

THE ESOTERIC.

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—OF—

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

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Self certainly is the greatest barrier that stands in the way of our advancement. It prevents us from comprehending God's goodness and love. It narrows the individual character so that it is impossible to see beyond the little wall it has builded about it,—a wall composed of such evils as love of approbation, self-justification, egotism, and their kindred. It prevents the true manly principles of love, charity, benevolence and toleration, which are incorporated within every soul, from expanding into the spheres, which by right are our lawful inheritance.

Thanks be to God, the eyes of the people all over the land are being opened, and the prayer that is ascending from these waiting souls—"Let thy kingdom come on earth"—will certainly bring about the desired results. Who can comprehend the glories of that kingdom? Who can picture the benefits it will bring to poor, downtrodden humanity? Who can estimate the privileges that will fall to the lot of those who are fortunate enough to be members of that kingdom? It is our privilege, my friends, and, remember, it has been promised that the inhabitants of that glorious kingdom are to be members of the living temple of God, are to be priests unto the Most High, and are to reign on the earth.

Before we can become inhabitants of that kingdom which is of God, before we can enjoy the privileges of citizenship, each of us must become duly qualified. Each of us must be sealed in our foreheads with the name of Yahveh. Each of us must have developed a spiritual understanding.—a consciousness that we are spirit, and that we possess a physical covering in order that we may have an understanding of how God works, and how it is possible for a deific thought to grow and mature until it has developed powers and capabilities to proclaim—not by words, but by deeds—that it is a son of God, and truly created in the image and likeness of the Father. We, as men, in our ignorance of anything higher, point with vanity to the mighty kingdoms which exist to-day: glory in the majestic cities that we have builded, and pride ourselves upon the wealth and influence they command. They are indeed marvelous in their elegance and beauty, filled to overflowing with the handiwork of man's creation, and the contemplation of their wonders should fill

the soul with praise to God that he has blessed and made man with brain powers capable of conceiving and bringing into existence works of such gigantic magnitude and marvelous beauty. These noble cities are at the present time the crowning ultimate of man's finite understanding. But, although the surface is truly grand and beautiful, underlying and undermining all is a stream of vice and wickedness which will surely sweep all to destruction. Vice in high and low places is slowly sapping the vitality of our race. The poor mother and the needy children hunger for the crumbs that fall from the rich man's table, and receive them not. The half clothed, almost disheartened father vainly seeks for that which will nourish and sustain the loved ones, almost afraid to return to the miserable shelter which he calls home, not having the necessary means to bring back the roses to the wife's cheek or smiles to the faces of the little ones who call him father. The daughter is frequently compelled to sell that which she holds most sacred that she may help feed and clothe those who are too young, and if old enough, are unable to find employment.

Is it any wonder, when we consider the foundation upon which it is builded, that society is in chaos? Is it any wonder that riot and bloodshed hold high carnival all over the land? Is it any wonder that the laborers—the bone and sinew of our country—have turned upon their taskmasters? They assuredly will upset all governments, kingdoms and principalities, if the rights of the laborers are disregarded in the future as they have been in the past. Is it any wonder that our government is nonplussed at the multifarious complications springing into existence each day? If they are unable or unwilling to remove the present evils which are slowly bringing dishonor upon our republic, we wonder how they will be able to cope with the more serious ones which will be the outcome of the disordered condition of our present political, religious and educational system. Is it any wonder that we urge upon every Esoteric student the necessity of living in conformity with the laws of God? It is the only way by which they may be able to understand the voice of the spirit, for through obeying that voice and that guidance, and through that alone, will they be able to avert the impending

stroke which has already commenced to descend upon the ungodly.

One of the leading divines in the United States, in a public lecture, delivered in San Francisco May 30, 1894, exclaimed, "There will never be another great war in this country." Poor, blind leader of those blinder than himself! If he would study earnestly to know the will of God, and carefully study the teachings of the lowly Nazarene, he would see with the eye of the spirit that the time has come for the final struggle between right and wrong, good and evil. The time has arrived when all the kingdoms of man's creation are to be overthrown, to make room for that kingdom not fashioned after the pattern of man, but after the pattern which God himself has designed: a kingdom where justice and love will reign supreme in all their beauty and power; where equality and equal rights will be the watchword, and the power of mind take the place of brute force; where civilization will truly be manifest in every act of the daily life of the inhabitants; where barbarism—which certainly does exist in the present form of our social and religious system, as well as political organization—will be a thing of the past: where the thoughts of each will be, how may I benefit my brother, how may I bring happiness to those whom I meet in my daily walks, instead of, as now, how can I benefit myself, how many of my fellows may I trample under foot in order to build a pathway to wealth and fame.

One purpose will animate every inhabitant of that kingdom, and that purpose will be to worship one God and obey his laws: to live in harmony with one another, and conscientiously, day by day, do God's will as perfectly as do the angels in the heavens.

When God's laws are lived up to, conditions will be brought to earth that will make possible the refinement of the physical to such a degree that the race will be enabled to overcome the powers that now bind it to earth, and when their bodies have become sufficiently refined and spiritualized, the power of gravitation which now binds us, as it were to old mother earth, can be overcome at pleasure, and we go wherever we desire, taking

our physical bodies with us; mind will rule the body and matter must obey the mandates of its master and builder.

Bulwer Lytton spoke words of prophetic truth when he wrote concerning the coming race. His description of the power of levitation was not wholly a creation of his imagination, for undoubtedly he was acquainted with—if not an initiate—of those grand orders who understand that the powers we speak of are even now lying dormant within man, only waiting the time when he shall throw off the shackles of slavery and step forth redeemed, purified and freed from the dominion of a selfish and perverted world.

Oh clergy! Oh ye ministers of God's people! how can you remain blind to the great responsibility that you have taken upon yourselves? How can you blindly lead your flocks into those pitfalls that egotistical, narrow-minded, bigoted orthodoxy has dug for them? Are you not aware that you yourself will be the first to fall into that pit? And the great mass of your followers who will fall upon you will bury your poor, misguided soul in such hells of blackness and despair that ages must elapse before one ray of light will penetrate the black dungeon that imprisons you.

Arise! take a step forward into the light of God's blessed sunshine. Bathe in the life-giving potential rays of the mid-day Sun of Righteousness. Study the Bible with an eye single and the one prayer uppermost, "Oh to know thy will, oh God!" Live the life Jesus taught, and at the same time be ready and willing to offer all upon the great altar of the Omnipresent. If you do this truly you will be a shepherd to your flock, and being spiritualized and filled with wisdom (not knowledge) will be able to lead them into pastures green and fragrant, where the presence of God will make glad their souls and fill with eternal life the waters from which they drink. These are the waters which flow from the eternal source of Being, which will cleanse from all material dross, purify and make you whiter than snow.

BIBLE REVIEWS.

NO. XLVII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER XII.

Verse 1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

Verse 2: "And she being with child, cried, travailing in birth, and pained to be delivered."

Verse 3: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

This picture was only the re-perceiving of that which had existed for many thousand years prior to this time. We have not the reference books showing the history of this image, but it is found in many of the very ancient books on magic. The word magic has come down from ancient times, when occult phenomena was prevalent. There are many evidences throughout the Scriptures, as well as in the histories of antiquity, that there was a time when these mysteries which Christ came to bring again to light were known. Christ was called the Redeemer. To redeem is to buy back that which was sold or lost; as the prophet says, "Ye have sold yourselves for nought, but ye shall be redeemed without money." So it appears, according to the history found in the Bible, that the whole work was redemption,—leading the people back to what they had possessed and lost,—and all the old books on magic of every name and nature are only the vague memories and perversions of the true, divine laws and methods at man's command. Therefore, as the apostle Paul said, "All things are lawful unto me, but all things are not expedient." God in creation produced all law and the methods of the divine mind acting in individual man, and the mind of man, when in harmony with divine purposes, may use all the laws by applying the methods which are called magical. If they are applied for the good of others, it is good to use them; but nothing short of divine wisdom guiding the individual will enable him to use those laws without doing more harm than

good. When they are used to the detriment of others, or for selfish purposes, they are very evil, and the one that uses them thus will sooner or later be destroyed thereby.

In Genesis the promise was made that the seed of the woman should bruise the serpent's head. In this picture that John saw, the old serpent appeared with horns, and with seven heads, and with seven crowns upon those heads. This part of the picture did not appear in the ancient diagrams of this thought. The ancient diagrams represented only one serpent, with one head, which is the normal condition of the serpent and his powers. But the world has given its power and strength to the serpent or sex principle, and has given into its control the seven heads, which are the seven vital functions of the human body; and not only so, but they have crowned it as king and have submitted to become its servants. Therefore the world is to-day under the dominion of that old serpent the devil and satan who deceiveth the whole world. The image presented is that of a woman, because she stands as the vital center of the human race. The nature and character of the human family is molded and governed by the qualities of her life, and the character and quality of her mind, thought and habit govern the quality of her life. At the present time, throughout the world, she is the object of passion; she dresses, poses, and is educated in all that will make her attractive from that standpoint; therefore, her thought and life are under the controlling power of this old serpent,—he is crowned king. This woman was clothed with the sun,—the source of life, light and power,—because that is woman's normal sphere of use in the world,—to be to man what the sun is to earth's inhabitants; but woman, under the control of the serpent, stands as it were in the moon, which is a symbol of the position she occupies of reflecting whatever is thrown upon her, let it be light or darkness, passionate weakness or the basest depravity. When woman conquers the power of the old serpent—the sex passion—she then becomes a central sun, drawing from the great center of life—God—the fires of his love; for God is Love. We say she stands as it were in the moon, because she is governed by its laws in all the phenomena of her life; her moonly sicknesses and her moonly passions: in them perfectly

exemplifying the characteristics of the moon waxing and waning in its monthly course.

This woman is seen not only standing in the sun, but crowned with twelve stars. Stars have a double significance: first,—and from the laws of nature and life,—the stars give quality and character to all persons (illustrated by "Solar Biology," wherein we find the positions of the planets governing the nature of the individual). The twelve stars represent the twelve natures of the human family. She is crowned with the twelve stars, for in the brain resides all knowledge relative to the things of this world; therefore, this condition represents properly the attainment where knowledge of the laws of life and character has reached a crowning ultimate in her intelligence. The stars have also another signification, that is, perfection, glorification, a chief.

The moon is under her feet; that is, she is no longer governed by its influences, but has put them beneath her understanding. Having conquered her moonly weaknesses, the waxing and waning of her life forces, she is now able to take from the fountains of infinite life, and from all nature, their treasures, and to store them up within her own being, enabling her to become the light of the world. Light is synonymous with knowledge and wisdom. This woman seen by John was not an individual woman, neither did she represent the body of womanhood combined, but a regenerate body of individuals, where the man and the woman are one. The image appears as woman and not man, simply because in this new and divine order God will have created the "new thing in the world" referred to by Isaiah: "A woman shall encompass a man." That is to say, woman becomes external to man: she appears and he does not; she becomes the inspirer, and therefore the fountain of life, wisdom, knowledge and power, and he takes these crude elements, as it were, which she has drawn from divine sources, and puts them into forms of order and usefulness to the world. Therein the two become one, equal each to the other. Then, truly, "The woman is not without the man, nor the man without the woman in the Lord;" but by their unity in divinity, God and man are united and heaven is restored to earth. However, the

first step in this direction can not be taken until the old serpent—the sensual sex desire—is overcome and cast out.

John sees in the imagery of this picture of the woman in the fifth degree of her attainment, the body of people who are to form the new heaven and the new earth. She cries, travailing in birth and pained to be delivered. This body is to bring forth the man child that is to rule all nations. This man child is the body of Christ that is to come and rule all nations; and as we have seen in all former articles on this revelation, through the potency of the regenerate life of men and women who have reached the fifth, sixth and seventh degrees, which we have been considering, this body made up of individuals who are in condition to receive the impregnating influences of the divine life, are to be brought forth as the man child. In this fifth degree the time has fully matured for the birth into the new world of this holy body; therefore the woman cries, travailing in birth. The pain for deliverance arises from the great need produced by the world's chaotic, diseased and vitiated states. The birth is the gathering of the members of that body out from the masses into a place where they will be harmonized and brought into the order of the kingdom of heaven that is to come on the earth.

And there appeared another wonder (sign) in heaven. This other wonder is that dragon-power which we have seen has control of the seven vital functions of humanity, and having control of the whole body of humanity, with the exception of the 144,000 which constitute the man child, he stands before this woman as a menace and destroyer, maddened by an interior knowledge of the fact that this body is to be a power that will dethrone him, cast him out into the earthly conditions, to serve in generation, where he belongs as a servant, and not as a master. Therefore he stirs up his subjects with all the venom of his polluted and destructive nature, and seeks to destroy that child as soon as it is born—and even before.

That condition has been active ever since the second year of the Esoteric work among the people, when the body of people known as Theosophists made an effort to—as they said—“crush the Esoteric movement out of existence;” and ever since that

time they have been its most bitter adversaries and have fully exemplified one of the heads of this dragon which stood before the woman to devour her child as soon as it was born. But they even went further, by seeking to devour the germs of the new life before its inception. For the last five years they have been most diligent in watching and visiting any who become interested in these divine methods, and in persuading and intimidating them by vicious falsehoods, which the old serpent in them has created. As we shall see further on, they are preparing to become the *image* of the Beast, which beast we have seen in past articles, descended into the bottomless pit. They, with their seven heads, which can be identified further on in this revelation, must be conquered and cast out from holding dominion and sway upon the earth, before this divine order can be established, and all the following chapters in this book up to the 19th are prophecies of God's methods in bringing about this annihilation.

As we have said that this old serpent is the vitiated sex principle, which has dominion over the whole world, with a few exceptions, therefore,

Verse 4: "And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon did stand before the woman which was ready to be delivered, for to devour her child as soon as it was born."

"And his *tail* drew the third part of the stars of heaven, and did cast them to the earth." The tail of the serpent is the lesser part of the body and that which follows—not leads—the head. The body of humanity is the business and moneyed class, while the (so-called) lesser portion of the body of humanity is the laboring class. As there is apparently more vitality in the tail of the serpent, for when the head is mauled and the body bruised to death, the tail will maintain its vitality until the sun goes down, so with the working class, it is the vitality of the body. "And it drew down the third part of the stars of heaven, and cast them to the earth." Do we not see, even now, the laboring class organizing under the apparent leadership of Coxey, and the many strikes throughout the land, which have already amounted to rebellion, beginning to draw down the stars of heaven, that is, the chief men of our land, and to coerce them into submission to their will? This work has hardly begun, however. They are not yet fully organized

but are very busily engaged in becoming so. Before the present troubles end they will have cast down from their high position the third part of all the chief men of the earth, and will have fulfilled the word of God by Isaiah, where he said, "The feet of the poor, yea, the steps of the needy shall tread them down." Thus the third part of the stars will be dragged down and trodden under foot by the needy working class. And justly so, because our servants have exalted themselves above the stars—the shining lights—and for a bribe of a few hundred thousand dollars have wiped out of existence seven-eighths of the working wealth of the land, by demonetizing silver which was the chief source of the wealth of this nation, the United States producing more than three-quarters of all the silver used by the entire world. Because of our greater resources in this direction the remainder of the world were necessitated to bring us their gold in exchange for our silver, and a few years ago our treasury vaults were filled to overflowing with both gold and silver. Because of that the United States was the richest and most prosperous nation of the world. But our servants have sold us out, and now we are among the poorest of the nations, and our working men and women are in a state of starvation in consequence of our manufacturing interests having closed. Therefore the tail of the dragon will drag them down from their high position and cast them to the earth where they belong, to become servants and vagabonds upon it. This will destroy the present law and order of our civilization and give license to the two-thirds of the stars of heaven with seven heads of the dragon to do according to their will, and they will to destroy all advancing light and life of Godlikeness. Thus they will stand as before the woman in readiness to destroy the man child as soon as it is born, thereby fulfilling the words of Jesus, where he said, "There shall be great tribulation, such as was not since the beginning of the world to this present time, no, nor ever shall be." These tribulations are slightly symbolized and prophesied of in the expression of the thought that the dragon stands before the woman to destroy the child as soon as it is born.

Verse 5: "And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne"

This man child is destined to rule all nations, as we saw in the consideration of the seventh chapter. It must be remembered that these words refer to all the nations of the earth, not somewhere in the heavens; for now as the old dragon is crowned with his seven heads and is king of the world, so they when they have overcome him and cast him out will take his kingdom and dominion from him, and reign on the earth. But before this is accomplished God will cause those who corrupt the earth to be destroyed, and this child—body—must be caught up or away from the maddened hordes unto God and his throne. As God is everywhere present, pervading all things, the main force in these words is, "to his throne;" that is, to where God holds positive dominion, and where he holds dominion the adversary can not come.

