish any part of this, omit names, please. I hope you will have time to answer this, for it seems to me I shall grow crazy thinking over it. There is a crisis in our lives—even now I feel my mind must be fixed in one inexorable line. Can you not help me? Can a woman leave her children? After she has borne them it seems to me she *must* shield them with love and sacrifice. For the last few days such an angry, bitter feeling against my fate has made me hate them all. *That* is the Wicked One, I suppose, at work. Do not let me weary you. You are always setting doubts at rest for some poor troubled soul.

Yours prayerfully. J.M.

Ans. DEAR SOUL,—There are hundreds in a similar condition to yourself. We can not advise you further than this: First, we ask you the question, Has the physical intellect and passion nature any *right* to sell the soul into slavery when it sells the body? While you remain subject to the law of carnal, yes, sensual desire, are you not also binding another—your husband—and others—your children—in the same state, and thus preventing them from reaching the high goal? Do you think that God—our Father—will not aid you by his all-sufficient power in getting free from such imprisonment? Know this, dear soul, the time is upon us now when all those who depend upon a sensuous existence will utterly fail, while those who depend on God and his

guidance, ignoring that state and existence, will become the saviours of those now opposing them, and of the world at large. Do you want to save your husband and your children?—then dedicate your life to God without reserve, and follow the guidance of his spirit; and depend upon it, the very best results possible under the conditions will be obtained. May God bless and guide you, dear soul.—[ED.

DENVER, Colo., August 28, 1893.

MR. H. E. BUTLER :

Dear Sir,—I have taken THE ESOTERIC from the first number, and it has given me much information that I could not have gotten from any other source that I know of. I have been able to understand many things in the Bible that I did not before. I should esteem it a great favor if you could explain the following three dreams. The first occurred about six years ago. I was in bed, and had been asleep some time, when I seemed to be standing in a garden or park, in front of a small temple, built in the Grecian style, I believe. It had a sloping roof, supported by four square, partly fluted columns. Inside the columns was a room formed of four walls, about six feet high, which left an open space all round and between the top of the walls and the roof of about three feet. In the space between the top of the wall and the edge of the roof I could see trees, that evidently grew the other side of the temple. This temple was built of greenish white partly transparent marble, and it seemed to be very old. Inside this apartment, which had an open doorway on the side facing me, I could see a rough stone table supported on two stone slabs, and a stone seat or bench, with a book open on the table that someone had evidently just been reading. It was a beautiful sunshiny day, and yet cool. These things I seemed to note first. Then I saw a man about 5 ft. 9 in. high, with long brown hair and brown beard and mustache and blue-grey eyes, who came slowly toward me from the temple, then stood opposite me, and as I looked, a thrill ran through me and I felt that I was in the presence of Christ. Then I said or thought these words "Art thou the Christ?" I thought in these exact words,—why I did so I do not know. Then, while he stood and looked at me, with the calm smile and clear eyes of one who is sinless, he seemed to transfer these words to me without actually speaking. "I am the Father, the son and the Creator of all things." Then I said in my thought, "Prove it!" and taking some various colored pieces of glass from my pocket, I put them in his hand, and I felt ashamed as soon as I had asked him for proof. Then, while I looked, in the twinkling of an eye he had caused the glass to be spun out to finest silk-like threads, and held it out to me with a smile, and I saw no more; the dream had gone, and I slept on till morning. I am a stained glass cutter by trade, and sometimes I carry small samples of colored glass in my pocket, but it seems strange that my trade should be mixed up in my dream.

My second dream occurred about two years ago. I was in bed, and asleep, and thought I was crossing a street in Denver. I did not go straight across, but diagonally, and just as I reached the other side I happened to look up, when I saw in the air, just above the house tops,

and rapidly nearing the earth, three men, side by side, robed in white. On their heads they wore long hair hanging down to their shoulders. Christ was the central man of the three, and he had his right hand raised, with the palm turned outward, and the fingers pointed up, and he seemed to be pitying the people of the world. I fell on my knees, and bowed my head, a thrill ran through me, and I was afraid, for I felt that he had come to judge the world, and it seemed as if none of the other people on the street had seen them coming, and that instant my dream finished.

The third dream occurred about seven months ago. I thought I was standing on a street in the outskirts of a good-sized city. To my right ran a street down hill, with cable car tracks on it. In front of me was a vast prairie, with small frame houses here and there, and away in the blue distance I could see a chain of mountains. In fact, the place reminded me of the suburbs of Denver, with the Rocky Mountains in the distance. I observed, scattered some distance over the prairie, a number of men, some on foot and some on horseback, and a few women, when, as I looked, I saw a large dark cloud gradually but swiftly covering the sky, and then from the fringe of the dark cloud I saw small grey spots begin to detach themselves, which rapidly grew larger, and as they fell, in a slanting direction, became larger and larger, till I saw they were large masses of rock; one I saw, about 20 feet square, crush into the earth a man and horse; then came others, faster and faster, striking down, and killing people, as they ran terror-stricken, trying to get out of the way, and then this vision abruptly terminated and I slept till morning.

Hoping I am not wasting your time, and trusting that your colony will receive God's blessing, and that it will prosper, and that THE ESO-
TERIC will continue to throw light into dark places, with my best wishes, I remain,
Yours truly,
CHARLES F. W. STEVENS.

Ans. The soul takes correct cognizance of all things in nature and images them forth upon our consciousness. Two or more cycles are now completed at one time, the great cycle from Edea, and the one from the time of the advent of our Lord. You evidently saw what might be denominated the end of the Christian cycle, the second appearing of our Lord as he *was*; and his words to you express what he *is* and *is to be* to the world, in the glorified manly body of his people.

The second vision was virtually a repetition of the first, and a notification to your soul of the fact which has been revealed to thousands of people throughout the land, that he is now coming to judge the world, and that judgments are already abroad in the land (see Bible Review number XLII).

The third vision seems to form a unity with the other two, and to express the same thought that the angel gave to John on Patmos concerning the last judgment and destruction of all old things, preparatory to the establishment of the kingdom of God on earth.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of Yahveh come.

"And it shall come to pass, that whosoever shall call on the name of Yahveh shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as Yahveh has spoken, and in the remnant whom Yahveh hath called."—Joel ii. 28-32.

We regret that we have not a photo-engraver here so that we could reproduce the picture of your vision which you sent us.—[ED.

AUBURN, Cal., January 6, 1894.

My Dear Brother and Teacher:—Yesterday I received a letter from one of our dearest sisters, who resides in Denver, the one whose husband is ill, and who wished to come to the colony to stay this year—sister Mary E. Rourke. She has written out a dream, or vision, which she had a few days ago, and wishes me to send it to you, for you to give your views in regard to it. Of course I am somewhat interested, inasmuch as she heard my voice telling the young lad the name of the strange land to which he was going. Love to all. Your sister, H. Y. SMITH.

MY DREAM.

I found myself going to a large house to assist at a wedding. I was carrying a large bouquet of beautiful pink roses. In the first room I entered, I was attracted by great numbers of wine-colored cords or twine, which gave me the impression of being used the same as the ribbons on the pews at a church wedding. This cord was drawn perfectly tight in front of different articles in the room. I placed my roses on a table in this room and went to the dining room. There I found several persons assisting in arranging the different articles, but no one seemed to accomplish anything. I was talking to a young man at the dining table who was explaining to me the inventive merits of a large piece of silverware for table use. He opened a small door in the back of it, and inside of that still another door, and took out a small silver safe, saying to me, "You see no one would ever think of money being placed in such an article. Don't you think it a fine invention?" I said, "No, I don't think as you do, for if thieves get into the house, the first thing they look for in a house like this, is the silver, and in that case they would have the money, even if they were unconscious of having it." The young man said "I never thought of that." I then turned to leave the table and saw the groom, a large, fine-looking man but past middle age, with grey beard and hair, and he brought a large basket of new articles which were beautiful. I then understood that the young man I had been talking to was the son of the groom, and the groom a widower. I then saw persons outside a doorway, handling several rugs, and the thought came to me that I would take one of the rugs and trim all around the edge of it with my roses, and the bride and groom could stand on the rug and be surrounded with the roses; but when I examined the rugs they were old and worn and I could not put my roses on any of them. Then I came in and saw the bride, who was standing in the center of the room. She was a fine-looking woman, near thirty years of age. I understood she had come on the train from some distant city. She appeared to be at perfect ease and

very self-reliant, and while I was looking at her there was a table at my right that took my attention, and on it were many pieces of china and glass vases. At once I thought, "There is a vase I can put my roses in," but in reaching out my hand to take it I saw it was filled with water, and as I would touch it, it would fall over and spill the water; so I found no place to put my roses. I then went into a room facing the south. This room had no furniture in it. While I was in this room I saw in an adjoining room, persons sitting in line, with their backs toward me. The end one on the line was a young boy about fifteen years of age, and I heard your voice saying to him, "You are going into a strange house and into a strange country, called Guideppe. I see it so written upon the side of your face." I then awoke and found it daylight.

MARY E. ROURKE.

Ans. I should judge from the nature of your vision or dream that you are quite fully in sympathy with the old church system; for God called Israel a widow. As you went into the church with your love offering you discovered that while they all were busily engaged in efforts toward decoration, yet they could not succeed; for beauty is order, and they have no knowledge to enable them to put any thing in divine order. And though you search diligently to find some part of their apparent order to decorate with your roses of truth you will not find it; for even the vases which were made to hold flowers of divine love and wisdom are filled to the brim with the sensual waters of generation. The other department into which you went, seeing persons sitting in waiting position, may relate to those who are now in the church, but who really belong to this divine order, and are sleepily waiting until God shall call them out, and shall start them on their journey toward the—to them—unknown land.

You heard our sister Smith's voice saying to the young man, "You are going to a strange house and a strange land called Guideppe:" the nearest interpretation of this word I can find is this: "a pilgrimage or journey to a starting place;" which is as near a picture as could be drawn in a single word of a leaving of old conditions and relations and home affairs and coming to this Colony, where all who come, start, as it were take passage, for that unknown land referred to in the article in the February number of *THE ESOTERIC*, volume VII., entitled "The Coming Kingdom." That this would be the natural interpretation is from the fact that sister Smith's interests are in this direction.—[ED.]

SEATTLE, Wash., Jan. 10, 1894.

Mr. H. E. BUTLER:

Dear Sir,—I have paid a good deal of attention to dreams. I often wonder why I dream almost every night, and some people say they never dream. What are the influences that make us dream? A few nights ago I dreamed of climbing a high mountain, with another

party, and when we reached the top I saw a large spring; it seemed like a hot spring with steam rising in the air. I went up to the spring and looked in. I saw fish swimming around. I said to the party that I was with, "How can fish live in hot water?" I put my hand into the water, but the water did not seem to be hot. Please explain through
 THE ESOTERIC. Yours Respectfully, J. H. F.

Ans. As to what the influences are which cause dreams, over and above what has been said in the preface to letters in the February number of THE ESOTERIC volume VII, we will say that with those who are living the regenerate life, in the beginning of their awakening to the real consciousness, sleep is a continuous dream. This increases in vividness as they climb the mountain of attainment, higher and yet higher, until the sleep state becomes as real a state of inner consciousness as the waking state to the outer world. Some may say, "I have never attempted to live the regenerate life, and yet I am a very light sleeper and dream continually. This state is obtained from two causes.

First. When the recuperative powers are very lightly taxed and the mind powers stronger than the physical, sometimes caused by a derangement in the physical body which leaves the physical brain powers free from the laborious work of restoring and rebuilding the body in sleeping hours; then the soul consciousness, whatever it may be, causes the body to be vaguely conscious of its action.

Second. There are strong souls that have made a body comparatively fine and sensitive, and are therefore in a state like unto that which others can attain only by labor and effort, but even they, without labor and effort, will not progress further; for such persons have inherited from parentage, and obtained through former lives this condition of soul development, through labor and effort on their own part and on the part of their parents.

Your dream of climbing the high mountain indicates the mountain of attainment. The hot spring is the ever-running waters of life: it is hot because "God is a consuming fire," also the fire that burns and does not consume anything but the grosser elements of a sensual life. When you arrive at the top of that mountain, the heat that would consume you now will not be heat to you then, because you will have within yourself the fire of God's love, producing a heat equal to that which you found upon the top of the mountain.

The fish are the beginnings of a new and yet higher life; therefore your vision points to the attainment of the fulness of the sixth degree, for you found there all things requisite for the beginning of a new and higher cycle, the seventh degree. God grant that you press on and attain that mountain height, where not only all things below you in the present earthly state will be fully open to your understanding, but also all things which pertain to the causes which produces these states.—[Ed.

CARBONDALE, Colo., December, 1894.

MR. H. E. BUTLER :

Dear Sir,—I think I have read, in some copy of *THE ESOTERIC*, the inquiry of some one on the general idea of the soul. I can not find it now, but at any rate it started an inquiry of my own. Some tell us all about their idea of its seat, but nothing about the soul itself. Only one other, Wilcox, says anything about the soul. There is a contrast between soul and body, wholly summed up as follows :

The body consists of myriads of atoms, or monads. These have no extension, weight, color, etc., but are grown there by virtue of the "synthetic unity of thought. The best illustration of this is the Kaleidoscope. If the fragments between the two pieces of ground glass be examined separately, all forms and colors are lost. Viewed through the medium of the glass, the most beautiful and varied forms exist. Such is the body. The material of thought thrown together in synthetic unity." The soul is the substance, the substratum, by virtue of which all these things are. It is the reality of which all these others are only the mode.

As I lay pondering these things this morning, I seemed to see the world divested of all these outward relations, and the soul said ; " Now I will build myself a new body. It shall not contain adultery, fornication, uncleanness, etc., but shall be composed of love, joy, peace, longsuffering, gentleness, goodness, faith." But this passed, and the soul soon realized itself as surrounded by its old home, with all its hopes and irritable phases. " All I can do with this now is to replace hates and envyings, as well as all undesirable things, with love, joy, with courage and conscious knowledge that nothing can come nigh the son of God. If the above is of any use to anyone I shall be glad.

Yours,
ORSON WOLCOTT.

ANDOVER, Mass., Nov. 8, 1893.

MR. H. E. BUTLER :

Dear Sir and Brother,—I have often thought that many readers of *THE ESOTERIC* who are living the regenerate life would like to know more of the literature on that subject, and wish that all could read Thomas Lake Harris' " God's Breath in Man," and Lawrence Oliphant's " Scientific Religion " and his " Sympapneumata." The above books are very valuable to all who are seeking light in the new life. I am sure there are many readers of *THE ESOTERIC*, who have never heard of these writers. We have in our Public Library in Andover, " The Life of Lawrence Oliphant, and His Wife Alice," in the second volume of which, there are some beautiful things. *THE ESOTERIC* has some of the latter publications for sale at their Boston office, but T. L. Harris' books can be had only from his home at Fountain Grove, Cal. I am living in a town (Andover) where they will not allow books of a liberal nature to be placed in the Public Library. A short time since I offered them Dr. Streets " Hidden Way Across the Threshold," J. R. Newtons, " Modern Bethsheda," and a volume on Christian Science, but the committee (who is a single individual) who is to judge what books are to be placed in the library, would have none of them, and I had to bring them home. There is a Theological Seminary in Andover, and the headquarters of Congregation-

alism. All readers of THE ESOTERIC interested in spiritual thought should read the new book just published, "The Law of Psychic Phenomena," by T. J. Hudson.

WILLIAM J. McCOLLUM.

PARKERSBURG, Iowa, Sept. 15, 1893.

MR. H. E. BUTLER:

Dear Sir.—Allow me to say that not long ago a book was handed me by an old friend of mine entitled, "Practical Methods to Insure Success." I have read it through and think it can not be excelled for what it is intended. It has been my very thoughts for a long time, and just what I have longed to see published. I am following your instructions, and feel ten times better than before I began them. Enclosed please find ten cents, for which send me a few of those books. I am a member of the Christian Endeavor and wish to distribute them.

F. E. LAMB.

SPOKANE, Wash., October 7, 1893.

MR. H. E. BUTLER:

Dear Brother,—I am making such rapid advance in the regenerate life that I feel I ought to write you about it. When the psychic germ is born monthly I have a feeling of exaltation. Of course I have a battle to fight, but the powers arrayed against me grow weaker and weaker as I feel myself slowly but surely rising above the animal plane and influences. I feel you are to be an agent in God's hands to redeem many from the bondage of the flesh.

G. W. C.

GREENWICH, N. Y., January 2, 1864.

MR. H. E. BUTLER:

Dear Sir,—I have read your excellent book on "Practical Methods to Insure Success" with great interest. It is deserving a wide reading.

I read with interest your chapter on diet. I am 6 feet high, and weigh only 148 lbs. What can I do to put on more flesh and weigh 175 lbs.? I have observed practically the suggestions on excess and (as one of my call should) keep good hours and try to obey the laws of nature. I am troubled with biliousness and torpid liver. Hoping you will give me some suggestion which will enable me to increase my weight, I am,

Yours very sincerely,

REV. A. H. E.

Ans. With pleasure we give the advice desired, which if followed will produce the desired results, and greater benefits than you now imagine. Are you prepared to practice the stoic awhile? The reward will be, first, great strengthening of your will, and additional mental capacity to serve your people, in and out of the pulpit, and will grant to you a condition of mind which will defy disease, making you superior to it. The methods that we advise are these: First, fast 48 hours, in which time take nothing into your mouth, not even water. When you

break the fast, control your appetite and eat moderately for 20 days; then take a fast of eight days. During this fast, after the first four days, take cold water as often as you desire it, but let nothing else enter the mouth. During these fasts go right on with your regular studies as if nothing unusual had occurred. It will necessitate your doing all by the power of the will, as you will lack the stimulus of the food. In closing the fast, follow the directions given in "Practical Methods to Insure Success," and we feel we can safely guarantee that within three months after this is accomplished you will have the desired weight of the physical body. Remember, dear brother, that your body is only an animal existence, of which *you*—the man, the soul—must take the most absolute and positive control. If you do so, not heeding its yearning calls only in so far as you know is necessary for its perpetuity, you will obtain a control over it that will enable you to keep it in whatever condition your intelligence decides. To be a son of God is to have dominion, first, over your own body; after that over the creations of our heavenly Father. Will you please pardon our positive expressions, for they arise from an absolute knowledge of God's laws.

With the sincere desire to hear from you again, we are, your co-laborer in God's vineyard.—[ED.]

EDITORIAL.

When the Esoteric Publishing Co. was organized as a stock company it was announced that the income from the stock was to be used to capitalize the company for publishing books suitable for the education of the people. This seems to have passed from our people's minds, and when they see it was organized with an authorized capital stock of \$500,000, they suppose that we divided this amount of stock among ourselves. This is not the case, however; in the division of the stock, we took precisely the amount of stock that would actually cover the money paid into the company at the full value of \$10 a share, the same as all other persons. No one—not even ourselves—have ever received through us a share of stock in the Esoteric Publishing Co. for less than \$10 in cash, or the equivalent in services rendered to the company; so that if a dividend is declared, it would be on the amount of stock actually sold, and not on the stock on hand and for sale by the company. The stock unsold is retained as assets of the company, and we

believe that at the present time the stock of the Esoteric Publishing Co. is as good an investment as the stock of any other company. Those of our friends who wish to invest in the Esoteric stock should understand that it increases the capital of the company, and would thereby enable it to reprint several of its books which are now out of print; and that if they invest in it they will be enhancing the value of their own stock, as well as that of the company. But a small portion of the Capital Stock has been sold as yet. We believe that the time has come when the people will realize the importance of the Esoteric work, and that the stock of the company will soon pay good dividends; therefore, we solicit the investment of our friends in this stock, in order that we may expand the sphere of our usefulness to the world. Remember the stock is \$10 a share *non-assessable*. On your sending us checks, drafts, or money orders for the number of shares purchased, we will promptly issue and forward to the given address.

PRACTICAL METHODS has now been out of print for about three months, during which time about one-half of our mail has consisted of calls for it, which convinces us how eagerly it is sought by the people. We did think, and sincerely believed that of those people who are called philanthropists, some of them at least were truly so, but as there has been no contributions aggregating a sufficient amount to enable us to continue its free circulation, we are forced to either let it die, after circulating 10,000 copies, or publish it ourselves and put a price upon it. We have concluded that it was better to make it pay for its own circulation than to allow it to lie idle; consequently we have borrowed means from other departments and purchased paper to print another issue and we will be necessitated to charge ten cents each for them in order to refund the money taken from other departments. Those who have sent us contributions toward its continued circulation will receive copies sufficient to pay the amount contributed toward its publication; but we still hold the offer open to Churches, Christian Associations, etc., to supply the book for \$35 per 1,000, which is the actual cost of publication. In such cases they must pay the expense of trans-

portation, whether of freight, express or mail. If we had the means at our command we would continue to issue "Practical Methods to Insure Success" free of charge, but we have not. We know that any philanthropically inclined person would find the most fertile soil for their efforts in the direction of sending broadcast this very important work, and we still hold it at the disposal of any such who may be pleased to so notify us. But until we receive voluntary assistance we shall be forced to sell the book for ten cents a copy.

We are informed that a Woman's Press Club has been organized at Buffalo, N. Y. As the name of their association, "The Scribblers" indicate, they have organized for mutual improvement and advancement. This certainly is a move in the right direction; their unity will strengthen them individually and collectively, and thereby extend their sphere of usefulness, and do much to mold the trend of public opinion. We wish these ladies unbounded success, and heartily echo the words of one of their number,—“If the pens and tongues of 25 or 30 energetic and brainy women agree upon anything, something absurdly will move.”

Under date of February 8, Dr. A. J. Swarts writes us from Lincoln, Nebraska, that he and several friends of that city will start in two weeks to California for a permanent home. They will visit Los Angeles first, and he hopes to hear there from some of his former subscribers and friends in this state. They will lecture and labor in progressive work at various points before deciding on a permanent location. Although Dr. Swarts has been known for years at Chicago, in Spiritual Science, Mental healing etc., he lectures on progressive themes at the spiritual camps and halls, but says his special teaching is in the Science of Life, psychology and spiritual healing.

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.**

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The ESOTERIC.

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VOL. VII.

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MARCH 21 to APRIL 19.

No. 10.

BIBLE REVIEWS.

NO. XLIV.

"THE REVELATION OF ST. JOHN THE DIVINE."

In making the effort to write upon these important subjects which are now to follow, we approach them with awe, feeling that we are treading upon holy ground, and with the full realization of the inability of human thought or the language at our command to give anything like a correct expression of the far-reaching and comprehensive meanings contained in the subject. To fully elucidate the effects of things which are here pictured would require many large volumes; for the Holy Spirit speaks from the cause side, and each image presented is a thought-form of the Creative mind. This thought-form reaches the most highly developed souls first; from thence it radiates throughout the entire realm of mind (relating to this earth) and finds expression in every living thing, both in the animal and vegetable world.

We present the following picture as an introduction to the fulfillment of the thoughts to follow. Let us imagine we see a company of persons gathered together in one place, all of whom have dedicated their lives and all their possessions without reserve to God and to the work to which they have been called. They are alike zealous to know and do the will of God. All work to subdue the body and make it subject to the mind of the spirit and develop the soul to a condition where it may know and be able to do the will of God perfectly. They are found

in all stages of development, from the first to the seventh degree of attainment, but each in his degree is equally earnest, zealous and obedient to the voice of the spirit which speaks in the soul. In their midst is a central company of seven persons, each of whom has reached and is zealously guarding the sacred mysteries of the seventh degree, which is the new order of life on earth. To them the angels of God descend with the messages of Love, Wisdom and Justice. They take these messages and clothe them with their own life-substance, and thoughts flow out from them as the river of water of life, reaching all forms of existence, even to the waters of the great sea (see Ezekiel XLVII).

We have no doubt that many of our people feel as did Elijah when he complained to the Lord, concerning the people, of all the evils that were done by them, and ended by saying, "I only am left; and they seek my life, to take it away." The Lord answered him "I have reserved to myself 7,000 that have not bowed the knee to Baal;" and we are told by no less an authority than the angel who gave this revelation, that God has reserved to himself not only 7,000, in this our day and age, but 144,000. Of this great company few are visible to the human consciousness; but God's ways are not like man's ways nor his thoughts like their thoughts, and therefore, whatever he purposes will be accomplished, and no power can turn it back.

CHAPTER X.

Verse 1: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

John says he saw another mighty angel come down from heaven, which implies that he had seen the others come down: but this one he says was clothed with a cloud, that is, mystery: possessing mysteries that could not be received or comprehended, but whose influence would be felt throughout the seven vital principles of nature. The rainbow upon his head expresses the thought that he came as the messenger of the everlasting covenant, and that he had power to establish conditions upon earth to make possible the ratification of that covenant with the children of Israel (see Jer. xxxi. 31-34).

“And his face was as it were the sun;” for when these high and holy ones approach the earth, they that behold them see their faces and sometimes their whole persons shining as the sun; for they have life which is light in themselves.

“His feet as pillars of fire;” his understanding was not only luminous, but as fire that destroys corruption and error (Mal. iv. 1, 2).

“For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yahveh of hosts, that it shall leave them neither root nor branch.

“But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”

For he will set on fire the understanding of men. Ezekiel (xx. 47) foresaw this when he said, “Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.”

For the fires of divine truth and righteousness will be kindled on earth by his presence and none can quench them.

Verse 2: “And he had in his hand a little book [scroll] open: and he set his right foot upon the sea, and his left foot upon the earth.”

This scroll is undoubtedly the new covenant, or the law of the newly established divine order for the earth. “He set his right foot upon the sea.” The right foot is a symbol of the external forces. As John was told by the angel, the waters of the sea were people, therefore upon the external life of all people will be placed these burning understandings. The left foot expresses the interior or spiritual understanding placed upon a solid foundation, symbolized by the earth, which is the earthly conditions of the regenerate soul. As we are told, every man's work shall be tried as by fire. That fire will not burn the regenerate soul, but will illuminate and prepare it for the great work which it is called to do upon the earth.

Verse 3: “And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.”

In many of the mystic books we read of men in the earth form being so highly developed in the soul's powers that they can command the forces of nature and be obeyed. The Bible gives accounts of the prophets whose words caused the elements to obey them, and of Jesus of Nazareth, who spoke to the winds

and the waves, to the fig tree, and even to the dead, and all obeyed his voice. Here came a mighty angel whose shining glory transcended all the earth had heretofore seen; who spoke with a loud voice, a voice into which all the will power of his individuality was concentrated, and when he cried, the seven thunders uttered their voices in response to his. These seven thunders are the seven creative principles in their primary and ultimate uses, and are a portion of all that exists on earth: here we see he speaks not to men or angels but to the life of the planet, and when he speaks all things tremble, and in their vibrations give forth a voice in obedience to the creative word.

Verse 4: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

John said he was about to write what the seven thunders uttered, and was not permitted to do so. It was not lawful for him to put the thought into words, neither is it now lawful, for words are so susceptible of misconception. Neither are such words allowed to be clothed by the life-substance of any individual, for they would become potent factors in the mind and will of man. As man had not then risen high enough to guide such mighty utterances, John was commanded to seal up those things which the seven thunders uttered. These mysteries will be unsealed and known to those who have reached the seventh degree, and to no others. The thought uttered in response to the angel's call by the seven thunders, or the seven creative principles in nature, were the words to which they were, and are always, obedient; and were our magic-seekers who now are filling the land permitted to know these words, they would use them in perverting the whole operation of nature to suit their own sensuous designs. God's laws are unchangeable, and whenever they are applied by the *will* of man, who is made in the image of God, all under the dominion of whatever law is applied will become obedient to that law. Many of our people have misunderstood the words of the apostle Peter (2 Pet. 1. 20): "Knowing this first, that no prophecy of the scripture is of any private interpretation." In placing their own private interpretation upon these words they have assigned to them the meaning that what every person is not capable of knowing, or,

what is not wise to express to all persons, is necessarily evil. Were such the correct interpretation, Jesus would thereby be condemned, because he did not express the many things he had to say to his disciples, for they could not bear them then. Not only would they condemn him, who spoke in parables that seeing they might not perceive, and hearing they might not understand, but all the prophets who did the same, and even God himself for sending a voice from heaven and commanding John not to write what the seven thunders uttered. But alas! how benighted and bigoted are the professed followers of Christ in the world to-day! How fully do they justify the words of the apostle where he says: "Wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things."

Verse 5: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven."

Verse 6: "And swars by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

It will be seen that the angel in swearing by all things in nature was absolutely certain that they would obey his command. Even men swear by nothing except that which they feel is absolutely true, and he was very explicit in naming all the great general departments in nature in his oath that there should no longer be any delay in the fulfillment of his command. This is the form of translation which some of the best authorities give these words. We think, however, that the literal version emphatically rendered from the Greek is more nearly correct, which reads as follows: "Because time not yet shall be, but in the days of the voice of the seventh angel when he shall begin to sound."

That is, while the time had arrived that the command should go forth to all nature, yet it should wait the regular order of events, so that all things should be done in the order of divine law. Still it was necessary that this mighty one should come from heaven and give the command, or in other words, send forth the potent energy of divine will incorporate in him, to cause the elements to obey the sounding of the seventh angel

which was immediately to follow.* “The angel lifted his right hand toward heaven and swore by him that liveth forever,” etc. The right hand signifies expression, execution and power; lifting it heavenward expresses the thought of its unity with divinity,—for we must remember that every form has function and therefore efficacy,—justifying the thought that there should no longer be delay. As the time had come for the seventh angel to sound, it was to be immediate in its responsive obedience to the harmonies sent forth by the angel of the seventh degree.

Verse 7: “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

Herein is justified what we have just said,—that none but those of the seventh degree would understand these things; for the angel says, in the sounding of this seventh angel the mystery of God relative to those things which were disclosed by his servants the prophets would be finished. This is equivalent to saying there would be mysteries not understood in the sayings of the prophets that should not be understood or revealed until not only the seven sealed book was opened, but until it was read, its meanings incorporated, and its vital energies sent out by the messenger of the seventh degree.

Verse 8: “And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.”

In this episode there is a thought worthy of remark, especially as many of our people have become drunken with the idea of communication with an unseen one, and expect of course while the angel visitant is present that they must be wholly under the guidance and control of that presence. But it should be observed here, that the noble soul John, while he was receiving that most wonderful of all visions, did not look to or expect instruction or guidance from the angel then present. He must,

* We speak of this occurrence in the past tense only because it was a vision that John received in the infancy of the church. However, all these things are yet to occur in the fulfillment of that vision. The angel is yet to come and perform these mighty works and deliver unto prepared souls this last message that will close the history of this age and order of things. Therefore, we wish our readers CONTINUALLY to bear in mind that all these things of which we are now writing are in the future, and in process of preparation in this year of our Lord. 1804.

however, have been looking to and expecting guidance from God and from heaven, or else he would not have heard the voice from heaven saying unto him, "Go and take the little book which is open in the hand of the angel:" and it was also evident, from what followed, that he had more faith in the guidance of the spirit of God, than awe of this mighty one.

Verse 9: "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

It is well to observe that John, after receiving word from his well-known guidance to go and take the book from the angel's hand, was perfectly satisfied that whatever came to him because of such a demand upon that mighty angel his heavenly guidance knew full well what it would be and that it would be for the greatest good to all; so, let us learn—as John was a representative for this holy body which is being prepared for these great events—that we may obey the voice of the guidance from heaven and rest upon the assurance that whatever comes to us in consequence of our obedience is not only best for us but is in harmony with the will and purpose of our heavenly guidance. John went boldly up to the angel and said, "Give me the little book." Can we imagine greater and more childlike confidence than is expressed by this act? The mighty one said to him, "Take it and eat it up:" and then informed him of the consequence of so doing; in the mouth—to the taste—it was sweet as honey. A book is the record or storehouse of knowledge. The knowledge of God is indeed as sweet as honey to those who receive it; but after it has been digested and become a part of the life then comes the bitterness, the same as that experience of the Nazarene of whom it was said, "He was a man of sorrows and acquainted with grief." And so will be each one who takes the new covenant and the law and order of the new dispensation that is being ushered in, as the law governing the thoughts and habits of his life. In Ezekiel (ii. 6-10), we find a parallel and elaboration of this verse.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though rebels be with thee and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

"And thou shalt speak my words unto them, whether they will hear or whether they will forbear: for they are most rebellious.

"But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee.

"And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein:

"And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."

From the reading of the second and third chapters of Ezekiel we think a more correct explanation may be had than from anything we can say.

Verse 10: "And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

The bitterness here referred to, which comes to every soul in whose heart is written the covenant and divine law and whose life has been conformed thereto in all things, no one can realize until they have had the experience. For one who lives the life, this life, becomes more sensitive in mind and less sensitive in body, in ultimates. That mental sensitiveness causes the individual to be conscious of the mental states of others, and when those others begin to imagine that the individual has done wrong, is misled, is an evil-doer, etc., etc., those thoughts and feelings are realized by the former more vividly than by those from whom they originate. As the one who is living the life loves the people and has a horror amounting almost to fear, of doing evil, his love opens him more fully to blame and censure, and his hatred of evil-doing produces in him a feeling that he has done wrong in some particular. Of all the bitterness possible for such a soul to suffer, the thought of doing wrong is the most bitter. Thus he begins to feel the torments of a perverted and vitiated public mind.