Verse 6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

This woman is evidently the first prepared ones through whom God is doing this work. When we were first prepared to begin this movement we were looking for and expecting to find four persons on earth in whose life and character would be represented the four living ones of Revelation iv. We expected they would have been born in the four interior trinities, viz., ♉ (Taurus), ♌ (Leo), ♏ (Scorpio), ♒ (Aquarius). These being wholly under the guidance and control of the Infinite mind would be fully capable of going forward and doing the work of gathering and preparing this new body which is to be born into the new age. But as years have rolled on and these have not appeared, and as the word of God came to us and commanded us to go down—from the mountain whereon we then stood—to the people, we were forced to obey, and we are now with them in the drudgery of the preliminary work, and whether this body represented by the woman is the four for whom we looked, or whether it is a body of indefinite number that is being prepared to do special service in that direction, we are not now able to say. But that this work is being accomplished we have abundant evidence in the events that are now transpiring. We have often thought that our sphere of use was not as a member of that body, but as a servant of that body, and who will say that

God hath not a place in the wilderness—pure natural conditions—to which these will be gathered in the near future. And they are to be kept in that seclusion, doing their secret work under the guidance and influence of the Infinite mind during the entire 1,260 literal days; for none can thwart the purposes of the Almighty, and he will do and accomplish this work in its proper time and order, and all those who rise up against it will only destroy themselves, as will be seen in our next lesson.

May God's peace be with his children wherever they are.

[To be continued.]

SYMBOLISM OF CANCER.

[Written for THE ESOTERIC.]

BY GERTRUDE LOVE.

As we look over our fair planet, with its wealth of green and growing life, its sun-kissed hills, its snow-capped peaks, its fire-crowned volcanoes, its surf-beaten shores where the waves of the great sea roll in all the grandeur of the breathing planet, we remember the slow processes of life which have evolved the human form as the crown of nature's efforts to make all things after the pattern shown on the mount, or the ideal in the mind of the Creator. From the time of its inception as a germin world, to the era when production of human life was possible, the mother principle has ensphered and bound all forms of life and caused them to revolve in a specific orbit. It is this fourth principle which enspheres human life and mind in the chain of habit. When Force and Discrimination have succeeded in organizing an ideal into a form, have, as it were, carved an orderly image of the ideal into visibility, the mother principle—Cohesion—binds the organized particles together and would hold them thus forever.

If Cohesion is permitted to rule the life, the habits of mind and body become fixed, and the result is stagnation. But there is another principle fulfilling the law of life—which is activity—that will not permit the organized forms of life and mind to become permanent in an imperfect and undeveloped state; so progress, or evolution, is assured; for the fifth principle—Fermentation—is within the organism to insure growth, and when stagnation would ensue it begins to effervesce and throw out other forms made from the inherent life of the organism. Thus evolution is carried on through the action of sex-life—Fermentation; the new forms which are evolved are finer, and are again ensphered, until the organisms are so refined that the mental predominates and the soul begins to ask "Why am I in earth form?" Seeking an answer to this question it searches

through many creeds—each one a new birth—and is ensphered by each in turn until the fermentative principle active in the mind will not permit it to stagnate and it must go on higher or be disintegrated as to individuality of thought. Here the mother principle which has nourished and held the mind in that especial mold must be considered an enemy to progress, and forced to yield to activity, which is change of form, of habit, of life-current, of vibration, and allow the principles of Force and Discrimination again to ultimate in Order, and Cohesion again to ensphere.

So, on and on, through physical and mental consciousness, the soul is slowly grown and cultured, until it becomes strong enough to unite with the creative power, and, controlling physical generation, decide that growth shall proceed in a new and different cycle. It now says "I Will Be What I Will to Be" and the physical elements of life shall serve my purpose, which is to gain power—become a Son of God. Now it says to Force: "I will no longer yield to you as the physical pressure from all earth-life, as the blind Juggernaut which has rolled its great wheels in unquestioned Law of physical death and rebirth. You shall become my power of progress, my energy of life, with which I shall overcome all obstacles and act in my body subject to my will." It will say to Discrimination: "You shall no longer rule me as physical loves and desires which leave mind and body satiated or depleted; you shall be the riches of my new cycle to supply the needs of soul where every desire and hope is subject to the law of use and polarized toward the spiritual center of my being, where Love in divine uses reigns supreme." It will say to Order: "You shall not make me serve the narrow concept of physical time and space, wherein the petty science of the age delves for knowledge; you shall open to me the gates of wisdom and give me access to the fountain flowing from the throne of God." It will say to Cohesion: "You shall not bind me to the physical form and physical nourishment; you shall be my strength to enable me to enter spirit realms of life, that I may obtain the bread of Life, the wine of Love, which will nourish and sustain the inner elements of my being." To Fermentation it will say: "You

shall no longer disintegrate my physical habitation, but, carried up to mental realms, become the active brilliance of a mind which thinks, a soul which knows; no longer Satan the adversary, but, restored to the heavens, an angel of light to all mankind, receive honor and power."

To Transmutation it will say: "You shall serve me on the three planes of being; through ♍ (Virgo) transmute the physical elements of food to sex-power, through ♏ (Scorpio) transmute the sex-power to mind-power and through the positive and negative forces of my being transmute the flame of physical and mental power to the pure white light of Yahveh's presence which is life, age-lasting life.

To Sensation it will say: "You shall no longer rule my life, producing fear and pain. You shall serve me as a guide to the interior life, a thread wandering through the myriad avenues of the labyrinth we call life. Through your mystic tracery I will stand on the mount of Blessing, and looking both ways see the narrow pathway of the past, with its sunshine and its shadow, and the nameless future, waiting like an unborn babe to enter through the gateway of death the portal of life. Thus, the soul grown strong through ages of experience may say to the creative forces which have produced it: You shall serve me and begin a new cycle of existence. In the language of Edwin Arnold,

" But now,
Thou builder of this Tabernacle—Thou!
I know Thee! Never shalt Thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy house is, and the ridge-pole split
Delusion fashioned it!
Safe pass I thence—deliverance to obtain."

The delusion of life is that we can not obtain control of the creative forces and fashion a house in which the mother principle is equalized by the other principles, and Cohesion and Fermentation so perfectly balanced that peace is a law of the realm, whether activity or stillness prevail. As long as the mind is psychologized by the glitter of form and color, even in nature, the soul will be drawn into the whirlpool of disintegration and rebirth; for the glamour of living in physical form is the spell

which holds the race under bondage to the physical elements of nature. Art—painting and sculpture—but exhibit this bondage to the mother physical life of the planet. It shows us as babes on her bosom trying to grasp her moods, looking into her eyes to see a reflection of her nature. When we walk alone, freed from the stress of love for her because she nurtures us we shall care naught for her moods and caprices, even on canvas, but will seek to take the form she has given us, and, freeing it from her hold, transpose it to a higher octave, that she may serve, not rule.

A plaintive word-picture of the condition of humanity under the reign of mother-nature whose children all bear the "kiss-mark of the serpent." is quoted from the "Light of Asia."

' Whom, when they came unto the river-side
 A woman—dove-eyed, young, with tearful face
 And lifted hands—saluted, bending low :
 ' Lord! thou art he,' she said, ' who yesterday
 Had pity on me in the fig-grove here,
 Where I lived lone and reared my child ; but he
 Straying amid the blossoms found a snake,
 Which twined about his wrist, whilst he did laugh
 And tease the quick-forked tongue and opened mouth
 Of that cold playmate. But, alas! ere long
 He tured so pale and still, I could not think
 Why he should cease to play, and let my breast
 Fall from his lips. And one said, ' He is sick
 Of poison ; ' and another, ' He will die.'
 But I, who could not lose my precious boy,
 Prayed of them physic, which might bring the light
 Back to his eyes ; it was so very small,
 That kiss-mark of the serpent, and I think
 It could not hate him, gracious as he was,
 Nor hurt him in his sport. And some one said,
 ' There is a holy man upon the hill—
 Lo! now he passeth in the yellow robe—
 Ask of the Rishi if there be a cure
 For that which ails thy son.' Whereon I came
 Trembling to thee, whose brow is like a god's,
 And wept and drew the face-cloth from my babe,
 Praying thee tell me what simplea might be good.
 And thou, great sir! didst spurn me not, but gaze
 With gentle eyes and touch with patient hand ;
 Then draw the face-cloth back, saying to me,
 ' Yea! little sister, there is that might heal
 Thee first, and him, if thou couldst fetch the thing ;
 For they who seek physicians bring to them
 What is ordained. Therefore, I pray thee, find
 Black mustard-seed, a tola ; only mark

Thou take it not from any hand or house
 Where father, mother, child, or slave hath died:
 It shall be well if thou canst find such seed.'
 Thus didst thou speak, my Lord!'

“The Master smiled
 Exceeding tenderly. ‘Yea! I spake thus.
 Dear Kisagotami! But didst thou find
 The seed?’

‘I went, Lord, clasping to my breast
 The babe, grown colder, asking at each hut—
 Here in the jungle and towards the town—
 ‘I pray you, give me mustard, of your grace.
 A tola—black;’ and each who had it gave,
 For all the poor are piteous to the poor;
 But when I asked, ‘In my friend’s household here
 Hath any peradventure ever died—
 Husband, or wife, or child, or slave?’ they said:
 ‘O Sister! what is this you ask? the dead
 Are very many, and the living few!’
 So with sad thanks I gave the mustard back,
 And prayed of others; but the others said,
 ‘Here is the seed, but we have lost our slave!’
 ‘Here is the seed, but our good man is dead!’
 ‘Here is some seed, but he that sowed it died
 Between the rain-time and the harvesting!’
 Ah, sir! I could not find a single house
 Where there was mustard-seed and none had died!
 Therefore I left my child—who would not suck
 Nor smile—beneath the wild-vines by the stream,
 To see thy face and kiss thy feet, and pray
 Where I might find this seed and find no death.
 If now, indeed, my baby be not dead,
 As I do fear, and as they said to me.’

“‘My sister! thou hast found,’ the Master said,
 ‘Searching for what none finds—that bitter balm
 I had to give thee. He thou lovedst slept
 Dead on thy bosom yesterday: to-day
 Thou know’st the whole wide world weeps with thy woe:
 The grief which all hearts share grows less for one.
 Lo! I would pour my blood if I could stay
 Thy tears and win the secret of that curse
 Which makes sweet love our anguish, and which drives—
 O’er flowers and pastures to the sacrifice—
 As these dumb beasts are driven—men their lords.
 I seek that secret: bury thou thy child.’”

The soul that succeeds in erasing the “kiss-mark” from the organism, enters the plane of the first decan of ♋ (Cancer), which is Argo, the ship which bore the intrepid Argonauts on their voyage in search of the golden fleece. The “kiss-mark” of the serpent is the mark of death. Stung by the fatal kiss of

sensual desire the sons of earth are stupefied, psychologized by the daughters of earth; and after a few short years of earth experience lie cold and still on her bosom, disintegrated, before the opportunities which are given to the soul by a physical organism can be utilized,—ushered into life but to die. But those who take passage on the Argo have found the seed which shall grow into the tree of life. Re-birth is a law of the interior, as of the exterior plane. Jesus said "Ye must be born again;" and, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." To be born of water is to be re-born each month through the conserved water of life, which opens a new world to the vision. To be born of the Spirit is to be born of fire; to let the water of life become the fire of life through the process of transmutation possible only to the person re-generating the life forces.

In the myth of the Argonauts, the golden fleece is said to have been stolen and placed in the grove of Mars, at Colchis, where it was guarded night and day by a serpent who never slept. No mortal could approach it. Mars is the ruling planet of ♋ (Cancer), the mother of life, and the serpent is the serpent principle of sex, which nature uses to guard her treasury and compel repeated incarnation, until the mastery is gained. Jason is a representative of the savior of the germ-powers; this made him immortal and enabled him to enter the sanctuary of mother nature and secure the golden fleece—the protecting garment of vital energy formed from the purest elements of earth—and thus clothe the soul with blessing; a spirit drapery formed in the fire of divine love which consumes all dross, leaving only the pure life-quality of the individual. Only those born of fire may wear the golden fleece which is the wedding garment of the soul; and only those who wear a wedding garment may remain at the marriage feast of the King's son.

The ship which bears the sons of God on this quest is the soul power of the regenerate woman. The great mother-heart is the ark or place of safety in which those who seek the kingdom of God may rest, as in a divine sanctuary, safe from the storms which beset the earth-born souls forming the great ocean of human life. In this divine motherhood there is travail un-

speakable, travail that the child be well born, with each function perfect, and that he bear himself nobly in the stress of darkness which will soon cover the face of the great deep—the human intelligence. Light-bearers will be needed; argonauts who are undaunted by the serpent and his brood of envy and hate. Where are the light-bearers? A death-stricken world needs the light of pure lives.—earnest, unselfish desire to present truth, and it needs devoted love which will not shrink from difficulties, but faithful in its abandonment of self, tell the gospel of salvation to weary, restless humanity. The harvest time is here: the night in which no man can work is near, and the ripe souls are not yet garnered into a safe place, where they may recover the lost treasures of innocence and love and right living.

The second decan of ϱ (Cancer) is Ursa Major or the Dipper. In the Zodiac of Dendera this constellation was pictured as a great female figure with the head of a swine, holding in her hand a gigantic plough-share. Her name indicated *the Serpent-bruiser, the Serpent-horrifier*. In our Zodiac it is the Great Bear, but the ancient nomenclature indicates that it was a sheep-fold, the Great Sheep-fold or resting place of the flock. Grouped about the Pole-star are these beautiful brilliant stars, whose names are translated as *the guarded or enclosed place, herd or fold, multitude of the assembled, the ewe or mother, the protected or covered or Redeemed*.

The serpent-bruiser is the womanhood of the fifth degree of our Order; pictured there as a woman flaming with the sun of life, crowned with stars, the moon under her feet, and the serpent also beneath her feet, she comes forth from the cross of heavenly wisdom (blue) and earthly power (red) to show to the world the dawn of true motherhood. The motherhood of our Order! think of it O womanhood, clinging to the delusions of generation—think of the true motherhood now dawning upon the world, and hasten to lay down the idols, which, as you contemplate them, make the heart weak and the steps falter. You can not save your loved ones by living as they live, by doing as they do: seek the fountain of Life, bathe in its luminous rays until soul and body radiate the "Life which is the Light of men." Then shall you save your own dear ones and many other

dear ones from the Destroyer. Then may you forget the travail which you endure ere you bring to the birth the Christ-child dormant within your own soul. When this is accomplished, when he is born in the breast and nourished of your own life-forces into strength and comeliness and beauty, he will one day stand beside you, objectively and subjectively, and the babe—or Christ-principle—for which you have sacrificed all that the earthly motherhood values, will become your savior, guiding you to the resting-place of eternal peace.

These mysteries should speak to the soul of each Vestal Virgin upon the planet, for in them is the hope of humanity. This is woman's age; she may now enter the heavenly sphere where angelic souls greet her and call her sister, and the veil between heaven and earth is drawn aside, never again to drape the consciousness in the impervious folds of immortality. Here on the top-most peak of blessing, crowned with the pure white roses of love, encircled with the girdle of power, her life a flame of white intensity which shall illumine our dark planet, the womanhood of the Order shall crown the century with the blessed and blessing presence of true motherhood.

This grand motherhood is symbolized in heaven by the seven stars of the Dipper, which point ever to the Pole-star. Job speaks of "Aish and her progeny" and ancient commentators say that "Aish" refers to the seven stars of the great Dipper. Her progeny are the daughters who shall seek her counsel and the sons born from the seven-fold mother of the new age of "Peace on earth, good will to men." Within this golden circle of the motherhood and their daughters and sons, is a smaller or inner circle, which the ancient Danes called The Chariot of Thor, and modern astronomy calls Ursa Minor. Thor was the God of heaven and earth; from his mallet proceeded lightning—electric life-force as thought,—from his chariot wheels thunder—vibrations of mind-forces, or will power. The Pole-star revolving around its invisible center is the central Christ-power of the Age, which revolves around the invisible celestial Pole or group. Near the North star—which is a double star, one being pale yellow, the other white, indicating the positive and negative phases of the Christ-power—are the twenty-four stars

of this Chariot of Thor; and beyond these the seven brilliant stars of the Dipper. It would take much space to write the thronging thoughts which this heavenly picture brings to the consciousness. It is in perfect accord with the fourth chapter of Revelation. The central Twain sitting upon a throne, the four and twenty elders, or the twelve pairs, around the Christly center, and the seven lamps of fire (spirits of power) before the throne or resting place. If one could forget the vastness of space and stand in soul upon the Pole-star—which holds our earth upright—he would see before him a marvelous object lesson of infinite grandeur, and behold the promise of the age in hieroglyphics of stars, and suns, and worlds, and systems of worlds, and words would fail and the soul kneel in adoration of the Power and Wisdom and Glory of this wondrous Life, which is God.

When shall we understand the mighty forces which find an epitome in man? When shall he cease to crawl, and stand upright in all the dignity of his kingly dominion? When he knows, yes *knows* his birthright to be power, and honor, and blessing; not psychic power over his fellows, not worldly honor from men, not the blessing of animal sensation and luxury, but the power of a will attuned to the universe,—the honor of being a co-worker with the God of Life, the blessing of an existence which is but to bless all created life. Then will the sons of God have attained their manhood, their majority. Then will the daughters of God rejoice, and vibrate the angelic melody of "Glory to God in the Highest, peace on earth, good will to men," and the divine motherhood gather her children to her loving breast, the safe and protecting shelter of the Fold or true church of Power.

"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.

"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.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"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."