From the external and physical the idea of a person taking a book and eating it is most ridiculous; but to the soul that is separated from the consciousness of the body and is wholly conscious in the spirit or cause world, and is in harmony with divine order, everything is good and right. All who have advanced sufficiently to go out consciously into the astral or soul world can readily realize how the soul would act under such circumstances. They alone can know the realities of the fact that on the cause side of life a book is but an aggregation of orderly thought, and that by taking into themselves by their

own volition an aggregation of thought, such thought becomes their conscious self, or at least a part of it. As, on the soul side of life the only consciousness is thought, therefore, by incorporating in themselves the thought of another they also incorporate the consciousness, feelings and powers of that other. In fact, while they are engaged in the use of that thought they feel as if they were actually the one who is the author of the thought. It was because of this that the prophets when they spoke said, "Thus saith Yahveh, God of Israel." For while they were in the consciousness or influence of the thought of God, they felt and thought and spoke as if they were God incarnate; and indeed they were, because conscious existence depends upon thought, and when they had received into themselves a portion of the conscious existence of God's thought, to the extent which they had received it they became God's consciousness. In this revelation we are informed that the time is before us that some one or ones are to be recipients, and are to incorporate within themselves an aggregation of God's thought concerning the new order of life which he has determined shall come and be builded into an orderly structure upon earth. The Christian world claims that since the prophets of old died there are none who have the word of God thus incorporated into their consciousness. This is to such the most fatal of all the multifarious errors held by the best citizens of our land; for, because of it they reject all God's messages and cling tenaciously to the stereotyped forms of the past. But the time is upon us when God's judgments will be so severe that such will find no hope or consolation in the dead past, and will be constrained to earnestly seek knowledge of the living present.

Verse 11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings."

The words "*Thou* must prophesy" were addressed to the one who took the little book and ate it, which, at the time of the vision, was the beloved disciple John. We are told by the writers of profane history that John did not live to "prophesy again before many peoples, and nations, and tongues, and kings." Yet, there is no authentic history of his departure from this life. We must remember that this message was not for John

but for the seven congregations, or called out assemblage, of the people of God (see Rev. 1). Therefore, John's experience was only a vision given him by the spirit of God of what should transpire in the fullness of time or at the end of the age. Thus when he said "Thou must prophesy," etc., those words were for the one, or ones, to whom they were sent, which will appear hereafter in the form of the two witnesses brought to light in the next chapter. We will find in this our age the truth that was expressed in Deut. xviii. 15: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

And the multitudes of the people will have occasion to say as they did of the Nazarene, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then doth this man all these things?"

We have often heard people say when eulogies were pronounced upon the teachings of some person, "Oh! I know him;" with a significant toss of the head, or, "I knew him when he was young." This seems to be a convincing proof in the minds of most people that there is nothing of importance in the teachings of the individual under consideration; it was enough for the Jews in the case of Jesus. But is it enough for you who hear these words in the days when God is doing his wonders in the world? This question is an important one for you to answer for yourself; for will you know and be able to recognize God's divine word when it is expressed to you? Remember the words of the Nazarene, "Ye shall know the truth and the truth shall make you free." Jesus spoke these words to those who were to receive the spirit of Truth that he promised should lead them into all truth. Then, above all things, for your own sake, throw away all preconceived ideas and theological notions, and go to God with an earnest, child-like spirit, and desire, above all things, the spirit of Truth. There never was a time in the history of the world when it was so much needed by the soul of man as at this time. May the spirit of wisdom and peace be with you.

SOUL DEVELOPMENT BY ESOTERIC METHODS.

(Written for **THE ESOTERIC.**)

BY DAVID LUND.

Soul energy is the medium between the center and the periphery, between spirit and matter, God and nature. If we direct the power of our mind inwardly toward the center, instead of letting it fly off into the external sensual world, the resistance which it finds at the center will cause a reaction, and the stronger the centripetal power which we apply, the stronger will be the centrifugal power created; in other words, the stronger will our soul become; and as the latter grows strong, its invisible, but nevertheless natural substance will penetrate our physical, visible body, and serve to transform it into a higher kind of matter. Thus we may in the end become all soul, and have no gross physical body. But long before that time arrives, we shall be able to act upon matter by the power of our soul, and do many things, even at distances far away from our visible form: for the activity of the soul is not limited by the circumference of the physical form, but emanates far into the sphere of the Universal Mind.—*Hermetic Dogma.*

In continuation of my last paper I wish to say that **THE ESOTERIC** not only gives us clear definitions of what the soul is, but it also gives us clear and practical instructions how to promote its growth, and how to develop and unfold its powers.

There are three great teachers and systems before the world. Pythagoras taught us how to purify and etherealize the body; Gautama Buddha laid down ethics for the elevation of the morals and the cultivation of the mind; but it was the Nazarene who penetrated to the heart, who showed us the powers of the soul and gave us simple and concise rules for its unfoldment. He taught by precept, by example, and by miracles. The rules and methods to promote soul growth—make soul attainments—are just as clear and definite as the rules and exercises for developing the physical part of our nature, or those to educate—draw out—our mental powers, and strengthen our intellect. The rules to develop our soul powers are principally found in the "Practical Instructions for Reaching the Highest Goal of Human Attainment," volumes I. and II. of **THE ESOTERIC.**

TERIC. But according to certain articles and letters which have appeared in the magazine there seems to be some misunderstanding as to what *esoteric regeneration* consists of.

Now in the "Practical Instructions" there are two fundamental principles laid down which have regard, and relate to both the body and the soul, and are as follows:

First. The neophyte must strive to live a chaste and pure life; pure in thought, in word, and in deed or action: and he must stop all waste of the sex fluids, both conscious and unconscious. He must store up the psychic germ which matures monthly in the sex function, and turn that fluid inward and upward, instead of downward and outward, as is done by those who live the life of generation. And by living this chaste and celibate life we shall strengthen the basic and fundamental parts of our nature: we shall build up strong and healthy bodies, with sound minds and clear intellects. We require a sound mind in a sound and healthy body to make the highest soul attainments on this earth. So that the *energies* of the body and mind will not be *exhausted* by struggling with disease, nor the mind be imposed upon by error and ignorance, and thus be unable to discern the truth. Of course in making these attainments, proper diet and care of the body will have to be taken into consideration, according to the constitution of each individual, and the climate in which he lives.

Second. In order that the soul may grow spiritually, and thus develop its proper powers, the thoughts, desires, loves, and aspirations must be continually polarized toward spirit; and there must be kept up a continual devotional state of mind, that is, we must pray and desire attainments always: for "As a man thinketh so is he." And therefore, if a man continually thinks of and desires union with spirit, his soul must become of that nature—must become spiritual—must grow in the image and likeness of God, and thus in time he will develop the sixth principle, a spiritual soul, when Christ will be born within him, and he will arrive at one-ment or union with spirit. The adept of Nazareth had developed up to this point, and therefore he was an only son of God, because God begets *only* such as these—spiritual sons.

Neither of these two fundamental principles is perfect without the other—one being the compliment of the other, and this fact is taught in all parts of the magazine. I will, however, confine myself to one illustration of the many which might be given. On page 204, volume II. of *THE ESOTERIC*, we read: “None need expect the attainment of spiritual consciousness and all the attendant good, until that waste (of the sex fluids) is fully overcome, and none may reasonably expect that spiritual consciousness, even if they do overcome, unless it is attended with a pure, child-like devotion to God and a desire to be a benefactor to their fellow men,” etc., etc.

Again, much has been said about there being no other God than the God within. But we should also remember that there is the God without. The God of the Universe is the universally diffused Spirit—our Father in heaven; that is, a perfected state of spiritual existence, whose essence is love, wisdom, understanding, knowledge, counsel, power, righteousness, and truth. Now, a part, or ray, or spark of this universally diffused spirit has encased itself in matter for a special purpose, and this has been called involution. And this divine ray is continually struggling upward to join, or become again united with its source—the Father—and this is called evolution. And, therefore, it has been said by the cult that God disappears in creation or matter in order to reappear again as man—in the divine-human—the ultimate of creation.

But the divine ray or spirit encased in matter, or in man, can not become united with the spirit without—the Father—until a medium has been formed or developed of a spiritual substance, which we call the spiritual soul, or the sixth or Christ principle. And although this spirit within has all the powers and attributes of the Father or spirit without, yet it can not manifest or use them until this medium, or mediator, has been formed or developed in man—without which it is completely powerless and unable to manifest itself otherwise than in the evolutionary processes of nature. And therefore, on this account, have all the mystics, and sages, and Christs of all times taught the importance and necessity of developing a spiritual soul. “I am the way and the door, and no one cometh to the

Father but by me." Here the Nazarene was speaking and referring to the spiritual soul—the Christ principle which had been born within him of a virgin and purified soul substance, and which must be born within every man, and this will be the mediator, the door, and the way to the Father in heaven—the spirit without—"When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female"—*Egyptian Gospel*.

And no one has taught us clearer, and simpler, and shorter methods to develop that mediator or door to the Father than the Godlike but much misunderstood Nazarene. His methods were esoteric methods, the method of regeneration in both its parts—body and soul—as taught in THE ESOTERIC MAGAZINE. When we have developed up to this point we shall be Prevailing Princes of the house of Israel, and true spiritual sons of God!

A SOUL'S STRUGGLE.

(Written for THE ESOTERIC.)

Two selves he had, which diverse led,
 'Long different paths their goal to seek ;
 The one, slow, limping, halting, lame,
 The other, fleet, with downward aim,
 Showed willing flesh with spirit weak.

Yet, struggling, stern, with steadfast will,
 With upturned eyes toward higher things,
 His courage strengthened with the fight.
 'Gainst obstacles in the path of right ;
 Which life each mortal brings.

For, though he fall, yea, fall again—
 Though lower self oft bid him yield ;
 Yet pure desire while crying "Halt!"
 Will courage give, his hopes exalt,
 Until he sees God's love revealed.

O! is it not well worth the strife ?
 Were ever joys more richly won ?
 Deep comes the answer from each soul—
 "Though sin-sick, Love has made me whole—
 The night is past—Hail, glorious sun!"

GEO. H. HADLEY.

THOUGHT AND DREAM.

(Written for THE ESOTERIC.)

BY E. J. HOWES.

As a contribution to the philosophy of dreams I make the following extract of dream description and explanation from my dream journal, written the morning of February 11, 1894.

Dark and still. The wind raged twenty-four hours and my nerves were so raided and overdone that my sleep was very deep. Yet I was in the movement of solid dreams, out of which I rescue the following. This dream seemed to take up a far back dream of like effort and baffling. There was a perfectly level and cleared country lying north of my dream location. The most impressive aspect of this country was in its superb rail-fences, which, extending in a mighty maze, enclosed small fields, and ran in straight lines of perfect height, and cross-sectioned the country into squares. My effort was to get through this scene and reach a home place or end of effort northwest. I was repeatedly trying to make my point by striking *directly north* through this labyrinth of fences. There was a fine road running west of my position, and a nearly free open cultivated country off toward the northwest point which I intended finally to attain, but for some unexplained reason I always found myself returning in a broken, confused state from my direct northern attempt, and escaping wearily from the superb labyrinth of fences seemingly in no sort of decay anywhere.

Whenever I got back to my southern point of departure I found myself curled up in a fence corner of the southern border of the solid grandeur of fences which lay off north, where a level greenness soaked with rain, and under cold spring cloud of blue black, also swept, broken only by the fences. I always laid down in the same fence corner, and with a sort of despair of ever escaping from the tangle of bewitchment, and with a renewed longing for my home place northwest. The next thing I know I had again tried to escape, and was in the same return and the same place. This place would at times develop into a

common, bleak sort of dwelling where but one man lived, and where I was a sort of temporary hanger-on till I escaped to my own northwest home.

After several attempts last night, and with a remembrance that I had been in the same place and situation either in dreams or in reality before, I finally was back, and my corner developed into a room in the bleak house, and I was sleeping, and yet worried with the necessity of rising and reaching the northwest place. I could never settle down here. Home called me to ever renew the oft and long baffled attempt. Right here there came another element into the dream. There was a half Bohemian sort of a family off in the region I wanted to get to. A sort of half wandering order of socialism; and my succeeding seemed to depend on finding this family first of all; from them I should clue my home and peace. So when I finally roused up in the dark, bleak room, and seemed to find myself with my only sister who was in the same trouble, we began sleepily to mutter and talk of our awful maze of imprisonment; of our homesickness; of this mysterious and never to be got at and located family, which was one with our search, and upon the finding of which depended in some way our escape. It seemed that when we were at our farthest penetration north, and nearly through the maze of fences, it was always reported to us that we were yet four miles from any sense of exactly locating this family; and that that four miles was all brush and mist and wild, tangled confusion of briar and windfall and new country. No one could give us any clue nearer than that somewhere off there was this socialistic point. While the female element (now with me) and I were muttering, and half rousing to get up and make a start, the man of the house sprang out of bed and heartily exclaimed as if it were a new thought never before conceived, that he would help us, but in his own way. He would go away into the night and a distance of four miles after a team and vehicle, and we would go by the open road and open country west and northwest, and so solve the problem. While this was a new departure to us, it seemed to bring a flickering gleam of hope upon the outlook. There was no clear sight of our attaining home in the northwest region as being more than the old earth home of our life, and where father and mother were living alone. To me, at least, this was not *the* home, and I saw that while our friend might forward us in a

way to avoid the baffling maze we were always attempting, that all he would do would be to put us in a northwest region, where we must build or find our own place, and get clue of the family. Then I refused to permit him to go out in the bleak night to meet the risks of a long groping and travel, though I was cheered, and felt a new hope that all would finally be well, and awoke muttering forth that if we could only get through the four miles of brush and mist and tangled confusion, some sort of a home was sure. The fence maze seemed to have got the go by, and the four miles of tangled confusion, with its somewhat secret, now seemed at nearer reach, and so far, at least, progress had been made.

The interpretation of this dream is clear to myself, coming as it must from a rational view of facts of mental life, and facts of environment. In dreams that are more than mere animations of the physical superficies of consciousness, facts of the intellectual order garment themselves according to the nearest sympathy and correspondence one has in their life history. This, at least, is my experience, faithfully studied. My dream took up a seemingly older effort, and well it might; for what I am clearly and persistently striving to do, I was early, even from the beginning of my mental life, polarized to do, and did for years in a half conscious way. I am mentally striving to pass and break through and get beyond the superb fenceings of theory and systems with which the ages have loaded the great outlook that man has, from his common social natural man existence, on toward the spirit home posits and orders, which are his deeper longing. *There*, man thinks that he shall know truth intellectually, and in a way and degree that will absolve him from all the intermediate, immature approximations; but to get there logically, he must resolve the systems of ages to their truth constituents, if they have any, and carry on these grains of gold and sureties of reality as evidences of his intellectual kingship and of his worthiness to transcend beyond the systems his thought has burned away from his free path.

The born thinker is born to repeat and re-repeat the effort to solve that deepest of haunting mental problems, viz., *how existence is made*. He does this in the interest of knowledge; for he feels that to attain sure mental rest he must sooner or later answer the deepest and most imperious of haunting questions, viz., *how is knowledge possible*. Here is a faint indication of

the home-stretch of the intellect—its mighty outlook—its far away lure, in the interests of which it passes again and again the area of the already pre-empting systems of thought, and philosophy of existence reaching in that direction. It is a due north home-stretch; and the male element and intellect glory in the repeatedly baffled effort to logically reach the superb home of the intellect, where it would know as it is known and be at one with mental seership. All that lies this side from that, whether it be the thought of the Orient or Occident, whether astrologies or psychologies or spiritisms or religions, whether scientific or sympathetic socialisms and theories, all these are but frontier territory with the lines of lure reaching away to the explanation of all at the seats of knowing how existence is made, and how knowledge is possible, and what is the true nature of Reality.

Now, while my dreams have beautiful determinations to all parts of the compass, the most impressive of them are in determinations to the north. "Character," says Emerson, "may be ranked as having its natural place in the north. It shares the magnetic currents of the system." Whatever may be true or false in Emerson's remark, or in Swedenborg's philosophy concerning points of compass in the spheres, my dream grandeurs and motions lie largely north and northwest, consequently my basis of departure is some southern coast of existence.

In the scenery of my dream my southern point was at one with a road identified with the deepest affections of my life, apart from my blood and kindred loves. The homes of the two of the other sex who have swayed my heart, and sway it yet, were there. The home of childhood and first manhood, with its riches of kindred loves, lay exactly northwest. These two localities are the vital fountains from which emerge nearly all my spontaneous determinations out into socialisms of neighborhood, of church life, of the feelings of organic connection with human kind, of the deep, tender, deathless loves that, taking upon them the hues of immortality, glow out upon the deeper spheres of kindred hearts. But none of these ever stopped, though they might sway the ardor of the mental life. That determination swayed them the rather, and made another and distinct world, and makes it still, to an ever increasing degree and joy. The place that was like an inaccessible solitude to the most who have loved me, and whom I have loved—or in

other words, the strictly Intellectual Life was seldom secondary to aught save imperious duty, or the hindering severities of physical experience.

Well do I know that the Intellectual Life never gains and never can gain more than approximation of nearness to solving the basal problems which reach over from the Infinite mind and ever cry the invitation "come." But all the possibilities of structuring intellectual fabric in higher and wider aptitude lie between us and the lure of these problems, and there the life of thinking must be transacted. And just as well do I know that the sweet restfulness, and the just at hand mutual helpfulness, and all *social* paradisising of existence are not of necessity for the mass, in any powerful dominating measure of this Intellectual Life. These latter are correspondingly more like the westward compacted socialistic ardor and onstream of humanity moved at its heart by a mysterious longing, which trails the sun and stars and departing day. Pure mentality just as longingly seeks the pole-star point from whence all daily and nightly sceneries must show aspects and motions nearer reality than the apparent ones in which all finite concepts are involved. Heart in its pure effusion seeks "Beyond the Sunset" and the dying—beyond the rest of stars journeying and descending. Neither of these directions are the ideal one. Neither of these movements are the ideal one. They do not correspond to the Living Intellect. The Living Intellect, says Henry James in his work on "Society the Redeemed Form of Man," is heart and mind in actual unison. The correspondence of this the reader can construct, and see *where*, correspondingly speaking, the complete Living Intellect quarter lies. Pure absorbing mentality is not of itself wholeness. Pure heart effusiveness is not wholeness. Wisdom and love are neither one nor the other when disjoined. Both must mutually combine to achieve the northwest passage toward the Indies of the soul. Right here it is in my dream that the abiding spirit of the old, passed away days of heart and passion, springs up in the night of the perplexed male and female soul elements (where yet hovers the dominance of the bare, pure mental passion which ever moves for the pole-star point), and proffers aid, and the combine of itself (*in its own way westward*), with the other like positive motion northward; and so achieves the proffer at least of motion which might reach the sure sense of soul home, wrought on through all the majes-

ties of Living Intellect, or wisdom and love in wholeness of spirit. Here is true esoteric departure and continuance. How sweet and how hard the achievement! To be *whole* a moment is happiness, and pure touch with reality, which is *knowing*. To be *whole* an hour, a day, a succession of days: who has achieved it? but this is the Living Intellect at its best of *now*.

The attentive reader will notice that in the conclusion of my dream I rejected the old homestead southwest, and its old kindred levels of combined heart and mind as not the ideal I now cherished, and that I looked to a point in the yet to be penetrated region. The reader will also notice that my mind yet held to its persistent idea of the clue reaching into this unpenetrated region where abode the socialistic order which alone could give me final peace. But my mind no longer had its persistence of motion due north, and the wearying, long-baffled effort seemed directed into hope and a new point of direct departure.

Let me close this lengthy paper with the final stanza of a poem published in a last year's number of THE ESOTERIC: which stanza seems written prophetically of the correspondence of soul summer and nature's summer at the superb northwest.

But still the soul is going home.
 We know the motion's ecstasy.
 We feel the sweets of April's power.
 And yet shall earn and pay the fee
 Of Peerhood's chariot rolling free
 • Toward summer's full ascendent hour.

Thought and the struggle after Truth are the best joys of the best men. To follow out the lines of speculation and revelation until they lead us near the heart of things; to make some few steps forward on the journey which stretches out before us, endlessly tempting and interesting, into eternity; to add each day some new stone to the structure whose lines already, as they leave the earth, prophesy an infinite height for the far top-stone,—he has not lived who has not felt this pleasure. He is not really living, however full he may be of warmth of feeling and of energy in action, who does not in some degree know what it is to crave ideas and knowledge, to seek for truth, and to delight in finding it.—*Phillip Brooks*.

SYMBOLISM OF ARIES.

[Written for THE ESOTERIC.]

BY GERTRUDE LOVE.

In the unrest and ceaseless searching of human souls for that which will satisfy, we may ask the questions, What are all these seeking? What am I seeking? To answer from within, and truly, is the problem of existence, which few have solved; to fail to answer is to be destroyed, to be ceaselessly disintegrated and remodeled by the grinding mill of evolution and re-formed in mother nature's mould of animal life, until experience has developed reason that can apprehend the motive of existence, act upon it and thus know the goal, and progress toward it with all the gathered forces of the individual.

In the study of the twelve constellations and their accompanying decans, and the twelve signs of the Zodiac we may find the key-note or dominant of the soul seeking satisfaction, for in each of these is the question asked of Eternity, What is it I seek? Like children in their play, we are amused with this toy or that, tossing each aside in turn, to seek one more pleasing, until we are grown to an age of responsibility, the hour of decision is upon us, and we must confront the problem of life with our earnest man and womanhood and answer the riddle of the sphinx or be thrown back to await the slow moving wheels of evolutionary progress, and be again brought to the point where decisions must be made, and intelligent, methodical seeking take the place of blind unrest. Each soul must answer for itself as to its seeking, as to what will satisfy its incessant longing, but in submission to the higher will, in absolute knowledge that the Will of the Infinite is eternal and continuous progress and realization, it may be summed up in a few words,—and these few words include the surging soul desires of our planet and her children in all phases of development. Only the more mature of them will perceive the substance of their desire, and, laying aside the toys of sense delusions, seek the goal by the

shortest path, careless of the outcry of those who can not yet perceive the uses of their own experiences, or the ultimate purpose in the soul of the Creator.

Is not life that which we seek—life shorn of its useless garments and appendages; life as an unbroken consciousness of itself; life as conscious immortality? Jesus said, "I am come that they might have life, and that they might have it more abundantly;" and, "The words that I speak unto you, are spirit, and are life." He overcame death to show us the way to continuous life, or consciousness into which death could not enter.

The Hebrew festival of the Passover, the Lord's Supper, and the modern Easter, are feasts commemorative of the passing over from death unto life; of the resurrection typical of the appearing of the spiritualized body of the anointed, or those set apart for the ministry of the new age. The sacrifice of the Paschal Lamb, the incorporation of the bread and wine of the Lord's Supper, the rejoicing of Easter, are to the mystic mind the passover of the earth into the sign ♈ (Aries) which ushers the resurrection of nature from her ice-bound sleep, rescues her chained impulses through the impregnating kisses of the sun, and permits the ideals hid deep within her slumbering heart to flow in the rhythmic cadence of waters, adore in the praiseful notes of birds, swell in the budding leaf, and bloom in snowy lilies. The pent life-currents seek formulation and the ideal becomes conjoined to the real, the inexpressed flows into expression, the hidden becomes the visible through the occult revelation of nature, where Power breathes and Substance is created, and Life is tangibly revealed as vibration from within outward. The soul seeking to express itself through the innate nature of ♈ (Aries)—which is the physical reason—is ever asking, ever doubting, ever seeking, never finding a solution of its own being,—its ideals unrealized: its hopes met with discord; its joys turned to stone and weighing heavily on the soul; its burdens those of doubt, of knowing yet not knowing; of efforts to trust the Infinite Goodness, yet fearing it may fail; of restless provision for that which may never occur; of ceaseless care to uphold the domestic and educational interests of the

age; of continual aspiration for the exquisite harmonies of higher spheres: yet a continual treading of the beaten paths of existence; aspiring, desiring, but fearful and timid when these aspirations are to be brought into forms which are new, and different from those of the mould of reason or physical preservation.

In the heavens the Ram is the symbol of ♈ (Aries) and the Triangle over its head is said to exhibit the name of Deity. In the search for the life expression which is the key-note of being, each of the twelve natures allied to the twelve signs of the Zodiac will first express the dominant quality of that sign in its inversion, or materialistic tones, then in its soul tones which are the united vibrations of spirit-force and matter-substance: or the Father-mother of manifestation; proceeding as a "word" from the Father through the realm of matter and returning to the Father—light—bringing with it the quickened substance of immortal consciousness three-fold in bi-unity, thus attaining the double triangle or name of Deity in its masculine and feminine phases. The name of Deity being the dominant of each individual nature which becomes the tonic or key-note of the complementary nature allied to it in triangular harmony of action, producing an ascending scale of attainment.

The divine "Word" in process of ultimatum, the great Name in essence and form of individuality, are revealed in the ♈ (Aries) nature as the bi-une action of the interior and exterior reason. When the consciousness of each supplements the other and the quality of the organic substance is sufficiently refined and sensitized, the brain may be cognizant of the soul, or essentiality of things, and know and apply natural methods for gathering and forming the requisite conditions and things for soul growth or progress toward the Father, and thus the "Word" be made real or apparent to the physical senses as thought. Much stress should be laid upon our mode of thought and its consequences. We think, and we have embodied an entity.—a germ which existed in the great silent mind of God has been absorbed, conceived, gestated, clothed with visibility and sent forth, a power henceforth in the realm to which it belongs by right of inherent quality. It is the power to think,

reason, compare and estimate which makes us human, and the development of this power which is both active and passive, faculty and capacity, will constitute the measure of our endowment from the treasures of universal knowledge, understanding and wisdom. In each thought we thus send forth "Imbued with being, breath and wings," is the use of the mighty creative power of infinite life which surrounds us, in which we exist; and as a seed germinates and grows, blooms and fruits, reproduces its own kind, and thus eternally progresses through favorable conditions to a higher perfection of quality, so our thoughts, ever flowing into space, gather the elements of similar thought and become a force for the upliftment of humanity, and grow and bear fruit. They will surely bear fruit according to their kind, and responding to the law of action and reaction, return to us in abundance their own quality of nourishment and strength. It is the thought-quality and potency of the individual which constitutes the character and environment of the individual. The strong, positive will-thoughts sent out in harmony with the higher ideals and desires will tend to produce the conditions and fulfill the desires thus formulated.

Yahveh is the luminous ether in which all things exist, the substance from which all things are formed. To take this Name, to have it written in the forehead or seat of intellection, is to send forth the creative essence, or "spoken word" to join the hosts of light or darkness, an active potency for good or evil, which will uplift and propel some struggling soul onward, or stagnate and hinder its progress. In using this wondrous energy of God, who is the servant of all, we may learn from physical nature some useful lessons. In her giving there is no effort, there is no disguise. Each formulated thought stands for what it is. She bears on her brown mother-breast the thought-forms she has gathered, implanted by the Father-sun and drawn to her embrace by love of him. Each seed-child is nourished from her bounty, yet each stands for what it is, and asks for and receives that which it can use; and as it grows toward its ultimate form sweetly and simply gives of its own quality, a rounded sentence in the lesson we are striving to learn,—to BE is Godlike. When the brain function has learned

this lesson and we are centered in the luminous essence, our calling is assured, and each thought becomes a blessing, a sacred gift to the sleeping world, an angel gift to the weary, heart-hungry mortals of earth.

The second letter of the Great Name—Hea—means woman, mother, sorrow, “the Eden Gate,” etc. In the first decan of ♈ (Aries) we may see the inversion of divine motherhood, which is sorrow to the race. Cetus, the sea monster, is the largest constellation in our celestial sphere, and synonymous in symbolism with the leviathan of Job (chapter XLI). Both of these monsters indicate the concept of mortal, material parenthood which inhabits the great deep of the human mind. In evolutionary development, which is the opposite of the divine process of illumination, the heritage of mortality is transmitted from parent to child (birth being really the sign of subjection to the laws of animal life), which includes all of karma, all of ancestral and race lineage symbolized in the monster of the sea who devours, and is “king over all the children of pride.” In our longing for continued consciousness, or immortality, is the promise of age-lasting life, for desire is always the promise of fulfillment. The desire—prayer—of the devout in past ages has been for eternal life, and now in this age has One been found worthy to loose the seals of the Book of Life and reveal to us the narrow shining path of attainment which leads to immortal consciousness.

The brain of the children of our planet has been imbedded in the mortal conception of humanity, clinging in thought to the way of death and disintegration as inevitable; serving the limited concepts of time and space; enslaved by ancestral gravitation to the laws reproducing animal forms which breathe, exist, and disappear, and to the service of these forms in domestic and socialistic life. Thus ♈ (Aries) is bound to the monster generation in desire to witness the success of *my* children, *my* home, *my* friends, because they are such, and is helpless and devoured by the karmic conditions of the race. In the regeneration each function of the grand body who solves the problem of the sphinx solves it for the human race, and the pioneers of this work who free themselves from the stagnation

of the race will thus free the function to which they belong. Thus the individual ♈ (Aries) nature that overcomes the inherited mental concept of the home and family life and enlarges its sphere to that of the brotherhood of humanity, becomes a dynamo for the generation of freedom for the race from this especial bondage, and a reservoir of thought-formulation for the regenerate. The cohesive quality is essentially feminine, and it is woman that binds and is bound to mortality in her materialistic conception of motherhood. Her rescuer from these states and conditions to which she is chained as was Andromeda to the rock, awaiting the monster of the deep, is symbolized in the second decan of ♈ (Aries), which is Perseus—the Breaker.

The myth relating to Perseus is that he destroyed Medusa, the gorgon who was mortal, and who having been a virgin votary of Athena, had become a terror to the whole earth, since she produced monsters, and to look on her was to turn to stone—which is but another illustration of the power of this mortal concept of life in the brain of the race to produce chimerical theories, false reasoning as to modes of escape from evolutionary disintegration, and failing to realize them, at last turn to stone under the law of “Dust thou art to dust shalt thou return.” In this exploit Perseus was given the helmet of invisibility: wisdom supplied a shield as resplendent as a polished mirror, in which all forms of nature were revealed, and Mercury—the god of sex life—provided winged sandals and a diamond sword. Thus equipped by the gods, Perseus approached the sleeping gorgons whose hair was of serpents—vitality of the lusts and passions of the human mind—and securing the head of Medusa, flew heavenward.

In this myth is told the process of conquering the animal vitality in its mortal tendencies, by the Will, which severs the reason from the animal nature and carries its vitality upward and inward to heavenly uses. The helmet of forethought rendering the wearer invisible, the shield reflecting the language forms of nature, the conserved sex force as wings to the feet—understanding—the power of the spoken word of an unyielding will, brilliant with the spiritual soul qualities,—all these are given to the one who has courage to attack this monster perversion of human life.

When this invincible will has conquered it carries not only the thought-potency of the animal realm heavenward (symbolized in the serpent-wreathed head of Medusa), but it finds her—the living bride of the soul—who is life; and Hea, the fourth letter of the great name, is interpreted in its divinity as the crown of life, the support of life, the beauty of life, the completion of life, and the resurrection unto life is come, the Easter-time of the soul.

The third decan of φ (Aries) is Cassiopeia the queen-mother of celestial life-harmony. She, the most beautiful of all the goddesses, who sits enthroned upon four stars that never set—the four cosmic vibrations that are repeated in every form of life—is the glorified woman, the soul that attains the divine concept of motherhood, which is life, immortality, for all the human race. In the wide, deep and true heart of one who reaches this plane of the divine attainments the faith and hope and aspiration of ages culminates. To such an one the mortal sense of parenthood is lost in the knowledge and understanding of life as an unending cycle of eternal progress toward power, and birth as an awakening to higher realms of use; a continuous resurrection, even as the dawn is an ever-recurring resurrection from night, and each day an Easter day of awakening to freer thought and nobler effort. Instead of the sense of responsibility to the forms generated in the order of evolution, comes the understanding and love of uses, a love which is no longer a primate—discrimination—but the ultimate—divine wisdom—which flows from the center of being where all is One. To reach this center is like treading a narrow path through the intricate windings of the mind and sense nature, on and in, to the subtle, unnamed forces which cause growth to proceed—without the rough and struggling experiences of evolution—swift and sure and continuous, the understanding connected with the heavens, as if the form were inverted and the soles of the feet connected by fine radiations—like silvery wires—extending into the heavens, the transmission lines of angelic vibrations.

There in the life center is the place of stillness where the faculties are enthroned in luminous whiteness, and from whence the individual—the soul—may look with calm gaze upon the

whirl of sense life, and use its activity in the creation of thought-children and their preservation and maintenance for the uplift of the race. The attainment of this state will intensify the realization of divine motherhood, and ♈ (Aries) truly may become Hea, the fourth letter of the Holy Name, and enter the cause world of vibration, which is the sixth degree of attainment in the order of Melchisedec.

O the Mother-heart is wide!
 Holding to her godlike breast
 All earth's children sorrow-pressed,
 O the Mother-heart is wide!
 O the Mother-heart is deep!
 Holding in its circling love
 All heaven's treasures—
 All earth's pleasures—
 O the Mother-heart is deep!
 O the Mother-heart is true!
 Thro' its tender holy minist'ring
 Can'st thou hear—
 Words of comfort, words of cheer?
 O the Mother-heart is true!
 O the Mother-heart is peace!
 In its silent, deep devotion
 Wisdom's hiding—
 Love abiding—
 O the Mother-heart is peace!

WITHHOLDMENT.

[Written for THE ESOTERIC.]

Clinging hands so white and soft,
 Why detain me longer?
 To your will I've yielded oft
 But God's will is stronger.
 Aged hands that fain would stay
 With your fond caressing,
 Speed me on my lonely way
 With your fervent blessing.
 Virile hands with power to slay
 Bind me not with rigor,
 Though I faint I must away,
 Oh, impart your vigor.
 Loving hands I kiss you all
 While my eyes are streaming;

Holy voices plead and call.
 Tell me not 'tis dreaming.
 Feeble, faulty must I go
 Forth to rouse the sleeping,
 Spite of lover, friend or foe,
 Laughter, sneers, or weeping.
 And although I may not lean
 On the help of mortal,
 Hands outstretched with glorious sheen
 Open Heaven's portal.
 Therefore, hands beloved and dear,
 Loose your tender holding.
 Safe I shall be, never fear,
 In Love's sweet enfolding.

EMMA S. E. SALES.

THE ESOTERIC COLONY.

BY H. E. BUTLER.

The Esoteric Commonwealth Fraternity recognizes nature's methods in every department of life: as long as life has the supremacy all nature is growth and development, but when death gains, the dominion growth and development ceases: therefore, the Esoteric Movement may be properly termed a biological movement, for its continual efforts are to increase and perfect life. In doing this it becomes important to perfect in every particular the house in which we live,—the body. There are many systems now in existence for artificially cultivating and harmonizing all the functions of the physical organism: we have in every large city the gymnasium, the Delsarte and other systems of physical culture, which are similar in their objects, and it has been thoroughly demonstrated that the application of exercises which will keep every function of the body in perfect working order will greatly facilitate longevity.

Persons born in the sign ♐ (Sagittarius) are apt to be the longest lived people of any sign, and especially is this true of them where circumstances demand their constant activity. It is also well known, and accepted, that the hard working man or woman enjoys better health and lives longer than any other. The will is the potent factor in preserving health and giving energy to the body and mind; by its strength and firmness the body is made strong and vigorous and diseased states are eradicated from the system. But it is, as a rule, more difficult for a person to take the needed exercises when no work is necessary to be performed thereby; and even if they do, we believe there is no system capable of developing all parts of the body in harmony so perfectly as practical useful labor. The prophets who have looked forward to this time, and, we believe, prophesied concerning this movement, said, "Strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers," and in many other forms of speech have unmistakably indicated that the first ripe fruit of the earth should not only be "Kings and priests unto God and reign on

the earth," but should have servants to do their work, and that the wealth of the nations should flow in unto them.

But how would this accord with the objects of this movement wherein physical labor is necessary in order to develop harmoniously all parts of the body, and also where circumstances demand that all should work with their hands in order to make ample provision for themselves and those who are to come? It is in this fact: While persons are struggling to gain control of the life forces it greatly aids them to have physical labor to use up the surplus force produced in the body by regeneration, and at the same time develop the will of self-control in the body. The body of every individual who comes into this life has been, to a greater or less extent, dwarfed through sensuous practices, and even though they may have been entirely of a nature that is legalized and has the sanction of the church, yet the marks of their sins remain in their physical body, many times taking the form of weakness and disease.

This can be overcome only by strictly living the regenerate life, diffusing that life throughout the body and building muscle and wasted tissue by hard, physical labor. If this is vigorously carried on during the entire period of the first four degrees of attainment the neophyte will have obtained strong, healthy bodily and brain organs. Then the fifth degree will prove to be one where the harmonious balance of all things in the nature—body, mind, and soul conditions—will be obtained. so that the need in the individual for physical labor will cease by the time the sixth degree is reached; in which degree one is able to command and properly utilize the wealth of the world, and be served by the son of the alien. Mental and soul refinement will be so great that it will be absolutely necessary to the neophyte of this degree to have in their fulness all the luxuries that earth can give. The Creator has so arranged all his laws that if they are complied with harmoniously, every need, of whatever name or nature, will be fully and perfectly supplied; not by supernatural means, which men call miraculous, but purely by natural laws, which always have existed and always will exist, and which are now waiting in nature for man to become wise enough and strong enough to take hold upon and apply them in his own life. "Whatsoever a man sows that shall he also reap," is a truism: if he sows the seed of immortal riches in his own body he will reap the ineffable riches of all good things.

To do this, all persons are required to relinquish all hopes of earthly pleasures, and all dependence upon earthly riches. When Jesus was asked by the rich man what good thing he might do to inherit the kingdom of heaven, he "answered and said unto him, Go and sell all thou hast and give to the poor and come and follow me." Again, "Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brethren, or sisters, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

So it is seen from these two quotations that the great Master when here required, in the beginning, absolute surrender of all earthly possessions, and promised in the ultimate a hundred-fold more than was possessed in the beginning. We believe that the book of Job is an allegory picturing the dark side of the experiences of the neophyte during the time of his making these attainments; and it will be seen in the end that Job not only regained all that he had lost, but an hundred-fold more.

All the suffering attendant upon these attainments obtains in our struggling efforts to hold onto those things from which we must necessarily be freed before we can obtain these final results. Therefore conditions have been prepared where those who wish to make these divine attainments can sell all they have and give toward their own comfort and the support of conditions wherein they, and thousands of others, will be enabled to work out their own salvation and attainment, without one anxious care or thought as to what they shall eat or where-withall they shall be clothed, all being abundantly provided for them, so the neophyte will have nothing to do, or think of, but those things which will tend toward the perfection of his triune nature; which, when attained, by virtue of infallible divine law, will be an hundred-fold more than he apparently sacrificed in the beginning, and will not have to sell all he has and give to the poor of this world, whom he knows would squander it upon their lusts.

It is required of those who come here, that they dedicate all their possessions to this movement, with their life efforts, for when one dedicates all these to God, and the Spirit guides and

directs them to come here and unite with us to work out and accomplish this great work that is set before us, it becomes apparent to every such mind—that being the law of this place which God has established, and they being called to be co-workers—that, in giving their possessions and their thought and efforts to this work they are giving them to God, by divine direction.

The law concerning acceptance of members of this association makes absolute provision for only one class, and the requirements are these: Each one seeking admission to this God-organized association is required to familiarize himself with its objects and methods, and to give himself and all that he possesses to God and to this movement. He is then accepted as a probationary member for three months, during which time, if he chooses, he can keep all his worldly possessions, and enjoy all the advantages and receive all the knowledge that his degree of attainment makes lawful. At the end of three months the neophyte is required to make final decisions, and if he wishes to remain with the association he must transfer to the common fund all real and personal property, except such as pertains to wearing apparel, ornaments, and such household furniture as is necessary for himself. Physicians, surgeons, dentists and mechanics are not required to donate their professional instruments or mechanical tools, nor lawyers their law libraries: in short, all instrumentalities belonging to, and necessary to individuals to make them personally useful to the community, they will be required to keep and use for the common good of the association. All earnings for service rendered and work done outside of the association after being accepted as a member thereof must be turned in as community property. But on the account of the delicacy of some natures we shall, as soon as sufficient means will permit, provide for payment to each person, monthly, such amounts of money as the society can afford and as personal needs possibly might require.

If persons do not decide at the end of three months to dedicate their lives to this work under these conditions, and the society is pleased with them as members, there will be set before them two ways. First, they can have a building lot at \$5 per foot, counted 1 foot wide and 100 feet deep, the number of feet limited only to one acre of ground; but said \$5 per foot for land occupied shall in no case be absolute purchase money for

the land, but shall be considered an admission fee to the colony. They are then at liberty to build such a dwelling-house as they choose to occupy, where they may support themselves, and will not be called upon for anything by the society except as they comply with the "Constitution and By-laws" of the society (see article on this subject on page 398 of volume v. of *THE ESOTERIC*). Should any person not be prepared to do this they will then be required to leave the vicinity of the colony, and will be permitted to take with them all their belongings. This opportunity is given at present to those who have means in their possession, knowing that if they live the life and seek earnestly and obediently to know the will of God, they, sooner or later, will be led by that divine source to dedicate all they have and are to the work. But we are impressed that even this opportunity to take up land, build thereon, and support themselves, will soon be withdrawn from the people, because we know that this is the kingdom of God in its beginnings on earth: and it matters not whether a person possesses much or little of this world's goods or personal abilities, it will require *all* they possess in order to obtain the pearl of great price. How vividly we realize the words of Jesus after his conversation with the rich man, when he said, "How hardly shall the rich man enter the kingdom of heaven;" for they who hold to and trust in riches can not commit themselves entirely to God and his keeping, and few such can be induced to sacrifice personal ease and physical pleasure sufficiently to put the mind and body in a healthful condition. Those who have spent their life up to the present period wholly in mental action find it difficult to let go of that sphere and go into the physical action and labor continuously and long enough to develop for themselves a good, healthful, physical body, which is an absolute prerequisite to high attainment. There are no requirements here of any one that was not virtually taught by the Nazarene, neither are there any that are not absolutely necessary to each and every one for their most rapid growth, development and attainment of this glorified harmony with the divine will.

No person should apply for membership here except such as have unalterable strength of purpose, and have decided positively, in order to obtain heavenly wisdom, powers and enjoyments, to overcome all love of earthly pleasures and emoluments. The question that must be answered by such is, "Am I ready to die

to all pleasures of the senses, and can I be perfectly satisfied with the association of angels alone and just men made perfect, to live henceforth in the uses and realities of a Godlike community?" All who can answer these questions in the affirmative and are willing to abandon all selfish desires, personal possessions, and distinction between self and others, will be welcomed as co-workers with us.

But we have already realized the truth of the sayings of Jesus (Matt. XIII. 47-49); "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world." Many have and undoubtedly many more will come here who are not sufficiently developed to comprehend the objects and methods and be willing to learn and apply them, and consequently have been and will be separated from us, either by their own will, or by the decisions of the E. C. F. Out of every five there may be one or two who remain, and out of those who remain and reach that narrow passage in the fourth degree, there will be some who will be unable to pass; therefore none will be able to reach these grand ultimates, neither should they come here until that almost terrible decision is made to reach the high goal of attainment or perish in the effort; "For he that loveth his life shall lose her," but he that is willing to give up his life for the attainment of these great ultimates "shall find her,"—the jewel and source of eternal satisfaction and happiness. The trustees have decided to accept no person as a member of the E. C. F. who does not first make a formal application and answer the questions connected therewith. But this does not exclude persons who wish to come here as visitors and who after visiting us should decide to make their application. Then, should we be willing to receive them they may become probationary members. But all such persons must be prepared and expect to go away in proper time should they not be accepted.

Our sympathies and love of right have caused us to accept persons who have come here entirely without means of support and allow them to remain until they could make arrangements to leave. But after this notice we shall permit no person not making application in proper form to remain with us.

Justice to our members demands that we make this decision. If an individual has means to get here, but none to go away with, and so unreasonably ventures without notice, they must take the consequences. We do this because this movement has one specific object, which can only be carried out by gathering together the most highly developed people of the age. We also know the time is upon us when thousands of persons would come here simply for a subsistence. Because of this we realize the necessity of a movement where some philanthropic person or persons would purchase a large tract of land, furnish the requisites for its cultivation, and allow the industrious unemployed classes to come and work for their support, and, if deemed best, for a certain interest in the products of their labor. But this we are unable to do at the present time; therefore, we are compelled to harden our hearts and, as it were, listen to the cries and groans of the needy, and even dying of hunger, and centralize all our efforts, sympathies and desires on the especial objects set before us until we are able to undertake such a work. Thus we will work toward the accomplishment of the greatest good to the greatest number.

All who wish to become members of the E. C. F. should thoroughly familiarize themselves with our personal writings and the lectures published in *THE ESOTERIC* from the first number up to the present time; for the subject-matter is so vast that no one can get a correct understanding of this movement to which they are required to dedicate their lives without a familiarity with the revelations that have been made from time to time concerning it. There are many who are mentally too indolent, or too egotistic, to give the attention necessary to ascertain what are our real objects and methods; and how can one be fully in unison with anything of which he knows comparatively nothing? It is the blind adventurer who would dedicate his life to a work with which he is not familiar, and such cannot become substantial members of this association. We especially ask you to read the following articles before applying for membership: "How can Colonization be made a Success?" volume I. page 30, "The Esoteric Colony," volume VI. page 283, and "Editorial" volume VI. page 481, of *THE ESOTERIC*.

THOUGHTS ON THE INNER LIFE.

(Written for *THE ESOTERIC.*)

BY KENNETH S. GUTHRIE. PH.D.

JACOB.

When Jacob, fleeing from before the wrath of Esau, was about to leave his father Isaac to go to Laban, Isaac blessed him and said: "God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude of people; 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 unto Abraham." *

Hence we see the blessing of Abraham was to come through Jacob and his seed. And as he went on to Laban, he lay down to sleep at Bethel, where the god of Abraham,—the physical life; the god of Isaac, the intellectual life: renewed the promise He had before made to Abraham, adding. "I will not leave thee until I have done that which I have spoken to thee of." †

Hence we are to look for the fulfillment of the promise in Jacob's lifetime. It is true we have to pass through the wrestling with God at Jabbok and the troop of angels at Mahanaim: but the spiritual life will lead forth at the last, dark though the passage be.

Since the promise of Abraham was to come through Israel, the prince of God, the ruler with God, in so far as we are spiritual children of Abraham we are also children of Israel and look to him as our father.

And the promise of God was not in vain. Where Abraham and Isaac had only each one son to whom the promise was given, all the twelve sons of Israel were partakers in the promise and sharers in the glory. Hence we must have a vital interest in these sons of Israel; and since we are the spiritual children of Israel, and can not each one of us be divided into twelve parts in order to make each one of these twelve parts identical with one of the twelve sons of Israel, evidently

* Gen. xxviii. 3, 4. † Gen. xxviii. 15.

there must be for each one of us spiritual children of Israel, one of his twelve children or patriarchs with which we are identified, as looking to him as our spiritual father. In other words, in order to make good our spiritual sonship of Israel, we must belong to one of the tribes of the children of Israel in spirit, if not in external generation. *

Let us see which one of the patriarchs we most resemble. We shall be able to find their characteristics by ascertaining the meaning of their names, for in those days names were given to express qualities. Further, we shall be able to trace their characteristics by seeing the blessing wherewith Israel blessed them at his death-bed; for the text of the Bible plainly shows the blessings were vital qualities.

I. REUBEN. "And Leah conceived, and bare a son, and she called his name Reuben [behold, a son; see, a son; a son who sees]: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me." "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellence of power: Unstable as water thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch." †

Characteristics: (1) Power of foresight, vision, intuitive perception; (2) unstableness, unreasonableness; (3) rarely excelling; (4) liable to sexual excesses.

II. SIMEON. "And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon [or Simon, that hears or obeys; that is heard]. ‡ Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel." §

Characteristics: (1) To obey established authority and to enforce it; (2) hot temper, combativeness and jealousy; (3) strong passions.

* Ezek. XLVII. 23. † Gen. XXX. 32; Gen. XLIX. 3, 4; Deut. XXXIII. 6. ‡ Gen. XLIX. 33. § Gen. XLIX. 5-7.

III. LEVI. "And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me; because I have borne him three sons: therefore was his name called Levi [who is joined, who is held or associated]." *

Characteristics: (1) Fidelity, faithfulness to marriage vow, inclination to chastity; (2) quick, bold, fearless in action; mind always springs to result.

IV. JUDAH. "And she conceived again, and bare a son, and she said, Now will I praise the Lord: therefore she called his name Judah [the praise of the Lord]." "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk." †

Characteristics: (1) Administration and ruling of business and organizations; (2) business nature, gathering people to cities; prophetic ideality.

V. DAN. "And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan [judgment; he that judges]." "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heel, so that his rider shall fall backward. I have waited for thy salvation O LORD." ‡

Characteristics: (1) Quickness and accuracy in judging people by intuition; (2) treacherous, combative, merciless, hard and cold; (3) desire to do right, merciful and sympathetic.

VI. NAPHTALI. "And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali [My wrestlings]." "Naphtali is a hind let loose: he giveth goodly words." §

* Gen. xxxix. 34; Gen. xlix. 58; Deut. xxxiii. 8-11. † Gen. xxxix. 35; Gen. xlix. 8-12; Deut. xxxiii. 7. ‡ Gen. xxx. 6; Gen. xlix. 16-18; Deut. xxx. 22. § Gen. xxx. 8; Gen. xlix. 21; Deut. xxxiii. 23.

Characteristics: (1) Restlessness, unquietness; (2) intellectual capacity.

VII. GAD. "And Leah said, a troop cometh; and she called his name Gad [armed and prepared, a troop]." "Gad, a troop shall overcome him: but he shall overcome at the last." *

Characteristics: (1) Intellectual faculties, always overcome by physical force; (2) harmonious body shall overcome when united to intuitions.

VIII. ASHER. "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher [blessedness and happiness]." "Out of Asher his bread shall be fat, and he shall yield royal dainties." †

Characteristics: (1) Stiffnecked, unyielding conquerors; (2) adaptation, leading to success.

IX. ISSACHAR. "And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar [price, reward, recompense]." "Issachar is a strong ass, couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." ‡

Characteristics: (1) Anxious, restless; (2) serving and executing; (3) usually gains reward.

X. ZEBULUN. "And Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun [dwelling, habitation]." "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." §

Characteristics: (1) Domestic proclivities; (2) mercantile powers.

XI. JOSEPH. (Ephraim and Manasseh). "And she conceived and bare a son; and said, God hath taken away my reproach: And she called his name Joseph [increase]; and said the Lord shall add to me another son. || Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty

* Gen. 30: 11; Gen. 49: 19; Deut. 33: 20, 21. † Gen. 30: 13; Gen. 49: 20; Deut. 33: 24, 25. ‡ Gen. 30: 18; Gen. 49: 14, 15; Deut. 33: 18, 19. § Gen. 30: 20; Gen. 49: 13; Deut. 33: 18, 19. || Gen. 30: 23, 24.

God of Jacob: (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."*

Characteristics: (1) Strong power of reproduction (increase); dreamer; visions; passive to spirit (child of love).

XII. BENJAMIN. "And it came to pass as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin [son of my right hand, power]." "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." †

Characteristics: (1) Strong will power; (2) selfish self-preservation; (3) art.

[To be continued.]

JUDGE NOT.

Judge not by parts, but wait the completion of the plan
That rises in the distance by His hand,
That fashions the shining sands of the sea.
He will gather the fragments into a mighty whole
For that eternity that was, and is, and is to be.

Mrs. GEO. B. HUDSON.

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.—*Marcus Aurelius.*

* Gen. 49: 22-26; Deut. 33: 13-17. † Gen. 35: 18; Gen. 49: 29; Deut. 33: 12.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

The following was received some time ago through a correspondent of ours connected with the Associated Press:

OIL CITY, Pa., March 22.—At 10 o'clock last night thousands of people in this city and vicinity were gazing at a marvelous spectacle in the heavens. High toward the zenith, in the East, a huge cross, white in color and indescribably brilliant, blazed in the sky, while the moon, encircled by a similar light, made a beautiful centerpiece. At each corner of the cross appeared to be huge balls of living fire of all the colors of the rainbow. The phenomena lasted for nearly half an hour. The meteorological sharps alarm the superstitious by saying it was caused by peculiar conditions of the atmosphere, and the presence of a cloud that formed a sort of lens, causing a refraction of the rays of light from the moon.

The wonderful phenomena which appeared in the heavens prior to the Rebellion of 1861 will be remembered by some of our readers. Careful study and experience has proved to us beyond question that any phenomena occurring as the result of nature and its methods is always a prophecy of something to follow, and when we are wise enough to correctly read the signs in the heavens and in the earth, and even the lines in the hands and faces of men and women, we will surely believe the truth of the words of the prophet, who said, "Surely the Lord Yahveh will do NOTHING but he revealeth it to his servants the prophets." We believe the occurrence above described to be a revelation of important events, soon to occur upon the earth. When the Christian Church was the church of Christ it took for its sign the cross, but in that remote age it had only a partial understanding of its true meaning, and that understanding has been so perverted that it now has no more meaning than a given name for an individual, and the Roman Catholic Church claims a monopoly of that name or sign. But God has not changed, neither have his laws; neither has his form-language, in which all the heavens converse. Therefore we deny the right of

any church or organization to appropriate this sign in the heavens as for them; but at the same time we assert that it is absolutely for all those who are the embodied principles of what this sign expressed. To give a complete definition of this symbology would be to encroach upon the secrets of that Divine Order of Melchisedec from which has come what is now known as the Masonic Order. But even it has lost the secret of the true meaning of the cross; therefore, be it enough for us to say that the cross is a symbol of the perfected state of the regenerate life with men and women, and therefore its appearance prophesies the establishment of divine order on earth. For a more perfect definition of this our people will read our Bible Reviews on Revelation, and especially note what was said of the influence that would be produced by those who had reached certain degrees of attainment. The wise will understand from this what is meant by the balls of fire, and the presence of the moon there (which is a polarizer and a leader out of the mentality of the people). The whole picture, no matter what its cause, or how far the brainy (?) men may be capable of explaining it away by natural phenomena, is a word of God spoken to the wise throughout the world. As the angel said to Daniel, "The wise shall understand, but the wicked shall do wickedly and none of the wicked shall understand" (see Joel II. 28-32), and we assert positively, that it is a prophesy that the effort which is now being made to establish divine order and make of it the saviour of the world, will soon be an accomplished fact, even though its devotees are but a grain of mustard seed here in the foot-hills of the Sierra Nevadas.

BENWOOD, W. Va., Jan. 17, 1894.

MR. H. E. BUTLER:

Dear Sir,—I have a few questions to ask which, if of sufficient general interest, I would like to see answered in *THE ESOTERIC*. In the fifth edition of "Solar Bicylogy," I notice that the moon is shown to enter Π (Gemini) December 31, 1892, but instead of remaining there the usual two or three days, January 1, 1893 is begun with the moon in ζ (Cancer). As there is evidently an error somewhere, will you be so kind as to explain it?

Where can I get ephemeris of the moon for 1894?

How can we always be certain as to which sign a person is polarized in without knowing the hour of birth, and also the time at which the moon passes out of one sign into another. Suppose a child is born at 11 p. m. with the moon, say in μ (Scorpio) for the third day, isn't

it more than likely that the moon will be in ♏ (Sagittarius) by that time? since the moon does not remain in a sign three whole days.

Does not the following extract from "Astrology in London," in the *Arena* for January, 1893, conflict with the teachings of "Solar Biology?" "Two individuals born in the same month, if they come together in business life, get along swimmingly—in case of husband and wife, they are indeed two joined, and such a month frequently produces jealousy; but let the husband be born in May and the wife in November and the result will be disastrous." C. B.

Ans. 1. There are times when the moon passes through a sign in about twenty-eight hours; and as the time is given from noon it is necessarily found in the sign only the one day.

2. We publish the ephemeris for "Solar Biology," that is, the moon's tables. We are not publishing far ahead of the year for which they are designed, because the lines are not accurately drawn by astronomy, and we are waiting until we can get the lines by observation: then we will publish a complete ephemeris to the half-hour and perhaps minutes of the changes, which is so essential for the correct application of "Solar Biology." 2

3. Yes it is frequently found to be in the next sign, and the only way we now have of determining, is by observing the characteristics of the person. Any one who is familiar with the science can very quickly decide in this way, for there are strongly marked characteristics between all the signs, which are readily seen; this will also be the method when the tables are perfected and the hour of birth is not known.

4. We do not think that the quotation you make from astrology would conflict with any thing but nature and its laws; but it must be remembered that in reality astrology uses no Zodiac in common with "Solar Biology" except the lunar zodiac; and of course a science which is based on entirely different data can not conflict in such matters as that to which you refer.—[ED.]

LOUISVILLE, Ky., Jan. 18, 1894.

MR. H. E. BUTLER:

Dear Sir.—Ever since reading some of your articles, I have felt that to communicate with you would cause me great happiness. Mrs. _____ is at present in our city, and has kindly loaned me some of the Esoteric works. I am desirous of becoming a branch member of your Esoteric movement. I know of no one else at present who would join with me, but if I can start some one who is ready. * * *

In regard to my spiritual experience: For years I have been in communication with a grand and good spirit whom I know by the name of "Hasca." He has been a true and faithful teacher. He is often near me and speaks to me as "My child." I see many symbols

which I have been at a loss to understand, many of which I remember, and have of late found the meaning of, in my new line of reading. There is another experience that I have. It comes in this wise: I may be reading or passively sitting alone in my room, when suddenly I first feel, then see that a white dove is coming toward me. I experience a feeling of love and going out to meet it, when I find myself in a stream or wave of light; along this wave of light I reach out, as it were, and communicate with a spirit force (which is familiar to me) and receive such beautiful and instructive lessons. Then again at times I feel that same influence without this experience (though never without the dove), when it imbues me with a peaceful, restful feeling and one of loving-kindness and charity toward all humanity. The principal feeling seems to be peace and charity. At times I seem to travel through space, and I learn many lessons in that way. In this condition I do not seem to meet any one, yet do not feel as though alone. I sometimes seem to travel over cities and country of this planet, and know the places I see.

I lead a busy life. Am practical and have little time for dreaming. Wish I had more, for I feel that then I am really learning what life means. Guiding and directing the young in the right path is a field of work that needs attention. I like to talk to mothers and little ones. Your "Solar Biology" gives me many an opportunity that I would not otherwise get. It has helped me to so much in that line. To be able to assist humanity in this life-struggle is my aim, and I find plenty of work all around me. The struggles of the poor souls along the way-side of everyday life is pitiable, especially when we can offer so little. Help me to prepare the seed, for the ground is tilled and ready.

I often see a spirit, beautiful and chaste, but strange to say it is myself, and calls my body its child; wants to make it beautiful so as to give expression to the spirit; is very positive and happy. I seem to go with this spirit out into space and look at our earth, and it shows me the different spirits working with matter. This seems so foolish that I do not tell it to any one. Can you tell me anything about this strange thing? I have never heard of any one having this experience, and I am at a loss to understand it. I am sure it is *myself*, and never was I more surprised than when I discovered it to be so. It is so beautiful, spiritual, positive, happy, yet it is *me*, of that I am sure. Is it not strange? Please tell me something in regard to this.

Hoping I have not imposed upon your kindness and made my letter too long, I am yours faithfully and earnestly. L. B. T.

Ans. DEAR LADY AND SISTER,—Your experience indicates that you have a soul development fitting you for the new age and order that is about to be ushered in. All who are striving to live the higher life have an angel guide assigned to them to lead and teach the way upward. It is not often, however, that the angel will allow himself to be known to an individual, for persons are apt to lay hold upon him and hold him instead of God, and expect the angel to give them all the knowledge they need, without using their own powers to attain it. In such cases the angel will be withdrawn from the individual, and dark spirits from the nether world will come and personate the angel

until they can lead the individual down to their plane. But if a person thankfully receives the angel as only a messenger from God, and strives with all the powers within them to reach the higher knowledge and attainments, by using all the methods for reaching those attainments, the time will soon come when they will have outgrown the knowledge and ability of the present angel guide, and he will be withdrawn, and another, with greater spiritual knowledge and power will be sent. Thus your progress up the ladder of attainment may be continued and accelerated as long as you have a physical body: for more real soul growth and unfoldment can be attained in one year's residence in the physical body than in ten years in the world of souls.

Your seeing your own soul, traveling with it, etc., is what the ancients called the individual's Genius (see the articles on the Genii of the twelve signs in volume II. of *THE ESOTERIC*).—[ED.]

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

S. C. W. born Oct. 3, 1846. No time given.

Sun in opposition to ♄; ♃ square with ♀ and in opposition to ♀ and parallel with ♂ and ♆. At certain periods you are liable to make bad speculations and receive much opposition, etc., and suffer great misfortunes and often be flung back. Your evil periods are when the malefics transit the 10° of ♋ and ♏ and 20° ♌; also 1° of declination.

E. K. born May 6, 1838 or '39. midnight. Stockholm, N. Y.

♃ rising at birth. Sun sextile to ♄, parallel to ♃; the ♃ in the 9th angle and ♂ in the 3d; also ♄ in the ascendant and ♃ in the 10th angle. Native will be clairvoyant and clairaudient and have great occult powers, especially by living the life of regeneration. Should hear the "astral bells." Evil periods when malefics transit middle of ♌ and ♏ and 17° of declination.

F. C. R. born April 19, 1864. 4 to 7 p. m., near Quebec, Canada.

♋ rising on the ascendant. ♃ in opposition to ♀ and ♄; ♀ in conjunction with ♄; ♄ in the 9th house. Clairaudient; scientific. Native will have much to do to overcome, and will meet many strange disappointments during life. Evil periods when malefics transit the beginning and end of ♋ and ♏.

J. S. C. born May 6, 1834.

♃ rising, with ♄ and ♄ in the ascendant. ♃ and ♆ in 3d. Clairvoyant, and should see the elementals playing and sporting around him, waiting his command. Great occult powers, but be careful when the malefics transit the middle of ♏ and ♌.

Mrs. J. S. C. born Dec. 14, 1843.

♃ rising. ♃ in the 9th house and ♄ conj. ♀ in the 10th house. Clairaudient, and great mystic tendencies, but will have much struggle with self before the end of the 4th degree. Evil periods when malefics transit end of ♏ and ♌.

C. L. V. born Dec. 11, 1867, 2 a. m., Taylorville, Ill.

♌ rising at birth. Sun, ♀ and ♂ in the 3d house; ♃ and ♀ in the 9th house; ♃ op. Sun and ♂. Will be clairvoyant and clairaudient. I would advise native to carefully read and understand that grand article on "Christ Powers vs. Magic Powers," by T. A. Williston, in the January number of THE ESOTERIC, volume VII. Evil periods when malefics transit middle to end of ♄ and ♀. Great troubles at those times.

H. E. W. born July 11, 1852, 12 noonday, Philadelphia, Pa.

♌ rising on ascendant. None of the psychic planets angular. Study the methods taught in THE ESOTERIC, and in the next incarnation your soul powers will begin to open and unfold like the bud opens into the flower. Evil periods when the malefics transit the middle of ♄ and ♀.

Mrs. S. T. P. born Dec. 7, 1833, Dallas Co., Ala.

Sun sextile ♀, trine ♃. Occult tendencies began to develop in her in last incarnation. Push forward! Evil periods when the malefics transit the end of ♌ and ♀. At those times loss of substance, etc.

Mr. A. L. W. born Sept. 5, 1871. No time. Chicago, Ill.

Sun semi. sqr. ♀, par. ♃. Will be lucid, inspirational and much attracted by the occult. Made great progress in last life. Evil periods when malefics transit 7° and 17° of declination. Expect strange occurrences.

Mr. A. W. born May 30, 1844. Mt. Carroll, Ill.

♃ dignified will draw you to scientific occultism. Nothing to prevent attainments, but be careful when malefics transit 19° and 24° declination.

Mr. E. J. Howes born Oct. 17, 1838, near 11 p. m., Ontario Co., N. Y.

♌ rising; ♀ in the 9th house; ♃ in the 3d house; Sun par. ♀. Clairaudient and clairvoyant. Do not be drawn too much to worldly, or human, advancement, to the neglect of the spiritual. Enter into no new speculations, etc., when the malefics transit a parallel of 9° of declination; misfortunes will follow.

Mr. Thompson born May 13, 1857, 8 a. m., Westmoreland, Eng.

♌ rising at birth; ♃ in the 9th house; ♃ op. ♃ and Sun par. ♀. Clairaudient. Should hear the "astral bells" and the universal tone. Will suffer strange experiences during development, and has much to do to overcome the power of the senses. Evil periods when malefics transit 22° ♄ and ♀ and 11° ♃ and ♄; also 18° of declination. Will often look back to Egypt when passing through the wilderness.

Martha Thompson born May 31, 1856, 12 noon, Lincolnshire, Eng.

♌ rising on the ascendant; ♃, ♀ and ♀ in the 9th house; ♃ strong in the 7th house. Native made great attainments in former lives. Clairaudient. Should hear the elementals playing about and around her. Be watchful when the malefics transit 18° declination.

BOOK REVIEWS.

We have before us an address delivered under the auspices of "The Vegetarian Society" of London, by Mrs. C. Leigh Hunt Wallace, President of the Physical Regeneration Society, and Editor of the "Herald of Health," published at 4 Albany, N. W., London, Eng. This pamphlet advocates in the strongest terms, total abstinence from common mineral salt. It is an unusually able treatise, and from numerous quotations shows the author to be well read. Although we may not agree with her as to its being advisable for all constitutions to abstain wholly from the use of salt, yet we would advise all our people to read the address on "Salt: in its relation to Health and Disease," by Mrs. Wallace, published as a pamphlet of 18 pages at the price of one penny (2 cents).

We have received a pamphlet from C. H. Mackay, Mattapan, Boston, Mass., entitled, "The Society of V. H.," An Address to Young Men. We feel it is a pamphlet that will do much good wherever it is read and received. There is much in it of the nature of "Practical Methods to Insure Success," and it shows very clearly the distinction between vice and virtue. We can cheerfully recommend it as a work that will do good in the world. It contains 6 pages and is sold by the author, three copies for 25 cents.

EDITORIAL.

We wish our friends would hereafter remember to address all business correspondence to The Esoteric Pub. Co., and not to any individual. Letters addressed to individuals are frequently found to contain business matter for the company, and as there is no officer or member of the E. C. F. but is liable to be away at times, there is liability of delay in giving attention thereto.

Owing to our lack of convenience for accommodating visitors, we hope no one will call upon us without first notifying us as to time of their arrival. The Trustees of the E. C. F. have decided to accept no person as a member who has not sent in a regular application for membership and been accepted and so notified. There can be no objection to this by any one, even the most sensitive, for there is nothing in the application, or in

the acceptance of a member, that in any way obligates them to stay one moment after they wish to go away. There is great discontent and restlessness on the part of the people, and it is necessary to protect the movement by refusing to accept any but those whom we have selected from among the many who desire to come. There is a general impression among those who are thinking of Colony life that we, like others, are anxious to get all the members we can, but such is not the case; we wish none but those who have the proper qualifications; therefore, it must be understood that the door is not open to all who may wish to come.

We have re-published "Practical Methods to Insure Success" and it is now ready for distribution. As it was not supported by voluntary contributions, we were necessitated to put a price upon it that would insure its continued circulation. We now have it for sale at 10 cents per copy. The booklet contains 103 pages of closely printed matter and would be cheap at 25 cents, but we hope, through the generosity of the public, to keep it in circulation by charging 10 cents per single copy, or \$5 per 100 copies.

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.**

DO NOT SEND CHECKS ON LOCAL BANKS.

We hope our friends will observe the advertisement of the views of the E. C. F. grounds, (Oak Park) as it will be a means of becoming acquainted with the locality, and a little help to our community in the way of finance.

THE EPHEMERIS, giving the position of the moon for 1894, and designed for insertion in the "Solar Biology" table, can be had by sending five cents in stamps to this office.

The ESOTERIC.

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No. 11.

BIBLE REVIEWS.

NO. XLV.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

As we proceed with the recording of this revelation, the question often arises in our mind. How many, among the millions of inhabitants of the earth, will hear the words of this prophecy? But as the prophet Isaiah said (xxvi. 11), 'Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at thy people: yea, the fire of thine enemies shall devour them.' The time has come when great troubles and perplexities will be upon all the people, and they will be perplexed even to understand the reports; for one evil will follow another so rapidly that it will be hard to believe half that is transpiring. While this entire revelation points to the above, yet it points to it as from general principles; as to just how these things are to be carried out, the angel left the other prophets to tell.