THE EFFECT OF THE SPIRIT OF GOD.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

"I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"—*Joel ii. 28.*

The effect of the Spirit of God acting upon any one depends upon the quality or condition of the one acted upon. It may give life to the dead, or death to the living; or to the living, added life and power: for instance, when the prophet prophesied upon the dry bones of the valley, saying, "Hear ye the word of the LORD!" they heard, and bone came to his bone, sinews and flesh and skin came upon them, then the breath of God came into them and they lived and stood upon their feet, an exceeding great army (see *Ezekiel xxxvii*). Also, "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In these instances it gave life. Now we see that it will also bring death. "Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." (*Isaiah xxxvii. 36.*) Again, when the two sons of Aaron offered strange fire before the Lord; "And there went out fire from the LORD and devoured them, and they died before the LORD." (*Lev. x. 2.*)

That it will give added power and life, we also find; "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (*Isaiah xl. 31.*) Consider also how that Peter and John, after healing the lame man who had been born lame and who was above 40 years of age, in explanation of the act, said to the astonished Jews; "Ye men of Israel why marvel ye at this? or why look ye so earnestly

on us, as though by our own power or holiness we had made this man to walk?" for they were acting under the impulse and by the power received by them at Pentecost.

The spirit of anything is its real, true inwardness, its life, and when we say that we receive of the Spirit of God, we mean that we receive of his life. God is the source, the fountain, from which flows all the waters of life, to all that live, as they are able to receive it. In the flesh it is manifested in the seed, the creative energy, wherewith we create our kind, or recreate ourselves. As we receive of this spirit or life and *hold* it, containing as it does all the essences of Deity, we incorporate within ourselves and become partakers of the Divine nature, so becoming gradually more and more Godlike.

The Divine nature manifests itself differently in each individual, but primarily as force—power—added ability to do and be. It intensifies personal peculiarities, making the warm, gentle, loving natures, more warm, gentle and loving; the cold, harsh and unloving, more cold, harsh and unloving; the ambitious, more ambitious; the humble, more truly humble; the strong, stronger; the weak, weaker; the good better, and the bad worse; the saint more holy and the sinner more devilish. But one will say, Does God then create evil? Listen to his words by the mouth of his prophet. "I make peace and create evil: I the LORD do all these things." (Isaiah xlv. 7.) This force may be turned in any direction the recipient may desire. Turned into the physical, it develops a Samson; into the intellect, a Solomon; into the soul, a Christ, a son of God; a son, because he is like unto his Father. But God is not a blind, unintelligent force. As we receive yet more of his life, and *keep* it, it begins to manifest other qualities than force; for in this process God is being manifested in the flesh, and the process is a gradual one. When we have obtained this force or power, we have attained to but one degree of Godlikeness,—the first degree.

If we use the power the spirit gives to bring about the ultimate of creation, which is the answer to the prayer "Let thy kingdom come, let thy will be done in earth," we will be using it in the direction the Father intends we shall, and as use

develops capacity, we will receive more largely, according to our capacity to use. But to abuse this power, using it to establish our own greatness, will lessen our capacity to receive and use it. Let that man beware, who, misusing the life, continues to draw it down to himself beyond his capacity to use: for it will prove to be a fire within him that will burn to destroy. This force being used to develop the soul, the mind, it soon begins to qualify itself, and this quality is manifested in the ability to perceive the truth. Jesus said, while praying to the Father, "Thy word is truth." and it is by and through this word of truth within us of which the Psalmist says, "Thy word is a lamp unto my feet and a light unto my path," that the mind is enabled to discriminate between the false and the true. For the spiritual mind is now operative and spiritual things are spiritually discerned, and when we see, read, hear, or think of anything, we begin to perceive the truth concerning it. For instance, when we read the Bible, the Koran, the book of Mormon, or any other book or teacher of pretended spiritual truth, we can separate the false from the true, so keep the good in all and cast the bad away. In our ability to so discriminate we have become more like God, and attained to another degree of Godlikeness,—the second degree.

If we still hold this essence of Divinity, the blood of Jesus Christ, or the blood of the Anointed Savior,—for the blood is the life, as Jesus said when speaking to the Jews, "Except ye eat of my body and drink of my blood ye have no life in you," then turning to his disciples explained himself by saying, "The words that I speak are spirit, and are life, the flesh profiteth nothing;" so meaning not the flesh, but the spirit; not the blood but the life; and it is by the conservation of the seed, the creative energy, that man becomes a child of God, being born again, as saith the Scriptures; "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. In this the children of God are manifest [I. John III. 9-10];" so we say again, if we continue to hold the life of the son of God it soon begins to qualify itself yet more, and the truths that we have seen begin to take form, becoming systematized and formulated into an orderly

structure, so that we are able to give to every man that asketh, a reason for the hope we have within us; for we have not only the power to see and know the truth, but to place one truth against another and perceive their mutual relation, thus entering the realm of universal truth, our minds coming more and more into order, we become more like God, and attain to another degree of Godlikeness,—the third degree.

The spirit said to the church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee;" and it is written, "He that doeth the will of God abideth forever;" also, "As a man thinketh in his heart so is he." The truth formulated in the mind becomes manifested in the flesh, for the mind is the builder of the body. When a man has begun to think and know the truth and formulate it, then the mind, the master-builder, will build the body accordingly into an orderly structure. Disease is disorder in the body, the reflection of disorder in the mind, and when the mind has come into order the body will be orderly also. As soon as man sees the value of knowledge and order he begins to desire it, to love it, and seeks to hold and bind it to himself and in himself. And because truth is eternal, when the mind has built a true, orderly body, because he loves the truth, when love is strengthened he then becomes one with the truth everlasting; by the cohesive power he attains to immortality, eternal life, and has attained to another degree of Godlikeness,—the fourth degree.

When a man has been born again, not of corruptible seed (that which passes out and is lost), but of incorruptible (that which is held and preserved); not by the will of the flesh (the animal will), for that changes with sensation, nor the will of man (the human will), for that is ruled by the darkened and incomplete intellect of man, but by the will of God, which rules all things, and, knowing all things never directs its efforts wrongly, but will always accomplish that which it pleases; and it is only those who can inspire the Divine will, that silent, powerful, persistent, unalterable will of Yahveh the Almighty God, who can overcome generation, and attain to regeneration,—when he feels the new life in himself he cries with the Psalmist, "I shall be satisfied when I awake in thy likeness."

OUR COVENANT.

[Written for *THE ESOTERIC.*]

BY C. H. PURDY.

So much has been written concerning the conservation of the sexual energy being a potent factor in the development of those higher powers necessary to aid the soul's unfoldment on the planes of psychic life, that to write more seems superfluous. Nevertheless, thoughts and suggestions come to every one earnestly striving after the light, and especially to the one making experiments and gaining experiences. Many who come in contact with the Esoteric teaching, and are allured by the magnificent promises of higher and interior powers to be gained by living the regenerate life, are also desiring, in their secret heart, an increase of the enjoyment of the so-called legitimate good things of the physical existence. This was ably voiced by Zares over a year ago and answered by me from the standpoint of observation I then occupied.

His position was that the moderate enjoyment of certain good things of the physical existence was not only proper and right, but even so intended by our Heavenly Father. I took the same position as Bro. Williston, in an article in the same number containing Zares' article, and from it answered Zares in these words: "It is *all* or nothing, no one can moderately indulge the senses and overcome."

Since that time I have learned that overcoming in nowise means to moderately indulge the senses,—and by the senses I mean the whole category,—thus corroborating Bro. Williston's seemingly extreme position as being the only safe one. And this I have learned from experiment, and from observing the struggles and overcomings of others, confirming the truth of the statement, "All or nothing;" "Resist the devil and he will flee from you;" "But this kind [not specified] go not out except by prayer and fasting;" and I have also learned that the statement is true concerning the other and so-called higher senses, made by Gertrude Love in the article on "Symbolism of Capricorn."

Having been actively in contact with the musical art for twenty years, and a professor of music for ten years, I can testify that it is even as our sister says,—and that, too, from recent experience bearing directly upon myself,—that “The sense of hearing is a source of deafness to spiritual things, for there is a lust of the ear, which acts in subtle ways, as in the love of musical sounds. The music realm of the social, religious, and operatic world is sensuous and sense-stimulating, rather than soul-exalting.”

Having some latent genius for form and color, and having seen and studied the great masterpieces of pictorial, as well as architectural art, and read Ruskin, and associated almost daily with artists during my three years' sojourn in Europe, I can from my past experience also testify to the truth of our sister's statement that “The love of beauty of form and color in its manifold modes of gratification is a lust of the eye.” The majority of people on first approaching the plane of Esoteric unfoldment are obsessed by the curiosity and desire to obtain magical powers, and in this the devil of the flesh holds them bound. Others get the idea that in banishing flesh foods from their diet they will soon be able to approach near to and commune with the Holy Ones. Not achieving this, but merely a greater degree of harmony in the physical body, some seek further and learn from those who know that they should conserve the sex-elements. Doing this for a time they gain a still greater degree of harmony, when a few, who have not yet by that process been able to find the Temple where reside the Holy Ones, nor to personally commune with them, approach yet nearer and learn that they must make a covenant dedication of **all they are, have, or hope to be**, to the Heavenly Father, and take his Holy Name to seal the covenant; this they do, acquiescing with the clause, “without mental reservation.” Among the latter was the writer, and it is of my experiences, for the benefit of one or many, that I write.

Now, the nature of this covenant of dedication of all, without mental reservation, could not have been rightly understood by many who have taken it, for the absolute abnegation of all implies a mighty work; “A man must lose his life if he would find it.” This means nothing less than an abnegation of *all, absolutely all*, if we would receive an influx from the Heavenly

Father Spirit, and know his will concerning us, and our sphere of use in his work.

How many who made their covenant when I made mine, and began conserving the life, have received the Divine Influx? On the other hand, how many have gone on using up the conserved life on the planes of business, scheming to obtain wealth, or in useless, trivial, social enjoyment, music, pictures, fine apparel, and good things to eat, even though those good things were vegetable diet? How many thought they were using the life covenanted to God, merely for a more refined form of animal self-gratification, and by the useless waste of these forces on the planes of the world and its occupations and pursuits, were serving Mammon and the Beast, and with the conserved life essences, feeding the growth of the animal soul, until he should become as a strong man who would bind our spirit soul and spoil it of its goods?

Blind not your eyes with sophistry, arguing that God put these things here for our enjoyment. Did he also put the diseases of the body, and the weariness of the soul, here, as a cruel, unjust punishment for the enjoyment of the other things which he also made and intended for us to enjoy, that we might suffer? Beware! this is the infantile reasoning of the Churchians, and as such so mercilessly scathed by the materialists. Better listen to the voice of our wise sister, and take heed to her warning, for besides the analysis of the thralldom of the first four senses, in the portrayal of the sense of touch and its phases in the external physical, as well as in the mental sensation of joy or sorrow, is given the master-stroke, by saying, "Those who attain to the mastery are stoics to this sense of senses, and must relinquish the lower to gain the higher, and come in touch with the glory of the celestial hosts, where he is centered in God—power—and no power need fear lest he take the name of God—Yahveh—in vain."

Let none deceive you, my brothers and sisters: you must overcome the world, the flesh, and the devil, now and here, else your covenant be vain, and the retribution be another hateful imprisonment in a "body of death" which so many wisely, or resignedly, or gladly, speak of as their "next incarnation." Beware of pernicious doctrines of false reincarnationists. A great deal of their shallow talk is, "Do not do to-day what you can put off till to-morrow;" "What is the use of hurting your-

self in overcoming? God and karma will fix that all right in the next incarnation;" thinking, like the Churchians, that a great deal of evil will be forgiven because of faith. The old devil of the flesh deceives many of you, for you really desire a "next incarnation" that you may still further "moderately enjoy the terrestrial blessings,"—an extension under imaginarily bettered conditions of the flesh gratifications of this incarnation which you have not, now and here, really desired to overcome. You must understand when I thus address you, I am merely speaking of myself, as I have spoken to myself. Those who have passed where I have, know what I am now speaking of, and those who are yet to follow may profit by the warnings I am now sounding in the darkness that is about to fall over all things and conditions. I sincerely hope that none who read *THE ESOTERIC* will want to tell me to sweep before my own threshold, for I am speaking of myself, and when I use the pronoun you, I merely do so to address those to whom my confession comes as a narrative of correlated experience. It may be that others have gone through the labyrinth, and have found themselves, after years of striving, before the postern of the moat-gate where they started from. I sincerely hope this has been the lot of no one but myself: but should there be such, I call to them from out the darkness, "Be of good cheer, for the dawn is at hand, and the gate will be opened. We have not taken the Name in vain, we have only erred in our understanding, and have grown stronger through our experiences." Aye, grown stronger and better, for it has been the method in God's college to so instruct and lead, and we have learned the greatest lesson if we can say, "Tis the Will of the Father," and not whine about why he did not save us all this trouble. We wanted the trouble ourselves, and he let us have it, to convince us that we did not want it, after all, so much as we thought we did.

Let us make the covenant anew, and lay everything on the altar before it, saying, "The right use of the powers of regeneration can only be to use them in the sphere in which God wills we should use them." Let us will to be workers of the Will of God, and it will be shown us in due time what that is. Let us refuse utterly to perform any useless act simply because custom has sanctioned it; refuse any gratification of the senses merely to please friends, or avoid being called a crank; refuse to read

books, illustrated magazines, novels, newspapers; refuse to take part in any social gathering, especially marriage feasts, birthday socials, all kinds of parties, useless chatter, games, or anything which serves to kill time and take our mind away from God and his work; refuse to have wealth, or hold property, or have superfluous comforts. The psychic energy spent in obtaining these can be used to gain better treasures than the worldly treasures. We have the poor around us all the time, and there is our own Esoteric movement for the upliftment of humanity needing our effort and support at all times.

Do you fear that the Father, who sees a sparrow fall, will not care for you if you cast everything at his feet, and live his covenant? "Cast thy bread upon the waters;" or rather, is it not so, if you offer one-third of the loaf to God and his cause, and retain two-thirds for yourself, fearing that God might forsake you if you gave all; do you not think he will let you abide by the two-thirds loaf in the hand? O, ye of little faith! Do you fear what you should give of your worldly treasure, in the spirit of the covenant would be lost to God, should the leaders of the movement be frauds and swindlers? Are there other ties? Then remember how the King treats those who have something more important to do than to go to his feasts.

"I am come to set a father at variance with his son, a mother with her daughter, a man with his wife." "Except you hate [repel the influence of] wife, father, mother, sister, yea even your own life, ye can not be my disciple, and follow the Son of man in his regeneration into eternal life." I who speak am awakened, eagerly seeking to put my neck in the yoke of Yahveh, and fulfill the letter as well as the spirit of my covenant, "I dedicate all I am, have, or hope to be, to thee, oh Lord, to be used as thou wilt, I pray thee accept my humble offering." Do you yet know what "all we *hope to be*" means? Would you, if I told you, that you should become perfect as the Father in heaven? Would you understand that should you yet become mighty angels, "all you are, have, or hope to be," is still humbly dedicated, throughout all eternity, to Father Yahveh, to do with as he wills? If not, tremble; for even thus was the fall of Lucifer. "Oh! Lucifer son of the morning, how art thou fallen; that saidst, I will ascend into Heaven and exalt my throne above the Most High." Hasten; hasten; my brethren! Cast yourselves with all on the altar of the unseen Father, for he is the Infinite

Love and Mercy. Are you afraid that should you turn yourself into the street for his Holy Cause,—he would not care for you? “If any man hath lost lands and money for my sake, he shall receive these things an hundredfold.” But you love good food, society, fine garments, beautiful house furnishings, dancing, music, pictures, pleasing emotional literature, grand sights; or to flatter your pride of the flesh, with being an important factor in a political reform movement (or like an advertisement I saw a year ago in *THE ESOTERIC*, “Would like a lady with a true soul-hunger like myself, and who has ten thousand dollars, which put together with what I may have, will enable us to build up an ideal home.”) All this is the old animal self, in one form and another, and not the Will of God. If you cater to these desires, you are not casting from you your animal life, that you may find your everlasting—Spirit—God—Life.

Let us hasten to cast all from us, and offer up our lives, even as men of other lands offers up theirs to Juggernaut, and, having been accepted, press on to build the city of Om, and labor to bring all mankind into it. We have been wandering about in the wilderness: let us pull up our tents and leave the old conditions, and setting our faces resolutely the way Jesus has pointed out, enter our Canaan, and build our Jerusalem. And, remember, that he who said, “Ye cannot worship God and Mammon, nor serve two masters” was in every way mindful that the Lord Yahveh was a “jealous God” and would not endure that he should have other Gods before him, and would not hold him guiltless who took his name—Yahveh—in vain. The true abiding by our covenant which we have dared seal by taking the Holy Name, can only be by offering up our life on the altar of Him we swear to and by, and utterly refusing to waste or use that life in any way which is not according to our highest understanding of the USE which the Lord God intends us to perform with his great power gained through regeneration. “Who loses his life shall find it.”

REPORT OF THE CONGRESS OF SCIENTISTS.

[Written for THE ESOTERIC.]

BY GERTRUDE LOVE.

The Congress of Scientists met at Golden Gate Hall, San Francisco, Calif., from May 29 to June 8, for the purpose of presenting Christian Science and other metaphysical systems of thought to the people, and to effect an harmonious interchange of opinion and experience among the teachers and exponents of metaphysics.

Each session was attended by an interested audience; the papers read from eminent teachers who could not be present showed a decided trend toward the generalities of Christian Science, though there were a few papers upon other lines of thought, which gave a pleasing variety to the programme. As we listened to the oft-repeated statements, "There is but One Mind," "God is infinite mind," "We are thoughts in the mind of God," "There is but One life," etc., we thought of the simple, yet masterly exposition of the truth of those statements given to the world in the science of "Solar Biology," in which the *methods* by which the Infinite Mind produces its thought-forms are stated in absolute divine order.

"We are Spirit" is another favorite statement of Christian Scientists; as one prominent lady remarked when approached on the subject of re-generation, "O we depend wholly upon Spirit." How lightly the term is used. Spirit! Do we know what Spirit is or how it operates in human life? Can we rely upon or properly use that which we do not understand, as when the monthly descent of the spirit-germ is unnoted and its power wasted, in devout ignorance of its presence?

Again, a gentleman in the audience requested a concise definition of what was meant by the term "God," and an eminent scientist attempted to explain to him that God is Life. The words were spoken, yet the voice and general appearance of

that eminent teacher proved conclusively that he had squandered his life-forces for a quarter of a century, and his argument lacked the reinforcement of actual demonstration. These inconsistencies of Christian Science are painfully apparent to a mind which has searched, carefully, earnestly and lovingly searched, in all schools of thought, for simple, true and easily applied laws of life.

Again, with heart and soul open to the infinite soul of being, one who was clairvoyant could not see a luminous aura surrounding any one of the speakers upon the rostrum. Why, we asked, and knew it was because those earnest, sincere and devout teachers and healers of their brothers and sisters had not yet perceived the necessity of conserving the life-element generated by that servant of humanity, the God of Life, but rely solely upon devotion and will power, which are good, yet only stepping-stones to higher things.

When the Power of Thought to heal and produce desirable conditions was made prominent we realized the value of our Esoteric methods, which will create and augment thinking capacity and raise the Will above the animal plane to a consciousness of the Will of Yahveh, which is the will of Love; the Will of divine Love forever unknown to the individual whose life-forces are—voluntarily or involuntarily—wasted. We would ask these friends to stop the continued round of "treating," denying and affirming, and think, quietly and earnestly think, about the methods for producing life which were instituted by the Creator of life. If a child is endowed with thinking power and a healthful physical organism, did not the potency of that thinking and health capacity reside within the parent germs? If so, then to retain the germs would be to retain the additional potency and quality of life and mind, enlarging the sphere of thought and increasing the ability to help others onward and upward. To those who fear the planet would be depopulated, we would answer as did a lady who was approached by a leading worker in scientific fields—who excused himself for asking personal questions by stating that he was an "editor and a lawyer"—that there are two classes of souls in Esoteric thought. One of these has advanced through many ages of

sorrowful experiences to the point where they feel they have no longer any love for or affiliation with the generative plane of life, with its competition, its social impurity and its domestic disorder: these conditions have been tried and found wanting, and the heart is unsatisfied, the soul hungering for a new order of life—free from the inharmonies and falsities of the old—which shall be the kingdom of God on earth. These souls have dedicated their lives utterly to the God of Life under divine guidance, and are "Eunuchs for the kingdom of heaven's sake." All they have, are, and may attain will be devoted to the highest use on earth under the guidance of wisdom and of the souls which form the invisible order of Melchisedec. These will be led to leave the old order of life, as they would abandon a sinking ship, and seek the central group of the Order on earth, where other souls of like desires and guidance are the germ or nucleus around which they may organize the vital body of the new age.

The second class form the outer court of the Sacred Order, which will be composed of those who know in the soul that they have a work on earth in generation, but who are awake to the importance of attaining a purer, holier generation, in which sensuality gives place to reason and methods for removing the debris of centuries from the source of human life. These souls are seeking reform in all that pertains to ethics, and consider the task of enshrining a human soul as most sacred and to be accomplished only after the most careful preparation of mind and body. They consider the waste of the essence of God which is generated in the physical organism as sinful, and will use it only in creating a body that shall be a fit habitation for an advanced soul.

The paper entitled "Esoteric Doctrine and Methods of Life" by H. E. Butler, read by Mr. Boyd of Berkely, was a masterly statement of the powers to be gained by adherence to Esoteric methods of increasing life and mind. Had the reader understood its importance and value, the audience would have gained a fuller comprehension of its scope and uses.

The paper written and read by Mr. Conrad Fuhrer of San Francisco, on "The Duality of Man," was worthy the applause

which it elicited, as was the address by Mrs. Josephine Wilson of San Francisco, which was an earnest plea for harmonizing the three planes of our being—body, soul, and spirit—flowing from the fountain of love for humanity. Dr. J. J. Plunkett read a practical paper on "The New *versus* the Old Philosophy of Health," presenting in a concise manner the advantages to be derived from Mental Healing.

The Congress was an eminent success, presenting many opportunities for workers in metaphysical fields to sow the seed of the truths which they possess and to gain strength and courage for renewed endeavor. We are indebted to the courtesy of Dr. J. J. Plunkett of San Francisco, and of Mrs. Carrie B. Alden of Oakland, for response to requests made in the interests of our work, and to the friends in San Francisco for pleasant experiences and opportunities for usefulness.

ASTROLOGICAL PREDICTIONS.

[Written for THE ESOTERIC.]

BY DAVID LUND.

DEAR MR. BUTLER: The accompanying figure is set up for the time you took possession of the Colony grounds at Applegate. It is well known among astrologers, that when any event of public importance takes place in any town, the ascendant of that town will be rising in the East at that time. Therefore the 8th degree of ♏ (Scorpio) is the ascendant of the Esoteric Colony. Now did you ever see such a radical figure in all your life? ♏ (Scorpio) the ruling sign of the Colony! It is exactly true to nature. Are you not storing up the life forces? ♏ (Scorpio), of the reproductive trinity; the sex function; the fires of life; the healer and server of the life of the body—of humanity!

Again, the four interior signs occupy the angles of the figure—"the four living ones who stood before the throne." The 10th angle rules the governing body and trade of the town. In this case we find the sign ♌ (Leo) on the 10th. ♌ (Leo) is the sign of love, *communal life*, the inner temple. The ☉ (Sun), the ruler or lord of that sign, is in ♊ (Gemini), the sign of intellectual uses; but it is in the 8th house—the house of death—and applies to a trine aspect of the occult planet ♅ (Uranus): therefore the business of the Colony is to gather practical knowledge for another and higher life. And there are also posted in that sign, along with the ☉ (Sun), the mystic planet ♆ (Neptune), ☿ (Mercury) and ♀ (Venus) showing how varied and versatile that knowledge must be.

The ☾ (Moon) is polarized in ♎ (Libra), with ♅ (Uranus), the psychic collector and expresser of knowledge, so that the Colony will collect and express occult knowledge. ♂ (Mars), the ruler of the ascending sign, is in ♋ (Cancer), the intuitional and maternal sign, and in the 9th house,—the house of scientific occultism: therefore gathering occult knowledge with maternal care for the benefit of humanity. ♀ (Venus) is the only planet that is angular, and it is in the 7th house—the house of marriage—and it signifies pure conjugal love, showing the nature of the marriages in the Colony.

The prolific planet ♃ (Jupiter) is in the fruitful sign ♋ (Pisces), in the 5th house, the house of children, denoting how fruitful in children from its healthy condition, etc., the Colony could be. But the

spiritual planet ♄ (Saturn) is in opposition to ♃ (Jupiter), and therefore forbids the life of generation in the Colony, and thus causes them to turn that fruitfulness and prolific substance inwards and upwards, to enable *themselves* to be "born again," regenerated. And lastly, ♅ (Uranus) and the ☾ (Moon) are in the 12th house—the house of secret enemies—showing that the Colony has many secret and private enemies among those calling themselves occultists, who would delight in its downfall, and from whom the movement has received much injury, as shown by the ☾ (Moon) having just left the square aspect of ♂ (Mars) in the 9th, or occult house. But the ☾ (Moon) next applies to trine of the ☉ (Sun), denoting success to the movement for a considerable time. After that the ☾ (Moon) lastly arrives at the conjunction of ♅ (Uranus) in the 12th, denoting that in the end, if you had not been forewarned, you would come to great sorrow and tribulation through the deceit of secret enemies, who will pass themselves off as esoterics and occultists in order to gain your confidence, and thus gain access to your secrets and places of trust and power, with a view to overthrowing the Esoteric movement. You will see in my interpretation of the Colony figure, I have combined the two systems of Egyptian Astrology and Solar Biology.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

D. F. H. May 26, 1861. Painted Post, New Jersey.

☉ in ♀; ☾ in ♃, and ♁ rising on the ascendant. Rather inclined to clairvoyance, but will often be out of harmony with occult subjects, especially when the malefics transit the beginning of ♀ and ♃.

Mrs. S. H. W. November 12, 1839. Steubenville, Ohio.

☉ in ♃; polarized in ♃. The Sun had arrived at sextile of the occult planet Uranus at the time of birth. So that at certain periods you will have great aspirations toward mystic subjects, but rather liable to change.

O. S. January 29, 1866. Pottstown, Pennsylvania.

☉ in ♁; polarized in ♁. Both the Sun and Moon much afflicted at birth shows much karma generated in last incarnation which will have to be worked off, and therefore I judge you will have a great struggle to pass the 4th degree. You should be lucid. Expect much opposition when the malefics pass through the signs ♁, ♃, ♁ and ♃.

E. W. H. November 18, 1868. Janesville, Wisconsin.

Leo rising on the ascendant at birth. ☉ in ♃; ☾ in ♃. Should easily develop clairvoyance and clairaudience. You will have a struggle before you gain peace and harmony within, but when you have attained to that you will hear the universal tone. Be very mindful when the malefics pass over the latter part of ♃ and ♁ and a parallel of 19°.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions, that will be of practical use to the Eclectic 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.]

BUFFALO N. Y., June 1, 1894.

MR. WILLISTON:

Dear Sir.—Will you pardon me if I take exceptions to a certain portion of your article in the March number? Your admission that possibly your punctuation of the passage "Verily, I say unto thee, to-day shalt thou be with me in Paradise?" may not be correct, disarms the involuntary criticism which such reading provokes, but as I can not agree with you, I venture to present my view of the situation, stating first that the punctuation mark used in Greek for the interrogation is the same as the one we use for the English semicolon (;), and, that there is no mark in the passage given as I read it in my version of the Greek Testament. I consider the passage a strong assertion in the affirmative, and Professor Detmers commenting on this point says: "If the text adopted by the committee in the recent revision is the correct one there is no question about the translation, 'To-day with me shalt thou be in Paradise.' The '*Amen lego soi*,' is a strong prefatory statement: 'Verily I say unto thee.'"

We read in all the Gospels that two malefactors were crucified at the same time with Jesus, the one on the right hand and the other on the left, which gives the three conditions of perfect goodness, utter badness, and that mixed condition which obtains in humanity at the present time, which is neither utterly vile nor entirely good. Jesus was not only righteous in action, but in speech and thought. The malefactor on the right hand, like humanity, was "just skilled to know the right and choose the wrong," or perhaps it had been chosen for him.—let us hope the latter, since we all would do right, as well as desire it, were it not that many times wrongs are forced upon us and we can not bring to fruition the good that is in us. There was some good in this man or he could not have seen the good in Jesus nor foreseen the glory and desirability of the kingdom which he evidently believed in or he would not have asked to be "remembered" when Jesus came into full possession, evidently realizing that a lapse of time was necessary until such accomplishment. No doubt his thoughts and desires were both good and evil,—his acts may have been wholly evil but condemnation does not prove that. However, he did the one good thing left possible for him, he spoke the conviction of his heart and soul, and was not that a comfort and a consolation to him who suffered innocently? The recognition of innocence and integrity, even by a sinner, is of worth, and he who came to help sinners by helping them to help themselves would not despise one who acknowledged his power,

even in the last extremity, when all human aid was powerless to deliver. He who was Love's self personified, he who was the thinker and sayer of good as well as the doer of it, must have heard the defence of the malefactor, who thought and said good if he could not do it, with gratitude if not surprise. Yes, gratitude. He was despised and forsaken, those who knew him best and loved him were doubting and deserting him, not one whom he had helped had lifted a voice in his behalf; the bravest and the best-beloved alike of his disciples had no works wherewith to save their master now, and even Cæsar's self could not undo his sufferings. It remained for the outcast, the condemned criminal to rebuke the scoffer and bear witness of the innocence of the victim. In the midst of injustice and desertion those words of recognition, of acknowledgment, of defence, must have been to his aching heart like a draught of life-giving water. The malefactor did not ask to be saved, only to be remembered. It was the human reaching out for the divine sympathy, if not upliftment. But the desire itself was upliftment, for desire is indeed the mightiest of magnets wherewith to draw to the soul the quality it intuitively feels that it greatly needs. It was as if he said "When thou comest into the fullness of thy power and the splendor of thy kingdom, then as the Father looks upon the rainbow and remembers to spare from utter desolation, so cast one pitying thought upon me, and that remembrance through the ages of re-birth and of re-arising to earth life, like a star shall lighten the darkness of my soul, until the Sun of thy righteousness shall shine over all the earth, leaving no space for darkness nor for death, and for sin none at all, till even to the remotest universe thy kingdom is irradiated with splendor."

If the thought of a very faulty mental healer has power to mitigate suffering and even cure disease, why could not that powerful, pure and loving thought of him who was master of self, and therefore lord of life and death, be able to send out such a potent and helpful influence that it might well be the salvation of him on whom he thought? If thought and feeling are the creators of the soul, was not that man's soul created anew at that moment? You say one can not be saved at the eleventh hour, but is it not at the eleventh hour only that one can be saved, when one must either perish or else by means of that divinely electric spark which is the Christ within, come into oneness with the great Christ, the eternal Sun of Righteousness, so to realize that Life and Love and Light are one. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah ix. 2.) Having once seen the light they must ever thereafter struggle toward it. What matters the precise moment? "Now is the accepted time," and the Now of God is eternal. It may indeed take some time to work out the full measure of salvation, but the start once given, who shall say what the finish shall be? In the story told by Victor Hugo in "Les Misérables," of the poor convict Jean Valjean, whose first act on gaining liberty was to steal the silver candlesticks from the good Bishop, an act of redemption was performed when to save Valjean the ex-convict and now really guilty thief, the Bishop tells the gendarmes that he had given the candlesticks to the man and then adds the silver plates which had been overlooked. In that moment the Bishop redeemed the soul of the man, for that unselfish, magnanimous act was

the touch of the lever that lifted Jean Valjean until he was able to stand a savior and deliverer himself, and a ruler among men, honored and exalted.

According to the esoteric doctrine, and if I remember correctly according to your own words, it is possible that many who lived during the time of Jesus are now upon earth, and if so, might not that same malefactor be among them, now that the kingdom of heaven is beginning to touch upon earth? He who said, "Before Abraham was, I AM," put no brief construction upon his saying "To-day shalt thou be with me in Paradise," nor would he condescend to such a lawyer's quibble as to interrogate one who was suffering, even as he himself suffered. Oh, my Christ would not ask a cold question, not at such an hour as that. It is the humanity of the scene that touches me most, there was something noble, surely, in a soul that could acknowledge its own error, point out the innocence of another, and foresee the splendor and power of the future, even in the weakness and darkness of the present. It was the quick responsiveness, the warm-hearted, generous answer of Jesus that made him so deeply, divinely human. We are told that he preached to the spirits in prison, and as he did nothing without purpose, nothing uselessly, there must have been some hope left them still, and surely it was a magnificent privilege to share his sufferings and accompany the Anointed One into the abode of departed souls, there perhaps to bear testimony of the Light which had illuminated his darkness, and which he felt would one day make all the dark places light, since he could say with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job XIX. 25-27.

I do not dispute your statement that works are necessary to salvation, since individual effort is essential to merit, and without it there would be no occasion for reward. But if one has works it presupposes faith, which, being the "substance of things not seen," is spiritual in essence and must therefore take precedence of works which belong to the ultimating material. The faith of those who do not work, but are content with dreams, and make no real effort to uplift and so save themselves, should read fatality rather than faith. Effort comes of faith, and what may take the whole strength of one and be a mighty achievement for him, may be but as child's play to another whose moral muscles, as it were, are hardened by discipline, and the soul stands as an athlete on a higher plane than the physical. There is not always opportunity for full and adequate action, but effort is of the will and the soul, and may be wholly interior or but expressed in words. When we reflect that by the Word God made the worlds, it is not difficult to understand the life-giving potency a word may possess, nor the impossibility of a word being the immediate cause of a new creation in the soul which once vibrated to the center at the sound of Love and Life, and thus saw Light. Some years ago I wrote a poem embodying an experience which at the time was a severe trial, and as it expressed loving gratitude for unexpected recognition and respect, and thus in a way gives my view of the situation under consideration, I close by giving it, only first thanking you for the many words you have yourself

let fall, through the medium of *THE ESOTERIC* and for which all the other readers as well as myself wish you "eternal benediction."

CONSOLATION.

Dim were mine eyes with weariness and weeping,
For like an injured, grieving child I sat
Suffering the pain of undeserved rebuke.