All the prophecies were in symbols, and what we call in our day mystic sayings, so that none but those who had the wisdom of God—given by his spirit to all those who seek him earnestly with a childlike heart—might know and understand. Jesus said, "Of that day and hour knoweth no man." He also said in immediate connection with this thought, "When ye shall see these things come to pass know that it [the time] is nigh, even at the doors." Therefore there was no need of any one understanding and knowing in what year these things would begin to come to pass, for all persons should be always ready, and not be like the lazy horse, going only when the lash is applied. That his people may know when this time arrives, and what is necessary to do to prepare for it, this revelation was given, and we realize how truthful and pointed were the words of the angel to John in this prophecy when he said, "Blessed [happy] is he that readeth and they

that hear;" for in this the present and coming time of trouble "I saith Yahveh will be unto her a wall of fire round about, and will be the glory in the midst of her," and will protect and care for them who put their trust in him. No matter what comes to the world at large, that "remnant shall be saved."

CHAPTER XI.

Verse 1: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

A reed like a rod has two significations: the reed was a measuring instrument six cubits long, commonly used by the Israelites as a standard of the measurement of land, and was used for building purposes, as is the two-foot rule by the mechanics of our day. John said it was like unto a rod. This evidently meant that the reed was like the shepherd's staff, for the rod used by kings as the symbol of power was seldom, if ever, six cubits long. Therefore we are brought to the conclusion that the rod given John was a symbol of the knowledge that is given to God's angel or messenger, whereby he is enabled to measure his people and decide whether their soul powers have grown sufficiently to prepare them to become living stones in the new temple which is to be builded; for as we are told in I. Corinthians III. 16, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" None can enter this holy temple or order that is now building but those who can come up to the requisite standard of measurement, as given to him who is, or will be, called to the work of building the house of God, which is composed of living stones fitly joined together, so that the whole building shall be a fit dwelling place for Yahveh the God of the universe. Not only is this an ability given to measure the people, but it is like unto a rod or staff; for it will be to him an upholding or support under all trials, of whatsoever nature, that may come. So that although all the armies of earth might rise up against him they would fall for his sake (see Is. LIV. 15).

And the angel commanded him to rise and measure the temple of God. God and his Holy Ones never command anything to be done until there is need. The need here is, that in the order

of planets and worlds in their circuits, the time has arrived for the great work to be accomplished. The decision must now be made whether the people are ready to establish on earth that divine order, and that decision is for many thousand years. It should be known and remembered that our lives are linked and governed by the movements of the planets, which are the mind organs of the Infinite, and that an opportunity that comes to you as an individual to-day will never come to you again during the existence of the world. A lost opportunity is lost forever; for never will the same conditions exist again. And at this time the messenger is commanded by the angel to rise, measure and determine whether the people, through and by the law of evolution, have reached a point in their attainment making it possible for them to form one in the aggregate and required number to carry this planet and its inhabitants through this dark and destructive passage which they have now entered, and prevent its being thrown back into its old dark condition of animal dominance and mental inactivity. The light that has gone forth through the Esoteric teachings, and many other suggestive teachings, is abundantly sufficient to lead all who are ready to receive it into conditions qualifying them for membership in that holy order.

“And the altar, and them that worship therein.” Herein we meet the mysteries of that divine order, which it is not lawful to put into words. Every soul has an altar established in its own house, not of wood or stone—as is the case with many Roman Catholics—but in the inner sanctuary of their own being. Were I to prophesy as to the result of this measurement, I would say that the conditions of the altar, and of them that worship therein, is in a deplorable state. To restore it to order and divine usefulness is the greatest task now laid before us. But with patient and diligent labor, and by the aid of the Holy Ones, and the breaking up of old institutions and habits, and the straitened circumstances of the people, we hope to see that precious altar brought up to the required standard of measurement.

Verse 2: “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

The outer court of the symbolic temple built by Solomon in Jerusalem was called the people's court, or the women's court; while the inner court was the court of Israel, where none but those who were clean through having kept the law, and were members of the house of Israel, could enter. In our little work entitled "Practical Methods to Insure Success" we have presented two ways: one, for those who wish to reach the highest goal of human attainment, which are methods by which some may reach the inner sanctuary. The other way is for those who wish to continue in generation, and become members of the outer court; that is, the members in the world at large, who wish to continue under the law of evolution and be governed by the conditions contingent on the laws of generation. These the angel says "Leave out, and measure them not." The final ultimate is not dependent upon them, for the ark of God may dwell in a tent, and if the required cubical number, the 144,000, can be found, the divine order will be measured. Therefore the word is to the messenger, "Measure them not, for it is given unto the Gentiles [or nations], and the holy city shall they tread under foot forty and two months." Those who are content to remain in the outer world, though they may have been chosen as members of the holy city or dwelling place, wholly because they are members of the house of Israel, and in due time will be set apart as members of the outer court of the holy temple, yet they must be trodden down—that is, they must be subject to all the vicissitudes and evils now coming upon the world, and their tribulations shall continue forty and two months, during which time the lowest and roughest people will hold sway, and they will be as it were trodden down by them, and when every hope of an earthly nature fails them they will turn to God and keep his laws, and thus be forced to come up to the required standard of measurement for members of the outer court.

Verse 3: "And I give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."

"I will give unto my two witnesses;" that is, God will give power, and wisdom, and understanding unto the two representatives of the two governing principles of the universe, that they may not only speak the word of God with convincing power and

inform the people what they can depend upon in the immediate future, but as a means of self-protection during that period. Many persons have ventured an interpretation as to what individuals are the "witnesses," and many there are whose egotism has enabled them to claim to be the veritable personages. God has no respect to person, but deals exclusively with principles, and those persons who are the most perfect embodiment of the principles needed for the hour will be the most perfect expression of those principles. The principles as embodied in human form are the expression of the divine Fatherhood of God, which is knowledge, wisdom, understanding and executive ability. The principle which expresses the Motherhood of God is love, potentiality of life-giving power—wisdom in protection. These two witnesses may be expressed through many organisms, and will be governed and guided alone by the Supreme Mind and Will: and all who ally themselves to these principles and work for the uplift of humanity will be the embodiment of the two witnesses. These, however, continue their work in the outer world only 1,260 days; this will be the length of time given, which, computing by our time, would make three years, five months and fifteen days, during all of which time these two witnesses are clothed in sackcloth; that is, cloth commonly used for sacks in which are carried goods and burdens. In ancient times, clothing made from this roughest and most common material, was worn to denote the greatest humiliation. For who among all the inhabitants of the earth would not scorn and humiliate those who would come to them as the messengers of God's truths; for all the members of the various churches are governed by their pastors or teachers, of whom Isaiah said, "They are all dumb dogs, lying down, loving to slumber; yea they are greedy dogs that can never have enough;" each one "Looking for his gain from his quarter's" salary; and any one who does not come under the auspices of their organization, and who teaches other doctrines, is dubbed a crank, and called insane and a dangerous character, unworthy of attention, and the people believe it, and look askance and avoid him.

Verse 4: "There are two olive trees, and the two candlesticks standing before the God of the earth." (See Zech. iv.)

The olive tree in some places is translated as suns of oil: in other words, the anointed ones. They become the two anointed ones, because God gave unto them, or endowed them that they might prophesy.

“And the two candlesticks standing before the God of the earth.” The God of the earth is money and power; they (the witnesses) stand as the two candlesticks, giving light, revealing all the dark deeds of the inhabitants of the earth and showing the brighter and better way. Thus they become the destroyers of the gods of gold and silver and the workmanship of men’s hands, as they reveal their worthlessness, in comparison to the great riches God is about to bestow upon the children of men.

Verse 5: “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.”

As was said in verse three, he will “Give unto his two witnesses that they may prophesy;” that is, he will imbue them with power so that they will be fully capable of accomplishing the object for which they were sent to the world. In 1895, on the 15th day of January, the planets ♃ (Uranus) and ♄ (Saturn) will both be in the sign ♉ (Taurus), and will remain in that sign until September 7th, 1897, during which time the planets ♃ (Uranus), ♄ (Saturn), ♂ (Mars), ♀ (Venus) and ☿ (Mercury),—all the planets except one—♃ (Jupiter)—which governs monetary interests—will be in the sign ♉ (Taurus). The lesser planets will pass through that sign several times, thus turning all that belongs to the spiritual or occult, all that belongs to the orderly and scientific—♃ (Uranus) and ♄ (Saturn); these being the outermost and most spiritual will control—into the sense-consciousness of the human family, and all that belongs to the executive and combative—♂ (Mars)—and all that belongs to the loves and ideals—♀ (Venus)—and all that belongs to the sex desires and passions—☿ (Mercury)—into the senses of the human family; and as the whole world is governed by the physical senses, each individual, as governed by the different phases of the influence of these planets, will act out the principle which dominates him. Thus we venture to prophesy that all persons who are dominated by the spiritual ♃ (Uranus), and by the scientific ♄ (Saturn), will come into

divine order; and all those who are dominated by the lesser planets will destroy each the other and will be destroyed, so that the earth will be cleansed from all those who corrupt it.

“Fire proceedeth out of their mouth to devour.” Fire is always used in the Bible as a symbol of destruction. If one under such circumstances should command the life of one who would injure him to depart, and it should obey him, and the individual die, it would fulfill the symbol of fire proceeding out of their mouth; or in whatever way he should suspend the ability of the mob to injure or destroy him, would fulfill the symbol of fire. Such being under divine guidance, and absolutely under the control of the Spirit of God, would not injure or destroy any one or any thing unless it were absolutely necessary in order to insure the prosperity of a work that was for the general good of all, and to prevent the low, vicious and worthless from turning the earth into pandemonium and destroying the good and pure in heart throughout the land. For while they are angels of mercy with messages of “Peace on earth, good will toward man,” yet they will be imbued with power from God to carry out their mission.

Verse 6: “These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues, as often as they will.”

When the above planetary positions obtain, there will be great manifestation of occult power in the world; anti-christ will be enabled to do wonderful things, and Christ's children or the children of God will be given power as was Moses to transcend in their powers and manifestations the children of darkness, who are even now studying magic. We are satisfied that this sixth verse needs no explanation, but will be literally demonstrated by a certain one or ones whose calling it will be to stand before the world as the light thereof. God has always had, and always will have, a witness to the truth; so that no one who does evil can say, “I did the best I knew.” The light of truth has come to the earth to stay, and no power can remove it. All physical manifestation is through the office of the physical senses, and as the spiritual and occult are at this period brought into the physical senses there will be manifestation of occult and magical powers transcending anything in the history

of our earth. The schools of magic now coming to the front will be enabled to do wonderful things, so that all those who can be excited by wonder will be carried away by it. But all those who seek God with a devout soul and an humble spirit, will have before their eyes the true divine magic, and a demonstration of the fact that mundane magic is but child's play to the true divine power.

Verse 7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

"And when they have finished their testimony;" that is, they will continue until a full and complete demonstration has been made that God's power is greater than all others, then will the spirit be withdrawn from them and the Romanist power, under the title of "The Beast," which—as we have seen in a former chapter—went into an abyss, will overcome them and apparently kill them. Kill them in so far as their influence to stand before the masses and prophesy is concerned. How often we say of one who has stood high in influence and authority, and who has fallen by disgrace; "He is dead and passed to resurrection now." In this sense will the two witnesses be killed in the estimation of a sensual and external reasoning public. These will be the times of which Jesus spoke when he said, "They shall deceive the very elect if possible." Here is the faith and patience of the saints, and herein will their faith be tried to the utmost, and therein will be decided whether they will keep the commandments of Yahveh, regardless of what appears on the surface of the physical world; for in the very near future that beast-power of the animalized, sensual, honor-loving organization known as the Roman Catholic Church, as well as the image of the beast, which we shall see further on is the so-called Theosophical movement, will have power to perform great wonders, and will appear to have dominion on the material side, as well as on the spiritual side of earth's existence. But, dear children, remember that nearly 1900 years before they were to occur the Lord sent his angel to tell you these things would take place: so that none of you can have a reason for saying that A, B or C has invented this prophecy for the upholding of their position or doctrine. And if you have the Spirit of God in the

soul, that will be one witness, and the reading of the word of this testimony will be the second witness, which is enough to substantiate every word of truth. We have often stated through the columns of this magazine, that magic power or physical demonstration in that direction is not the thing most desirable. While the world at large is wonder-hunting, and is carried away by the marvels which are manifested, those who seek immortality through holiness of life, being forewarned of what is coming, can quietly engage their life's attention in personal preparation, in soul culture and development; and as they look upon these wonders going on in the world, by which the world is being deceived, they can well afford to stand steadfast, realizing that these things will soon pass away, but that the principles upon which they have laid hold will endure forever.

Verse 8: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

The Emphatic rendering is as follows:

"The dead body of them into the street out of the great [place of legions or multitudes] which is called spiritually Sodom and Egypt, where also the Lord of us was crucified."

This shows that it is not one city as is commonly understood, but is simply where the multitudes gather, and the quality of these multitudes of people are spiritually called Sodom and Egypt, which places will be long remembered in the history of the evolution of our race; because the Sodomites were the most depraved and sensual of all people in the history of our world, and Egypt was the place where the love of power, of excellence and of grandeur, and enslavement of God's people, was transcendent. Here, in the closing period of the 19th century, all these combine, focalize and ultimate, so that it is not surprising that in the spirit world they call this—the so-called civilized world—Sodom and Egypt.

"Where also our Lord was crucified;" that is, the same false religions and bigoted principles which caused Judah to crucify our Lord are matured and intensified, even as the ripe fruit of a tree or plant is more than the seed from which it came. How little do our dear brethren in the churches, who are zealous but ignorant, and unwilling to receive the truth, know that they are not only like the Pharisees, but are really greater bigots than

even they: and through zeal for the errors of the past and the errors and vitiations which have crept into that dead body, will bring upon themselves the sin of the crucifixion of the Christ of all ages, by rejecting the two witnesses and killing their influence by slanders and false reports. For our dear people must remember that the great effort of anti-christ is to appear like Christ, and in proof of their claim to be like him they have studied magic, drawn from every nation of the world. Their emissaries have accompanied every explorer and advancing step of civilization, to be the adversary of that civilization by giving to it of their quality; and they have gathered the records of every nation and tribe and have lied to the world by claiming to destroy these records as sacriligious; yet they have kept copies of every one of them, and these are stored in the archives of the Vatican. There is no system of magic that has been known since the Roman and Christian Churches have had an existence but they have a full and complete record of it. Therefore, they come before the world claiming and believing they have all the knowledge and power that any and all mystic organizations combined possess, and so they have, all the powers which belong to the merely mundane realm of magic and sphere of thought. But when it is all summed up, they have nothing but "the beast" or animal powers governed by a semi-intellection. God's people do not need those records of the dead past, for they have within themselves the spirit of the living present. As they have the knowledge of the laws of the perfected life they do not need to sacrifice their vital energies by the use of mundane magic; but they simply work as children, babes of the light, in the presence of the God of the universe, and are always ready to express his thought and will, because they love truth, virtue and righteousness.

May God's peace rest upon and abide with you.

[To be continued.]

The philosopher is he to whom the highest has descended and the lowest has mounted up: who is the equal and kindly brother of all.—*Carlyle*.

PROPHECY AND POLITICS.

(Written for **THE ESOTERIC.**)

BY ALPHEUS J. WILLIAMSON.

"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."—Jeremiah iv. 19.

In the political campaign of 1892, many of us spent our time and resources telling those whom we met with that a better and safer way for the people to do their banking would be to have a Sub-Treasury of the United States in each town or city, because, then, instead of the bank being a private institution and backed by only a very small portion of the property of the nation, and that owned by private individuals, it would be backed by all the property of all the people or, the Government; and all the people being interested alike, would see to it that their bank was safe, and being safe would prosper.

We said we could see no reason why a United States Treasury Note was not safe money, when probably nine-tenths of the business of the nation is being done with individual notes, book accounts, credits and oral promises, and these backed only by and representative of individual wealth, while the treasury note is backed by, and is a representative of the wealth of the nation; and not only the wealth already accumulated, but also the intelligence, ambition and push of a people like ours. We told them that if a majority of the people would use the same securities they now use, in just about the same way they use them now to secure a loan from the common treasury at cost, it would be a better and cheaper method of hiring money. We argued that instead of making laws to control this, that and the other man's property, it would be better for the Government to make provisions to own these properties, then it would not be such a complicated matter to control them.

A large number of people heard these things; in fact, it seemed that a goodly majority of the people of this nation saw how plain and common sense these ideas were, and would cheer and declare that we must have officers who would formulate, enact and enforce laws that would bring about such conditions.

But when they were about to do their own work in their own way, they were led away by those who were sent among them "Saying, Peace, peace; when there is no peace." They said, "The managers of our great railroad systems are able men, and know their business, and the Government (the people) have no right to interfere with them or their vested rights." They said, "Those familiar with 'politics' are experienced in that 'line' and know better what the nation needs." Then we saw the people turn away from their own conclusions, forsake their own judgment, and elect the same class of men who had formerly given their official power to further the interests of sharp schemers against an industrious but unwary people. Men whom the people knew, by trial and bitter experience, to be either incompetent or the grossest of rascals. Men whose bodies are so full of liquors and tobacco juice that a dog would not eat a piece of their flesh; the same class of men whom we have seen go to the seat of Government, and spend the nation's money in riotous living, and the nation's lands to satisfy the hunger of greed. These were the men sent to do the business of this nation; to guide this great ship of state through the very narrow and crooked channel which their predecessors in office had marked out for her.

We have seen all these things pass before our eyes, and could not but wonder why such contradiction and confusion. Why can they not comprehend the status of the general and individual interests of the country? Why are they so fickle minded on this money question?

Being of a nature inclined to seek the bottom facts, to inquire into the cause of effects that are apparent, and being in conversation with a friend who is a Bible student after the orthodox fashion, mention was made of the relation of our present condition to that prophesied by the prophets of old and foretold in the Apocalypse of "St. John the Divine." "Well!" said my friend, "You will not find anything in the Bible on the money question." In speechless surprise my soul within me seemed to say, "What! not in this good book, which has been given us as a lamp to our feet and a light in the darkest hour? Can it be that the book divine passes by, without one word, such a time as is now upon us?" No; it can not be so; but come, let us read together. Let us read Jeremiah VII., VIII. and IX., hav-

ing first read the preceding chapters from the beginning of the book of Jeremiah.

Now the only question is, as to whether we are the house of Israel, and whether this is "In those days [when] the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land I have given you for an inheritance unto your fathers."

This we think has been fully settled by various students and investigators of the travels and wanderings of the Israelitish people. This being so, we will proceed with Nehemiah ix. 36, 37:

"Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

"And it yieldeth much increase unto the kings that thou has set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress."

Our indebtedness yields much interest unto the money-kings who have come to be over us because of our fast living or fast modes of carrying on our business, and when our dues again overtake our resources we again mortgage our teams, tools and cattle; and our bodies have no rest. We are, then, servants, and with a very keen lash over us. To see why we come to this, and why we are in this trouble, read from the beginning of the chapter, then turn to Deuteronomy xxxi. 16-21:

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me and break my covenant which I have made with them.

"Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us?

"And I will surely hide my face in that day for all the evils which they have wrought, in that they are turned unto other gods.

"Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

"For when I shall have brought them unto the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

"And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore."

We see by these verses that we are a benighted people, groping our way in darkness, because we have gone after strange gods, in that we have upheld a system of dealings, which, when

we prosper we do so at the expense of a fellow being. There is one abomination which, even in this day and age, some can recognize and detect, and that is, selfishness. If men in this day and age, trained up as we have been, can recognize evil, how much more a good God. Is it any wonder that God, who once took pride in his chosen people, should in this day turn his face from them?

"And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is little faith."—Deuteronomy xxxiii. 20.

We have only to pause and think, to look around us at what our neighbors are doing, to see that just such is the case with us to-day. We have been worshipping the golden eagle. The twenty-dollar-piece is to be consulted, thanked and praised for everything. We are in the habit of looking on money as that which sustains us, keeps us, and preserves us from all harm. Look about us and see to where this golden eagle has led this people, and what they all do to gain its favors, then turn to Jeremiah L. 21:

"How is the hammer of the whole earth cut asunder and broken: how is Babylon become a desolation among the nations."

Go through the fields, shops and factories,—do you find the noblest work of God where he belongs? No; we see the hammer and tongs, the square and compass, the brush and easel lying idle and out of use. Is it because of the indolence and shiftlessness of their former masters? No: the same intelligence that brought them into existence, still exists to use them for our comfort.

"I have laid a snare for thee and thou art also taken. O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord."—Jeremiah L. 24.

"And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him."—Jeremiah L. 32.

In the numerous strikes and riots of to-day we can see the outcroppings of the time when this prophecy shall be fulfilled. Later on, when the owners of all these encumbered and debt-ridden properties and homes become either tramps or tenants; when the time comes that they have no money to pay for the use of the result of their intelligence and the sweat of their brow, then I fear will be fulfilled that part, "I will kindle a fire in his cities. The remainder of this chapter, and also chapter LL, is interesting in this connection, until we come to the 7th verse,

to which we must give attention, as the explanation given in it will aid us hereafter.

"Babylon, hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

The word Babylon means confusion, mixture. The golden cup in the Lord's hand is the present gold basis money system which is working so much confusion and misunderstanding in all lands occupied by the Israelitish people. It seems that this system of money now in use is working out a great purpose in these last days, toward the ultimate over-throw of this entire competitive system. Then reading on down to the 13th verse of the same chapter:

"O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

The word waters, or the words many waters, are often used symbolically to mean the people. This being the case, we would say, O you power of money, that dwellest upon the people, abundant in treasures, thine end is come, etc.

"The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee."

The great movement known as the Coxe Commonweal Army, bids fair to fulfill the prophecies of this verse very thoroughly; we see men gathering from all parts of the country in hundreds and in thousands, marching toward the cities that are the seat of Government and the stronghold of the money power. Who can tell where this movement will end? What a shout such an army will send up against the administration of our affairs these later years. Then again, Isaiah xxvi. 5, 6:

"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."

It seems that the crumbling of Babylon is very plain in the number of bank and business failures we are having these days. We see the largest and strongest business concerns totter and fall into the hands of a receiver or creditors. But turn with me to Revelation xvii. 1, 2:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Who can say the people of to-day are entirely in their right mind on this system of money, and all our ways of getting it? Who can say it is sound reason to place upon the heads of our

children a debt of from \$1,500 to \$2,000, thereby making of them bonded human beings without their consent.

A town of 2,000 inhabitants of the state of Washington, has a bonded indebtedness of \$120,000; their school district is bonded for \$5,000, and their proportion of the county and state indebtedness will reach \$60,000. Then the individual indebtedness we will estimate at \$100 per capita. These figures leave each family in that town to pay \$96 interest each year.

Think of a county containing a little city of 25,000 inhabitants, having a mortgage indebtedness of \$35,000,000! Place yourself in an attitude entirely unprejudiced, sit in a real estate or broker's office, note the conversation of almost any two men on their way to or from their places of business. We meet each other and in nine cases out of ten our only aim and effort is to obtain money for something, and the less valuable that something is the sooner will the buyer be compelled to purchase again. Surely we are in a time when every man's hand is against his neighbor, and this people must be drunk with the wine of her fornication, or they would overthrow a system which not only permits, but has been the cause of so much tyranny, misery, and degradation, as has our present system of money.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

The woman and the beast are the throne of Great Britain and its present incumbent. The numerous names of blasphemy are the names of the various conquests, divisions and colonies belonging to the Crown. The seven heads and ten horns will be discussed hereafter.

"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."

The official robe or state dress of the queen of England is of Royal Purple trimmed with ermine, and the mantle or covering of the throne is a rich scarlet plush, heavily tasseled: also, the ground or basic color of the national ensign of Great Britain is scarlet.

"And she was decked with gold jewelry and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication," or in other words, better suited to our modern understanding, and what many of our land and house-holders know to their sorrow, she holds in her iron

grip the destiny of all the nations who bend in the yoke of Gold Coin indebtedness and acknowledge her supremacy and bow to her tyranny in money matters. She holds the reins of Government and individual interests, and drives whither she pleases, regardless of the people she crushes in her majestic ride.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"Mystery;" this financial question of to-day is enshrouded in a mystery profound to a great majority of the populace. Ask them if they can tell you the cause of these hard times?—this financial stringency. Ask them why the people can not have a money to represent their ability and intelligence? Ask why we can not have United States Treasury Notes, backed by the wealth of all the nation, instead of having to do our business with notes of hand and book accounts, and they will tell you, "Oh that is too deep for me;" "It takes a better man than I am to solve this financial problem." The very expression of their faces, when you talk to them on the money difficulties of the day, is indicative of a great mystery on their hands.

"BABYLON THE GREAT;" the word Babylon is indicative of chaos, or state of confusion, misunderstanding, etc. Then "Babylon the Great" we would take to mean the greatest confusion, the great tribulation.

Now take the ward heeler who meets his neighbor; they argue, wrangle and grow angry over this money question, but separate without understanding each other. Some prominent member introduces in the legislature of his state a memorial to Congress, and in his effort to enlighten that body on the needs of his state, he is simply ridiculed, and sees his work founder in a sea of confusion. The Congress of the United States takes up the question, the members make speeches hours in length, and each one's words are blank nonsense in the ears of the rest. The International Monetary Commission, a body of the finest financial minds of the world, the cream of all nations on this question, were selected especially to devise some plan whereby the nations could better understand and deal with each other. They met, and with all their deliberations failed to arrive at an understanding. They adjourned, and met again, but only to separate more confused than before.

[To be continued.]

THOUGHTS ON THE INNER LIFE.

(Written for *THE ESOTERIC.*)

BY KENNETH S. GUTHRIE. PH.D.

Such, then, were the twelve patriarchs as to name, blessings and probable characteristics. It will not matter if we are mistaken; for this is the illustration which we would draw hence,—that they were all different in nature; sons of one Father, and co-heirs of the promise. For in this one respect they were in a very different position from that in which stood the children of all patriarchs that had lived before them,—in that in all former cases the promise had descended but to one son; in this the promise descended to every single one of them, different as each one of them was from the others. The true was chosen, not in Ishmael, but in Isaac; not in Esau, but in Jacob. But with them, every one of them was a partaker of the promise.

So it seems almost necessary that if we would spiritually be co-partakers of the promise which God had made, we must every one of us identify ourselves with one of the tribes of Israel, descending from that patriarch to which our nature is most like: and there is sufficient variety of character to make that possible. If we will look carefully, it is very probable we shall find some one patriarch to whose tribe our heart will tell us we belong.

Perhaps it is nothing more than fancy, perhaps it is really so, that we think we can detect in the first three patriarchs, Reuben, Simeon, Levi, a preponderance of the passions, over the other functions; in the second three patriarchs, Judah, Dan, Naphtali, a preponderance of executive ability, over the other powers; in the third three patriarchs, Gad, Asher, Issachar, a preponderance of the intellectual powers, over the other potentialities; in the fourth three patriarchs, Zebulun, Joseph, Benjamin, a preponderance of the heart and its love, over all other propensities. These four are the main departments of life,—the passions, the labor, the intellect and the love; and it would go hard indeed if we detect not in ourselves the preponderance of one of these parts of our nature over the other. To one of these classes every man naturally belongs.

But what is this promise for the sake of which we desire to belong to one of the tribes of Israel? What is the meaning of the promise we yearn to make our own? What is the glory it promises to its own? Just this: to see God. For notice well; it is only Israel whose forehead shall receive the seal of God: they alone shall see God; they shall be His own.* Of the great multitude who stood before the Lamb only one hundred and forty-four thousand were sealed; and these one hundred and forty-four thousand were all children of Israel; twelve thousand out of every single tribe. Each patriarch, the angel of his tribe, shall be glad, when standing at his particular gate of heaven—and there are only twelve gates, one for each patriarch, that lead to the new Jerusalem—to see his tribe, his children, his seed, enter the Holy City full as numerous as each other tribe.† For God is no respecter of persons, and all to whom the promise is given shall finally stand in His light.

Again, notice well,—there are only twelve gates, one for each tribe, that leads to the throne of the King. At each gate sits one of the twelve apostles, judging one tribe.‡ Who knows but perhaps our Lord chose twelve disciples, no more, no less, but that he might have one belonging to each spiritual tribe of Israel, by resembling in characteristics its respective original patriarch? Who knows but perhaps our Lord did this to show that every one of the tribes, men of all possible types of characteristics, were accepted with him? Who knows but perhaps our Lord chose one apostle of each possible type that he might be the particular apostle to teach men resembling him in character, leading them in the way of sanctification which our Lord led him before? Who knows if it be not so? Would not this be a beautiful truth? At any rate, both Ezekiel and St. John say the city had twelve gates: three on the north, three on the south, three on the west, three on the east.§ So three of the tribes of Israel shall enter the New Jerusalem from the north of passion,—Reuben, Simeon, Levi; three more from the west of practical labor,—Judah, Dan, Naphtali; three more from the south of intellect,—Gad, Asher, Issachar; three more from the east of love,—Zebulun, Joseph, Benjamin. From the north, from the west, from the south, from the east shall they come; coming from all possible directions, to meet in the four-

* Rev. VII. 1-9. † Ez. XLVIII. 31-34; Rev. XXI. 10-18. ‡ Rev. XXI. 14. § Ez. XLVIII. 31-34; Rev. XXI. 12, 13.

square city of pearl and gold, to see at last the same Father face to face. And, remember, twelve thousand of each shall enter the gates; no weakling, no weary one, no fearful one is forgotten—all shall stand at last before the same throne, shall sing the same love, and see the same God. Ah, what a glorious promise!

Remember, none but the twelve tribes shall enter. If you would enter, you must belong to one of these spiritual tribes. Who is your father? Without are whoremongers, sorcerers and dogs (the whoremongers mentioned first,—just like the first crime of Babylon that is mentioned, is that she is the mother of harlots), and they can not enter in. If you are not a whoremonger, a sorcerer or a dog, you belong by right to one of the twelve tribes. Then claim your destiny. Demand your birth-right; and the seal shall shine on your forehead; for you too shall be one of the twelve thousand of your tribe. Then look up, for your eye too shall see God face to face. Are you a son of Reuben, a son of Simeon, a son of Levi; a son of Judah, a son of Dan, a son of Naphtali; a son of Gad, a son of Asher, a son of Issachar; a son of Zebulun, a son of Joseph, a son of Benjamin? What does it matter? What can it matter? Is not God now all in all?

If anything at all have been well said; if the whole be not a lying dream; are there no lessons in this for us? Let us sit down calmly in the temple of God, and let us think of the things which belong to the kingdom.

In the first place, we see that each patriarch was different; Simeon would have made a bad Reuben, and Reuben a bad Simeon: and so with all the rest. Simeon had a destiny that would not have transfigured Reuben with joy; Reuben had a hope that would have saddened Simeon; and so with all the rest. No amount of correcting, with rod or words or love would have made a Reuben of a Simeon or a Simeon of a Reuben; and so of all the rest. And at the end of it all, Reuben could not have entered the New Jerusalem by the gate marked Simeon, neither could Simeon have entered by the gate marked Reuben: and so with all the rest.

Each of the patriarchs had a particular endowment, differing from the endowment of all the rest. Each of the patriarchs had a particular destiny, differing from the destiny of all the rest. Each patriarch had his particular failings and facilities,

differing from the failings and facilities of all the rest. Each patriarch had his particular means of reaching his particular aim, differing from the particular means of reaching the particular aims of all the rest. Each patriarch saw to be truth that which none other saw to be truth. In short, each patriarch was the peer of all the rest.

Shall we not apply this truth to ourselves? Every man and every woman is the eternal peer of every other man and every other woman that is, or was, or shall be born to this earth. Your brother or sister has endowments differing from yours? Prize not your own as alone valuable; disparage not his or hers; for neither of you will stand before the throne without the other. Your brother or sister has a destiny differing from yours? Envy not his; yours is just as glorious. Disparage not his; his is just as glorious. The destiny of both is the same; to see God, even with different eyes, even if one comes from the north and his destiny leads him southward; and if the other come from the south and his destiny lead him northward. Your brother or sister has failings and facilities other than yours? Envy him not nor disparage him; either soul is precious in God's sight. Your brother or sister uses particular means to reach particular aims that differ from yours? Copy not his; they would be a failure for you. Impose not yours on him; you would ruin his life. Do not both of you carve out your own destiny? Your brother or sister holds opinions different from yours? Sees things to be true which you see to be false? Impose not your opinion on him; to him it is a lie. Copy not his; for you it is false. There is but one single word that each and every soul dare and must speak to each and every other soul it can reach: Onward; Higher; Further! That, all souls have in common, that they are following the star that shall lead them to the New Jerusalem. That word every soul understands.

But there is another truth in all these speculations of ours, which we must take to heart. There are just as many sealed of one tribe as of another. None more, none less. No tribe has a monopoly of God. So the weak, the weary, the fearful, may take heart; their eyes shall as much see God as those of the strongest, the freshest, the boldest. God needs your weakness as much as he needs your brother's strength. Only, fear not. For you, as much as any other soul that has lived, that now lives, or shall ever live, God is waiting to speak to you face to

face; to give you a new name, which no man knoweth save you who shall receive it. The harmonies of the spheres of God are waiting until your eternal completing note shall round their infinite cycles. Your destiny is yours; none else can attain it; it awaits you to all eternity.

There is still one more truth in our interpretation. We saw that each tribe had a particular endowment, a particular destiny: particular failings and facilities, particular means of reaching particular aims; particular truth that was truth to him. What does all this mean? Each tribe speaks a different language. This is what it means. When one tribe then tries to say to another tribe any particular thing, it uses words different from those used by the other tribe to it, to denote the same thing. Is this not then strange to see two men mean the same thing, but use different words, and dispute with each other because they do not use the same words, though both mean the same thing? Alas, this spectacle is not rare. Every day it happens to us. We define words differently and we discuss till tears come to our eyes and hearts are estranged. We have different and warring theories, though in our hearts the same love for humanity is beating.

We only use a word on account of its meaning; why then dispute in words when our meaning is the same? Let us realize this. When two souls have the same purpose—love, or truth, or purity, their words mean absolutely the same thing although they might appear to express their meaning in theories, language, and means totally divergent or even contradictory. True, each soul may be unequal as to age: one may be ideals, or generations, or eternities nearer to God than the other; and hence what they say may have differing perfumes: but they mean absolutely the same. Discuss not, then; strive not, then; contend not, then; know, that inasmuch as your soul is seeking truth, and your neighbor's is also, you both mean exactly the same thing by contradictory words. Hence listen to him, and let him listen to you. No further than this. Each of you has a right to his opinion. Grasp his hand, and you will feel, pulsing in it, the same intelligible light that pulses in yours; and you will part friends; each seeking God; and know well your brother will never reach God but by what he said—and you will never reach your Father but by what you said.

This subtle sympathy of the common end is the word that is

understood in all languages; for it underlies them all. It means "onward." Onward to your brother's plans, opposed to yours; onward to yours, opposed to his—and though you reach the city through opposite gates, it is the same city, the same Father, the same God.

This eternal and infinite word "onward" it is that binds races together; that would make a man of a cycle ago feel at home in the world to-day; that shall make us know and recognize our Father, when we shall meet him for the first time face to face.

Fear not, then, to say "onward." Remember, that your only use in this world is to say it to the souls around you. That is what your note means to the cycling harmonies of the spheres. That is what they will mean to your note—that is what the name of God means—Yahveh, "I Will Be What I Will to Be." That is what Jesus said to the world on the cross—that is what we mean, when we say "Jesus Christ."

Shall we not reach further onward? Shall we not say, until we die, onward, ever onward? Behold, I make all things new.

A CRY IN THE DARK.

[Written for THE ESOTERIC.]

My God my God! to thee we cry,
Who is our help and our supply;
Thou that knowest all our need,
Come, O come, for the soul doth bleed.

There comes again a trying hour,
And darkness with its subtle power
Enfolds us in its close embrace,
While defeat seems fair to win the race.

O Thou! with omnipotent love
Look down upon us from above
And save us from this mortal flight;
Illume again the soul's dark night.

For we grope within this crumbling clay
With reaching hands; the narrow way
That Wisdom points is hard to find,
With feet so tired, and eyes all blind.

Must we yield the little wrought,

From out these years with struggle
fraught?

Must we lay the burden down,
With naught of recompense or crown?

Nay, there will come a day more fair,
In which to build with greater care
This temple (now rudely moulded of the
sod),

To be the dwelling-place of God.

And through the mists of changing years,
We'll see again (but not through tears),
That the troubled way toward the goal
Is but many threads to complete a whole.

Courage heart, there's naught in vain,
God gives the storm to golden the grain;
So let us trusting work and wait,
Till He swings wide the Golden Gate.

Mrs. Geo. B. HUDSON.

"There is no barrier for the soul. The light within illumineth the way. There is no hill of difficulty but mounting it you will find it a stepping-stone to higher things."

LIFE'S PROBLEM.

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

The present age is the culminating epoch of all past ages. To the thoughtful man or woman (irrespective of church or creed) it is evident that a most trying period is upon us. The distant rumble of the thunder and the baleful flash of the lightning betokens the approach of a storm such as the world has never witnessed; a storm that will shake nations and cause the high and haughty ones of earth—who have ground under the iron heel of wealth and station their less fortunate brothers—to tremble at the just retribution which the God of *all* will mete out to them.

The world is filled with the groans of the needy. The cry of the mother ascends to heaven in behalf of her famishing children, and in her anguish she would question the wisdom and goodness of God. Poor mother! we sorrow with you, but alas! like yourself, we are working on the same riddle—life's problem. Hundreds of thousands suffer the utmost misery. All nature seems in travail. The shadows grow deeper and deeper, and the pall of night seems to enwrap the earth in a mantle of death.

The prophet has said, "When Thy judgments are in the world the people will learn righteousness [right living]." This is true. When the problem of life becomes so tangled that man can not understand it, all who are sufficiently developed will naturally turn to God for guidance and strength. As the soul of man reaches out to that invisible source of his being, with a yearning desire, born of sorrow and pain, to know the Father's will, a holy angel messenger will be sent in answer to his appeal and will ever walk beside him and lead him into the right path; will suggest to the soul and through the reasoning brain methods by which the struggling spirit may be led from darkness and chaos into the light of wisdom and understanding.

It may appear harsh, even cruel, to rejoice that the world is filled with suffering. Yet the students of the higher life who are able to look beyond the vale of effect into the realm of cause are made to rejoice that these seeming evils have come upon the world. We say seeming evils, for such in fact they are. God's ways are not man's ways. If man were permitted to smoothly glide along the river of life, surrounded with ease and comfort, he would be satisfied to drift without thought of the great problem of his being; would never develop discriminative powers, or bring out the individual character, or work to ultimate the design which God had in view when he intrusted him with a physical body.

Friends, do you imagine that you were given a physical covering for no other reason than to pass through a short span of life of perhaps three score years and ten, to live upright and honest lives according to man's conception of the meaning of uprightness and honesty, and receive as your reward a seat in heaven, separated forever from those who have a different conception of the meaning of right and wrong than did the one upon whose opinion you based your hope of salvation? No; certainly, that was not the reason. The spiritual ego animating your present physical form was created many ages ago. The great problem of life you have been working out was begun many, many centuries since. Man was given a physical covering in order that he might have a personal understanding of all things in the material world. Man is to become a creator. The knowledge necessary for such an exalted station can not be gained in one short life. Were this not true man would never have possessed a physical, or material, body. We are aware that the majority of persons now living believe that life began, so far as the individual is concerned, with their present advent into this dark vale of tears and sorrow. This belief is erroneous. For a great number of individuals now living, the great problem of being began with the first appearance of life upon this planet.

When man understands all that relates to this earth, for him the problem of life will be solved. His mission will be given him. Remember, nothing comes by chance. Nothing can exist that is not serving a use. When God created man, each indi-

vidual was created to serve a specific end. The time is not far distant when men now living will understand all the laws governing their material existence, and not only the physical laws of their being, but also the spiritual laws, which at present we can at best but imagine. To the uninitiated this statement may appear preposterous. Yet when we consider that the soul never forgets and that it has been storing up knowledge for ages past, we can readily understand that as soon as our bodies are attuned to the soul harmonies it will be able to impress upon the physical brain the stored knowledge of the centuries that are past. Not only will we be able to utilize this knowledge of our past experiences, but we will be able to draw aside the veil from the so-called future and place before the sons of men those knowledges that will elevate the race onto a higher platform of spiritual unfoldment. Not that any person or persons can elevate a single soul, or help them unravel their own life problem, but those who have gone before, who have lifted the veil, can and do point out the way for their less advanced brothers and sisters. These wise ones know that nothing is gained without struggle, and the struggles through which the race is now passing are only the birth pains which are to usher them into a higher state; a state of such glory and power and understanding that tongue of man fails him when he tries to express the transcendental realism which the future is to unfold for the race *now born*.

Yes the race now born is to inherit—no, not inherit, but take by force the kingdom of God. Is this blasphemy? No! 'tis truth! Remember it is written, "The kingdom of heaven suffereth violence, and the violent taketh it by force." Only through struggle, and by an unyielding will and a determined, unfaltering purpose, can man expect to inherit the kingdom prepared for him from the beginning. Without this struggle and force of character man would be unfitted to enjoy or utilize the powers which his soul even now possesses. Methinks among these lovely hills and valleys I hear whispered in accents soft and low, yet every word vibrating with spirit potency and power, the cry that will usher in the new dispensation. What a joy it will bring to the waiting, saddened, weary pilgrims.

List to the refrain! Let each hill top and crag and mountain peak echo and re-echo the glad cry, "Peace on earth, good will toward men."

Friends, are you weary and heavy hearted? Does the burden of life seem more than you can bear? If so, my soul whispers to your soul in language such as only the interior senses can recognize—courage; a few short years yet of doubt; the sun of wisdom and a right understanding will soon arise, and under his burning, beneficent rays all the mists of doubt will melt away and we will see and understand God's purpose in presenting us with life's problem. Not a cloud will intervene: no barrier will be builded to prevent us from knowing all, and the consciousness of that knowledge will bring us close unto the God of creation, our Father, who art in heaven. Life at best is made up of memories; for the most part, very sad and bitter,—memories of happy days when we first learned to kneel by mother's knee and lip our song of praise in childish innocence and confidence to God. Would that that confidence in God had followed us through life, and yet it were better not. Had we remained innocent we would have developed credulity, and would never have understood our true relation to God—father and son. Although the dark cloud of sorrow has o'ershadowed us and made the great problem of life almost impossible of solution, yet, withal, we have much to rejoice at, much to be thankful for. We live in an age when the wisdom and glory of God is to be made manifest on earth. Not in some miraculous manner. There are no miracles. God always works through human instrumentalities, and the prerogative of man is to be the instrument through which He will manifest the purpose of His divine will.

In the ages past we were but babes; unfit by our youth and understanding to manifest the powers possessed by the soul. The great problem of life was to us unknown. The high station for which we were created was undreamed of, and kind, indulgent mother Nature fondly held us to her breast, nourished and protected us, patiently guided our feeble footsteps that we might not fall, and ever by gentle touches turned our faces toward the sun of knowledge, that its penetrating rays might

warm the spiritual germ into life and action. Age after age we were thus led. Time is not, with God. The soul slowly grew and matured under this fostering care. Childhood slipped away. The days of youthful development spent in many bodies, in many ages, and in many climes was the school in which the soul received its education.

Incarnation after incarnation has passed. The soul, filled with accumulated experiences of past lives, has at last reached maturity, and now hears the voice of the master saying, "Before you lies a kingdom. Be men. Be women. Buckle on your immortal armour of spiritual understanding and under the guidance of your soul-consciousness go forth and do battle with the one enemy that stands between you and your inheritance." That enemy is generation—the God of creation.

Would you win your inheritance? Would you be men and women? Would you be free? If so, be brave; be faithful. With the Bible in the *left hand* (the word) and the great name Yahveh (the spirit) in the right, nothing can stay your progress. Remember, however, that although the Bible is the word, you must use the spirit of it only. The letter killeth; the spirit maketh alive. The churches have the letter, but not the spirit. Search within the soul for the key that will unfold to your understanding the life-giving powers possessed by that grand old book. Meditate with a yearning desire of the heart (true prayer) to know, so that you may benefit the race.

If you are in earnest, the cobwebs that now benumb and cloud your understanding will be swept away, and you will come to a conscious understanding of the mysteries of spirit, and the great problem of life will present to your illuminated mind a new phase.

It is worth striving after. It will not cost you many years of labor and self-denial. When divine order exists on this earth all who have reached the third degree of attainment or overcoming will have solved the problem of life, and when you have solved it you will unquestionably know the specific purpose God had in mind when he willed you into being. John the revelator, the greatest exponent of these teachings, says of the problem of life, * * * "And will give him a white stone, and in the

stone a new name written." This white stone with a new name written on it is your mission, and all who are fortunate enough to receive it will find that they will enter upon a work that will not only bring happiness and love, but they will have the satisfaction of knowing that none other is able to perform the same labor as themselves. They will find that in performing their allotted task they are doing those things that please God, and the satisfaction that the soul experiences in the enjoyment of this great privilege surpasses any thing that the world calls enjoyment.

When you have reached this point you will continually stand overshadowed by the Almighty. Your companions will not only consist of the inhabitants of earth, but the angel host will gladly draw nigh and minister to your wants. The sorrow of earth will forever have passed away and an eternity of conscious service for God's glorification will lie before you.

What more could man desire? What happiness, after a life of toil and sorrow, disappointment and heart-ache, to awake to a conscious realization of God's boundless love! To find that all the sufferings of a life were but to fit us for the great work for which we were created. All will realize this in time; all will understand that God is truly a God of love; a kind, indulgent father who denies his children nothing that will be of use to them; nothing that will help round out and perfect the individual selfhood, and withholds only those things from them which would retard their progress.

After we have passed from the youthful into the mature state of a conscious, living soul, we will certainly find that all things were made for man and woman,—all things are ours by right of our understanding how to command. When we have grown wise enough and have developed will power sufficient to utilize all things wisely, then there will be mysteries no longer. The only reason why there are mysteries at present that man can not penetrate and understand, is because he, still being a child, would use them to his own destruction. God works wisely and well. We therefore would once more ask you to consider this great life problem in all its bearings. To be men and women, to stand before God a conscious son, not a cringing slave.

SYMBOLISM OF TAURUS.

(Written for **THE ESOTERIC.**)

BY GERTRUDE LOVE.

The constellation Taurus is one of the most beautiful in the heavens, and its name in Egyptian signified "The mighty chieftan who cometh." It is pictured in symbolism as an auroch with horned head and hoofs. Only the head and shoulders of this animal are visible in the constellation, and in all myths he is said to be snow-white, and rampant, as if to overcome all obstacles in his path by the mighty force of his exuberant vitality. In the hieroglyphics of the heavens, which we would interpret and apply to the course of human life in its effort toward the attainment of Godlike power, the snow-white bull charging upon his enemies is the mind power which in the purity of divine energy would overcome all obstacles in the path of life in its true expression.

In the ancient mysticism the cluster of stars in the shoulder—place of power—of Taurus known as the Pleiades, were the Doves. It is said the sacred fires came to earth from Alcyone, one of these snowy spirits of fire, and a custom is almost universal of celebrating by feast and sacred rite the return to the zenith of the cluster of stars from which our sun and his system were evolved. The origin of these is lost in superstition, but they are all celebrated by fire, and commemorative service, and honors to the ancestry, which shows the thread of truth holding the particles of custom or observance together. The Pleiades, Doves—the seven daughters of Atlas—bring to mind the seven Elohim, or the principles through which all manifestation comes; the seven vibrations of sound, of color, of light, of electricity, the seven vital functions of the human body, the seven steps of the altar by which we ascend to the inmost, the seven degrees of our Order, and our beautiful seven-pointed star, whose rays illumine the coming age of knowledge and power.

The myth of Phaeton who would guide the chariot of the sun

for a day is applicable to the γ (Taurus) nature ere it has obtained self-control. It is a nature that does not count the cost of an achievement. When Phaeton, in the egotism of his own strength, would have driven the chariot of the sun, he failed to guide the flaming horses aright, and approaching too near the earth, scorched and blackened her fair fields and the races in his path. To stop his devastation, ζ (Jupiter), the god of grand and excellent earth conditions, who gives immortality to all material forms that are harmonious with the higher vibrations of life, struck him with a thunderbolt and he fell to earth and into the river Eridanus, near which his body, blackened and consumed as by fire, was found by his sisters, who mourned for him and were changed by ζ (Jupiter) into poplars, and their tears into amber. Phaeton may represent the physical senses unchecked by reason, or by the mind of the spirit; the chariot of the sun, the sex-function—the divine center of creative light and heat from which life proceeds; the horses the electric and magnetic forces of the organism, and the ruin and devastation which followed his unskillful guidance of the creative forces, the sorrow, disease and death which follows in the wake of the sense-life.

The cerebellum is the tree of life upon which grows the fruits of immortality, the germs of higher life quality. Its branches support the science and language of the form of all things in the realm of embodiment. Its trunk supports the system of transit and communication with all parts of the sense world, while its roots draw nourishment from the fountain of life which supplies the bouyant essence from which this nature may formulate its luxurious ideals of magnificence, of beauty, of grandeur, of excellence. II (Gemini) will perform the function of perpetuating these ideals of the cerebellum—of expressing them. ζ (Jupiter) is the ruling planet of II (Gemini), and the thunderbolt hurled at Phaeton by him is the refusal of the spirit to perpetuate the ruin and devastation wrought by the unskillful use of the laws and forces of the creative life. It is the NO of the unyielding will of God, which would immortalize only the highest and noblest expressions of life; the fiat against the perpetuation of sorrow, sin and death. In this myth, the

complacent egotism and intense zeal of γ (Taurus) are shown, for Phaeton undertook the guidance of the chariot of the sun without realizing the enormity of the task if essayed by mortal, or the possibility of failure, or its consequences. The river of judgment is the fiery flow of passion which destroys the body and soul dominated by the senses, and the weeping sisters—whose tears were of amber—changed by ζ (Jupiter) to poplar trees, are the dependent feminine forces whose magnetism is wasted and bartered by the nations for a price. The γ (Taurus) nature is one of indescribable richness and power; strong, capable, successful, yet because of this prone to confide in its own strength and thus miss the sweetness and interior beauty of a life hid with Christ in God. Until this interior unity with the source of life is attained, the nature will be swayed and storm-swept by the emotions of a sense-deluded people, which will act upon the sensitive cerebellum as does a harsh touch upon the delicate strings of a harp, producing tones discordant to the interior desires and aspirations and making this nature drift as a rudderless ship on the waters of time, finding no place of anchor and following no route of safety, but becalmed or flying before a storm of emotion, seeking a port only to be beaten out to the open sea, and so drifting, the plaything of the loves and emotions of humanity, and of its own impetuosity. Thus is it cast into Eridanus—the river of the Judge. John says, "And this is the judgment, that the light has come into the world and men loved the darkness rather than the light." In theology the usually accepted mode of punishment by the Deity, is that of some arbitrary action toward the personality committing an offense; but John, the beloved disciple, saw the true import of judgment, and that its operation was governed by the action of immutable law, not by the decree of arbitrary power. "Whatsoever a man soweth that shall he also reap," and light or darkness, good or evil, pleasure or pain, are simply the modes of action of the same power working in and through us to produce growth. That which we love determines our course. It is this current of fire—river of human life—into which the one seeking regeneration is thrown by the forces of his own organism. It is here that decisions must be made and the future course de-

terminated. Shall the soul emerge from this bath of fire pure, clean, ready for its life work, or shall it remain among the debris of human life, charred and blackened by the fears and lusts of the currents that flow downward? One who attempts to guide the chariot of the sun must decide which it shall be, and proceed to eliminate the karmic conditions of his life from his organism. Thus he may emerge from the river of judgment and find it only a baptism, whereby he is fitted for nobler uses.

When Jesus reached the mystic age of 30 years he descended into Jordan (Jordan means river of judgment). There he left the hopes and fears based on earth life; the ties of kinship which were dear; the desire for magic powers that would lead him to success in the eyes of men; the assurance of earthly subsistence; the quiet and even course of a life in solitude and peace, devoted to the contemplation of God's great nature, and intellectual growth and attainment,—all these, and infinitely more, were washed from him and floated down on the stream of human desire and ambition, leaving him standing, pure and consecrated, upon the shore of a new phase of life. Here, John, the type of the old dispensation, the animal and mental powers of his organism, stood ready to serve his purpose, to bless the neophyte in the initiation into a higher degree of usefulness. The period is one of darkness, of doubt, of fermentation, of change, where the thick darkness in which God—power—dwells hides him from our view, and his purposes are mysterious and we know not the way he would have us go. The especial baptism which divides the life experience of the devotee from that of the Christ is known only to the soul to whom it comes. We can picture the Nazarene as he crossed this narrow line—poised between the temporal sense of physical life, and the eternal consciousness of the divine life, pure and devoted, seeking only to do the will of his Father in heaven—entering the judgment to emerge as the Beloved Son who could perceive the heavens opened unto him, and the Spirit (of power) descending like a dove and resting upon him: And hear the voice from the heavens saying (Em. Gr.), "This is my son, the BELOVED in whom I delight." One who attains this consecration is

indeed blessed forevermore; for in this age it is the primary experience leading to the crown of flame or "power from on high," which will encircle the thought and senses of the faithful, guarding from all harm and imparting the needed powers, as from the spirit world, that the harvest of ripe souls may be gathered.

The descent of the dove is the presence and potency of the spiritual soul which is allied to its especial principle (Elohim) in nature, and symbols its abiding union with the human soul, the at-one-ment of the inner and outer consciousness. This will produce in the neophyte the consciousness of but one course to pursue, but one life purpose. It typifies the purity, devotion and fidelity of such unity of consciousness in seeking the good of humanity, and the innocence and patience and sacrifice with which such a soul is clothed as with a garment.

The solar light with its seven vital rays is the breath of the creative center vibrating in space, to whose inspirations the planets pulsate in rhythmic motion. In the exquisite harmony of the spheres we may perceive the Elohim proceed from the luminous center of life in sevenfold activity and passivity of use, and intone the wondrous scale of being with all its winding threads of melody, and deep, true harmony of divine unities. In the microcosm these rays proceed from the creative function to the cerebellum, where they are refracted as through a prism—into the sense avenues of cognizance—vital entities to be embodied according to the laws of formation and expression. The prime factor in embodiment is imagination; when we study the action of this law, we find that causation is in ourselves, and our environment, our trials, our realizations are the pictures from the camera of mental habits. Desire speeds the wings of imagination, and desires are the result of our innate nature. In the great name all desire as the motive power resides. We say "I Will Be," and desire governs the formulation of "That I Will to Be." "What do I will to be, and why, are questions for us to think about. Again, we must say the desire is the promise of fulfillment, for we could not desire a course of life which we did not love; we could not love that which did not exist to us, and ideals which exist in our consciousness exist there as signs of innate power to bring them to ultimatum.

The second decan of γ (Taurus) is Orion the mighty hunter, who could be injured only by the Scorpion—the unconquered sex-principle. He is pictured as a hunter with the lion's skin in the left hand,—the loves and emotions of the animal life subdued by the interior uses of wisdom,—and a club uplifted in the right hand—the controlling power of the mind over the life-forces. He is girded with the belt and sword of a true warrior, which denotes the endurance and strength of the conserved life carried to the brain: for this warrior fights only by thought-power and word, the enemies who infest the earthly organism. This decan indicates the consciousness of master powers which come to one who has crossed the Jordan of human experience and begins the manifestation of his interior powers. He is like the creative word, going forth conquering and to conquer, in the name of the Father—the Elohim or secret forces of nature—and the Son—or visible expression of those forces,—the strength of God and of humanity. The saviours of this age are, like Orion, those who conquer the creative forces of nature and subdue their virile powers to the will. They may go forth as did the Nazarene, into the very essence of human life, and by virtue of their overcomings, the power of the Will of God, and wise use of the ungoverned forces generated by the people, turn the surging current of human impulse and desire toward the higher, holier conditions possible to our age; and the warfare will be on the battle ground of sex.

To teach the people the divinity of the sex-function, the power of its forces when they are polarized toward the brain, and how to use them in bringing to manifestation purer, holier, more beautiful life-conditions for the race,—this is the especial work of the warrior-saviour of our age, and a work especially allied to the γ (Taurus) function in the grand body of humanity. It is the sensorium of the sex-quality of the masses, and must control that quality or suffer the consequences in dulled sense-perceptions, coarser life-quality, and the anguish of unrealized aspirations. But of Orion who is girded with the “Three Kings”—ruling power in the three realms of life, the spiritual, physical and soul realms—it may be said, “Righteousness may be the girdle of his loins, and faithfulness the girdle of his

reins." Among the ancient races, girdles were universally worn, and were the especial pride of the people: to be girded was to be prepared, strengthened and fitted for the affairs of life. It was an ancient custom in Greece for virgins to sacrifice the girdle on the altar of Vesta, prior to marriage, indicating that the life forces were to be sacrificed in generation. The Mosaic priesthood wore girdles of the finest linen, embroidered in purple and scarlet, which were crossed over the shoulders, encircling the body under the arms and hanging to the hem of the robe. The common people wore the girdle, usually of leather, around the loins, while the military girdle was worn about the waist and the sword or dagger was attached. It was often a purse for the carrying of money, thus a source of supply. The girdle as a symbol of life-power, worn about the shoulders and breast as by the priesthood, indicated the regenerate powers, while the leather girdle about the loins indicated generation, and the military or warrior belt and sword, the updrawing of the vital powers, and their uses in combat with adversaries.

Orion, whose name means "He who cometh forth as light, the brilliant, the swift," with Betelguese flaring in his right shoulder, meaning "The Branch Coming," while in his uplifted foot is Rigel, "The foot that crusheth," and Bellatrix, "The swiftly coming and suddenly destroying" in the left breast,— is a faultless type of the γ (Taurus) powers arrayed against the sin and corruption of the world. The Arabs called him "the Branch; the Ruler; the Prince."

In Auriga, the third decan of γ (Taurus), the nature of the symbolism is wholly changed. Orion is the warrior who slays the noxious beasts of the earth, mighty in the wealth of his own nature and abilities, confident of success because of the sense of inner power, magnificent in action, grand in stature, indomitable in persistence and fearless as his prototype, the white bull. Auriga is the gentle shepherd, clasping the mother-goat with his left arm, while her two kids rest on his hand. In this decan the forces of the physical and intellectual have entered the realm of stillness, which is that of silent power or the soul. The warfare is over, the conquest assured, the desirable qualities of the lower nature, the mental ability, all brought up and added

to the soul as a part of itself in most harmonious adjustment. In the stillness of this realm in which all that is merely physical is silent, and only the law of use is observed. Auriga is a type of the great Father of all life, who holds on his breast—supports—the motherhood and her offspring. She rests—as does all nature—upon the breathing of his love, which vibrates in flashing beams of light, in exquisite tones of color, in tender modulations formed for her listening heart.

In this divine fatherhood the motherhood of the race may rest, in the holy assurance of protective watch-care and devotion to the higher life, hearing the tender words of the saviour-shepherd, "Come unto me all ye that labour and are heavy laden and I will give you rest."

This constellation also expresses the culmination of the myth of Phaeton, in its name of the Charioteer; for when this stage is reached the chariot of the sun is drawn by the fleet horses of intensified life powers in an orbit of pure white flame, and the organism is alight with the scintillations of rapid, steady progress through the heavens. The life quality of such an organism is like the glow of a white flame in a still place, whose far-reaching rays illuminate the consciousness of those who approach it, create concepts of a higher order of uses, and formulates them in educative, social, religious and scientific realizations. The mystic or spiritual powers of γ (Taurus) proceed from the realm of white stillness and the promises voiced by Malachi (IV. 2), "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," finds verification in the cerebellum of the race, which on our Star is the sixth principle, or Fermentation.

In this stage of unfoldment the individual becomes conscious of being a "Priest forever after the Order of Melchisedec;" for here the soul-consciousness is the real consciousness, and subsistence from the spirit the real subsistence, by which it enters the realm of cause, for the Order of Melchisedec is the Order of the Inmost, and members of that order are dwellers in the solemn silence of deific Power and Peace.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

LOUISVILLE, Ky., February, 1894.

A VISION.

There seemed to be rays of light, as if from a sun or center, reaching out to our planet, very much after the way ribbons are attached to a may-pole. Each of these rays seemed to touch certain persons. At times they seemed to get very much tangled by the people on the ends going hither and thither, but all straightened out again, and then I saw the 12 signs of the Zodiac attached to the ends, in the shape of rams, bulls, centaurs, etc.

Now they are drawn in line, one beside the other, as though to march along that way. I notice that there are two sections, a line of 12 on the right, a line of 12 on the left, as if the center held in each hand 12 lines or rays. Those on the right take their places and are ready to march. Those on the left seem harder to manage and get in their places. I see the bull rush out away in advance, then back again to the rear, up and down the line. He and the centaur seem so full of life that it is very hard for them to be kept quiet, yet both are ready when the time of starting comes, and keep their places in line, still prancing. Now I review the line: ♈ (Aries) standing firm. ♉ (Taurus) prancing and ready to move, ♊ (Gemini), twins, embracing each other. ♋ (Cancer), a woman with a child, to which she seems to be giving her attention, and as they move she falls behind to nurse and care for the child, slowly catching up with the others. Seems to me that she would just as lief be left behind, she looks so tired. ♌ (Leo) is represented as a man, dauntless and fearless, carrying a standard; he is slightly in advance of the others. ♍ (Virgo) stops to tie his shoe and looks back, but as the ray of light attached to him is drawn he comes up with the others. ♎ (Libra), a woman, busies herself going along the line to put others in their place, while all the time she is out of place herself and has to be brought back, still, she seems to have within herself the satisfaction of thinking she arranged it all. Next is ♏ (Scorpio), a magnificent large woman in white, but about her ankles are heavy serpents that clog her feet and make her journey heavy and wearisome. ♐ (Sagittarius), the centaur, prancing along, aims his arrow at the serpents on ♏'s (Scorpio's) ankles. ♑ (Capricorn), the goat backs out, can't be moved until ♈ (Aries) comes to his assistance, then he comes into line. ♒ (Aquarius) quietly steals out of his place and tries to push himself into line at the head, and when he finds that he can not, goes back to his place, and as he passes

at the back of each he pours some water on them. Poor old ♋ (Pisces) is represented as an old man with enormous feet. He is worn out with the effort to drag his feet after him, they are so large and heavy.

Back of this line there are 12 bulls in a line. Back of them 12 centaurs. Back of them I see a line of snow-white horns, and so on back I can see line upon line, but can not distinguish them. It seems that these lines in the rear are to keep the front line moving, as they are charging upon them, and are a force back of them. Looking beyond them it seems that more and more are coming. Those on the right keep straight along in their line, there is no trouble there. The power that directs them all is unseen. I can see the rays or lines of light all go into one higher up. The hand that manages all of these rays is a skilled one. At first they went out in every direction from one center above, then there was a great scattering of all the beasts; gradually they began to come together and form in line as I have described.

Will you please explain this? I can not understand why ♈ (Aries) should come to ♐ (Capricorn).

LOUISE B. TEEPLE.

Ans. The above vision is from one who has been studying "Solar Biology" but a short time; but it pictures the characteristics of several of the signs very correctly; especially in relation to this movement, which we feel confident was indicated in the vision. The lines or rays of light which guided each one from a central hand in the invisible world, is a fact in relation to all those who enter this movement, for they are all guarded and governed by the light of knowledge, except in so far as the marching hosts of the world produce irresistible circumstances which push each individual onward. There is no place on earth where any one can sit down and rest, for the marching army of forcing circumstances is ever moving steadily onward.

It is asked why ♈ (Aries) had to help ♐ (Capricorn). The reason is this; ♐ (Capricorn) lives in the ideal, and those ideals are so large and expressive in their character, that they forget everything that is homelike and harmonizing to all, and ♈ (Aries), the reasoning brain, has to assist in keeping order and harmony, and to keep the ideals within the limits of reason. But I should say that both are extremes, each in their order, and each has to help the other, as one possesses (in a marked degree) what the other lacks. The vision we consider a very remarkable one, as it is so true to natural law, and furnishes suggestions that will be of use to all.—[ED.]

TABOR, Iowa, February 1, 1894.

MR. H. E. BUTLER:

Dear Sir.—If the following visions have any important meaning I shall feel grateful for your help to a clear understanding:

In the early part of November, 1893, I was following and watching the foot-steps of my only child in early life, a boy of 17 years. I was so fearful of the wicked ways of the world that I would not trust him out of my sight. He began to assert his own individuality, and feeling my watching him so closely gave me needless care, devised ways to get out of my reach. At one time he stepped into a livery barn, thinking I would not enter. He seemed embarrassed when I looked in after him, and stopped outside to wait for him, as I did not wish him to remain there. On he went, I always following, never quite losing sight of him. But when we came into the great crowd of active people, I found it more difficult, much to his satisfaction, until I entirely lost sight of him.

At last I gave it up, and began to notice the throng of people, all going in one direction, with a united purpose. I noticed too, they were in groups of three, yet all in one body. I began to look at my own condition and realized my folly in pursuing the boy, until he quietly planned his escape. Why not ascertain what the mass of people were doing, and join the workers for bettering the conditions of humanity, which I was trying to protect my boy from? This is all plain to me, and has been a grand lesson. I give it, as it may have some connection with the second vision.

A few weeks later, I was walking in a path, all white like the new fallen snow. In appearance it was like a path cut through banks of snow, yet a path of my own making and only mine to follow. In some places the white borders came nearly up to my shoulders. Though the path was more like white velvet to walk on, still the route was over rises of ground, and the effort I made was my greatest delight, for I realized my power. When I reached the large building with many departments, in the entrance room I was greeted by a maiden lady whose hair had grown white in the school-room. She expressed surprise at my courage in making the journey. I assured her that I was buoyant with delight in accomplishing it. Upon taking off my wraps I discovered that I had forgotten to smooth my hair with my usual carefulness, so intent was I on promptly making my journey. But a young girl, a pupil, was combing her hair, and offered me her comb. My hair was soon smoothed and twisted up in a knot. Then I was in perfect order to enter the audience room and take up my work.

Sincerely, JENNIE NOBLE VINCENT.

Ans. Many mothers make the same mistake in real life that you were making in your dream, which is never successful, and often is the cause of driving boys away from home and into the worst of company. Parents should make confidants of their children and give them full liberty, with the assurance that they have confidence in their morality and integrity: this will stimulate those qualities within them, and make them love their home and stay in it.

Yes, undoubtedly you have cut your path through purity of life—of which snow is a symbol—to God's school-room, where we learn of him and of his ways. The apostle said "Woman's hair is her glory," and though in getting there you neglect some of the glories of the physical

woman you will be assisted in getting that straightened out all right when you have arrived at the goal.—[ED.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

CHAS. SIMON. Aug. 24, 1867, between 6 and 7 a. m. Lat. 39° 6.

♃ rising on the ascendant at birth; ⊕ in ♉; polarized in ♀; ♃ in the 3d house. Clairvoyant. Should see fire flame dart before him. Health and secret enemies will hinder his unfoldment. Evil periods when malefics transit beginning of ♉ and ♋.

E. F. D. June 9, 1849, 10 p. m. Erie Co. Pa.

♃ rising at birth; ⊕ in ♀; polarized in ♃; ☽ in the ascendant sextile to ♃; ♃ and ☽ in the 3d. Clairvoyant. Should see elementals. Nothing to prevent attainments, but do not be too elated when ♃ transits the middle of ♀ and ♁.