For strength my prayer to heaven ascended,
When sweet as the refreshing calm
That followeth fast the thunder storm.
Words rich in comfort, flowing fast
Like blessed music, gently broke
The aching stillness of my heart.
Oh, then my soul drank in deep draughts
Of consolation! Rarer than Love,
Powerful to soothe is Sympathy.
Now for the words thy lips let fall
Receive eternal benediction,
For never more can I forget
Thy voice, whose deep melodious tones
Carossed my ear with healing sweetness.

May Heaven bless thee, forgive thee all thy sins,
Make sweet thy rest in fields of Paradise.
And grant thy soul perpetual repose.

EMMA S. E. SALES.

Ans. Your criticism certainly is a good one. We believe honest criticism is the fire that separates the gold from the dross, and therefore is to be desired.

My opinions of the life and works of Jesus are well known to the readers of *THE ESOTERIC*. Believe me, I shall never try to rob the royal crown he wears of any of its jewels. But as the one object of my life is to obtain truth and to bring the truth before the world, I am therefore compelled to express my honest convictions. Jesus certainly is the sublimest example of what man may become, of any that is now before the world. But that the truths he taught are perverted and distorted by the churches of the present day no one who has made a study of the spiritual side of his nature can deny. I shall endeavor to straighten a few of the misunderstandings only, as space does not permit a full explanation.

First, as to the statement I made that punctuation is of recent date. You say, "There is no mark in the passage as I read it in my version of the Greek Testament." Certainly there is not, but you must remember that the version you refer to is not the original text, but is the copy of an ancient manuscript. King James' Bible was published in 1611, and was a translation of the Bishops' Bible published in 1568. This was the translation or version of one of a much earlier date (see Wilson's *Emphatic Diaglott*, page vi.). "In Greek Mss. Indeed, a system of distinct separation of words was never thoroughly worked out, even as late as the 15th century." (*Encyclopedia Britannica*, Vol. xviii. page 163.) "It was not until the 16th century that an

approach was made to the present system of punctuation by the Manutii of Venice." (Webster's International Dictionary.) Now if these standard authorities are correct, the verse referred to could not have been punctuated in the original Greek, but must have been punctuated at least between 1500 and 1600 years after. Therefore I believe I was justified in saying that punctuation is of recent date—that is, recent, as compared to the original manuscript.

Again, many learned students deny that the verse ever existed in the original manuscript. We quote, "This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former quoted almost every text in Luke which relates to the crucifixion." (Wilson's Emphatic Diaglott, Luke XXIII. 43.) The same author also states that the translation was from a Vatican manuscript. Again, "The word paradise is not Greek, but is of Asiatic origin, and signifies a garden." (Wilson's Emphatic Diaglott, Luke XXIII. 43.)

To sum up: there is grave doubt that Luke ever wrote the verse referred to: that it was punctuated prior to 1500 or 1600 years after it was written: on the other hand, the evidence is that it is a translation and was punctuated by a believer in the vicarious atonement. Moreover, Jesus did not promise salvation to the thief, but simply intimated that "This day our souls shall be together in the garden [in the garden where he was buried]."

In my opinion, no one can be saved at the eleventh hour, no one can reach the highest attainment and stand clothed in the ripeness of full Godlike stature except after long years of patient, earnest prayer and striving. At the eleventh hour the soul may receive a glimmer of light from the eternal sun of righteousness, but that soul will be compelled to return to the earth, take up the thread of life and work out its salvation by and through its own individual efforts.

While it is true that God created this world by the power of a word, yet it is also true that God always works through and by law. Christ having reached Godlikeness worked always as did the Father, and understanding fully the law governing man's attainment he never would have promised the malefactor salvation; for well he knew that to be impossible. I did not deny, but rather affirmed, that Jesus promised to meet the malefactor in the realm of souls. To enter the realm of souls does not mean salvation; far from it. Webster tells us that salvation is, "The redemption of man from the bondage of sin and the liability to eternal death, and the conferring on him of everlasting happiness." Jesus could not do this. If he did he would break one of God's laws, for as Paul says, "Golly sorrow worketh repentance to salvation." (2 Cor. VII. 10.) Jesus could go down to

the lower spheres to which the soul of the malefactor would for a certainty gravitate,—“As the tree falleth so it lies,”—but the malefactor could not rise into the state of perfection to which Jesus belonged, and not being able to do that he could not have obtained salvation, for one who has obtained true salvation has obtained perfection or a right to live with perfected souls.

I do not question that the soul of the malefactor may be now on earth, incarnated in a fleshly covering. If he is, and we could prove it, it would be positive evidence that if Christ did promise him salvation he was unable to fulfill his promise. Any one finding true salvation is not necessitated to return to earth. All who find salvation find it only after their mission on earth is finished, and certainly the malefactor could not have finished his work, but must have left much undone. This being so he would be compelled to return at some future day and work to ultimates the design of his Creator, which would be for him to develop spirit powers, making him a living, conscious soul. When he had accomplished this he would obtain salvation, and not before. He could then exclaim with Jesus, “I have finished the work that thou gavest me to do [John XVII. 4]”, and would be ready to enter the eternal Sabbath, which privilege cometh only to those who have earned salvation.—[T. A. W.]

The time has come for the establishment of groups of the children of the re-generation (see “Practical Methods,” page 71). Those students and teachers of the laws of Life who see the importance of Esoteric methods for the culture of human life and the development of human soul from the animal to the divine sphere, through the conservation of the life-forces, are requested to communicate with H. E. Butler, Applegate, Placer County, California.

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 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.

EDITORIAL.

Since the publication of *THE ESOTERIC* was begun, we have kept before our readers the prophecy that the time was upon us when property values would shrink out of existence (Editorial in August number of *THE ESOTERIC*, 1893), governments would fall into chaos (Bible Reviews in October number, 1893, and Bible Reviews in May number, 1894), anarchy and persecution would be rife in the land (Bible Reviews in June number, 1894, and Editorial in July number, 1893); that it would be absolutely necessary, in order to prevent the destruction of all progressive civilization, to establish the new and divine order in some place on earth; that this time had been prophesied of by all the Hebraic prophets from Moses to Jesus, and in the revelation upon Patmos, and that hundreds, if not thousands, of our modern sensitives have been shown that these times were upon us, and the nature of the troubles, some of which predictions have been published in *THE ESOTERIC*. We are satisfied that all reasonable men and women who have given their thoughts and lives to spiritual things are impressed that we are now in the beginning of these troubles.

Property value is virtually gone. Those who were wise enough to heed the advice given two years ago have turned their property into money and have means by which they can now act; those who were not, of course, have suffered loss. At this writing no one can come to us, neither can we receive mail nor send it to any part of the world. But as we believe that the time is coming when there will be a respite for a short time, we write this warning to all who wish to assemble under divine guidance for the establishment of God's kingdom on earth. When the respite comes do not be as foolish as the rest of the world, and say within yourself, "The trouble is over, and I can again nest down in the old conditions;" for, as surely as you do, so surely will be fulfilled in you our Lord's parable of the ten virgins: five were wise and five were foolish, and when the foolish virgins

had prepared and sought admittance, the door was closed. The door is virtually closed at this time, but we believe only to convince you of *how* it is to be closed finally, and of the necessity of taking advantage of the first opportunity of gathering to the mountain of the House of Yahveh which is being established on the tops of the mountains, for after this opportunity has passed it will be doubtful about another one coming. We do not say this from authority, nor is it necessary that we should speak from authority in this matter. Truly the prophet said, "They shall all be taught of God; and it is necessary that every individual soul should go to God for itself, for guidance in this most important matter. We are not called upon to become responsible for the acts of any individual. God and his Holy Ones know what is best for each to do; and are not limited in their power to impart this knowledge, except by the individual willingness to look for and follow the guidance of the Infinite. Guidance can not be given to a mind that does not look for it, and that is not willing to follow it; if it could be, it would be useless. In the churches, where conversion is most firmly believed in, the one essential, in order to obtain a consciousness of one's acceptance of God, is to feel the need, and it is well known that one who does not feel the need of God's guidance and control of the life can not obtain it. This condition lays the foundation in ourselves which makes possible the loving care and guidance of our heavenly Father-Mother in all the affairs of our lives. We are satisfied there has never been a time in the history of the world when the people were in such sore need of a mind and power beyond the ken of the human to guide and protect them, as in the present, and will be in the immediate future. Therefore permit us to urge upon you a renewed dedication of your life and all you have and are and hope to be, to Him who loves you more tenderly, and is able to care for you more perfectly, than human love, though it be equal to a mother's.

It must be remembered that this place is a place prepared of God for his people and they who come here should do so because they feel that it is the will of their Father that they should come. Those who come under these conditions must be willing to lay aside all preconceived ideas concerning the associ-

ation they may find, or the habits or conditions of the people with whom they are brought into association, leaving their cause entirely with God, and becoming like little children, earnestly desiring to know the Will that they may do it, regardless of all former teachings and ideas, remembering that God's thoughts are not like our thoughts or his ways like our ways. If we come together in this spirit, knowing that the greatest use in the direction of our hopes and attainments, with the least evil result, is the God-given method, we therefore will accept it with thankful hearts. Those who come here in this spirit will find more to make them happy and to help them on in their attainments than they have ever dreamed of. But it will be so different from all their former ideals, that unless those ideals are laid aside they will go away disappointed. Know this: persons can not remain here who have not come with an honest heart—as passive before God as a little child—while they may be and should be as positive before men and to surrounding conditions and influences as a mighty conqueror. For remember, that each one is to be an individual king and priest unto God, and as an aggregate body, illuminated and guided by the Spirit of God, they are to reign on the earth. It is evident that the time has arrived when the people need a head and leader who will constantly study and work for the good of all classes, and not merely for selfish aggrandizement, as at present. Even now the masses are calling for such a leader, and every one upon whom they take hold proves to be a broken reed which does not help them out of their difficulty, but pierces them with greater difficulties. There is no reason to hope for anything better, but every reason to expect the condition to grow worse until leaders can be found who have risen above the worship of the gods of gold and silver, and the workmanship of men's hands. This leader God is now preparing, and is to be made of many members builded together in one body, a body of 288,000 individual men and women. You, dear children, are called to become a member of that body and a leader of the people, but alas! many are called and few are chosen, for none can be accepted but those who are capable of laying aside all selfishness, preconceived ideas and former teachings, and being in God's hand as the clay in the hands of the potter. May the

God of peace and wisdom guide you in all things. We are so sorry to say that there are so few women compared to the number of men who are able to perceive the importance of these truths, and willing to dedicate their life to the establishment of the House of Yahveh. They are first to ally themselves to the thought, but last to aid in its realization and materialization on earth. They seem to love to idealize, but lack the courage to sacrifice the old age and order, and the practical effort necessary to establish the new. Seeming to be the embodiment of the spirit of devotion, they are yet too timid to follow the guidance of the spirit and trust in the power of God to provide for them. But we believe strength will be given to his chosen and KNOW THAT THE WORK WILL BE ACCOMPLISHED.

We have been pained to know from letters written by those who claim to be healers in esoteric and occult life in America that they are not teaching a practical esoteric life, but are teaching some of the most vicious and soul-destroying principles known. There has been sent out to esoteric students instructions to the effect that there is no harm in occasional involuntary losses, etc. If this were true, it would be impossible for any person to make these attainments. For we KNOW, not only from our own experience, but that of thousands of others, that until absolutely all the waste of life is stopped, or in other words,—to make it plainer,—until a man or woman has reached the point where there is *no* more discharge of the seed under any circumstances whatever, they can not reach even the fourth degree of the order of Melchisedec. And does not even nature teach any man that it is a crime against his manhood to have losses under any circumstances? It is strange to me that men who have had these teachings for years can conscientiously give such advice to others. Why, there are but few men, even in the slums, among the most vicious, but would blush with shame to give such advice. And when I think of the sin being heaped upon the head of such an one, I think of the words of Jesus, Matt. XII. 43-45. Furthermore, we feel confident that this very man, before he undertook to live this life would have risen in the morning with a great deal of chagrin had such a thing happened to him; but now he seems, without blushing, to pass it over as a thing of little or no importance to him or to those whom he essays to teach.

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NO. XLVIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER XII.

Verse 7: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

"And there was war in heaven." Does any one suppose that this war was in the heaven that has been idealized by our Mother Church for hundreds of years? In Genesis I. 8, we read that God called the firmament heaven. It is evident that the firmament, or heaven, means the space outside of the earth; a means of distinguishing between the earth and air and sky. There are, in immediate proximity to our earth, millions of souls who are dark in their mentality and evil in their inclinations. These, to a very great extent, govern the thought, action and life of people who live on the plane of generation (see "A View of Creation," volume I. of THE ESOTERIC, page 256, sixth paragraph). These are they who were referred to by the prophet Zechariah when he said, "In that day I will cause the unclean spirits to pass out of the land." The day referred to is the time spoken of in the verse under consideration.

"Michael and his angels fought." The name Michael signifies "He who is like God." Those who are making attainments in the esoteric life are striving to be like God, and he who reaches that attainment is he who makes war upon these unclean spirits. It has been found by men and women that as soon as

they begin trying to conquer generation they are making war against these unclean spirits, but they will not be left to themselves in the battle. The angels of heaven are with them, and that being the case the battle is sure to be won, if the individual is faithful.

"And the dragon fought and his angels." In the first of this chapter we saw that he was called the great red dragon—the animal, sex generation—who had been crowned king over the seven vital functions of the human body. So it appears plain who the two contending parties are, and the angels, or spirits, attending each party; namely, those who are striving to be like God, attended by the Holy Ones in alliance with Michael, and those who are in full sympathy with carnal generation and sensuality, attended by the unclean spirits, who are allied to the dragon.

Verse 8: "And prevailed not; neither was their place found any more in heaven."

"And prevailed not." This sentence is connected with the preceding one, "And the dragon fought and his angels." "Neither was their place found any more in heaven:" that is, they were driven from their source of perpetuity; for these unclean spirits are wholly dependent upon the squandered life of men and women for their subsistence, and when they can no longer feed upon that life substance their strength is gone.

Verse 9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

"The great dragon was cast out:" that is, he was cast out into the earth, and his angels with him. He was no longer permitted freedom of the air, and to influence the minds of men and women over whom he had no rightful control, but was forced to enter into the earthly bodies of those men and women over whom he had dominion. It will be seen further on that those persons into whose bodies these evil spirits enter will become obedient to their will. These unclean spirits are further identified by the words, "That old serpent, called the Devil, and Satan, which deceiveth the whole world." These words identify these influences as the serpent which deceived Eve in the garden,—which is very clearly carnal, sensuous generation. It

is also called the Devil, and Satan, because it has deceived the whole world since the time of man's fall. These poor, deluded souls, who have crowned this adversary as king, have already begun their warfare against all those who seek to be like God. Even to-day there are men and women who make it the business of their lives to pour out the most filthy scandal against God's children, and as soon as these unclean influences are conquered by a body of people, aided by the Holy Angels who are sent to help them, then will be fulfilled the casting out of the old dragon and his angels.

Verse 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

That salvation from sin and the power of death can not come until these are cast out; and as surely as they are cast out, so surely will the kingdom of our God and the power of his Christ—his anointed body, the 144,000—be established on the earth. The reason is given; "The accuser of our brethren is cast down, which accused them before our God day and night." There is nothing that will so destroy the power and weaken the ability of God's people as to accuse them of evil. The thought and consciousness of evil continually present with them destroys their faith, depresses their consciousness, and causes them to feel weak and uncertain; this is the natural weapon of the adversary. When the time comes that this continual accusation is removed from his people they will rise in the dignity and power of his Christ. We read that even Jesus could not do many mighty works where the spirit of accusation was thrown upon him, and we believe that were he living in the world as it is to-day he could do no mighty works, because faith has departed from our land.

Verse 11: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

"And they overcame him by the blood of the Lamb." When the doubting disciples criticised Jesus by inquiring, how can this man give us his flesh and his blood to eat? he answered, "The words that I speak unto you they are spirit and they are life;" and so in this Revelation it is said they not only overcame him by the blood of the Lamb, but by the word of their testimony; that is to say, they live the life. The kind and quality of life

being the kind and quality of action, therefore, they, through the purification of their bodies, and soul aspiration, and true living, have overcome this adversary and have taught the multitudes of his nature, so that thousands of others are doing the same.

"And they loved not their lives unto the death." The words, "*the death*" implies some definite death, and leads us to infer something different from what is commonly understood as death. Jesus said, "He that loveth his life shall lose it, but he that loseth his life for my sake and the gospel's shall find it." There are two meanings, definite and clear, in these words. First, he who would reach these high attainments must kill out, destroy, all the animal inclination to gratify passions, appetites and sensual desires. In this way, the body, as a natural animal controlling principle, is killed. The other meaning is, they love not their lives, because they love God and these attainments more. The resolve of those who reach this high goal must be so extreme as to cause them to decide that no matter what it costs them, they will not step back one step, or relinquish one point, even though in the struggle they lose the physical body. Thank God! there are some in the world to-day who know what it is to love not their lives unto the death, and our soul responds in full accord with

Verse 12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe 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."