M. L. E. July 13, 1869, 4 p. m. Liverpool, N. Y.

♃ rising; ⊕ in ♁; polarized in ♉. Will have great occult longings. Liable to be psychologized and easily mesmerized: and liable to great mistakes and be flung back when malefics transit latter half of ♁ and ♃.

P. McC. Feb. 8, 1856, 4 a. m. Glasgow, Scotland.

♃ rising; ⊕ in ♃; polarized in ♋; ☽, ♃ and ♄ in the 3d. Clairvoyant. When he sits for development he should be luminous, and see the white light of Pythagoras, and by following esoteric methods he will see the end or result of every transaction before he begins it, and thus avert failure, etc. But the position of ♃ shows that he will be best alone—secluded—by himself. His evil periods are when the malefics transit the middle of ♃ and ♃.

MR. O. P. NEVADO. July 25, 1860, 7 p. m. Sweden.

♃ rising; ⊕ in ♁; polarized in ♉; ☽ in the 9th. Clairaudient. Should hear the universal tone. Will have much opposition and hindrance to his success in worldly affairs when malefics transit ♁ and ♃. This opposition and misfortune will appear to hinder his soul development, but it will really be just the contrary; it will give him grand opportunities to strengthen his will, and to place all his reliance on the spirit within. He will be the best secluded by himself as much as possible.

F. R. April 7, 1889, 5:58 a. m. Honesdale, Pa.

♀ rising; ⊕ in ♀; polarized in ♁; ☽ in the 3d. Clairvoyant; which she must not use for purely worldly purposes, and thus make evil karma to be paid off in the next incarnation. Best unmarried. Will have great reverses and misfortunes when malefics transit middle of ♀, ♃, and beginning of ♁ and ♃.

DR. A. J. W. Feb. 26, 1857, between 3 and 4 a. m. Fremont, Ill.

♃ rising at birth; ⊕ in ♋; polarized in ♀; the ☽ and ♃, ☽ and ♃ in the 3d. Should be clairvoyant and very lucid. See the result of every transaction from the beginning, by esoteric methods. He

must be particularly on his guard when malefics transit the beginning of ♃ and ♁; danger to the head, brain, accidents, etc., at those periods.

OAKLAND, Oregon, January, 1894.

MR. H. E. BUTLER:

Dear Friend and Brother,—I scarcely know how to excuse myself and offer thanks for THE ESOTERIC so long after my subscription expired. There is not a friend in the flesh more welcome or cheering to me.

As you have invited experiences while in the dream state, I would like to give you some of mine since I have been reading THE ESOTERIC. I know that I have been benefitted by reading the contributions of others and have often wished to contribute something. They occurred three years ago when I was trying to get subscribers for THE ESOTERIC, and trying to offer myself a living sacrifice. Through my dreams I have been led to leave off eating flesh, and other things that I thought was wrong also. And I know for the last ten years an intelligence has hovered over me during my sleeping hours—I ought to say at all hours, for I was often asked questions that at first I thought I should not be able to answer, but before I had time to exercise my own judgment, I had given a reasonable answer, and I was surprised at myself. I was not long in finding out that it was the spirit within and around me, and I was as happy as mortal could be, though living in very humble circumstances. But that spiritual wave has about rolled over me, and I have come to a standstill.

The 27th day of April, 1894. I will be 59 years old, and I do not remember that I ever had to get up in the night to get a drink. There is a well at one end of the porch, and a constant stream of water within fifty yards of the house. Just north of the house is the foot of a hill that gradually rises for about five miles. I dreamed that I was very thirsty and must get up and get a drink of water. I started for the well, when a voice said to me "Get a cup and go out to the foot of the hill." When I reached there I found the water was running on top of the ground, but very shallow, and I began to climb the hill to find a place where I could dip up some water, and two or three times I was so thirsty that I stooped down to catch some water, when a voice said to me "Go up higher." I went on until I came to the top of the mount, when the water ceased to run, and all the water that I could see stood in little holes where some animal had set its foot, and that was muddy, and I began to despair, when the voice said to me, "Go on, you shall see the fountain-head." I looked to see who it was that spoke, but could see no one. About three or four miles further on I could see a house, and I went to it, not thinking to dip water any more, although I could see plenty, but it was muddy and standing where some animal had been walking. When I got to the house a voice said to me "Open the door," and I did so. It opened from the outside and about a foot above the ground. The water was up level with the door and filled the house so there was not space for even a bird to set its foot, and O how beautifully clear it was! Just as far as I could see down it was so clear, and I drank in the beauty of it and forgot my thirst until the voice told me to shut the door. Then at my left I saw

a spout where the water ran out, but it had got out of order and only just dripped down. Stock, in trying to get water, had partly broken the spout and filled it with mud. With my hand I cleared away the mud, then putting my back against the wall of the house and my right foot on the spout the water just poured out. I looked for some one to speak to and saw my husband standing by the door. I asked him if he could fix the spout. I said, "See, the sheep and cattle are perishing for water," and he said "It is no use; just as long as you stand there with your foot on the spout they will be all right," and went away, leaving me standing there. And my dream was ended.

I have two daughters buried on the top of the mountain, mentioned in the above dream not far from where I saw the fountain of water, but I did not dream of them at this time.

About six or eight months after the above dream I dreamed that a host of young girls from 5 to 10 and 15 years of age came to my bedside and awoke me, telling me to get up and take a walk with them. I knew them to be angels, and arose and went with them, expecting to find my own two daughters among them. They led me up this same mountain. I was all the time searching among them for my two daughters, but I did not find them, neither did we get to the top of the mountain, before they seemed disgusted with my searching, and brought me back to my bedside and went away. I was conscious enough to know that I had been away, and that it was night and rather cool. In getting over my husband to get into bed I felt myself lying there, and I wondered how it could be that I was in two bodies, and got in and nestled up to my husband and spoke loud enough to waken him and myself too, and told him that I was cold. But my natural body was not cold. For a week or more I felt that I could, with my own will, leave the natural body and soar away I knew not where, and come back again, but I was afraid that my friends would bury my body. I was urged so much by the spirit to try the experiment that I became alarmed and told my family and dearest friend about it and requested them not to be in a hurry to bury me. Although all this happened three or four years ago, it is as vivid in mind as though it had just transpired. I would like to know what you think of it.

I thought I was traveling alone and on foot along a very wide road. In the distance I could see a large river that I would be compelled to cross, and was wondering to myself how I should get over. When I came to within about 50 yards of the river I could see an old-fashioned bridge, made of logs laid from bank to bank, with poles for a floor, and here and there the water running over the bridge. I felt some fear about crossing it, but being anxious to go over, thought I would try, but the ground was very soft, and as far up and down the river as I could see it was literally covered with human tracks filled partly with muddy water. When I would make an effort to get to the bridge, I would sink in the mud, and I began to think that I should not get over, when I heard a voice behind me (it always seems behind me) say, "Go up higher." I turned to my right and saw a very narrow path, leading up a very steep and rocky cliff. There was no other path, and it led me on to a very narrow bridge, only wide enough for one person to walk, with banisters on either side, and seemed to be made of fine wire. When I was about midway on the bridge I looked down and thought I was a hundred feet above the river. I crossed over and felt

very free and light-hearted, but I could see no roads nor places of habitation, and I stood wondering what to do until I awoke. I have endeavored to live a Christian life ever since I was 14 years old. Ten years ago I set out to live a spiritual life according to my understanding of the Bible, and have had many experiences that I think would be a help to others if I could only put it in the right form.

MRS. AARON HARVEY.

Ans. Your experience in regard to that illumination of the mind and then there coming a time when it seemed to leave you, is an experience that all meet in their upward progress. They are first given to know the knowledge of heaven sufficiently to get their minds in order and purify their natures, and then they reach a degree of trial and apparent darkness. It is only apparent, however. Here is where the words of the angel to Daniel are fulfilled in every person's experience, "Many shall be purified and made white, and [then] tried." It is a necessary trial, however, to develop within the soul proper conditions for faithful service on the higher planes of life. If you persevere in your faithful efforts toward living the true life you will soon have passed through that time of trial and have reached a position of great strength of soul and peace of mind.

Your first dream reminds me of the words of the prophet Isaiah where God says, "My people have committed two evils; they have forsaken me the fountain of living waters," etc. Truly, God is the fountain of living waters, where the thirsty may go and relieve their thirst. But the animals—animalized humanity—have demoralized the spout—means by which it flows out to the world—and his people must again return to that fountain and hold the way open so that it can flow out to the people. Muse much upon the words of Jesus found in John VII. 37, 38.

I have no doubt of the reality of the angels coming to your bedside and taking you—the soul—with them. Your experience of going out in the soul-consciousness and traveling is by no means an unusual occurrence. I have no doubt that the reason of your present darkness, instead of reaching the degree where the soul is tried, is because of your human and familistic love being greater than your love for God and the angel world; which was demonstrated in that you were more interested in finding your daughters than you were in the greater things that the angels had come to show you. It is not to be wondered at that they became disgusted and left you, and you may be left altogether, unless you can cultivate a love for God and heavenly things, and let go of your love and desire for your daughters, whom God loaned you for a short time, and has now taken away. The love that you manifested was a purely selfish one, which can not exist among the holy ones. You no doubt had reached a point where you were able to

leave the body and travel at will where you desired to go; but your fear lest the body might be buried whilst away would probably deprive you of that power. There is no danger in a person going out consciously, as you did, and staying any longer than it is proper and right to stay, which would be only for the night or until something disturbed the body: for the soul can know everything which takes place with the body and surroundings while it is away, and can return to it at will.

Your third dream seems to indicate the period of your departure from this world into the other. There is a way that many would cross which leads through the mud of their own animal, sensuous desires: and your clinging to home and family conditions more than to the angel world led you to the bridge that has been builded by some who have been trying to cross, carrying with them all that belongs to the natural world, as well as their own physical bodies, but can not. But as the angel said "Come up higher," in that higher life, taught by THE ESOTERIC, you find the bridge—the way—that Jesus left, by which you may cross, high above the river of death, and enter that new world, that is now coming to take the place of the old worldly conditions, where all things are to be made new. There are many who have even reached your age of life who will renew their youthful vigor in this present body and pass over into the new world, where they will be able to retain their physical body as long as it is desirable, not in infirmity, however, but in youthful vigor. You were born in the sign ♉ (Taurus) and fine organisms born in that sign are more vividly conscious of the kind of experiences which you relate, than those born in any other sign.—[ED.]

The *May Arena* closes the ninth volume of this leader among the progressive and reformatory reviews of the English-speaking world. The table of contents is very strong and inviting to those interested in live questions and advanced thought. Among the important social and economic problems discussed and ably handled in a brave and fundamental manner, characteristic of this review, are "The First Steps in the Land Question," by Louis F. Post, the eminent Single-Tax leader; "The Philosophy of Mutualism," by Professor Frank Parsons of the Boston University Law School; "Emergency Measures for Maintaining Self-Respected Manhood," by the Editor of the *Arena*. The Saloon Evil is also discussed in a symposium. One of the strongest papers on Heredity that has appeared in recent years is found in this issue from the pen of Helen H. Gardner. Rev. M. J. Savage appears in a very thoughtful paper on "The Religion of Lowell's Poems;" a fine portrait of Lowell appears as a frontispiece. Dr. James R. Cocke contributes a striking paper on "The Power of the Mind in the Cure of Diseases." A strong feature of this number is a brief character sketch by Stephen Crane entitled, "An Ominous Baby." Stinson Jarvis' series of brilliant papers on "The Ascent of Life" closes with this issue.

BOOK REVIEWS.

"Zenia the Vestal" is the name of a book by Margaret B. Peeke. It is written in the form of a story, giving the experiences of a mother and daughter. The daughter in a former life was a vestal virgin in the Temple of Isis, and the mother had been an initiate. The experiences leading up to and including much of their teaching by the masters is given, and many of their experiences, even including much that has never been revealed—so far as we know—of the initiatory ceremonies of that very ancient order of the Hermetic Brotherhood of Luxor. We feel that unquestionable evidence is given of the authoress being an initiate in that order. While, as the authoress claims, it is necessary that one be able to read between the lines, in order to profit by the teachings, yet it is so plain that any one who has had experience in the higher life will readily discern the meanings and utility of the teachings. The book is written with an elegance of diction and a refinement of character that makes it profitable reading, merely from the literary standpoint. A statement is made which we feel like corroborating, which is, that Zenia was the first Vestal Virgin who had sought initiation in the Temple during this age. There are among us to-day quite a large number of them in the body, who are inly conscious of the greatness and grandeur of that Holy Life, yet their love of the things of the world seems to be stronger than their love of the reorganization and establishment of that divine state again among the people. We must confess it is difficult for us to understand how it is that those who know so much about that angelic life could be made to think it their duty to stay with, and give their power to, this perverted order, falsely called civilization.

There are many who know, as did Zenia, that if that divine order could be again established among men, it would become a greater power to revolutionize our race conditions and establish peace on earth by a body of such people being together in one place, than by any other means; but they have experienced deception, treachery and the unreal in this present life's experience until they have lost confidence in the men and women of this age. The time is now upon us when all that to which they cling and those whom they love so dearly will be taken away from them; then they, like Zenia the Vestal, will seek God and his kingdom, and labor toward its establishment on earth. We are glad to see in this book the ideal expressed that it is now the determination of that grand old Order from Luxor to give its teachings to the world as rapidly as it will receive them, and this work partially lifts the veil that has been so tightly drawn and sealed for thousands of years. Out from the apparently dead past is coming golden treasures of incalculable value to all those who are able to perceive and utilize them. In this work is brought to light that which is lacking in other occult books, that is, the spirit of true, childlike devotion. That beautiful Christian devotion which is found among some of the members of the Christian Church is a fundamental principle in all spiritual attainment. There are thousands of people now throughout the land, seeking occult and magical powers, entirely without that spirit of devotion, purely through the intellectual, and the application of law through the power of the will. These may gain phenomenal magic power, but it will be wholly of the mundane, or what is familiarly known as black magic. This must inevitably be the case with every person who seeks these powers through the intellect and will, for the carnal mind is enmity to the law of

God, is not subject neither indeed can be. Purely intellectual mentality is wholly carnal, therefore all such persons, being carnally minded, can never know how to use magic powers for anything but selfish purposes; for how can such powers be used for God and humanity when the user knows nothing of the nature of God's spirit nor of the inner soul longings of the spiritual souls of men and women. This work has more soul in it than any that has preceded it so far as we know. Published by the Arena Pub. Co. of Boston: price \$2. May be ordered from our book office.

The well known advocate of advanced thought and humanitarian work, Imogene C. Fales, is now editing an 8-page monthly paper called "The New Commonwealth," issued from 102 Court St., Brooklyn, N. Y., at \$1 per year. Its motto is, "Public Ownership of Public Necessities." Those who wish to keep up with the advanced thought on these lines should by all means subscribe for this paper, as its editress is one of the best informed and brightest business minds dealing with these subjects, in America.

It is quite sufficient to say to the public, that the Fowler & Wells Co. have issued another pamphlet of the Human Nature Series—number 29. All who are interested in the study of phrenology are well acquainted with the great work of the Fowler & Wells Co., as they have led the world for many years in the study of phrenology. As the excellent work of Nelson Sizer has ever kept the phrenological literature of that firm up to its original standard, it is enough to say that this pamphlet is made up of class addresses delivered before the American Institute of Phrenology, preceded by an article entitled "The Value of Phrenology" by Nelson Sizer. This series is issued quarterly at 10 cents a number, 30 cents a year, by the Fowler & Wells Co., 27 East 21st St., N. Y.

"The Biochemic System of Medicine" complete in one volume, containing 444 pages, by Geo. W. Carey, M. D., comprising the theory, pathological action, therapeutical application, *Materia Medica* and repertory of Schuessler's twelve tissue remedies is, we think, one of the most complete systems of medication now before the world. This system is not intended as a drug practice, but as a chemical food supply. It is based on the theory that all disease is the result of a lack of some quality in the system. The eminent German physician Dr. Schuessler of Oldenburg, Germany, has made the subject of the chemical constituents of the twelve departments of the human constitution a special study, and has, we believe, formulated a system which will in the future rival every system of practice now known. We are told by students of Dr. Carey that he has done much toward revising and perfecting the system. Dr. Carey was born in the sign Virgo, which is the most discriminative mind of all the twelve signs, and is naturally a chemist, working almost entirely from the intuitional intellect; which should eminently qualify him to take up a system of medicine of this kind and to a very great extent purify and perfect it. While we for ourselves have no use for medicines in the ordinary acceptation of the term, yet, while we are in the body it must be fed with all the qualities essential for its preservation, and according to our judgment this system comes nearer to meeting the requirements of the human family in its present state, than any other. The work gives the remedies for all known diseased states, naming the chemical, and giving formulas which any first-class druggist can fill, so that

the work is really an ever present physician. We consider it one of the most valuable works published in this line during the 19th century. It is published and sold by F. August Luyties of the Luyties Homeopathic Phar. Co., 306 N. Broadway, St. Louis, Mo. Price, in cloth, \$2.50; in half morocco, \$3.50, net. The above mentioned work is in perfect harmony with "Solar Biology," for the twelve remedies are for the twelve functions of the human organism. For a physician to know exactly what remedies to give in order to obtain the best possible results, he should know what function predominates in each individual, which can only be known by the aid of "Solar Biology." The two books must of necessity be companions to each other. which will lay the foundation for a most perfect *Materia Medica*.

THE CONGRESS OF SCIENTISTS,

Divine, Christian, Metaphysical, Mental, Christ and Spiritual Scientists; Christian Metaphysicians and Scientists of Spirit of 1894. This Congress is called for the purpose of bringing together leading workers and Scientists from all parts, with reference to a wider mutual acquaintance and better understanding of each other's conception of Truth and methods of practice, with a view of extending the same to the world at large. As the intention of this Congress is to bring all Scientists possible together, where, without criticism, each one may speak positively and frankly his own convictions and of the reason for the faith that is within him: where all may work in concert for the common cause of Truth, assist in promoting the unity of understanding and faith in the One Eternal Good, and promoting the harmony of the work, thus increasing the signs following as the demonstrations of healing, we fully believe this Congress of Scientists, called in the spirit of Truth, will be entered into with hearty co-operation by all who love unity, which will help to make known the truth of Science, throughout the world, and ultimately redound to God, in the general recognition and acceptance of its truth, by the community. The advantages that will result from such a gathering are obvious, and a cordial invitation is hereby extended to all Scientists without reference to name or school. The Editors of the Science and Metaphysical Journals and authors of Science and Metaphysical Literature and all teachers and healers will be regarded as members of the Advisory Council of the local Committee of Arrangements, and their suggestions as to themes and speakers are cordially solicited. The Committee desire to receive such suggestions at the earliest possible date, in order that the programme for the Congress may be announced, which is to be held in San Francisco, May 29th, 30th, 31st and June 1st, 2d and 3d. All communications should be addressed to the undersigned chairman.

JOHN J. PLUNKETT, *Chairman*.

D. S. THOMPSON,

WM. H. DANIELS.

MRS. M. E. CRAMER.

MISS EVA I. FULTON,

W. B. DUNLAP.

The Congress headquarters, 328 Seventeenth Street, San Francisco, Cal.

The above circular is published in the interest of a Congress of Scientists. The motto of those who participate in this Congress is unity. We consider the movement worthy of the highest commendation, and we would that every student of THE ESOTERIC could be present and unite with them, for the basic principles of their system is absolutely essential to every student of the laws of life. This effort to unite will cause all parties to become more liberal, relinquish errors and receive truths; for truth is life and light, and in its light error appears what it really is—darkness and death. We do feel that it is very important at this period that the "Scientists" know more of the Esoteric life and doctrine, for we have good reason to believe there are some who are being misled by certain subtle errors which appear to make strong and vital at first, but in the end will kill. There is an error that is now gaining ground among all classes of people, which is so like the truth that even the SOULS of men and women are being deceived by it, and nothing short of a clear understanding of the Esoteric teachings will save from it. We feel that this Congress of Scientists is destined to open up new avenues whereby the Spirit of God can reach the human consciousness more perfectly.

THE ESOTERIC.

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II
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No. 12.

BIBLE REVIEWS.

NO. XLVI.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER XI.

Verse 9: "And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

While these two witnesses are killed, insofar as their influence is concerned, yet they continue to stand before the people as witnesses of the truth, and as a constant reproach to evil deeds. The Emphatic Greek says that their dead bodies will not be suffered to be put in the tomb; not that their enemies would not gladly entomb them in dungeons, or even in the grave, but this they will not be suffered to do; for he to whom they have dedicated their lives and for whose people's good they labor continually, will indeed be their God—power—and will sustain and uphold them in all things. It is a law of mind, that no matter how great are the masterly powers of one of God's servants, if the thought of evil, condemnation and distrust is vibrated in the minds of the masses with whom they associate it will deprive them of the ability to manifest those Godlike powers, even as it did our Lord Jesus when he was here. Of him it is recorded, that when he was in Gallilee, his native home, he could not do many mighty works "because of their unbelief;" therefore it will appear as if the power of God's witnesses is withdrawn, simply because no use can be served by their manifestation, yet, it will only be to allow those who love deception

to go on deceiving and being deceived, and destroying and being destroyed.

Verse 10: "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets [representations of divine principles] tormented them that dwelt on the earth."

When their power seems to have vanished with their influence, the people will feel a freedom to plunge into all their vices and sensuous depravities, without the restraining influence of those two representative powers. They send gifts one to another, as a sign of rejoicing, and of their success; and of appreciation for their acquiescence, as well as faithful service, in destroying these two witnesses of God. "The Beast"—or animal powers—will then think it has everything its own way, or under its own control; and it will then be truly a time of rejoicing, because the perverted animal nature in the human family will have perfect freedom, and as these visible instruments are all they are capable of recognizing, they think when they kill their influence or power which so tormented them, that the whole earth will be free to pursue its perverted ways. It is well known that under the present condition lying scandal is the most effectual means with which to accomplish this result.

Verse 11: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

"And after three days and a half:" It is written in Ezekiel (iv. 6), that God said to Ezekiel that he had appointed each day for a year, and as truly as Ezekiel was a typical prophet, and as there is abundant evidence that all the prophets spoke in the same symbolism, we feel justified in saying, wherever days are numbered in this Revelation, it has reference to years: therefore we would say that after three years and a half of their humiliation, and the pomp and dominancy of animal powers in human organisms, the Spirit of life from God enters into them, and we know that if the Spirit of life enters into an individual or body of individuals, no power of an earthly nature can withstand it.

Then they will stand erect upon their feet—upon their understanding of laws and methods which are divine truths—and by the power of those knowledges and of the Spirit of the Highest

manifest through them, they will indeed cause great fear to fall upon those that dwell on the earth, or in earth conditions. It does not necessarily follow that the fear will arise through great and mighty wonders performed; the presence of God in them upon the earth is sufficient to cause a fear to fall upon the inhabitants of the earth without their knowing why, or what they fear. We read that Daniel and other of the prophets were caused to fear greatly when great and mighty angels came near them, and if even Daniel, the Beloved of God, should fear under such circumstances, how much more should fear fall upon the evil-doers. Even animalized men are governed like the brute creation, by instinct, or the planetary soul, and caused to know, or at least feel, fears, when great evils are impending. As we have already said, there are but seven years for the fulfillment of the first nineteen chapters of this Revelation, and we believe that about sixteen months of that seven years has already passed; even now the torment through fear is becoming great among the oppressors of the poor. The men who are the money-gods of our earth are so in fear, even now, that they employ private detectives to guard their houses. The fear referred to here, will not be confined to the rich, however, but all classes who have followed their evil and sensuous desires, will feel that the justice of the God of heaven is about to be executed upon them; and it will be exceedingly dangerous for any one, even though his spirit eyes be open and he sees what is actually occurring, to prophesy as to how (that is, as to character of events) these things are to take place; for the mind of no man on earth is capable of grasping that wondrous knowledge by which he would be enabled to see the great network of the machinery of the mind-powers of the human family, to say nothing of the wonderful complication of mind-powers behind of and controlling them. But we may venture this much as the idea of a man,—that we are in the first stages of a great and mighty revolution, where, as the prophet said, “The steps of the needy shall tread them [the wealthy oppressors] down;” and, that they will bring about a general revolution in every thing political and social. In the midst of this revolution Rome will offer her services and take the lead, by which she

will obtain power, first, in the United States, and then throughout the world. Then the power of these two witnesses will be killed. But after three and one-half years the Spirit of life from God enters into them; then will come the great fear. According to this calculation, within five years from 1893 these prophecies will be fulfilled up to and including verse thirteen.

Verse 12: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

They heard a great voice from heaven calling them up to heaven, and they obeyed, ascending in a cloud. Now whether these will be caught up in a miraculous manner into the air, into *the* heaven (as in the Emphatic Greek rendering), or, whether they will suddenly and mysteriously leave the abodes of the people in ordinary ways, the fact remains the same,—they will be taken up, that is, exalted, and will be gathered to the place appointed of God for the establishment of his kingdom on earth. For all who are led by the Spirit of God will hear his voice and obey the call when it comes. Then will be fulfilled the words of the prophecy by Isaiah (LXVI. 8), "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

Jesus said (Matt. XXIV. 31) that he would send his angels and gather his elect from the four winds from one end of heaven to the other; for a short work will the Lord do upon the earth. Again, he said, "Ye are the salt of the earth;" that is, the saving power of the earth, because of holding in check the evil forces. But the time is here come wherein they sin against all light and mercy, therefore his elect are gathered out from among them and they are left to reap the full reward of their deeds.

Verse 13: "And the same hour was there a great earthquake, and a tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

"And the same hour:" If we accept the prophetic method of reasoning—a day for a year—as there are twenty-four hours in the day and night, so it would follow that within a month these are taken away, and the physical destruction of the earth and

its inhabitants will begin, and that there will be great and mighty earthquakes, there is no doubt. Even Jesus gave that as a sign of the last days of this age and corrupt order of things. We were given to see in 1878-79 that much of the inhabited earth would sink, and portions now under the sea would become dry land. There are now many prophecies in the land by mystics and astrologers, and even by some scientists who are recognized as such, that great earthquakes are just before us. But, as we have so often repeated, each prophecy has a triune meaning, and we can depend on it there will be physical earthquakes of the character just mentioned, and human and intellectual earthquakes, destroying all human hopes, and all man has loved and aspired to, as well as spiritual earthquakes, and the old heavens or the world of souls will undergo radical changes; so that the elementary forces—the dark souls that inhabit the astral world, which now so impede the advance of each soul seeking those higher attainments and are largely the cause of much of the evil on earth—will begin to be shaken.

“The tenth of the city fell:” A city is an aggregation of inhabitants, so we may truthfully say that a tenth of the aggregate inhabitants are to perish through this earthquake. “And the remnant were affrighted, and gave glory to the God of heaven.” If conversion through fear were permanent and acceptable to God, then the woes of the earth would be entirely past and there would be no more to come; but the wicked man is deceitful, and has not only deceived himself, but would deceive his God, were he capable of doing so. So he here gives glory to God, not from a truly repentant heart and a full intent to mend his ways, but merely with a hope that he may escape the evils that are upon the earth.

Verse 14: “The second woe is past; and, behold, the third woe cometh quickly.”

In former chapters we considered the effect upon the earth that those would have who are reaching these high degrees of attainment in the Order of Melchisedec, and we saw that the last three degrees were heralded by the angel crying, “Woe, woe, woe.” The angel here declares that the second of these woes is past, and the third woe cometh quickly. As soon as

the seventh degree is attained it becomes absolutely essential in the order of divine justice, that conditions should be made in earth for its full and free manifestation. For this degree of attainment has never been reached by men living in the body, neither can it be attained on earth until proper conditions are established; and in order to establish these it is absolutely essential to destroy those who corrupt the earth and the very atmosphere we breathe. It will be observed that each of these soundings of the trumpets, or in other words, the effect of each of these degrees of attainment, is more comprehensive than the former. We can give some idea of the wondrous extent of each of these great attainments, by noticing the rapid increase of effects produced by each of the seven soundings. In the sounding of the seventh trumpet, or the seventh degree, there is more than in all the others combined, and what follows from that degree comprehends all the remainder of the revelation; which shows conclusively that it is a final ultimating of the purpose of God in the creation of man upon the planet earth. Owing to the low condition of the inhabitants of this planet, we sometimes wonder if this work can be accomplished, yet we know that it must be, or this planet will be thrown back thousands of years, and its inhabitants will be compelled to struggle through a long, dark and dreary cycle before it will come again to where it is possible for such high and holy conditions to exist.

Verse 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The sounding of the seventh angel is the sounding forth from the life-fountains of the seventh degree, the highest vibrations that have ever touched the inhabitants of the earth. The Holy Ones have been laboring patiently for thousands of years to lead a people up into these glorious conditions, and when they shall have been reached, John says, "There were great voices in heaven;" not the voice of one great one, but voices of many, saying, "The kingdoms of this world [remember they did not say it was the kingdoms of the spirit world] are become the kingdoms of our Lord, and of his Christ;" for as soon as this point is reached by persons on earth, they become the

anointed, the Christ is this new dispensation, and to them are given the kingdoms of this world.

The Roman Church has claimed that the kingdoms of this world were given to her, and she is using all the physical means possible to take possession. For the last 200 years her priests have been taught—and the people through the priests—to gather in all the gold and wealth of earth that is possible, for she perceives that to be the god, or power of this world; and she hopes, through making a friend of unrighteous mammon, to get control of the world. As it will be seen further on in these readings, the time is near when she will appear to have accomplished her design. But the God of heaven holds a controlling influence in all the affairs of human life; the nations of the world are his, and are held by certain undeviating laws which find expression in the human family: so that it is made a literal impossibility for any power to take the kingdoms of this world and rule them by any other than the God-appointed means; and that means is, and can only be found, in the attainment of these higher degrees, which was in the purpose of God from the beginning. God is Spirit, and works from the interior outward, and those who “TAKE the kingdoms and dominion under the whole heavens” must work from the interior out into the material world. The Roman Church has made the mistake of working through the external and material forces of nature (and psychological influences through the Jesuits), hoping thereby to control the minds of men. But this can never be accomplished; as the wise one said, “Can the leopard change his spots, or the Ethiopian his skin?” No more can coercive power change the nature of men. When these high and holy attainments are reached, there will go forth into the world a spiritual love-harmony which will penetrate every soul upon the planet, changing the very nature of its inhabitants; and to all those who are so perverted in their natures that they will rise up against this divine love, it will become a devouring fire. We are told that God is love, and also that God is a consuming fire, but that fire consumes nothing but that which is out of harmony with the laws working out the divine purpose. Therefore, those who have enough of the pure gold of

spirituality will pass through the fire and be purified, and those who have not will be destroyed; for the fires of that divine love-life will flow out into the world like a mighty tidal wave, cleansing it from all its impurities, sending back to primary elements all the unfit substances and organisms, leaving nothing but the purified souls and bodies of men. This is what Malachi (IV. 1, 2) meant when he said:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yahveh of hosts, that it shall leave them neither root nor branch.

“But unto you that fear my name shall the Sun of righteousness arise with healing his wings; and ye shall go forth, and grow up as calves of the stall.”

This also explains the quotations from the Bible which have given rise to the belief that the world will be destroyed by fire: but the fire that cometh to destroy the world is the fire of God's own spiritual life. As Isaiah said (XXXIII. 14, 15):

“Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes.”

This tells us in plain English who will and who will not be destroyed by that fire which cometh to purify the earth, in which, when it is purified, “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Not the man that 1800 years ago was born of the tribe of Levi, but his body that has been prepared for him, the great multitude referred to in chapter XIV. of this Revelation; “and he [this body] shall reign forever and ever.” The reign will not be a reign of force, but a reign of Love; for as we have seen in chapter VII., they are to be not only kings, but priests, and their kingly dominion comes through their priestly office; that is, as priests they will instruct the people in the ways of life and righteousness, which instruction will lift them into higher and grander altitudes of manhood and womanhood and make them conscious of God and the angel world, and will remove from the earth sickness, sorrow, pain and death. Selfishness, hate and passion will be burned up, and there will remain nothing in the human heart to afford them sustenance; then will obtain love, wisdom, knowledge and understanding; and those who are

most abundantly supplied with these attributes, will be enthroned as kings, not for a day, or a century, or even for another cycle, but for ever and ever; or as in the Emphatic Greek, "For the age of THE ages." The age into which we are now entering is the age of the ages to come. In it will be perfected the foundation and structure of the building, of which only the cornerstone was laid by the Lord Jesus the Christ, when he came to Judea. Now is to be builded that Temple that God's spirit referred to when he spoke through the prophet to David, telling him that he should have a son who should build him a house that would stand forever: and that the throne of his dominion should be forever and ever. The house of wood, stone, brass and gold has long since sunk into decay; but the house to be builded by his greater son shall not be made of perishable material of earth, but of living stones—regenerate souls and immortalized bodies of men and women, who, through prayers and tears and earnest, zealous effort have reached this immortal attainment of the seventh degree. As the Holy Spirit through the sweet singer David said, "Thou wilt not leave my soul in hell nor suffer thy holy one to see corruption,"—even the physical bodies of those who reach this altitude will never see corruption.

At the present time, two forces, life and death, are at work in the human body. In a properly organized body, life has the predominance, from birth to the age of 50 or 60 years. At that time life and death are balanced, but, through continued sin, death gains the dominion, and gradually the body succumbs to its power. But in the re-generation, life is given the dominion continually, and death is gradually but most certainly overcome. Then the seventh degree neophyte can exclaim with the exultancy of the words of Paul, "O death, where is thy sting? O grave, where is thy victory?"

If this had relation to the soul of man alone it would be mere nonsense, for no one believes that hell—sheol, the grave—ever has had victory over the souls of men. The grave has power only over the body. The Spirit in Paul, as well as in David, saw a time to come when these holy ones would not see corruption, and the grave would not be a receptacle for their

bodies; a time when life would have pre-eminent dominion, and as they grew in knowledge and wisdom, spirituality and power, the grosser elements of the physical body would be thrown off, and more highly sublimated particles would take their place, until the body would become truly a spiritual body. This process of changing from the grosser to the finer begins with the beginning of living the regenerate life, and continues on through every stage of attainment, and will continue throughout all eternity. Therefore, literally and spiritually, the same individuals who make these attainments, the methods for which have been laid before the world in the columns of THE ESOTERIC, will never see death in any sense of that term, but will reign on the earth as kings and priests unto God, forever and ever.