The call for those to rejoice who dwell in the heavens, is because they have labored long, and patiently waited until the child race of man should grow large enough to rise in the wisdom, knowledge, dignity and power of its divine sonship; and should overcome the evils of the past and become a member of that heavenly and holy body. But alas! with that rejoicing comes woe to the inhabitants of the earth and of the sea, for the devil—these unclean spirits—has come down to you, having great wrath, knowing that he has but a short time; as in the days of Christ the unclean spirits cried out saying, "Have you come to torment us before the time?" knowing that the time had not come for regeneration to supersede generation. They know now that the time *has* come, that the day of doom is upon them, and that

their only hope is, if possible, to destroy those who have cast them down; and in their effort to do so, as will be seen further on, men will become demoniacs and will destroy each other.

Verse 13: "And when the dragon saw he was cast unto the earth, he persecuted the woman which brought forth the man child."

"The dragon saw he was cast unto the earth,"—he became conscious he was cast down and bound once more in the waters of generation,—the river Euphrates,—consequently, he persecuted the woman which brought forth the man child. Here it is made plain who and what the woman is, and the man who is to rule all nations. In all the ancient symbolism the earth was a symbol of woman, and the spirit the symbol of the soul of man. The dragon persecutes the earthly or physical body of individuals who have grown and matured in themselves, and brought forth into externals, a living soul—the Son of God—who in his maturity is to rule all nations. Therefore, it is clearly apparent that this Holy Body that is being gathered together now, preparatory to the establishment of the kingdom of God within it, will be persecuted by those in whom the dragon has dominion. In this experience will be fulfilled the words of Jesus where he said there should be tribulation such as never was since the beginning of the world, and that unless the days be shortened no FLESH should be saved; but for the elect's sake these days should be shortened. He does not tell how they should be shortened, but the angel gave John in this Revelation veiled instruction as to the methods employed in saving his people.

Verse 14: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

The wings are always given as a means of flight, as a symbol of the most rapid and certain migration. Reference to their being wings as of a great eagle is symbolic of the greatest power, the eagle being used as a symbol of the king of spirits. He soars up to meet the sun, far beyond all human device to be captured or even reached. Thus this body that is to be the temple of God will be removed in a manner transcending human intelligence to a place beyond the reach of human adversaries. She flies into the wilderness, her place. The words "her place" are understood to signify as into proper conditions, as well as a

locality, and both must obtain at once. For locality always produces circumstances and circumstances make conditions. So that when she has flown or been transported to her place, the physical organisms that make up the body of the symbolic woman will be gathered together in one place, and that place will be where circumstances are altogether favorable for her development, growth and maintenance, and the establishment of divine order upon earth. More than that, this place is prepared of God, a place where PURE nature is free, and where perverted nature does not exist. The wilderness is a place where pure nature has not been tampered with by man; so this condition into which she is carried is a condition which has not been tampered with by man's devices. Man has sought out many devices for perverting the truth and distorting the true angelic life; but God is preparing conditions where these distortions and perversions can not enter; therefore, the wilderness is a correct symbol of the purity of the conditions into which she is carried.

. In that place, the angel said, "She is nourished for a time, and times, and half a time." While the definite period given here is not absolutely known, yet it is inferentially known to be three years and a half that she will be nourished there; for God is able to feed and take care of his people, and protect them from the face (or power) of the serpent. We would that all could realize the force of Jacob's words where he said, "Thou who hast fed me all my life long"—for, though we know it not, God has fed even us, all our lives, and can we not cast ourselves on his care and follow his guidance, trusting that his ability is all-sufficient to continue to feed us, even when our own efforts are unavailing?

Verse 15: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

The waters here referred to are the waters of generation or the spirit or psychic conditions that govern generation. The serpent power knows that if it can throw upon this people the spirit of sensuous passion, sufficient to overwhelm them, nothing would destroy them more quickly.

Verse 16: "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

We feel satisfied that the word "earth" has here a double significance. The material earth is the natural receptacle and absorbent of magnetism and mind force, and so is the earthly condition of man and beast upon it; and as the individuals composing this prepared body, called the woman, have so thoroughly depolarized their bodies that they will repel these magnetic elements, the earth and earthly states of all persons not living the regenerate life will receive them. Swedenborg says of the waters cast out of the mouth of the dragon or serpent, that it is reasonings from falsities. No doubt this is true, for there is no way that the psychic power can send out such a flood of impurity, filled with all its sensual virus, as by sending out scandal by which the multitudes are caused to take up the subject and unite in sending out, each person from himself, the evil and vitiated qualities which he possesses. The earth being the pure natural conditions (for all that is natural is pure and good) will counteract all the influence of the lying scandal, by the intuitive knowledge of what is true.

Verse 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"The dragon was wroth with the woman,"—and can we wonder that he should be, when he is cast down from his enthronement and sees that all his efforts to destroy fall helpless to the ground? These who are the expression of the serpent or dragon power are made exceedingly angry, and turn their efforts toward making war with the remnant of her seed; that is, making war against all those who in any way adhere to the truths that have been put forth; and not only those, but those also who keep the commandments of God; that is, those who, through intuition and spiritual guidance, are living the true life and have the testimony of Jesus Christ, that is, the testimony as of a witness, or have the evidence in their lives and habits of living the true life. The word "Jesus" means savior; as the angel said, "For he shall save his people from their sins." Therefore all who love virtue and truth for truth's sake, and are making an effort to save his people, God's people, from being dragged down by the power of the dragon, will come under the ban of the old serpent. The word "Christ" means "The Anointed," and

all those who have the power of the spirit—the spirit of anointing—will be persecuted as they never have been before, and will be made to appear in the eyes of the public as the most vile of all people on the earth. In order to gain a clear understanding of this subject, it must be remembered that the old serpent was crowned with seven crowns, which made him king over all the life forces of the planet. Therefore, he having control over the people throughout the land, will use them in whatever way he pleases for the destruction of his adversaries. He also has not only the seven crowns or control over the seven life-principles of creative nature, but he has ten horns—the number ten is a symbol of God the Creator—or Godlike powers over the minds, thoughts, feelings and desires of the masses, and turns them into whatever channel he pleases. So this whole account relates entirely to efforts which will be made through and by those who influence public opinion. Their vicious machinations and efforts to destroy not only the woman but the man child—the soul—as soon as it was born have been manifested, and how much more persecution may we expect of them when the time shall have arrived that the whole body is brought into existence. This serpent manifested a little of his fear of this power in the time of Christ, when the chief priests assembled and said, “Perceive ye how ye prevail nothing? behold, the world is gone after him.”

We have seen in former chapters that the beast which descended into the bottomless pit or abyss, and the unclean spirits which came out of the smoke which arose from the pit, and this new wonder which appeared—the great red dragon—are really one in nature and character. But the latter being crowned king over the seven creative forces his main effort will be to make war upon everything that is righteous, consequently upon that which tends to free mankind from the bondage in which they have been bound for thousands of years. So we may expect that in the near future powers will arise in our midst—not in some mystic way, but in the regular order of human thought and life—that will cause great and terrible persecutions; therefore, it is important for all those who are seeking the higher life to follow most carefully the guidance of the Spirit.

OUR OBJECT.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

No doubt there are some people who are interested in this movement who ask themselves, What is its object, what are these people trying to do? The ultimate toward which we are striving is expressed in these words of the Lord's Prayer, "Let thy kingdom come, thy will be done on earth as in heaven." We are striving to establish that kingdom on earth here and now,—God's kingdom of peace. Only those who are peaceful (full of peace) may enter that kingdom. We know also that they only have that abiding peace in themselves who have obtained it by crucifying the old animal nature, or as Paul has expressed it, "Put off the old man with his deeds," calling it also "the carnal mind which warreth against the spirit." We must crucify this old nature before we can attain perfect peace. It was by this same process that Jesus obtained peace; as it is written of him, "Having abolished in his flesh the enmity, the law of commandments in ordinances; for to make in himself of twain one new man, making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself." (Eph. ii. 15. 16.) As he attained to peace by the cross, overcoming the enmity in himself, so must we who would follow him into that kingdom of peace. Paul said, "I perceive a law in my members warring against the law of my mind," and all those who have tried to do good, to live according to the law of right, have found within themselves that which at such times wars against the mind.

But one will ask, Is the kingdom of God a form of government on earth, is it not rather in the hearts of men? It is both. But the kingdom of God can not be established on earth until it is established first in the hearts of men, for it is not a place but a condition. We believe that the kingdoms of this world must pass away, and the glory of them, and that which causes

them to pass away will take their place. Even as it was shown to Daniel, wherein the kingdoms of this world were represented as an image of a man of gold, silver, brass, iron and clay, and a stone cut out of a mountain without hands fell upon it, and crushed it to pieces, and the wind blew it away; then the stone grew until it filled the whole earth: so upon the ruins of the old forms of government will be established the government of peace, of which government there shall be no end; and it is those servants of God who have overcome the old in themselves, who have gained control of themselves, who shall be given power over the nations, to rule them as with a rod of iron, and to dash them to pieces as a potter's vessel. The kings and presidents of the nations are but figureheads, who do not guide the affairs of the nation any more than the figurehead of a ship guides and controls the vessel upon which it is fastened. It is those who have overcome and have been given the power, who are even now preparing to tear down the old, that the new and better condition of civilization may obtain. We feel certain that the time is very near when the old conditions must pass away,—and with such calamity, suffering and trouble as the world has never seen, no, nor ever will see again. We believe it was this time of which Jesus spake, under the type of the city of Jerusalem, for the destruction of no city, however great, would justify his words: "For even as it was in the days of Noah and in the days of Lot, so shall it be when the Son of man shall be revealed:" and the Prophet also referring to this time cried, saying, "In all that land two-thirds shall be cut off and die."

But some will say, "As a movement, you have been in existence for seven years, and your number is still very small. This is true, but the work which we are now engaged in is upon ourselves, it is the establishing of that condition of stillness and peace in our own hearts: that condition wherein the eyes become incapable of tears; where the ears have lost their sensitiveness, and the voice its power to wound. It is a condition wherein no evil of a personal nature that the eye can see or the ear can hear will affect the calm spirit within; as it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." We must establish this

perfect peace in ourselves before we can hope to establish it in the world. As each one accomplishes this great work in himself he becomes a subject of God's kingdom, and although to outward seeming he is subject to the laws of the land in which he lives, yet he knows that he is a worker in the invisible and cause side, and is one of those who shall dash the nations in pieces. While we believe that this government must also soon be destroyed, yet we do not array ourselves in any way against it or its laws; for we believe that the powers that be are ordained of God, and because of this we are law-abiding citizens.

The kingdom we look for is so different from anything now in existence that we will try to describe it somewhat, that others may see why we are willing to sacrifice everything we have and are for its sake. As we said before, everything that belongs to the present order and system of civilization, in the sense of government, must pass away,—the empire, the nation, the state, the tribe and the family,—for there will be but one form of government and that will be self-government. God will be the Father of all men, and every man will be the brother of every other man, and all will be one family. Then the words "Our Father" will no longer be mockery. And as in families there is no written law, so there will then be no law but one, and that written in the hearts of all,—the law of love; the perfect law of liberty. There will then no longer be any wild beasts or birds of prey, the stronger living upon the weaker. The lower orders of creation but reflect the mentality of man, and in doing those things which make them a nuisance and a terror to each other, and to us, they show the effect of the stronger mind upon the weaker. When the evil mentality of man is removed, it being the cause the effect will, of necessity, cease. Then will man and beast return to their natural food, the man to the fruits of the trees and the beast to the herbs of the field (Gen. xi. 29-30). For all bloodshed and warfare will have ceased in that kingdom of peace, the lion will eat straw like the ox, and all nature will feel and respond to that peace, and the earth will again yield her strength, and the thorns and thistles will disappear. Instead of the thorn shall come up the myrtle. The rosebush will not bear thorns, for they are but an expression of

suspicion and fear, and the nettle will not sting, for the evil principles created by the perverted mentality of man and of which these things are but the expression will be gone, and the plants not finding them must modify their nature. Furious and destructive storms will not sweep over the earth, for the storms of passion, contending opinions, and emotions, will have subsided in the hearts and minds of men, and the reflection must cease with the cause.

When man has found perfect peace within himself then all below him will come into harmony; "The lion shall lie down with the lamb, and the leopard with the kid. The cow and the bear shall feed and a little child shall lead them. Every man shall sit under his own vine and fig tree, and none will molest him or make him afraid. Then ye shall not teach every man his neighbor saying know ye the LORD, for all shall know him, from the least of them unto the greatest of them. For the earth shall be full of the knowledge of the LORD as the waters cover the sea."

In the beginnings of this kingdom the promise will be fulfilled, "With long life will I satisfy him." "for as the days of a tree are the days of my people." "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old." The inhabitant shall not say I am sick. For the people shall be forgiven their iniquity. Neither can they die any more, for death and hell shall have been destroyed; and the saints shall take the kingdom under the whole heaven and reign forever and ever, for they shall be kings and priests unto God. Search, look, and see for yourself if these things be not so. It is these things that we have in mind when we pray "Let thy kingdom come," and for this we labor and willingly endure privations or whatever may come, even death itself. We are now few and feeble "like a flock of doves upon the mountains every one mourning for his sins." But the bowed head shall be lifted, the feeble hands shall be strengthened, and although the whole world oppose, yet they will not prevail; for we are promised the help of him whose kingdom we seek to establish, and he that is for us is more than all they that can be against us.

WHOM WILL YE SERVE?

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Many centuries ago prophets and priests prophesied concerning a reign of terror was to prevail upon our earth. We believe that the present disturbed condition of the people is the beginning of the fulfillment of that prophecy; that no one will be safe during this trying period unless they have the guidance of the spirit. We also believe that the Esoteric teachings are the only ones that will develop soul consciousness, which alone will enable man to understand that guidance, thus rendering him superior to material surroundings, which will be his bulwark and strength when all else fails him.

The prophet Hosea says, "My people are destroyed for lack of knowledge." This we believe will prove to be a literal truth. All who have neglected to make use of their opportunities for gaining the guidance will find, when too late, that the means for obtaining that knowledge has been removed from them. Should the present troubles continue, and all trades side with the laboring classes, communication by mail would be suspended; then THE ESOTERIC would, of necessity, cease to be published. Let us hope, however, that the present mutterings of war and carnage are but the shadow of what is to come, and that God in his goodness and love will permit a respite to intervene, so that our people may be better prepared when "the night cometh, when no man can work." Rest assured that if there is to be a respite it will be of but short duration. The messengers of destruction have been sent out and none can stay the power of Him who has said, "Vengeance is mine." We do not wish to pose as a prophet of evil, but we do feel it our duty to sound a note of warning to those who heretofore have been undecided as to whom they would serve.

Friends, do not allow yourselves to be numbered among those who have no oil in their lamps. See that yours are well filled

and keep them brightly burning; for no man knoweth when the Son of man cometh. Think what the joys of heaven are compared to what the world has to offer. The world at best can offer only fleeting pleasures of a carnal nature, which endure but a brief period and then vanish, leaving us in misery and darkness.

With Bro. Purdy, we urge you to make the covenant dedication of all you are or hope to be to God. Can you not trust him? Can you not place the dear ones in his keeping? Can you not lay the idols of gold and silver upon the altar? Can you not come to him like little children trusting in his love and tenderness, with the prayer on your lips, "Father accept me as I am, a co-laborer in thy vineyard?" You can not trust in the arm of flesh to save in the time of trial. None but the mighty arm of the omnipotent Father can guide and sustain you through the approaching storm; can give to you eternal life.

Some may ask, What can I do to gain eternal life? Turn to Mathew XIX. 16-21 and read. Jesus said to the rich young man, sell all that thou hast, and follow me. Think you, friends, that Jesus simply meant that if the young man gave all his possessions to the poor and followed him in his journeyings he would thereby gain salvation? He meant vastly more. To follow Jesus means that we are to live the life he lived. By living the life he lived we will gain a spiritual consciousness and a soul development; these alone give immortality to mortals.

Some of our Christian brothers exclaim, "I am following human nature when I indulge in what you call sensual practices." Not so, however. If you are wasting the life forces you are following and are under the dominion of the lowest animal passions, you are degrading your manhood and are bringing woman from her high station to grovel in the mud and filth of your own base nature.

Come, brothers, try, at least, to overcome the evils that are robbing you of the spiritual powers which you possess. Try to refine the body so as to be able to understand the voice of the messenger when he comes to you. You say you have not the will to overcome. Are you not made in the image of God? Have you not the capacity to say, "I will," and mean what you

say? Come, add your prayers to those who pray, "Let thy kingdom come on earth." If you pray thus, What are you doing to help bring about that kingdom? Praying only from the lips! Cease at once; it will avail you nothing. Let your prayer be a constant desire of the heart to be a co-worker in God's vineyard.

You say you are a worker in God's vineyard. What are you working at? Occupying your time in some personal effort, dreamingly believing that the Father accepts such labors? Do not be deceived. Be up and doing, prove by your works that you are a faithful and willing servant.

If you are unsuccessful in living the regenerate life, know that you are still bound by the serpent's coil; still under the dominion of the evil one who has deceived man from the beginning.

Are you imparting the light to your brother man that you have received? You say you are not. Are you satisfied to reap the benefits of these grand, soul-elevating truths, caring not that your brother perish for lack of knowledge? Do you not condemn yourselves when you hide under a cloak of secrecy those truths that have been so freely given to you? Be men; be women; stand bravely before the world and proclaim these glad tidings. Do you fear to face the jeers and sneers of your associates? If you do, believe me, you never will enter the sacred temple of light; never pass beyond the monster who guards the threshold that separates the material from the spiritual world.

Perhaps God has entrusted you with riches. Do you think you can retain them and still be a co-worker with the angel world? (See Matt. XIX. 24.) If you think you have made the covenant dedication from the soul, and still cling to your idols of gold and silver, they will be taken from you, and you will find yourself poorer than those who never possessed them. Should you be burdened with riches, you will be unable to pass through the narrow way that all must tread before they can gain the spiritual temple where wisdom is enshrined a virgin queen.

Have you a wife, or a husband, or family ties that are bind-

ing you and retarding the onward progress of the soul? If you have, we can not advise, but would refer you to Luke xiv. 26. Read carefully, be honest with your soul, and make your decisions quickly. If you feel that you can not decide for yourself, take it to God, and if the spirit prompts you to break all ties, obey the guidance; trust, without a doubt. No one who has ever trusted God has had cause to regret ever having done so.

Identify yourself with those who are striving continually to know God's will and who have implicit confidence in his guidance and power. We know they are few in number and we are often inclined to pray as did Elisha, "Lord open his eyes." If it should please him to do so, we are satisfied that the world would see, as did Elisha's servant, legions of the heavenly hosts gathered to protect God's people. God is able to protect, and to deal out justice to all. Come to him, friends. Come with all the trust of little children. Come with all your imperfections, with all your cares and sorrows. Leave the world with its alluring evils and seek happiness and peace under the protecting arm of the Almighty. Free your spirit from the bondage of sin, and permit the soul to soar into the realm of cause, which is its rightful sphere.

Some tell us they can do this. They say, "I have made high attainments. I am able to concentrate and bring knowledge to earth, I am able to free the soul from the body at will, I can heal the sick, I can do marvelous things." Supposing you can, does it follow that you have made true spiritual attainments? Spiritual attainment means soul growth and development. Frequently a spirit of a low order will inhabit a sensitive body and be able to perform marvelous feats and yet possess very little true spiritual unfoldment. Beware, lest you be deceived by such. Jesus says of them, "they would deceive the very elect," but thank God! he also says, "if it were possible." The elect or ripened souls can not be deceived by such. If you allow yourself to be led away by any one, rest assured your soul is in an undeveloped condition, therefore, has not gained wisdom enabling it to grasp and use the higher laws which govern spiritual unfoldment. If you are bound in any way and feel the struggle of the imprisoned soul, search for and eradicate the evil from

your nature, so that the chains that bind and proclaim you a slave may be broken, and the spirit be set free.

If your heart aches, be no longer sad. Sorrow blinds the eye, deadens the finer senses, and prevents us from perceiving the light that the spirit has placed before us to guide our footsteps, in order that our journeyings may develop manly strength. Be joyous and happy. Do not say you can not, for you certainly can. The soul that is attuned to God and has felt the vibrations of spiritual harmony can not be sad. Sadness is weakness. If we are sad we are still weak, still bound by sin. We must be strong and courageous if we wish to climb the mighty mount of facts upon whose top securely sits the majestic form of truth, the greatest and surest of all man's guides to the fountain of living waters. Weaklings can never pass from the valley of superstition and death and gain the almost inaccessible heights, which, having gained, man is no longer numbered among the mortals but among the immortals.

Does disease still hold dominion over your body? If it does, you are out of harmony with nature and nature's God; are still under the dominion of evils which must be eradicated before you can possess a true understanding of spirit.

You say you are still in doubt; still uncertain which road to travel. If you are, you lack that faith which will enable you to unseal the mysteries of life, and must still stand without the veil. As long as your faith in God can be shaken you must remain outside the temple of the Fourth degree.

You say you are still struggling with self. If you are you are still bound by the monster egotism and can not pass successfully through the Hall of Judgment; can not hear the Master's approving voice; can not stand face to face with him who has been your guide and instructor.

Are you still in ignorance of the lives that you have lived? Are you still unconscious of your past experiences? Has not one ray of light illuminated the dim memories that haunted your childhood? If not, you are still unresurrected, still without the atonement, still without the new birth. Remember, you must be born again before you can enter the kingdom of heaven, and before you can be born again you must have at least

some knowledge of your previous incarnations. Think over these things and decide quickly. You can not serve two masters; you must serve either good or evil.

Are you still a member of the so-called Christian Church, still bound and enslaved by church, creed, or dogma, still a believer in the power of Jesus to bring about your salvation in some miraculous manner? Are you still trusting in image worship and lip prayer for an entrance into the realm of perfected souls? If such a thing were possible you would find your heaven a veritable hell. God in his wisdom has ordained that the souls of men gravitate to realms where all are equal. If it were possible for a soul to enter the realm of true spiritual attainment through such belief, that soul, feeling and knowing its littleness, compared to the mighty minds of ripened souls, who have earned their high positions through labor and struggle, would gladly hide itself among the inhabitants of the lower or material sphere of existence. A year or two ago we would have advised you to stay a co-laborer with professed Christians. Not so now, unless, perchance, you might reach some poor, hungry soul. That time has passed, as has the day for dogma and creed. The Churches of our time have outlived their usefulness, and in the divine economy of nature must cease to exist. God permits nothing to exist unless it serves a use. A higher religion has been ushered into the world,—a religion that not only proclaims peace on earth, good will toward men, but presents methods by which this most desirable of all things can be wrought out in our daily lives.

The Churches totter, they contain nothing but the empty shell. The spirit of true devotion, which was its bulwark and tower of strength has fled, never to return. Can you wonder at it when you consider that their spiritual advisers are content to follow in the footsteps of the lovers of lust and animal depravity, are eager to bow the knee to gods of gold and silver, to give worship to the god of man's creation, caring more for the honors that man can confer upon them than for the souls which they profess to lead into the light? Search within for the guidance and earnestly pray that God may bring you to the light.

Friends, it grieves me to seem uncharitable. Believe me, I

would much rather speak words of love and hope than words of condemnation. The stern realities of the case, however, compel me to use harsh language. We know the churches are filled with grand, ripened souls, longing for the fountain of living water. Sad to say they are compelled to drink from the filthy pools wherein all the lust-seekers bathe themselves. They cry for bread, and their priests and clergy present them with stones.

Turn from such; bathe in the pure waters of life,—in the crystal waters which flow from the source of all good. You who are in sorrow, come! You who pine to know the Father's will, come! There is room within the fold for all hungry souls. Food of a spiritual nature that can never be exhausted is freely offered. Come! where the wicked cease from troubling and the weary, hungry soul can find rest.

ONLY ONE REGENERATION.

[Written for THE ESOTERIC.]

BY PROF. CHAS. PURDY.

The October number of THE ESOTERIC, volume VII., contains an article by Bro. E. G. Johnson, on the soul's regeneration into eternal life, in which the writer voices the thoughts which from time to time assail the neophyte and fill him with misgivings as to the real function and worth of the conservation and transmutation of the life elements, which we term regeneration. Then he rivets his first paragraph with the statement that "No mere conservation of physical and material elements can, of itself, give eternal life; else were the continent brute all as high product of evolution as the chaste man." It is passing strange that such a mistaken conception could be held by the really bright and deep-thinking mind, which could, in the very next paragraph, formulate such an exquisite definition of regeneration: "Regeneration is the conservation and transmutation—the transformation—of force." Ah! there it is. And with this definition in our minds, let us overlook the first quotation and trust in the love and fear of the Lord to obtain wisdom from the last quotation. The German brother, the leader of the Templars, referred to by me before, used to say, "Brother, be careful not to fall into minor things;" and, conversing about regeneration, "That is simply an externality; that is not esoteric but purely exoteric." The train of meditation started by these remarks was brought to a termination by the article of Bro. Johnson, but could not proceed to the fixation of the volatile before now.

The Buddhist, Mohammedan, Theosophist, Christian, Reincarnationist, all acknowledge that we are here manifest in the physical body for a certain fixed purpose, and that is to overcome the obstacles presented by the physical; and all things pertaining to it must be overcome, in order that we, by the victory so won, really gain the victory over death, and, as a natural consequence, everlasting life. They shall not be hurt of the second death, but shall inherit everlasting life. Through

all the higher religious cults there runs the thread of this same promise. Let them metaphysicate to their hearts content about a "non physical body," as does Mrs. M. A. Aber; an "astral body," as do the Theosophists; a "glorified body," as do our friends the Swede Lutherans; or, as in the opinion of Bro. Johnson, about a soul which obtains everlasting life by "drawing life elements from man's emotional nature;" but the fact can not be hid or evaded that there is some where, some how, to be an everlasting life.

The attempt on the one hand to prove that sound and light are substances, is met by the reciprocal idea that soul also is a substance. But to liken emotions, desires and impulses to the blood of the physical body, is to materialize them; and to make the soul an organism depending on them for elements with which to build up its structure, as the physical body draws its elements from without, and transmutes them through the physical processes into diverse tissue, is to state an allegory, when we want a fact. When he next states that "Man does not have conscious control of the vital organs of the soul any more or further than he does of those of the physical body," it shows those who have been living the regenerate life that he has a mistaken conception of how it is practiced, as a further quotation from the same paragraph will show: "In the body there are certain organs which secrete from the blood the most vital and essential life, and man has conscious control of this life to use or misuse." He should have said conscious control of the organs which secrete this life.

Life, will, love, emotion, spirit, all these are like force, motion, light, heat, sound, chemical action. They do not exist until they are manifest, and they can become manifest only through the medium of substance. The only *esse* that is capable of existence is God, and from God comes all the above mentioned attributes; and they are, typically speaking, blown into the nostrils of the man, and he becomes a living being. And a conscientious perception of this is necessary to a genuine understanding of regeneration. That the blind may not lead the blind, and both fall into the ditch of false conceptions of physical and spiritual regeneration together—when there is but one regeneration—let us listen to the words of wisdom of this doctrine, as given to the world by our Leader: "Your bodies are the temple of the living God;" therefore, regeneration

means to retain the living God and atone yourself with Him, as did his well-beloved Son, Jesus the Christ.

All insinuations about the merely physical or materialistic nature of regeneration, as taught by Bro. Butler, are on a par with the insinuations in Mrs. Aber's soulless soul book, as to the nature of Jesus, and are either to be classed with mistaken conceptions, or, according to a pet phrase, astral suggestions, or as I would put it, intentional deceptions from the region of the elementals, which were called by Jesus, "the powers and principalities of the air." We read that Enoch walked with the Lord and the Lord took him; that Elijah went up bodily; that Jesus raised up his body, and when his disciples said, "It is a spirit," said, "Why are ye troubled? for a spirit hath not flesh and bones as ye see me have;" then ate of broiled fish and honey, let them touch his side, and before their eyes rose up out of sight. And so never losing sight of the idea taught by Him, we learn that we can not obtain the kingdom of heaven in spirit alone; for spirit alone is God, a consuming fire, an unseen God,—no man hath seen the Father. Spirit alone, separate from God, is unthinkable. There must be some higher reason for the existence in the body; and the body must, by virtue of this reason, have a still higher reason for being the temple of the Holy Ghost, and of the living God,—yea must be an absolute necessity to the acquisition and consummation of that everlasting life. Nothing but a perverted spirituality could lead men to disregard this highest bodily function, to discard the body, to consume the mansion and squander the inheritance, which alone could procure the elixir of everlasting life.

Regeneration does not mean simply the retention of an albuminous substance, the prevention of a certain volume of magnetism, or the retention of the two potentialities—substance and magnetism. These are but the effect of the cause within, and that cause is life, and life is from God, a part of God; and a part of God is a God—everlasting life. This substance is given to man to keep, not to squander, and that by keeping it he might have everlasting life, and having it, have its uses, and perform its work. Many seek, but few ever find that straight gate and narrow way which leads to everlasting life. So many scoff at the simplest means, the means that are as available as food and drink, and reach out into the unknowable depths, even as does our brother, notwithstanding the many beautiful and

practical things he has said. But when he approaches the limit of speculative license as follows, "If God were perfect there would be no such being as man," "When man can live without God there will be no God," "Man gives to God an incarnation, expression, existence," he evidently does not realize what he says later on in which he unnecessarily treads on the confines of that "beyond, into the seventh, the Sabbath of the Lord, in which he may not labor." Do thou not likewise, "but render it holy." His conclusions concerning the significance of eternal life are but verbal juggling—not an idea—and I believe he is too conscientious to have meant it. God alone has eternal life; and He has also infinite life. But what he has termed eternal life is infinite life, and of these man has neither: he has only what he can obtain. Everlasting life has reference only to duration from a definite beginning, one condition of which is continual growth. Strange as it may seem, by virtue of our preconceived notions, it stands unflinchingly as an everlasting truth that "By man came sin, and by sin came death;" and as all the generations of the earth continued in this sin, so they all died, except Enoch, Elijah and Jesus. Jesus showed us a way of redemption and salvation; and to prove it, he went before, and conquered death.

Bro. Johnson would teach us that a separate existence of the soul is more to be desired in its advancement than to be hampered by the body, while the simple fact is, that the action of the Supreme Will upon the material universe produces the varied phenomena we might call the soul of the universe. Spirit acting in man produces the phenomena we call his soul, personal ego, which can dominate over the physical under the guidance of the spirit, or can, by shutting up its interior from the spirit, and thus ally itself to the gross sensualisms of the body, waste both the body's stock of energy and its own. When under the guidance of the spirit, it controls and can use the physical for the generation and transmutation of the refined essences necessary to the construction of a glorified body, which may be gradually built into the structure of the body of death, as a mason would take out brick from a wall, building in its place as soon as removed, fine marble, onyx, jasper, etc., until the work becomes completed, and one stands there defying death.

Bro. Butler teaches us that the burning away of all the dross of our grosser chemical composition, and uniting it with the

creative substance, known as the seed, is accomplished by the means of regeneration. Both carry out the process of construction of that body of life which will be the mansion of the atoned soul and spirit and be filled with a life that is "in complete correspondence with complete environment." This explains what Jesus said to Nicodemus, "Except a man be born of water and the spirit [regenerated] he can not enter the kingdom of God." The water is the transmuted sex fluid full of the creative life. The spirit, under perfect conditions, builds with this the new man; and in doing so, manifests the atoned personality of the regenerate man-celestial. To think that both the water of life and the spirit are outside of the body in which man resides, is either to suppose the existence in the body superfluous, and the prime necessity to be reborn into the world of spirit through physical death (the idea of Churchians), or, to suppose a Darwinian evolution, accompanied in all its tortuous and interminable transmigration, by a soul globule united by its ray to the flame center (according to Mrs. M. A. Aber), or the rebirth—regeneration—a coming again into the physical body (an idea entirely materialistic); and either is, on the one hand, to make the body a hindrance, or, on the other, to make the incarnation a prime necessity for existence. Howbeit, the incarnation already is, and all we have to do is, to retain the water of life, filter, purify, distill and unite the spirit essence to it, that it may become the elixir of everlasting life, where-with the habitation of the soul is placed in a condition of perfect, perpetual correspondence with perfect environment. This is the one only regeneration, consequently to speak of the soul's regeneration is but multiplying words and making the desires and emotions, as it were, the creative life essence or generative fluid of the soul; therefore, the sublimated life elements which feed the soul to everlasting life is obtained by that misnamed "mere conservation of material elements."

SYMBOLISM OF LEO.

[Written for THE ESOTERIC.]

BY GERTRUDE LOVE.

In the heavens the Lion—emblem of divine feminine love—gleams in brilliant promise of the harvest of the new age. The name in Hebrew, Coptic, Arabic and Syriac, means, "*He that rends, that tears asunder, that destroys, that lays waste;*" and expresses the conditions which must exist ere the sickle, which forms the mouth, neck and shoulders, can reap the ripened grain of human souls. The wheat, growing from green to gold, hanging its head in the rich abundance of its new life, must be severed from the earth ere it can be prepared and gathered into bins and stored for the assimilation of the hungry. So must the ripened souls of humanity be mown with the sharp sickle of life's bitter experiences and severed from the root, which has drawn nourishment from generation—the earth-soil—and in humility await the gathering call of the spirit. Threshed by the mill of God's great discrimination, they, individually and collectively, are separated from the chaff, and the life-giving germs garnered into safe places to await their time of usefulness. This will be the period of assimilation into the body of Christ, and of transmutation to sublimated life-energy, which will redeem and save the world; in turn producing another harvest, which, tending toward the great harvest of the new age, shall usher in the dawn of the kingdom of heaven on earth.

The lion—ferocious, strong, agile and undaunted, a king among beasts—is a symbol of the spirit of the age just coming in, in which the blood-thirsty lion of human emotion, desire and love shall become the meek yet powerful king of human life; and, led by a little child—the spirit of humility—seek the heights of aspiration and knowledge, through the path of unselfish loves, celestial desires and innocent impulses, devoted to human interests made divine. The divine is always deo-human—biune—neither God nor humanity, separated, but in equilibrium. The divine, in its feminine expression, is the angelic and protective love, the savior of the people. It would encompass as with a garment of

innocence and strength; but ere it can clothe with its glory of righteousness, Regulus—"The feet which crush"—Denebola—"The Judge, the Lord who cometh with haste,"—must shine in renewed strength upon humanity, that in the crushing and judging souls may awaken to their danger and accept the ministration of divine love which awaits the people of Yahveh. The crushing and judging has now come: the masses are rising in resistance to the few, and hunger and fear and unrest, sorrow and pain, rioting and despair, are surging through the earth—the heart of our solar system; the emotions of humanity are sweeping onward with terrific energy toward the last great struggle of our age, and divine Love waits to enfold the children of the dawn to her heart.