Verse 16: "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God."

The mind of man upon our planet can not appreciate these words; but in order that we may approximate an appreciation we call attention to the fact that Jesus said in the parable of the talents that those who had utilized their talents were given dominion according to their talents and abilities. These grand souls of the most ancient ones, who have had dominion over all the affairs of earth, who have watched over it and guarded its inhabitants, gently leading them up step by step through the ages of the past, with great labor and care, now, after thousands of years have elapsed in patient labor, see the fruition of all their hopes and labors.

Verse 17: "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

What joy there must be with the Holy Ones, to know that the time of ignorance, misery and sorrow has forever passed away. Here is an important lesson in devotion; for observe, they say, "We give thee thanks, O Lord God Almighty, which art [that is, which has an existence now], and wast [that is, he has always been the germ in the souls of his people], and art to come,"—in greater glory and power than is yet manifested in this, the beginning of the seventh degree. The reason for their exultant rejoicing is that the Spirit of God latent in the soul of

man has taken unto itself its great power (inherited from its Father), and has begun its reign.

Verse 18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest givest reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [corrupt] the earth."

"The nations are angry,"—this is a peculiar utterance. When nations are angry, they are apt to fight and destroy each other. Even now preparations are being made with all diligence by the nations for the last great slaughter. They say and think that by the demonstration of superior power they can intimidate other nations, and thereby preserve peace. But they who govern the affairs of earth know for what purpose these are being urged on to make these preparations, for even now the light that is shining upon the inner consciousness of the masses, radiating as it does from the center that God has prepared, is illuminating the intelligence of honest, working men in all nations, and they are becoming angry; and those who hold them as slaves and defraud them of their rights are also angry, because they see that the time is at hand when their ill-gotten gains will be taken from them. We said in a former review that peace was taken from the earth; therefore anger must take its place. Not only so, but these ancient ones rejoice that the nations are angry, and thy (the God of justice) wrath has come. The day of the great battle of the Lord God Almighty is at hand—prophesied by all the prophets from Isaiah to Malachi—and the time of perversion, of oppression and corruption is at an end.

"Because thou hast taken unto thee thy great power and hast reigned:" God, who has engendered in his people his own real qualities and powers, has at last taken to himself in the thought and mind of his people his great power that he intended them to possess; and the prophecy of the angel to Daniel has been fulfilled, when the saints of the Most High shall take the kingdom under the whole heaven. Thus his Son—the sons of God—has taken unto himself the great power inherited from the Father and has begun the reign on the earth. Can we not unite with these Holy Ones, even in the face of all the misery and destruction of the unfit life upon the planet, and say in exultancy,

Praise, and glory, and honor, and power, and thanks be unto the Lord our God, forever and ever. For the age for which all ages have lived and suffered has come, the glory of God is to be revealed through his children, the kingdom of Love and Peace is about to be ushered in; all the faithful souls of the prophets and saints, and of them that fear His Name, small and great, are about to receive a full reward for all their faithful service,—and God will destroy them, wipe them off the continent, that CORRUPT the earth.

Verse 19: "And the temple of God was opened in heaven, and there was seen in heaven the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The temple of God being opened implies that his temple is builded, which is true, as soon as any one has reached the seventh degree. "In heaven;" heaven is where God is, and God dwelling in the souls of these, the temple in heaven is opened. the ark of the testament is there, because the law of God is written in their hearts and becomes the law of their lives. And because of such a presence on earth "There were lightnings, and voices, and thunderings, and an earthquake, and great hail." For as soon as such a condition obtains, all the subtle forces of nature will rise up in rebellion against the inversion and perversion that exists throughout the land. Not only will there be voices of condemnation, utterances affecting the destinies of nations, and of all people, but there will be thunderings in the souls of men, that will vibrate throughout the earth and stir men with the speed of the lightning's flash into executive expression. And the earth will awake with the excited rush and anger of the nations; great hail of shot and shell will sweep our earth with the besom of destruction, and none but those whose lives are hid with Christ in God, who love his work and his kingdom on earth more than all earthly kinship or relations, will be saved from that time of trouble. "As many as are led by the Spirit of God they are the Sons of God," and because they are willingly led by that Spirit, they will be taken to a place of safety, where God will care for them, as he cared for Israel in the wilderness, until the wrath is past and the earth is cleansed from those who corrupt it.

Peace be to the children.

[To be continued.]

REVELATION.

(Written for THE ESOTERIC.)

BY T. A. WILLISTON.

In this age of liberal thought and honest investigation, fields that a century ago were considered beyond the possibility of scientific examination are being explored, and new data, both of a physical and a metaphysical character, is continually being added to the sum total of human knowledge.

The truth of Divine revelation to man is a question of doubt with the majority of the human race in this enlightened (?) age, and it is the purpose of this paper to endeavor to throw some light upon this important subject, in which, if we succeed, we must, of necessity, prove conclusively that there is a sure and certain method, by means of which God can directly hold communication with man. If it be true that God can so hold communication with man, it then becomes our duty, as thinking intelligent beings, to investigate, and gain an understanding of the law governing and the method employed.

Basing our line of reasoning upon the premise that Divine law is unchangeable, and that it underlies all phenomena, a premise which we believe all honest thinking investigators of every school will admit to be a statement of truth, we reason from analogy that if we can get hold of the law governing revelation, we shall be able to foresee,—as did the prophets of old,—and not only to foresee, but to understand and control the events, both of an individual and a national character, that are to come. If the prophets of old, by their knowledge of the law, were enabled to prophesy concerning future events, does it not follow that we as a race, who are more highly developed and more finely organized, both in mind and body, should be able to understand and utilize this law in a much more perfect manner than did they?

If the First Cause does not change, but works through and by fixed and unchangeable law, and if the men of ancient

times were able to understand the law, and their knowledge permitted them to receive, as it were Divine revelation, and to prophesy concerning things to come, it must therefore follow that the law is as active as ever, and the only reason that prevents men of our age from understanding and utilizing it, is, that man has in some manner changed.

The spark of divine life at the center of man's being, which consists of creative potential energy sent forth by the creative mind, with powers and possibilities unlimited, never changes in the Deific qualities of which it is the expression, but has the power to draw to itself other divine sparks and thus to increase its capacity of understanding divine law, and through this power of drawing to itself spiritual qualities the spiritual ego of man continues to grow throughout all ages of eternity. We will place this thought in another form: In creating man, God had a certain and definite end in view. This end He accomplishes by sending forth a thought-form, endowed with potential energies, drawn from himself, which enables this thought-form (man) to work out, through and by the power implanted within himself, the ultimates for which he was created. We find, as God is spirit and without form, that it is very difficult, if not almost impossible, to express His nature in words, but must leave it to the reader to picture, if they can, a God whose mind permeates and fills all space, accomplishing the desire of His will through human instrumentalities. This must not be confounded with our idea of man, for we must remember there are men who have lived for millions of years, have passed, ages ago, beyond the need of a physical body, who possess powers transcending our present idea of a personal God. Now, if the Divine Spark in man is unchangeable, and is the same to-day that it was in the beginning, we must look for the reason of this change, not in the spiritual part of man, but in the physical, and if we can understand what that change is, and can rectify it, it stands to reason, that, as the spirit was able of old to prophesy through its physical covering it will be able to do so now, providing we are able to produce the conditions in the physical that then obtained. Has this change been brought about through man becoming more refined physically? or is it

because his mental capacity has grown until there are among us men of such gigantic mind-powers that they are enabled to grasp and understand at a glance the most abstruse subjects? We think not. We believe that the change in man's physical has been brought about by his nature being so totally submerged in matter that the particles composing his body have become gross, and this grossness prevents the spiritual ego from expressing its spiritual knowledge, thus depriving man of the ability to receive revelation, and robbing him of the power to prophesy.

All who have thought of these things must have recognized that there is a something which belongs to man, and is a part of him, that transcends both the physical and the mental. What that something is, few understand, but that it is the active and impelling force which acts upon the mind of man and imparts to him reasoning, thinking power, making him what we call human—which is the distinguishing characteristic between man and brute—none can deny. What is this subtle power? Whence comes it? What limits its capacity to impress upon the mind knowledge of things known and unknown, of circumstances that are past and of circumstances that are to come? If we can understand what this power is, and can know what limits and controls it, undoubtedly we shall be able to remove the power of limitation, and if we can do this, so that the mysterious, unknown power can act freely, without impediment, not only shall we be able to look backward over the past, but we shall be able to draw aside the veil that limits man's vision of the present and future, and thus confines him within a very small sphere of action.

It is claimed by students of the occult that this power is the immortal, spiritual part of man. They teach that man possesses a triune nature, body, soul and spirit. This divine spark never changes, but is the same yesterday, to-day and forever. As this spiritual spark comes in contact with matter it builds for itself a body—soul—by which it is individualized and separated from the great ocean of spirit—the First Cause. This spirit body or soul first begins to take form as an individualized, separate entity when man begins to think and reason for himself, independent of outside influences. The physical body, which is the

temple of the soul, is of a very gross and undeveloped character in the beginning. As the soul grows and gains knowledge, through contact with its physical surroundings, it requires a new and finer organism through which to express the power it has gained; the physical organism of the individual which it controls becomes finer and more spiritual, until it reaches a degree of fineness which permits the spiritual ego to express itself.

If the divine spark is unchangeable, and is an individualized atom (if we may be permitted to use this term) of the great First Cause, and if the great First Cause is the mind that controls the universe, it follows that this individualized atom of Deity must, of necessity, be conscious of the mind of which it is a part. It must also follow that if the physical organism were refined sufficiently so that the spiritual ego could express its true selfhood through the human brain, that brain would be illuminated by and through the power of the real man, and as the real man is the divine spark, and a part of the great First Cause, it would impart to the human brain, with a certainty unfailing, the purpose of the Divine mind, not only as it relates to the past, but to the future as well.

The law of revelation and prophecy is this: All knowledge relating to material or earthly things comes directly from the spiritual or cause side of life as thought-forms. These are first reflected upon the ether of the mundane, which is the realm lying next beyond our earth, and is the mind of our planet, and remain there until conditions can be builded for their reception on earth. When these conditions are perfected, these spiritual thought-forms, being endowed with creative power, send forth a potential energy, and become crystallized, or brought into material manifestation. From these thought-forms proceed all the influences which govern individuals, races and nations. If an individual has developed spiritual power he will be able to penetrate this realm and perceive these thought-forms, and, being able to perceive them, and understanding that the things seen will assuredly come to pass, in voicing what he sees, he becomes the instrument of Divine revelation or prophecy.*

* This realm must not be confounded with the spiritual realm which lies beyond

We believe that the majority of men and women in America have, at some time or other, been conscious of receiving a revelation, and were they conscious of the condition of the mind at that time, and could they reproduce that condition at will, they would be able to receive revelation from God whenever they wished to do so. That law underlies these things and separates man from the cause side of life, no thinking man will deny.

Are there men living who understand the law? and does the understanding of it give them access to a real, tangible realm of research, a realm which our scientific men look upon as unknowable? Nearly ten years of study in this direction permits us to truthfully say, there are such men. We have all heard of mysterious, secret societies, possessing great wisdom and understanding. Our literature of to-day is filled with occultism—the trend of the human mind seems to reach out and desire to know more concerning the hidden side of life. Occult societies, possessing true power, are difficult of access, and their members are bound by the most sacred oaths to keep inviolate the secrets revealed to them. Therefore these laws have been kept secret from the masses. Mankind has been looked upon by those possessing these life-giving secrets, as children, who have not risen above using them for selfish purposes. Therefore they have been kept in ignorance, and their ignorance has made them superstitious and doubtful, denying the possibility of divine revelation and the power for man to know aught concerning spirit, while encased in a fleshly covering. As we are not bound by oath or allegiance to any occult order on earth, and as the knowledge we possess has been freely imparted to us, we feel at liberty to as freely impart it to others.

There is an allegory in Genesis, which tells us of a garden called Eden, in which dwelt a man and a woman, who lived such a pure, innocent life that God revealed himself continually to them; not only did he reveal himself to them, but walked and talked with them. It is said a serpent tempted the woman, by the promise of wisdom and understanding, to eat of the fruit of the tree in the midst of the garden, which is commonly spoken

it, and is the realm of First Cause, from which proceeds all that relates to physical and metaphysical manifestation on our planet.

of as the tree of knowledge of good and evil. We are also told that she listened to the tempter, and ate of the fruit. The consequence of her disobedience of the command of God was the birth of a son—Cain—and the punishment was, that both the man and the woman lost the power of receiving divine revelation, and were compelled to earn their bread in the sweat of their brows. They were also promised that in some future age the seed of this woman should bruise the serpent's head. Underlying this allegory is the true secret of man losing the power of receiving divine revelation. In consequence of his disobedience, he has lost the understanding of spirit. This binds him with chains to a material plane of existence, when, by divine right, he should be able to penetrate unto the utmost limit of our system, should be able to reach out and touch with spiritual perception the furtherest and grandest sun that swings in the blue firmament above. As yet, we are but children, who can picture man in all the grandeur of his advancing years, when our world has been turned into such a position that the sunlight of divine revelation will be able to pierce through the inky pall which now shuts this world of effect from the realm of cause.

This allegory symbolizes a time in the long-forgotten past, a time which the ancient poets sang of as the Golden Age. The earth brought forth abundantly, and the people who lived in those antediluvian days, not having developed reasoning power, lived a correct and natural life, obeying God's laws as truly as animals obey. Obeying, because they, like the animals, were controlled by the universal mind, and not by the individual mind. The wisdom promised by the serpent consisted in their developing reasoning power and mind power. The serpent in that allegory was the life-giving principle which is active in all forms of life. Before man could become individualized and spiritualized, before he could reach the high station for which he was created, it was necessary for him to understand, through his reason, the laws which govern creation. Since that time man has been slowly growing. His reaching out to understand the hidden laws and mysteries of life, is a sure indication that the time has arrived for him to crush the

serpent under his heel. He has powers lying dormant which he dreams not of. Powers which, if wisely used, will refine the physical and soul qualities so that the spiritual ego can manifest itself and illuminate the reasoning mind, and he be enabled to understand the laws governing his being; and when he understands and lives in harmony with these laws, he will possess power, not only to receive divine revelation, but to consciously lift the veil that separates the material from the spiritual world.

A knowledge of the laws controlling the mysteries of all occult science is not, as some suppose, well-nigh impossible of attainment. All who desire occult knowledge and true spiritual attainment should search within and see if they possess the prerequisites: which are, a strong will, a stout heart, and a patience that will enable them to silently endure the seeming evils which will assuredly beset their path in the beginning, remembering always that he who in patience and silence can wait will receive all things which he desires. The laws governing man's higher nature have been hidden from the world long enough, and we believe the time has arrived when the true secret of occult power should be made so plain that all who desire to possess them may understand how to gain them. It is not our purpose to present these laws in this paper, as space does not permit, but we give to you the underlying principle of life, which, if faithfully adhered to, will make you a prophet in the true sense of the word. If you wish divine revelation, take control of this old serpent or life-giving principle, and, instead of using the life created in the body for material uses, by the power of your will turn the forces back into the body. If you can do this, you will not only have divine revelation given you, but you will receive as well the spirit of prophecy.

Look for beauty in the world, and you shall see it everywhere. Look within, with pure eyes and simple trust, and you shall find the Deity mirrored in your own soul. Trust yourself, because you trust in the voice of God in your innermost consciousness.—*Emerson.*

OUR FATHER'S WILL.

(Written for THE ESOTERIC.)

BY W. P. PYLE.

How often have we heard these words, "God's will be done," spoken in a tone of resignation, by persons who seemed to think that for some reason God is continually sending to his creatures sickness, suffering and distress, and seeing no way out of these troubles, settle themselves into a helpless frame of mind, and say, "Ah well! it is God's will that we suffer so. But the question comes, "Is it God's will—is it the will of the loving Father that we should be sick, and in distress and pain so much of our time? For it is usually those who are sick the most who show the most patience and resignation to His will, and whom we hear saying so often, and so fervently, "God's will be done."

We sometimes hear people say, "O if I only knew what to do—if I only had more light." Let us turn to the Written Word and see if we can not find some light, for it is written there, "Thy word is a lamp unto my feet, and a light unto my path." In the first place in the Bible where man is spoken of there is given God's will concerning him, and God's will is not that man should be sick, or suffer, or be in distress all the days of his life. God said, "Let us make man in our image, after our likeness, and let them have dominion." What do we mean when we pray "Thy will be done?" Is it to sit down in a negative condition, with folded hands, and allow ourselves to become sick; and then in a spirit of laziness and spiritual indolence, falsely called patience and christian resignation, say, "Thy will be done?" It is *not* God's will that we should be sick, it is *not* his will that you suffer and be in distress or in darkness. If so, how can you say that God is good?

God's declared purpose concerning man is that man should attain to the image and likeness of himself. Let us, then, not be deceived into the thought of bearing, or suffering his will:

but let us bestir ourselves, be up and doing his will; seeking ever and always to attain to the image and likeness of our Father: this is his will concerning us.

Again we say, do not be deceived, God's will is not a thing to be borne, or suffered, it is a thing to be done; a work to be accomplished; a work that will take all your energy, all your strength. No one can do God's will by sitting passively down and drifting with the tide, for to do his will means a weary labor, a bitter struggle, a hard fight. It is a fight within ourselves, and with ourselves, a struggle between the carnal mind and the spiritual mind.

The body of man is built up of many individual parts, each part having a will and mind and desires of its own. Each one of these parts has its mind and will fixed to follow its own desires. This Paul speaks of, saying, "I see another law in my members, warring against the law of my mind." And this it is that makes it such a difficult thing to do and be what we will to do and be; for the desires of the minds and wills of all the members of the body oppose it. These must be overcome and the body brought into subjection to your own central will and mind, your own true self, or as Paul calls it, the spiritual mind; and this can be done only by a determined and persistent effort of the will. We say persistent effort, because so soon as you make the effort to become master in your own house, just so soon will the contending minds and wills within you raise such a storm of desires and emotions that he is indeed a master who can say to the storm, "Peace, be still," and be obeyed. In our present condition, all these different members are doing each his own will; each is polarized toward the other; the few toward the many and the many toward the few, and it is this chaos of diverse wills that causes the sickness and disease of the body. They are like the Israelites, when they had no judge; every man did that which was right in his own eyes. Our Father wills that we turn toward him to do his will, with all our soul, mind and strength. This we can not do while our mind and strength is being used to control these diverse and rebellious wills within us; but when we have gained control of these wills and are master of ourselves, then we can turn toward God and

do his will perfectly, for we will then have attained to that condition spoken of by the prophet; "Behold, the days come, saith the LORD, 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 an husband unto them, saith the LORD: but this is the covenant that I will make with the house of Israel; After these days saith the LORD, 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." When we shall have established peace and order in our own bodies, in our inward parts, then will He write his will there, and we shall become like God, knowing and doing his will, and to us will be given the dominion.

There is an occult saying, "As is the small, so is the great." This is true, for man the individual is an epitome of the whole race, and as each individual must labor to bring the many different members of his body into harmony, first, with his central will, and then in harmony with each other, making a perfect body, a Godlike man, so there is being formed in the world to-day a body of these Godlike men, having 144,000 members: and as the temple builded by Solomon was first finished in all its parts before being constructed, so with this body, of which it is written, "Ye are the temple of the Holy Ghost,"—each member will be finished and perfected, then in due time brought silently together, each to his own place, and the temple will be finished. Then will the Spirit descend and fill the house. These will form the body of the Christ that is to come, the manifested God, the God who shall rule this world. "And without controversy great is the mystery of Godliness; God manifested in the flesh."

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—
Ruskin.

PROPHECY AND POLITICS.

(Written for *THE ESOTERIC.*)

BY ALPHEUS J. WILLIAMSON.

“MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Mother of prostitution. Mother of gambling. Mother of the great liquor curse. Mother of political corruption. A premium on all sorts of crime, rascality, and degradation. It would take volumes to tell to where the pursuit of the golden eagle has led this people, and what it has led them to do and dare.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.”

We have repeatedly read of drunkenness in high places,—high wine dinners among people who have enriched themselves by smart schemes which left their fellow beings poorer. See those in official places and positions of honor and trust, in a state of intoxication on luxuries acquired by tax-money, drawn from people who need the same on their table to replenish the life blood which courses through the veins in their hard-worked bodies. Then remember all the schemes to go junketing at the expense of the public, when poverty and want reigned among their constituents.

“And the angel said unto 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; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”

People nowadays are inclined to lay great stress on the real significance and value of money. This peculiarity has been inbred in us for ages, so that we are very much inclined to look on money as having a real value, when it is that which we buy with money that is of value. When the day comes that the people can exchange the product of their intelligence for the product of the knowledge of their fellow-man, without the use of a ruthless and rigid medium of exchange, then they will realize how they followed a false god, and how their unsteady

and treacherous light led them into many troubles and hardships. Then will they wonder that such a system of exchange as we are at present using could have been tolerated by an intelligent people.

“And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.”

The word mountain or mountains is often used throughout the Bible as a symbol of power or powers, kingdoms or nations. By counting we find seven heads: Scotland, Ireland, Australia, India, Ceylon, Wales and Canada. Five of the former are fallen. Wales is, and Canada, we may guess, is the one that is to be, and continue a short space.

“And the beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

“These have one mind, and shall give their power and strength to the beast.”

The ten nations whose officers are elected and controlled by the money power, and in turn give their power to the beast, are the United States, Austro-Hungary, Denmark, France, Germany, Italy, Mexico, Scandinavia, Spain, and Russia. It will be noticed on investigation that these are about the only nations outside of the British Empire whose people suffer from the dictations of the money rings.

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings and they that are with him are called, and chosen, and faithful.”

The Lamb is symbolical of something coming up, as a party or body of people,—a body of people growing up for some specific purpose, as a reform policy.

Repeated attempts have already been made to form a body or party to adjust the difficulty between the money-holders and the industrial masses; but as yet very nearly all efforts to form such a party or body have been fruitless, because of a lack of cohesiveness, the membership not being ready, or advanced far enough toward perfect manhood to know the right way and stand firm in it. They are not yet ready to do as Jesus said, “Lay down all and follow me.” But a little Lamb is now growing, the nucleus of a body is now formed, and is working out an adage similar to that good old one, “Charity begins at home,” only ours is, “Reform begins at home.”

The Esoteric Movement and its aims and objects are well understood by readers of advanced thought, therefore a full description is unnecessary here. It is not anticipated that so gigantic and formidable an evil as the money-power, will consent to be set aside without a struggle, but on the other hand we are told, "These shall make war with the Lamb, and the Lamb shall overcome them." In the very many eruptions and breaches of temper among the industrial classes, we hear the distant mutterings of the coming storm. We are told by Isaiah (xxviii. 19), "And it shall be a vexation only to understand the report." Jeremiah prophesies (Jer. ix. 7), "Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?" Also, 15th and 16th verses; "Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them." Isaiah, in speaking of the punishment of the Israelitish people for their waywardness, in chapter iii. verse 25, says, "Thy men shall fall by the sword, and thy mighty in the war."

"And he sayeth unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues."

This verse seems to make plain that the prophecies and this revelation refer, not to a single nation or people, but to the whole Israelitish people, for they are, in fact, the only people involved in money-worship. Wherever you find any branch of these people, you will find the usurer and the sufferer; the treacherous officeholder, and the distressed taxpayer; the wily gambler and the surprised dupe.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

These will be remembered as the ones who once gave their power to the beast—whose rulers have one mind and gave their power to the money-power. We may now infer that they will change their policy, and make laws and rules in the interest of a long-suffering people, much to the chagrin of the great imaginary power, money. It may be inferred from this verse that the people will go even so far as to repudiate this monstrous indebtedness which an ambitious, but unwary, people have been

forced into by their necessity. But we must not make too much of this verse. The strength and compass of its own reading is sufficient, without comment or conjecture.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

What is the power behind the throne nowadays?—Money. What was the power, and what the consideration, at the time our American Government passed the nine laws which have been so ruinous to the wealth-producing classes of this great nation?—Money. From the highest personages and officers down to the humblest, is it right, honor, justice, that rules men's acts? No, it is the money consideration which is uppermost in their minds. Look where you will, and you will find no one thing that so nearly has absolute control of all the incidents of life, as money has.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

In the campaign of 1892 there arose a party that seemed to have great power. Some of their state conventions were larger than any state or national convention in the history of this nation. Their national nominating convention at Omaha, Neb., on the 4th day of July, 1892, was by great odds the most representative and the grandest convention ever held to nominate a president, and truly the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies."

As a whole these three verses quite minutely fit the People's party. They came, having great power, but for reasons apparent only to those who study these chapters, they failed to be able to use their power. "And the earth was lightened with his glory:" Able men went to and fro through the land, advocating the principles of this party and entreating the people to come with them, and they and their speeches were received with great enthusiasm.

As for the 2d and 3d verses, if St. John "the Divine" had been through the campaign of 1892, he could not have better related an ordinary People's party speech.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

These two verses will be readily recognized as the voice of Edward Bellamy with his book "Looking Backward" and his wonderful little paper *The New Nation*.

The following verses we will leave to the reader without comment:

"Reward her even as she rewardeth you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

"How much she hath glorified herself, and lived deliciously, so much torment give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

"Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

Take a walk with me through our streets, and you can see these words coming true. The fact is, that many men, although physically able, are not financially able to buy their merchandise any more. There seems to be a slow but sure disintegration of all business, because of the gradual sinking out of existence of the "Prince of the world" or the god we have worshipped so devoutly for the past generations.

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

"And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

Observe what a state the money market is in. Note the number of bank failures; the shaky condition of many of the loan and trust companies. See what a dilemma the silver mining interests are in; then follows, as a natural consequence, the painful state in which we find all lines of mercantile interests, even to slaves, and souls of men; for when this competitive system and our money system have gone the way of the earth there will be great diminishing in the number of slaves (free slaves) and a better chance for many a poor employe to hold his position without selling his soul.

"And the fruits that thy soul lusted after are departed from thee, and all things

which were dainty and goodly are departed from thee, and thou shalt find them no more at all."

Visit the homes of a great majority of the people and you will find absent, not only the dainties and luxuries of life, but in a great number of cases the actual necessities of life also.

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

"And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

"For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

"And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

Well, friends, the money people have not yet begun to put dust on their heads, but, to say the least, they wear a very long face; and some too, are beginning to wear threadbare coats. Ezekiel (VII. 17 and XXI. 7) says: "And all knees shall be weak as water." The knees were used by the mystics to symbolize business concerns. We see in this day the business concerns are even weaker than water. Water will refresh and invigorate, but there is no such good quality for the hungry and ragged working people in the business concerns of to-day.

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."

Here is consolation for those noble souls who have been working so diligently and untiringly against so great odds, and in the face of sneers and scorn, and such scorching ridicule as only could come from a heavily subsidized press.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

We are now passing from what we have seen to what is yet in the future. In the first verse of Revelation XVIII. the Divine Apocalyptic says, "And after these things I saw another angel come down from heaven, having great power," and in the 4th verse he says, "And I heard another voice from heaven:" but now a mighty angel, stronger than either of them, takes up a stone like a great millstone and casts it into the sea. Here we find encouragement that some time a grand success will crown the efforts of those who have labored as only those must who have been in the front ranks at such a time as this.

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

“And the light of a candle shall shine no more at all in thee; and the voice of the bride-groom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.”

It is said that the voice of the harpers, the musicians, the craftsman, etc., will be heard no more at all in thee; not that they will be heard no more at all, but will be heard no more in thee. We do not, as some do, look for the end of the world, but we are led to believe by these readings, that there will be a decided change in our money matters at no distant day. The ministers and teachers have been preaching and teaching to certain classes the doctrine of Jesus, the best they could, for these nineteen centuries. But there is one class of people they failed to reach,—made up of those who dwell in allies and hovels, who inhabit the slums and dark nooks of our cities. To carry the word to these, we see the rise of the Salvation Army, which is eminently fitted for just such a work as it is doing. We believe that by the Salvation Army the teachings of Jesus are being carried to the remotest of human beings; that all have had, or shortly will have, a chance to hear and repent of their evil ways and circumstances into which they have been led in the pursuit of money.

Oh what a subtle, degrading, treacherous and misleading thing is money, when one comes to look at it squarely as it is! The same money that pays your minister's salary or the faithful teacher of your little ones will hire a villian to take your life or burn your property; will hire the deciding vote in favor of a rascally officer, or ruinous policy; will be a power in influencing the mind of courts and jurors. The same money that you pay for the furnishing of your table will lead your boys and girls into trouble.

“For thy merchants [bankers, and loan and trust companies] were the great men of the earth.” Ask the ordinary man of to-day who the great men of the earth are, and his thoughts will instantly run to the great money-kings of this day and age. In his eager chase after the man who carries the “sack,” he has entirely lost sight of and forgotten the great inventors, artisans, and generals of the age.

How easy it would seem to be to bring about a system having a common center, where every one could work at his own occupation. Suppose each individual were to work for the Government, and be paid by the Government in an individual money, not current or changeable between individuals, but only changeable back to the Government for the wants of each individual, no matter whether he be farmer, mechanic, teacher, dramatist, opera singer or lecturer. Each, if faithful, would have a credit abundant to supply all his wants. It can be seen at once how quickly and completely this system would leave out of an occupation the liquor dealer, the gambler and the prostitute, and all the sub-evils which naturally come under these three heads, while the honest and faithful producer would have a chance to keep himself and family well. But no; we have seen what a hard and thankless task it is to teach these things, and we have also seen in this the day and age of the competitive system, this time when the strong subsists by virtue of their strength, the one who may turn his attention to a study or work of love and kindness for his fellowmen, is very quickly left behind in the race for the mighty dollar, and finds himself without food, and homeless, and in consequence, nearly friendless. We have seen that such a plan of business as we have now, is tottering with age, and very soon will go the way of all the earth, as all things else that are of a purely worldly character must do when their work is finished and their time is come. Every one should see to it that they fit themselves for the new order; to do their part in the new dispensation which will be organized when the mighty angel, spoken of in verse 21, has finished his work.

Despair not, spirit of man, when thy powers fail, because thy earthly body bends, pales, and at last gives way under the weight of years. Once on a summer's night the flowers glimmered in their dew before the dazzling moon, each decked with silver pearls. When the morning approached, they became dim, the pearls lost their splendor, for the moon grew pale and set, and cold tears only remained in the flowers. Behold! the sun arose, the flowers shone again, but jewels instead of pearls glistened in them and decked the new morning. On thee also, old man, will a sun arise hereafter and illumine thy darkened dew drop.—*From the German of Jean Paul.*

SYMBOLISM OF GEMINI.

(Written for THE ESOTERIC.)

BY GERTRUDE LOVE.

Placed in the heavens far above the mist and darkness of earth life, are the twins of the constellation II (Gemini). In the Zodiac of Dendera, these twins are a man and a woman, hand in hand, walking in the celestial sphere of light and harmony. In the ancient myths, each was twofold, masculine and feminine, and were born from two eggs, which were the product of Jupiter and Leda in the form of swans. From one came Castor and Clytemnestra, who were mortal; from the other Pollux and Helena, who were immortal. Enwrapped within this myth are the mysteries of human and superhuman life; of generation and regeneration.

The eggs of the swan are the germs of the spirit of reproductivity, or, of the waters of life. These germs may develop the mortal or the immortal forms, as they are used to generate or re-generate the organism of an individual; for the spirit is the white fire which animates the form, and breathes in life-pulsations which are mortal or immortal vibrations according to the plane of the life-form and its uses. An egg is the symbol of new life, "a resurrection unto life." Within its marvelous spheroid is the potency of the life; the golden heart of sensation, which is consciousness of life, and the transparent sphere surrounding the conscious existence which nourishes and protects the new form which the living word is ultimating; while without is the encasing shell from which the new form or ideal of life must emerge as from a chrysalis. In the divine marriage, the conditions emerging from the sphere of regenerated life will be immortal and of celestial origin. Its potency will permeate the earthly organism, as substance is permeated by spirit when the feminine is joined to and one with the masculine, earth will resound with the holy vibrations of heavenly song, and all power in heaven and on earth, be given to them. In this holy unity the soul is born of flame, reborn of the Spirit, and spiritual consciousness (soul is but consciousness) super-

sedes animal consciousness, beginning the new cycle,—that of peace on earth, good will to man. In this peace—which passeth the understanding of those who have not experienced this degree of attainment when the inner and outer become one—the powers of mind are reinforced from the increased life in the organism, which delights, with the deep, true joy of obedience, in yielding to the interior will; and protected, intensified, beautified as the receptacle of Spirit-power, each molecule revolves around its center, vibrating life and song and happiness. Oh! if each soul struggling up the slippery path of attainment could see the bright realm just beyond the mortal vision; could see the tender watchers guarding the faltering steps; could sense the loving care of the holy sister-band, pure, true, steadfast, with the light not of earth in their faces, vibrating their thoughts into the hungering minds; projecting the rhythmic pulsing of their angelic life-quality that it may be inspired with each impassioned breath of the soul, giving, loving, harmonizing—untiring in their ministration, there could not be discouragement, but most grateful thanksgiving, and progress sure and rapid toward the ultimate ideal. The only veil between us and the immortals is in our mortal concepts of life, which are the heritage of a mortal ancestry. Use of the simple, natural methods taught to us in nature's laboratory will open the angel world to our vision, that we may see and know the immortal helpers of the human race. All this, and much more, is expressed in the constellation of Π (Gemini).

In modern Zodiacs the twins are pictured as twin brothers, one of whom holds the other in the protecting embrace of his left arm, while a club rests on his right arm. The twin embraced has an unstrung bow and arrow in his uplifted left hand, and the strings of a harp vibrate in his bosom.

The first decan of Π (Gemini) is the Hare; in the Persian and Egyptian zodiacs it was called the Serpent, and it lies beneath the feet of Orion. The hare noted for its fecundity and agility, the serpent for its swift subtle movements, are symbolic of one phase of the Π (Gemini) nature, which tends to use its active and virile thought-power in the study and practice of magic, seeking to produce phenomena which will excite the credulity of the popular mind, and thus gain power for selfish purposes. This power to control the lower, cruder forces, or the elements of the mundane mind, is food for conceit, and as such

is apt to entice the neophyte into bypaths which promise life, but lead to death, as do all forms of psychic control. In Arabic, this constellation is called Arne-beth, which signifies the "Enemy of the Coming." The desire for magic power, for supremacy, is truly an enemy of the coming spiritual power which is the Will of Love.

Jesus was "led up of the Spirit into the wilderness to be tempted of the devil:" the wilderness is that of human imagination and desire: the devil, the forces of the organic life—the sex force—not yet under the control of the will,—for after the life germs are conserved, the added force must be directed, the intellect taught to still undue activity and bodily energies, and pacify the forces of its own organism. After the resolute fasting from all sense gratification, "He was an hungered," and the tempter said to him, "If thou be the Son of God, command that these stones be made bread." "If thou be!" Well does the subtle tempter know the power of expressed doubt to rouse the human intellect to self-assertion, and its strong inclination to provide for its own subsistence, to show forth its own greatness and power. A more subtle temptation could not be presented to the neophyte who had just emerged from the purifying fire of the judgment, clean, consecrated, conscious of his power over the elements of nature, and of the honor conferred upon him in those sacred words, "This is my son, the BELOVED in whom I delight." Yet, this master soul refused to command the forces of nature to provide sustenance for himself, though perfectly conscious of his power to do so. He would not use the mighty creative forces in the grasp of his will to sustain the earthly desires and conditions, or to please the wonder-loving faculty of the mind. Bread here is used to denote the substance or feminine quality of life, which is a necessary adjunct to the powers of the magician; and the neophyte will sooner or later meet experiences in which he is tempted to use—through his strength of will—those forces. There is involved in this a subtler issue also: the hungering soul may reach out to and desire and be tempted to accept a love and companionship which is not the one ordained of God "in the beginning," thus appropriating that which belongs to another, and accepting less than his princely birthright as the Beloved, in order to attain power over others ere he has conquered his own animal organism. In this temptation Jesus overcame all that is allied to

marriage and love, as understood by the age in which he lived, and in this the culmination of that age. He would not accept less than the true bread of heaven, which is the right of every son of the re-generation in the law of divine order. In the beginning God created the world by the word of his power and "male and female created he them," giving them dominion over all created things. That dominion can be attained only through the Twain who are One in divine order, and who attain the sixth degree of the order of Melchisedec, which was the degree in which the prophets and Jesus worked miracles and taught the people. Thus he also refused to accept the formulations of the age as to life, but marked out a path beyond human comprehension, leading to Infinite Life; and silenced the subtle voice within by "Man shall not live by bread alone [man as spirit-body-soul shall not base his existence upon the mental control of the mundane elements only], but by every word that proceedeth out of the mouth of God." The word of God is the will of Love proceeding into formulation; and compared to strength of animal will is like sunlight to shadow, reversing the action of the life currents, until, through the bi-unity of the will of Love and the psychic powers, all doubts, all fears, all anguish, all sorrow, all pain, and death itself, has passed away. It is said that "Perfect love casteth out fear," and "Love is the fulfilling of the law;" when we approach the law we approach the mercy-seat of God, and lowly listening will enable us to understand. The law is the law of life, perfected life, in all its harmony of action; the fulfillment of life is love, the divine love which is typified in these twins, who traverse the orbit of immortality. The love which is the fulfilling of law, which casteth out fear, and sin, and death, is the love of the twain in the divine marriage in which they are one in thought, in purpose, in soul. This love is the true bread of heaven, which he who would be master of earthly forces must seek; to accept less is to be forever barred from the higher powers and realizations of the kingdom of heaven, and to fail in reaching that celestial state from which "they go no more out forever." Then let us dwell in Yahveh, the Will of Love, in which the love of the twain becomes the out-pouring spirit of power which shall bless the whole earth—filling all life full of the love of God, thus fulfilling the law. Whatever the temptation, we may know that the adversary is trying to win us to accept less than our birth-

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right; for at the door of each attainment we must meet the negation of that attainment and conquer it in His Name ere we cross the threshold and enter the realm of power belonging to that degree. When shadows are darkest the light is near; only be faithful and trust in His Name. Jesus was led *up* to be tempted, and so are we. If we can be prevailed upon to accept less than our highest and holiest ideals, we shall be left to follow that which we accept; left to heart-weariness and despair. If, like the Nazarene, we overcome, we shall receive the true substance of our desires, in fullest measure, that there be nothing to be desired, except to be of use; "Let me serve, let me be of use to my brothers and sisters" is the prayer of saving efficiency in this temptation.

Canis Major, the second decan of II (Gemini), is a type of the second temptation in the wilderness and the especial trend of thought which made it possible. The temptation to grasp the mundane or physical elements of nature, and thus control the minds of an undeveloped people and secure subsistence has been passed, leaving the mind shorn of its pride in mental effort, of its determined endeavor to reach a high altitude of honor, of fame; and immediately the mental action springs to the antithesis of its former mood and a subtle temptation of the neutral position derived from the former temptation is experienced. He is taken up into the holy city—the place of peace—and placed on a pinnacle of the temple—the heights of devotion and religious fervor. In this ecstasy of love and prayer he is tempted to hurl himself into some self-sought achievement, trusting to be upheld by angelic interposition. With vision opened to perceive the interior heaven, knowing the power and love of those invisible helpers of mankind, he is tempted to rely on them wholly, without the use of judgment or reason as from himself, or the use of natural means of support and subsistence. But the divine soul of the master could not yield to this extreme view of the human mind, and said, "Thou shalt not tempt the Lord thy God [the ideal which is thy power]." Thus in beginning our life work there should be due preparation; the equilibrium attained of religious fervor and devoted trust in the promises of the Most High, whose word once formulated is forever, and the knowledge and use of means at hand for the furtherance of the material and objective plan.

The most brilliant star in the heavens is Sirius of Canis

Major, the dogstar of the ancients. A dog in one of its meanings is a faithful friend, in another, intellectual acumen and sagacity. Here they unite to produce intellectual service, which is typified in Sirius, glowing in the mouth of the Greater Dog; for the intellect, trained, guided and used by the intuitive mind, is a faithful friend to the soul in its desire for growth and to aid humanity. Sirius indicates the brilliant possibilities of such an equilibrium in the flaming mentality of the deep breath of God and the voice plexus of the soul pulsing through the mind of humanity and inspired with each breath of the organism opening before the race wondrous possibilities of knowledge, invention and uses. In past ages Sirius was watched by the Egyptians, as his heliacal rising indicated the periodic overflow of the Nile, which they called Siris. It was this overflow which fertilized the inundated land, making the earth yield its chemical treasures in forms of sustenance and luxury. So this nature, regenerated, and breathing in harmony with the God who breathes into us the breath of lives, will cause the science, the art, the invention and the ability of the human mind to thrive and bloom in untold beauty and luxuriance. In the birthright blessing (Gen. XLIX. 15), "Issachar [II] is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

The second decan of II (Gemini) is Canis Minor. In the Egyptian Zodiac, this constellation is pictured as a human figure with an eagle's head, and called *Sebak*, that is, "Conquering, Victorious," and its principal star is Procyon, which means "Redeemed and redeeming." In the third temptation of the Master he conquered the last temptation which found sympathy in him, and declined to use his powers—which were of both heaven and earth—the powers of the twain in heavenly union—to obtain royal dignity and kingly dominion over the swaying multitude,—ever ready to praise and honor one who should appeal to the senses of men, and to follow him who would teach them to gratify the passions, and methods of gaining power over others without the denial and effort necessary to attain the power which follows victory over *self*. This is the secret of power; silent endeavor to redeem the animal forces, and the seat of their generation, the animal organism. When this is attained, we shall say, as did Jesus in that marvelous fourteenth chapter

of John, "Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me." Paul speaks of the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." These, "the Prince of this world" and "the Prince of the power of the air," are the perverted sex-force, and its lurid currents of psychic or life-force that are emanating from the perverted human mind. As long as there remains one dormant weakness in the mind, these currents will be attracted and flow through the mind, leaving their debris of impure or selfish thought. After victory the master becomes invulnerable to the selfish desires of the life forces of humanity. He is redeemed, and may go forth redeeming, a ministering spirit to humanity.

A resume of the Nazarene's temptations and of his ministry will show us that each tempting thought was based upon an ideal existence within himself, which was good and which it was the Will of Love he should attain: but ere the power should be given to him he must overcome the weakness which was its antithesis or opposite. In the first temptation he overcame the human, physical desire for companionship, other than in divine order, even though it promised sustenance,—refusing to sustain the physical powers at the expense of the soul and work a miracle for selfish ends. Yet when redeemed, we see the true idea come forth and his powers used in establishing divine order; his miracles worked to feed and bless the hungry, sorrowing multitudes. In the second temptation he refused to sacrifice his individuality as a reasoning, thinking mind-organ for the Holy thinkers of heaven, and cast himself into some exploit to test their ability to illuminate his brain and make him successful. Yet, when the temptations were ended, "angels ministered unto him," fed him with the thought-food of the celestial sphere, refreshed him with the wine of spiritual communion; and later, the people said of him, never man spake as this man; and surely human intellect could not conceive that beatified sermon on the mount unless illumined by the spiritual hosts; thus, redeemed from selfishness, the true ideal came forth with power. In the third temptation he overcame the "Prince of the world" or the sex worship which enthralles the race in that phase of its power, before whom so many masters have fallen. He refused to hide within himself the knowledge of the methods for obtain-

ing superhuman powers, and to hold the world spellbound at the miracles he could perform, and thus control it. Yet the common people loved him and followed him; he had redeemed from selfishness the knowledge of eternal life and power, and to-day the whole Christian world are endeavoring to follow him, because he decided within himself, I will worship the Lord *my* God [my highest concept of truth and life and love] and none other will I serve.

THE DAY STAR.

[Written for THE ESOTERIC.]

Lo! it comes, all hail its dawning,
 As it flashes into view.
 Night is past, the golden morning,
 Sweeps the old, creates the new;
 On the dial of the Heavens
 Points the mystic hand of Time
 To the golden watchword "progress."
 Heard in every land and clime.

Lo! it comes, all hail the watchers—
 Wise men, of the mystic lore,
 Who will flash the golden glory
 Of the star on every shore;
 Darkness flies, the light immortal
 Shines on faces, near and far
 Sunbeams caught from Heaven's portal
 Crowns our peerless coming star.

ABBIE A. GOULD.

"There is a strange force at work in man which makes for great actions. Not with the accretions of single years or incidents could great deeds be consummated. Every brave endeavor strives for the joint issue—in its origin we know not what. At last shall burst the flower in which the purpose is revealed. Then it may seem as though the credits of the whole past were summed up, as indeed they are, in a single moment of time."

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Esoteric student; also, experiences while in the dream state. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

SAN FRANCISCO, Cal., Feb. 18, 1894.

MR. H. E. BUTLER:

My Dear Sir and Brother.—Many thanks for your kind favors which I have received. You stated in one letter that my experience indicated some disturbance. I have been considerably disturbed during the past year, but I think I am getting over it.

I have had quite an unusual dream. I was at a ball and was leading the "Grand March." When I reached the farther end of the hall I touched a knob, and out went a blue flame that was destructive. There were quite a number of ladies and gentlemen; they were fighting, dying. The third time around I was struck in the stomach with a round instrument, then I awoke. No one spoke a word. The hall was three cornered and at each end was a knob to touch to let the blue flame out. I was very conscious of an interior power that guided us, but did not see or hear anything. I could get no meaning out of it.

2. One night I had a fall. When I woke up, I asked, as I have done before, the cause, and what to do, but got no answer. I fell asleep and dreamed of going to a railway station. When I came to the gate there were several large men who would not let me pass, so I stood outside. Soon afterward the train came in. It was the end of the road. The engine switched to get in front, and as it did so I saw a large fire burning. There was a large crowd behind pressing me so tight up against the gate that I could not stir. Was that a symbolical answer to my question?—thus; the train, my desire; the fire, the sex or life; the guard, my adversaries; the crowd behind, a force ready to help me at my command, but the fact that I did not make an effort to overpower the guard would indicate, I suppose, that I have not felt the real soul need.

3. I have, since a boy, felt an interior power, but something has kept it down. I have tried and tried again to free myself, but so far have failed to do so. I do not know whether it is my mental condition or an adverse influence that has seized upon me; at any rate I will not give up trying.

4. Dr. Phelon says in the "Nineteenth Century," that the Atlantians scattered their teachings all over the earth, and that what is known as the Eastern religion is the Atlantian teaching. As I understand there are many different orders in the East, what I should like to know is, what difference there is between the Atlantian teachings and the teachings of the order of Melchisedec, if any.

Lovingly and Fraternally, O. P. NEVADO.

Ans. Dancing has a double significance, but always represents enjoyment. It may be sensual or it may be in divine order. The room being not only triangular, but an extreme acute triangle, shows that the triangular symbol or trinity of being was imperfect in all, and that the fires are there—the flaming sword—to destroy all that would be jubilant under such circumstances. The triangle always means the equal balance of body, soul and spirit. The knobs connected with each end of the room, and from which came fire, would indicate that you were trying to rejoice in divine order; but you and all others in the hall were out of order, not having attained where you had the right of being there. Many of our people who read this will remember the mishaps which occurred to them while dancing in the dream state. Those persons trying to live the regenerate life are apt to *dream* of dancing and of riding horseback, but awaken to find the mishap was a reality.

2. Yes, the guard represents the elementary forces which we have to overcome in order to get past the limitations of the flesh. The end of the road is the end of the old order of things in this world. You must overcome the guards, and go on in the new paths,—which are new only because time has obliterated the footprints of the most ancient who went that way. There is an abundant force behind you, if you will and do, to guarantee a full accomplishment, and a thousandfold more than you now anticipate.

3. The interior power that you have felt from boyhood is the power of your real self, the soul, and when you can conquer the sympathy of the physical senses with carnal generation, then that power will manifest itself through the intellect and will.

4. As to what Dr. Phelon says, and the teachings of the Atlantians and the Orientals: Truth is the same everywhere, and there is much truth brought us from the Orient. The same truths are found engraved in stone and the most ancient records in all parts of the earth, but much error has crept in and perverted all these systems of truth, so that many of the most vital are made instrumentalities for the greatest evil, through interpreting them according to the animalized sensibilities of the would-be teachers. So that every person is necessitated to listen **ATTENTIVELY** to the assertions of all teachers and then follow the inner guidance as what to accept as truth to them, and what to reject, and how to formulate it into a system of virtues (a system having capacity, powers, in it to lift us where we wish to be), and make of it an engine of power to aid us in overcoming adversaries and reaching the high goal.—[ED.]

TOLEDO, Ohio, January 21, 1894.

MR. H. E. BUTLER:

Dear Sir,—I believe I owe you thanks for thoughts and tendencies

you have led my mind into through your writings. My nature—♎ (Libra)—has in it an inner ideal world, and your writings have made more clear the gateway through which they are possible of attainment. I have been struggling for about a year to “live the life.” It is hard work, and the advancement seems slow, but when I look back to the starting-point I can realize better what I have gained,—better health and I believe clearer intuitions. Dreams have risen above the sensual basis, and I have had a few that were probably in nature what you call visions. Such are new experiences to me. One in particular impressed me very much. I found myself going down a steep hill, on a roadway, that led to a bridge over a rather swift-running stream. After crossing this bridge I looked to the left, and there the banks of the stream were low, and a mass of rocks appeared covered with a muddy sediment, deposited by the overflow of the stream. To these rocks I descended, as they were below the roadway. Arriving upon the rocks, I picked up a large pebble-like stone, probably a little larger than one’s two fists, and dashed it upon the rocks, cracking it. I picked it up and pulled the two pieces apart, and there was disclosed the most perfect and beautiful amethyst crystals I ever saw. My pleasure over their beauty and perfection was ecstatic. Still admiring the beauty of the stone, I proceeded toward a wood or grove a short distance away. Arriving there I saw on the side of a little hill, a priest or monk, slowly wending his way along a narrow path. He seemed portly, sleek and well fed, dressed in a long cloak or gown, baldheaded, except a fringe of hair encircling the crown. Suddenly he stopped and said something to some one following. Then I perceived two figures following at a short distance. They were dressed in long cloaks, but there appeared to be no flesh on their bones: in fact, they were human skeletons. At this point the dream ended. I do not know as there is any special significance or interpretation to be placed upon this, but it made a deep impression upon me. As the language of nature is form, might this not be taken to mean that there is a priesthood in this country, or throughout the world (not altogether confined to the religious ranks), who are leading and controlling their fellows by an outward semblance of sympathy, good will and religious feeling, but who at heart are actuated by evil and selfish intent? They are like parasites, living off the substance of their fellowmen, whom they are reducing, and have reduced, to the condition of living skeletons. The amethyst may symbolize the beauty, perfection, joys and happiness possible to be attained by all, but over which they are ignorantly treading, though they are hidden by but a thin shell of uninviting exterior, while blindly following the delusive leadership of a self-constituted priesthood.

Yours very truly, M. F. RICHARDS.

Ans. We think your interpretation is correct, for you, being born in ♎ (Libra), the Jesuitical power will try hard to lead you away. This vision is a word of caution on your weakest point.—[ED.]

CARBONDALE, Colo., Feb. 11, 1894.

MR. H. E. BUTLER:

Dear Sir,—I shall be glad if the following should prove of assistance

to those who are struggling. I believe that the undercurrent of one's thoughts characterize their dreams, and I reasoned, if such be the case one ought to be able to determine what shall be the thought and results of such dreams, even though it be the direct opposite of the usual results. I have proven it in this one regard. During the waking hours, whenever unworthy thought was suggested I met it with a positive and emphatic no. Three days after, or rather in the morning just before waking, the usual circumstance which has always been attended with loss of the life germ, was presented, and to my utter surprise and joy it was met with that same no, with consequent good results. This is the only method that has proven efficient after a year's trial. I believe it is equally necessary to overcome all "cranky" and irritable thoughts and feelings, and that it must be done in the same way. If I knew the language and meaning of the things I meet in this new world I think I would be happy. For instance, to-day I saw growing along side a snow-drift the most beautiful flower it has ever been my lot to behold. It grew about one and one half feet high, several branches coming out of the root and each topped with a flower whose petals were the purest white and the center pink. The center was about as large as a silver dollar and the petals made it appear as large as a tin cup. What would you say was the meaning of it? God bless you and your work. Yours ever. ORSON WOLCOTT.

Ans. We know that our brother's experience in regard to that positive no, when that no is pronounced with confidence and determination is always effectual; but when it is only pronounced by the intellect and something within says yes, then, yes, it is. Whatever the mind perfectly decides on will be decided on for the sleeping hours as well as for the waking, but the decision must be emphatic, without any reservation or limitation, in order to be effectual. Seeing those beautiful flowers growing by the snow-drift is significant of the divine mother-love which always grows and flourishes with positive purity. The cold is positive. The snow is an emblem of purity, and all blossoms are the passionate love of the divine mother-life.—[ED.]

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

Mr. J. F. December 24, 1854. Pittsten, Pa.

⊕ in ♃; polarized in ♁; ♃ well connected with ♀ and ♁. Will make attainments best by keeping in a continued devotional state of mind—'pray always.' But beware of falling through Jezebel when malefics transit a parallel of 23°.

Mr. F. S. C. June 24, 1865, 10 p. m. Plymouth, Michigan.

♁ rising at birth; natal sign ♁, and polarized in ♁; ♀ in the 3d. Lucid. Will have some scheme, or plan, or project presented to him which will look fair and promising when the malefics transit the end of ♀ and beginning of ♁, but which will ultimately come to misfortune and grief, so that should avoid all speculations at those periods.

Mrs. H. W. B. April 19, 1845, 11:30 p. m. Plymouth, Michigan.

♁ on the ascendant; natal sign ♉; polarity ♀; ♀ in 3d angle. Clairvoyant; will see the *Star*, and the fire flame. Nothing particular to prevent the native from making great attainments, and passing soon through the 4th degree.

MR. FRED H. February 9, 1855. Cincinnati, Ohio.

⊕ in ♉; polarized in ♎; ♄ essentially dignified. Will have strong occult tendencies. Money matters likely to affect him when the malefics transit ♎ and ♉.

J. S. November 23, 1827. Butnut, Chenengo Co., N. J.

⊕ in ♁; moon between the signs, so that we should require the hour of birth to know the polarization. Many planets in parallel declination should give clairvoyance and lucidity of vision. When the malefics transit from 20° to 22° of declination there will be much unsettledness of mind, and great stir and commotion in your affairs.

CLARA MCG. February 6, 1859. Allensville, Missouri.

⊕ in ♉; polarized in ♋. The luminaries and majority of planets in exterior signs, and ☉ square with ♀ will cause it to be difficult to overcome the sense life. But ☽ sextile to ♀ will give an inclination for the occult which she must cultivate, and it will grow. Beware of accidents and other evils when the malefics arrive at a parallel of 1° declination.

AGNES N. December 24, 1863, 9-12 a. m. S. W. Norway.

⊕ in ♃; ☽ in ♀. The luminaries well connected with ♀ should make Agnes a Scandinavian mystic. And ♃ and ♀ in the 9th angle should cause her to be clairaudient and hear the astral silvery bells. She will be very unsettled and restless when the evil planets transit the end of ♀ or a parallel of 23°.

CHRISTIAN N. July 15, 1851. S. W. Norway.

⊕ in ♄; polarized in ♉. Nothing to prevent him making attainments if he will live the esoteric life. A good time before him.

H. C. September 20, 1852, about 11:30 a. m. Baltimore, Md.

♁ rising at birth; ⊕ in ♀; will be polarized at the end of ♁ and beginning of ♃, therefore more versatile in nature—rather inclined to somnambulism. ♀ and ♃ in 9th, and ♄ in 3d. The native's mind had been much exercised on making attainments in former lives, and has now developed up to a point of clairvoyance and clairaudience. But 'science' will stifle his intuitions and oppose his occultism. His evil periods are when the malefics pass over the end of ♁ and ♀.

BESSIE. October 27, 1880. Utica, Nebraska.

⊕ in ♎; ☽ in ♏. ☉ parallel to ♄ would imply that she began to develop her occult powers in a former life. But as the ☉ is much afflicted by ♃ shows much karma, and her *magnum opus* in this life will be to subdue her temper and bring it under control. 1895-96 are likely to be a period of great temptation and trial and trouble. Her evil periods generally will be when the malefics pass over the beginning of ♎ and ♏.

EDITORIAL.

This number of THE ESOTERIC closes volume VII. During the past seven years of the work of this magazine there have been many changes, great difficulties, and struggles. It will never be known to any but those in the heavens who have controlled this movement, what it has cost those on earth to bring it to its present condition. There has been given through this magazine enough exact and comprehensive thought to lead the world from its present state of darkness, into the full glory of the sunlight of divine consciousness. But, strange to say, comparatively few persons have obtained the ultimates which have been set before them, and these few, as a rule, have become acquainted, with the Esoteric teaching within the last four years. We know, from the thousands of letters we have received from students, and from the many persons we have met in our travels, that this is not the fault of the teaching, but is wholly because of the fact that the people have not been faithful in following it. In many instances persons have written us letters of inquiry about this and that,—all subjects they would have understood had they followed the instructions; and in many cases we have been compelled to say to them, "After you have followed the primary instructions for three months, then write us again, but please do not write sooner." This teaching is absolutely efficacious, and no person or persons can deceive us as to whether they are living the life or not. Three months in living the life is sufficient to bring changes of consciousness and understanding of a marked character. While we say comparatively few have obtained the results due them by living the life, yet, among the many millions of human beings there are many thousands who have obtained results sufficient to cause them to KNOW for themselves, and even though all people—ourselves included—should deny the truth and efficacy of this teaching, they could and would stand emphatically declaring their knowledge of the efficacy of these truths. So that nothing that

any one or the whole world combined could do, would even stop the work that has begun; and we know well that if it were the will of Yahveh to take us home, the work would go forward with equal if not greater rapidity than while we remain. For, while we have done everything in our power to turn people from our personality, yet it will always be a menace to the God-given truths that have been placed before the world through us. While we feel that we have already given enough so that others can take up the work and finish it upon the same lines on which we are working, yet, there is shown us one more sphere of action that we are to fill, providing the people will accept the first two preliminaries that have already been given them,—“Solar Biology,” and the Regenerate Life. The third, is the new and higher science of mechanics, and we hope before the eighth volume is closed to be able to begin this third sphere of action. We have for three years revolved around the first two like one traveling in a circle; while each circle is larger than the former, yet, it has seemed to us like a treadmill, because we have been forced to think and act upon a plane where the people could perceive and understand our objects and methods. But we have strong reason to believe that during the progress of volume VIII. there will be those who are able to take up our present sphere of labor, which will enable us to incorporate in *THE ESOTERIC* a higher sphere of thought, and a more practical and independent sphere of action in our Colony.

We are convinced from the present outlook, and from past experience, that *THE ESOTERIC* will continue to be published and distributed among the people—even more faithfully than in the past—as long as our present mailing system enables it to be carried to its destination. We are satisfied, however, that the time is not far distant when railroad traffic—and of course our mailing system—will not be available, for “The night cometh, wherein no man can work.” But thank God! this condition of things will last but a short time. We know that a time of trouble is upon us such as never has been, and, thank God! will never be again; “But a short work will the Lord do upon the earth.” So, let us, who see the light, work with renewed diligence while the day lasts. For, remember, dear friends, the

gospel of the kingdom must be preached to all nations, and then the end cometh. The gospel of the seed-sowing, preparatory to the gospel of the kingdom, has been preached to nearly all nations during the last nineteen hundred years. THE ESOTERIC has been sent for several years to nearly every nation of the world. Although printed only in the English language, yet there are those speaking other languages who read THE ESOTERIC, and who form societies and translate it to their people, and while our subscription list is comparatively small, yet, from the reports which reach us from all parts of the world, there is equivalent to about fifty readers to every magazine sent out. This has been more emphatically true of volume VII. than of any of the previous volumes.

We believe we can promise our subscribers that volume VIII. will be more interesting than any of the previous issues, because the Esoteric teaching has developed some very competent writers, whose thought, based on experience, will appear in the next volume.

We heartily thank all our friends for their kindness in the past, and in advance for their faithfulness in the future, and we feel safe in agreeing to fulfill all the legitimate promises made in the G. R. pamphlet number one, and through the columns of THE ESOTERIC in the past. As one said, "Though the mills of God grind slowly, yet they grind exceeding small," and this is emphatically true of this movement; God's work can move forward only as the people advance in their attainments, and as fast and as surely as the people do advance and reach these attainments (and as surely as they live the life, so surely will they attain them), so surely will all these promises be fulfilled, for transcendent abilities are certain to be obtained by such; already those abilities begin to be apparent among our people in the Colony.

There are a great number of people throughout the land who are working most diligently against the Esoteric movement, and their only weapon seems to be our personality. They are even impertinent enough to tell interested parties that we have given great truths to the world, but are fallen, therefore unable to give any more; thus impeaching the common sense and good

judgment of those to whom they speak, who, being constant readers of THE ESOTERIC, are fully competent and more capable of judging these matters than the poor, deluded mystery-hunters who are so zealously fighting that of which they know nothing. Those who are wise will disregard the messenger and will accept these messages of truth, especially when they are truths they need, which will do for them all they desire. Therefore, we feel as said David, "God hath sent him to curse David;" for God would not have his truths known to any but those who love the truth for truth's sake, regardless of the messenger through whom it comes.

We are having considerable trouble through the mails not being able to get the magazine to its destination. Notwithstanding we have a regular mailing machine, where every subscriber's name and address is carefully set up in type, a proof taken of it and compared with the subscription list, so that the possibility of an error is exceedingly small, yet, many magazines do not reach their destinations, therefore, if our friends will consider that the magazine is not sent until the tenth of the month, that it takes about six day to reach the Atlantic Coast, and from twenty-one to twenty-eight to reach either England, France or Germany. and if they will wait till that time expires and then notify us of not having received their magazine, we will immediately send others. If they notify us too soon, our office manager may think that they would receive it by the time we received their notice, therefore would not send another. Our friends may rest assured that every precaution in our power will be taken to get the magazine to them.

Because of our limited accommodations for receiving visitors, we hope no one will come before notifying us. If they do, they may be compelled to go away without being able to be with us. And not only so, but there being only one train from the west, and one from the east, daily, they would be placed in a very unpleasant plight, because of having no place in which to remain over night. As to persons who wish to become members of the

Colony, the Trustees have decided to receive no one who has not made regular application. However, those wishing to become members who desire to visit the Colony may do so upon notifying us that they wish to visit us. But they must, under all circumstances, come prepared to go away should they not be satisfied to become members, or should the Trustees decide not to accept them. There are at this time great numbers of people who, through the depression of business, are seeking homes where their services would be acceptable in exchange for their board and clothing. But we can not accept such, for we have a specific object to work out, and none but those who are thoroughly acquainted with that object, and would work it out within themselves, whether they were with us or not, are acceptable.

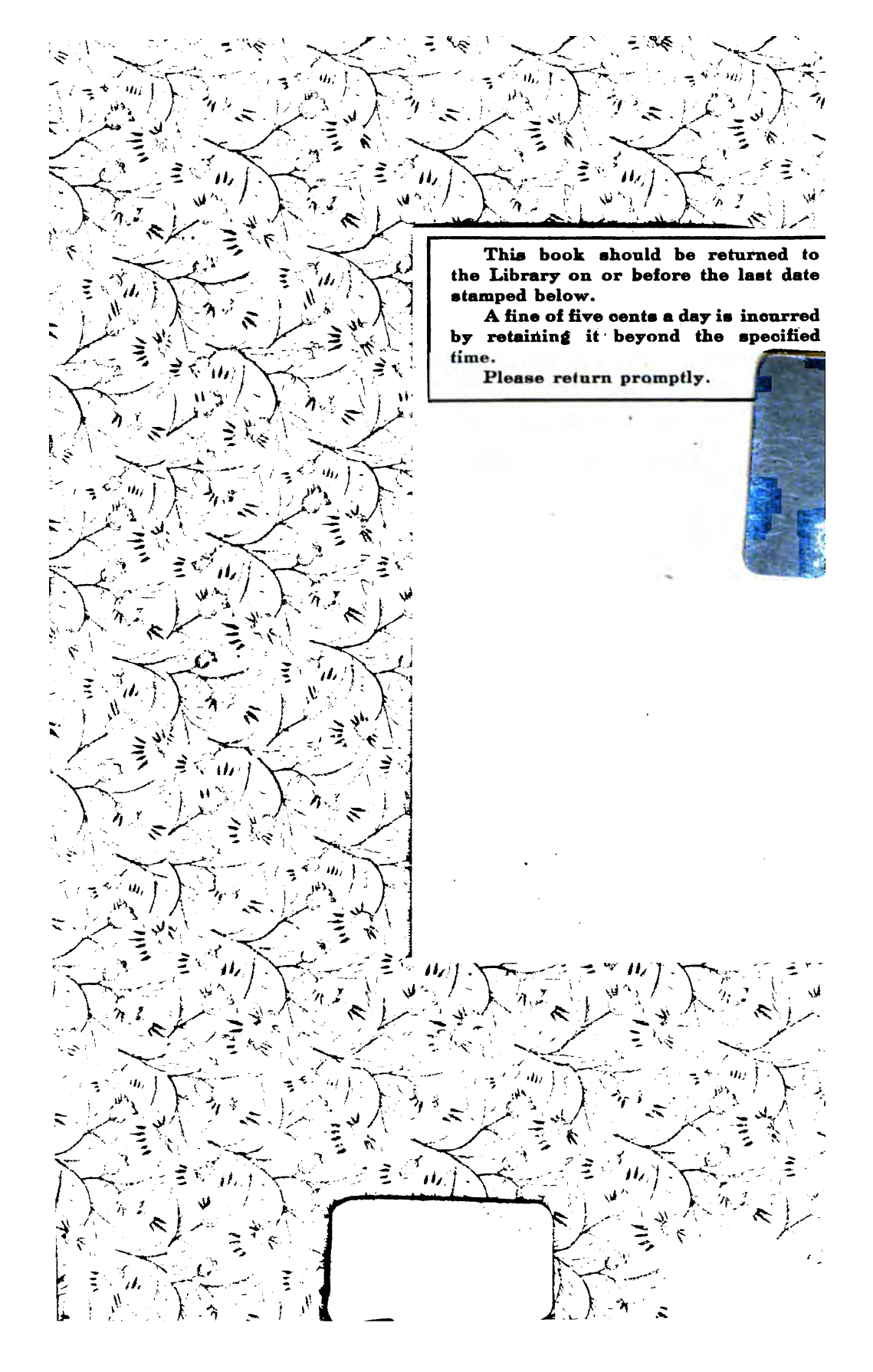
Many of our people who write to us neglect to give their full address, probably thinking that as we hear from them frequently we will remember it. But we have so much to remember that it is difficult for us to recall the exact address, even of our nearest friends. Therefore those who expect an answer to their letters should write their address in full on each letter.

We regret to say that volume I. is now entirely out of print and we have not at present the means at command for revising and reprinting, neither have we the plates (some having been destroyed) to reprint in its original form.

THE EPHEMERIS, giving the position of the moon for 1894, and designed for insertion in the "Solar Biology" table, can be had by sending five cents in stamps to this office.

BOOK REVIEWS.

We have received a paper published weekly by Wm. Burgess, 1231 Market St., San Francisco, Cal.—price \$1.50 per year—called the "Searchlight." The title page of this paper reads as follows: "Devoted to the discussion of Science, Truth, Freedom, Education and Progress." So far as we are able to judge, it is devoted mainly to spiritualistic thought. It seems to be a genuinely live western paper.



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