"The seed of the woman shall bruise the serpent's head." The womanly expression of humanity is the love and emotional nature. From this, as it is purified and exalted, is matured the seed or soul power, which shall bruise the head or ruling thought and power of the sexual principle, which is passion. To bruise the head is to gain control over the serpent. When love obtains control of passion, how great the victory, how far beyond words the expression of the divine promises embosomed in its depths. Hydra, the first decan of Ω (Leo)—the serpent of the waters—stretches his shining length across the sphere from $\underline{\quad}$ (Libra) to $\overline{\quad}$ (Cancer), where he lifts his hundred heads, darting his venomous tongue at Π (Gemini), the intellectual server of scientific uses. This is generation controlled by passion, with its upspringing heads of fear, malice, envy and selfishness, in all their phases. Here, in the waters of life, the serpent rears his brood, finding the ruling power in $\overline{\quad}$ (Cancer)—the material womanhood—with all its anxiety for external interests, its offspring of fashion and display, and its instability and selfish care for its own. When this selfish motherhood of generation is overcome, the soul—essence or seed—is the culmination of her growth from passion to love, from the exterior attraction to the interior love, which, polarized toward God, is Ω (Leo)—love—reaping the harvest of ripening souls, garnering the knowledge, and using, in wisdom, the qualities of all life which circulates through the central heart of the Christ-form of the Zodiac.

When we think of Earth, her throes of anguish, her slow progress through eons of convulsion, her upheavals of

emotion, her storms and tempests of passion, the outpoured lava from interior fires, and its bursting forth into devastation, in which cities and plains are left ruined and dead, we may conceive the nature of the elements which must be conquered by the Ω (Leo) nature, and understand the symbolism of the pictured Lion, with the stars, *Regulus* and *Denebola*—crushing and judging—and *Zosma*,—the shining forth, gleaming above the Hydra, type of Satan, the subtle deceiver, who deceives the whole world with his flaming desire for life and all that life holds in its grasp,—desire for ease, wealth, luxury; for sensation, for happiness, for appreciation, for love. All must pass this point where personality gives up its fears and hopes and reasonings, and the doubts which waylay the guidance to true individuality and celestial unity of consciousness. As each soul proceeds Godward, it meets, in turn, the spirit of each function, and these spirits—in their perverted action—it must conquer if regeneration be attained; for all wills must converge into the central will, which is the law of the innate nature of the individual; and the innate nature must be carried up to its highest and fullest expression, as before God. Expressing itself always as before God, the soul has thus the free use of the mental consciousness; the twelve-fold mental consciousness of the individual. As the dross is burned away through repeated struggle and experience, the angelic qualities remain, and the soul becomes a central sun of light, with its planetary system revolving in the unity of its radiance. This is the transition of the animal soul to the spiritual—the transmutation of gross to fine, exterior to interior, substance to essence, hate to love, evil to good; from restlessness to peace, from disease to health. Ere this transmutation can begin, *Corvus*, the Raven—the second decan of Ω (Leo)—is a type of the despair and remorse attending upon the life of desire, which must have followed the gratification of desire in its refuse of avenging joy, causing even the *heart* of humanity to think, to reason, to ask, “Am I sowing the seeds of thought which will bring the fruit of the Spirit—Love, Joy and Peace?”

It is said of Buddha: “But, looking deep, he saw the thorns upon this rose of life;” “How the swart peasant sweated for his wage, toiling for leave to live.” The toiling masses in their burning thirst of desire, maddened by their sense of need, unsatisfied, determined, restless, seeking outside of their own hearts

for the love and joy and peace which each soul feels is its birth-right, are but sad illustrations of the disastrous condition wrought by the blind impulse to live, no matter what the price paid for life; while the wealthy, as a class, satiated, careless and selfish, wretched in the abundance of fulfilled sense-desire, are asking with Buddha, "Is *this* that happy earth they brought me forth to see?" All classes of Earth's children begin to realize that they have failed in securing happiness. Why? "The Heart of Being is celestial rest;" the love of God is the same to-day, yesterday and forever. Then if the heart of humanity has not found rest—the content of happiness—it must be because of unfulfilled conditions through which happiness is obtained. Paul tells us that "Faith is the substance of things hoped for, the evidence of things not seen." Faith is a condition of the mind, as is happiness; neither can exist unless the substantial elements of the state or object desired exists in us, as the substance of the thing hoped for, the evidence of its possibility. Thus happiness can not exist for us unless the elements of happiness are within us: and if they are within us, then we shall find and culture them as the rarest germs of spiritual fruit; the substance of soul growth and knowledge in us, as the evidence of unseen powers. Jesus said, "I came that ye might have life, and have it more abundantly." In these words is the key to happiness. Desires and emotions all polarized toward spirit, the life of the body conserved and regenerated, will bring true happiness, which is love, joy and peace. In gaining this content, the environment and occupation are gradually brought into harmony with the soul development and its normal needs or desires, which are an index to the calling or individual use in the world: and each individual must find its own conscious expression in the deep joy of a soul one with divinity. Divinity—knowledge—is omnipotent, omniscient and omnipresent.

.To stand still and let the desires of the heart which cling to the outer sense-consciousness be food for the raven; to let them be torn from the quivering flesh, which connects the consciousness with the worldly plane of existence; to let the raven—dark bird of prey—take from our hearts all that belongs to him, and leave them pure and free from the selfish loves and hopes and joys of mundane existence, that, emptied of all earthly love they may be filled with the glory of celestial

love. While the anguish of parturition is in the consciousness the power of concentrated stillness is taxed to its utmost; yet, divine and holy, the inner guide whispers of the resurrection, when every aspiration, ideal, and love, is reborn into the spirit.

"Whispering hope, how sweet is thy voice—
Making my heart in its sorrow rejoice."

When the inner sanctuary is cleansed, the dovesellers and moneychangers driven out, with the scourge, if need be—the scourge of an unyielding will—the joys are those of the divine love which flows from the fountain of abundant life. The dove.—an emblem of natural conjugal love,—confiding, true to its mate, guileless and innocent, can exist only in the purified heart of humanity, the heart in which selfishness in all its forms has been cast out and the void filled with love for God. From out this love will proceed the divine impartial love, which generates love for each offspring of the holy creative power. The Nazarene scourged the *sellers* of doves, which is a mystical mode of saying that in the Holy Temple—which ye are—ye can only offer sacrifice of the pure, innocent love of the soul, which must come from within, proceeding from the very heart of God, into manifestation. The senses will buy and sell the semblance of the higher love until the Christ comes to his own. Then the temple of our bodies will be cleansed from the sense desires and become fit receptacles for the Shekina. Noah sent forth a raven and a dove—representing two phases of mind—to see the waters abate from the earth: the selfish personal interest, which would have the waters of life cease to flow downward, but be conserved for selfish purposes, and the loving, faithful soul which watches the receding waves with joy, and brings, as an offering, to the ark of safety, unto the watchers from on high, the olive leaf of peace. The Holy Spirit abode on Jesus in the form of a dove. It is said that doves rear a brood each month, indicating fullness of life and power of communicating it; and we remember that in the re-generation, the life is reproduced each month in renewed fulness, and, as a type of the Holy Spirit, crowned the life and ministry of Jesus with the insignia of the moonly influx of divine power.

The dove was the sacrifice required from woman after childbirth, under the Levitical law; a fitting symbol of the sacrifice of that holy and true love which must ensue when woman lives

in generation. Love uniform to that of the Golden Age, pure, unsullied, innocent and true, is like the dove,—defenseless; and thus, in the present age, almost unrealized, for the dark, malignant carnality of the lower strata of earth's sphere is opposed to the effulgence of that love which exists only in the celestial realms of life.

The third decan of Ω (Leo) is the Cup or Chalice, resting upon or imbedded in the substance of Hydra. This chalice is the mystic receptacle of the elixir of life; and the neophyte who quenches his thirst from this cup, drinks the nectar of the Gods. Though based on humanity it is ever open to the divine outpouring love from celestial hosts; and is the cup of transmutation where the water of life becomes the wine of life. a draught from the inmost of the innermost of love's sanctuary. He who drinks of this cup shall never thirst again, for he passes from death unto life. When Ω (Leo) is overcome in its lower phases and uses, the chalice of the heart is the source from which eternal life flows out to mankind; its divine emotions of sacred love flow through the system, bearing the rich life currents, nourishing and sustaining with its godlike qualities, and rebuilding the structure, which is the temple of Love. It was this labor that enabled Hercules to gain the three golden apples from the garden of the Hesperides. The garden is the body; the maidens who tend it are the senses, which sing their siren songs while the dragon of sex guards the tree of life, whereon grow the golden apples,—consciousness, sensation on the three planes of being, which consciousness merges into joys of the heart. Eve plucked only the fruit of the physical plane, and incorporated it into her being as the supreme good, thus choosing physical sensation; the knowledge—consciousness—was of good and evil, pain and pleasure, fear and hope, the swaying sense-consciousness. Had she reached higher, and of the three joys chosen the joy of the soul or spirit, she would also have obtained the true joyousness of the physical; for the song of the Hesperides no longer lures to destruction the soul whose ideals and sympathies are polarized toward the spirit. Instead of sin, sickness and death, would have been power and glory and honor, in age-lasting life. Instead of the short-lived, yearning, unsatisfying love, which is based upon physical desire, it would have been the divine soul love, wherein is response to each aspiration and need of the heart; wherein is the joy of wisdom in the use of knowledge conferred by this divine love, and the power generated by its expression in the purified physical senses, singing in sweet harmony with the vibrations of infinite love. This is the cup of which the Master said to his disciples, "Drink ye all of it."

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.]

March 9, 1894.

MR. H. E. BUTLER:

Dear Friend and Brother,—I have had two dreams that I would like your interpretation of, if it is not too much trouble. In the first one I seemed to be riding a horse through the hills in search of my father. Behind me, and in pursuit, was an Indian, also on horseback. I seemed to be going up hill all the time. Finally, in making a turn, I evaded my pursuer and so lost him. After getting far above timberline I came upon my father working in a place that looked like a mine. On the one side toward me, and close to him, lay a bow and arrow which seemed to belong to me, and had the appearance of just being used. I picked them up and laid them in a crevice for safe-keeping. Then I seemed to go down hill, and was transferred to a very large city. I was still on a horse, and was crossing a bridge or viaduct upon which seemed to be hundreds of people. Behind me was a man on horseback whom I knew was an enemy, and pursuing me with the intention of taking my life. I had no fear of him. Suddenly some one said, "The bridge is falling;" and all the people started for the land side toward which I had been going. Then I seemed to lose my horse, and found myself in the water with this man; and I caught hold of him, for he seemed powerless to save himself, and drew him to shore where I could put his arm around a pillar. Then I looked down upon all the dead bodies floating beneath us. Turning back to my companion, I drew myself out of the water and realized that I had made a friend of my former enemy. Then I awoke.

The second dream. I visited an old dungeon in a castle with one of our sisters here. We went there to see an old man who had been chained by his neck to a block in the floor for so long that all the flesh had worn off him excepting his head, which was natural. His hair and beard was perfectly white, and he had an overcoat on. When he turned his head from side to side we could see where the chain had worn the flesh, and it was bloody. Finally he got up and dropped his chain and began to talk to us on esoteric subjects. But I did not remember anything he said. If you can give me any light on them I shall be very much obliged.

The other day while out in the sunshine thinking of coming to the colony, as I have been lately, I happened to glance up at the sky and saw a dark or grey shadow of a cross. What could this mean?

Sincerely,

M. L. E.

Ans. Riding a horse in vision is one of the first experiences of those who begin to get control of the creative or sex nature. A horse is a symbol of power derived from regeneration. The mountain is the mountain of attainment. Finding your father there symbolizes the finding of our common Father, the God whom we seek. The bow is a symbol of the means of self-protection. As it was said by Jacob to Joseph, "His bow abode in strength." The Indian behind you expresses the pure animal nature of man which always follows in the beginning of our attainments. After we have reached certain attainments the animal part of our natures will have been conquered. Then, when we go down to the people, we find there another enemy behind us, which is the intelligent and brainy men, who, living purely in their reason, become an enemy to spiritual truth. The bridge would symbolize the false structures that men have builded to carry them over the heads of the people into their ideal Eden; for water symbolizes the multitude or masses of the people. I should understand that riding the horse onto the bridge indicates that you are in danger of making the mistake that many have made of using your attainments to enable you to reach those classes, who, through wealth, culture and theological falsities, fabricated a bridge to carry them over the heads of the masses. But the crash is coming, when their bridge will fall and all upon it will be precipitated to one common level among the masses. This mistake of yours will cause you to lose your horse (your powers) for a time, and you will be necessitated to go down among the lowest classes; there you will conquer your enemy, the physical reasoning.

Second vision. We take it for granted that the one who went with you was one of the Roman Catholic Sisters of Charity. But if it were a natural sister, or a sister in any of the churches, the former would only be an intensification of the truth apparent in the latter. The sister is the greatest devotee of the professed Christian Church. The old castle is the relic of antiquity. The Christian Church has bound man—not a man—with cruel chains, by their creeds and false doctrines and their still more cruel ostracization of all those who will not cling exclusively to the old relics of ignorance and superstition, brought down to us from the dark ages. I should take your going there with this sister as indicating that you will be called upon to go out into the world and teach these divine truths which will cause those cruel chains to fall from the necks of God's people, and they will rise and stand upon their feet (understanding), when they will be capable of thinking and expressing esoteric truths.

Third vision. The cross has two meanings. The most common is expressed by the following: We often say, it was a great cross to me to do so and so. And in coming here, dedicating your life to God exclusively in order that you may be prepared to serve humanity, you

may expect first the cross in common acceptation of that term. After that has been bravely born, the cross will become illuminous; for upon it the suffering Savior died and from it the Glorified Son of God arose.—[Ed.

MAUREPAS, Louisiana.

MR. H. E. BUTLER:

Dear Sir,—As I have been a reader of THE ESOTERIC since the first issue, I feel quite an interest in that good and noble publication, and also in the good work that you are doing. I am also a student of "Solar Biology," which was presented to me by my husband in 1892. I have never read anything which pleased me as well. I have been thinking of writing to you for some time concerning some of my experiences, but have felt a delicacy about doing so. Many old Spiritualists have told me that I was born a natural medium, but I have never found any one who could explain to me what I want to know about it. My father's mother was a Spiritualist, and my father was also, only he was more of a Buddhist, although he had never heard of one at that time. I was born June 12, 1861, at 4 p. m. When a child I could hear and see things that no one else could see or hear. I could tell the time of day as well without the sun as with it. I could tell when any one was going to die, or how long it would be before we would have rain and from what direction the rain would come, and how many days it would be before it came. At the present time in meeting people I can tell their inner thoughts, or if I am talking to any one I can tell what they think of me before I get through speaking to them. It seems as if I could look into their souls. I can tell when any one is coming to see me and about what time they will arrive. I can tell what people think more than see. I feel as if my spirit goes into their bodies or their minds. I can hardly control it or my astral soul. It seems as if I want to go into a trance, and if I will permit it, I can go and see any place as far as nineteen or twenty miles away. I never will permit it to go any further than that. I can bring any one to me that distance and I can go and see any person at any distance in this way, and know what they are doing. I can bring my family to me from any distance. I did not know that I could do this until 1892, and at first it frightened me very much, but I have great difficulty in controlling this influence. I wish you would please explain this to me, if you will, as I have never had any one do so. It has been natural with me all my life to see, hear and feel things that others could not.

I. F. P.

Ans. Through your parents' thought and sympathy with the spiritual world you received a body so sensitized and refined that you—the soul—are free, and these experiences which you relate are the normal attributes of the soul. Many persons have to labor long and diligently before they can thus free the soul from the limitations and bondage produced by the physical senses. Being thus freed you have something of an advantage over many others; but do not think that these experiences are ultimates, for there are many other and

practice more a quiet silent devotion, with a continuous desire for knowledge that will qualify for usefulness among the people. You were right in not desiring to go out of the body and travel in the astral; that is exceedingly dangerous in these times when there is so much disturbance in the astral world. Hold the mind still, insofar as physical efforts are concerned, and direct the thought that comes involuntarily into the cause world, and learn therefrom its hidden mysteries.—[ED.]

FANNIE, Va., February 14, 1894.

MR. H. E. BUTLER:

Dear Sir and Brother.—I have a desire to write to you, and will be as brief as possible. I am living the regenerate life, and feel with all my soul that there is no other way of attainment. I have had great trials to overcome in living the regenerate life, as there are none of my nationality known to me who will receive the holy truths presented to them in THE ESOTERIC, but continue to live the old life, and worship a church made God, whom they expect to ascend up to—they can not tell where—and there find him, so to speak, a physical man, sitting upon a material throne. Before I saw the teachings of THE ESOTERIC my soul was in the greatest darkness, which was to me despair. I had been raised a member of the Methodist Church, but no explanations of the Gospel made to me were satisfactory. When a boy of 10 years of age I was conscious of a feeling, a power guiding me which I could never comprehend, but now I know it is the spirit within me, guiding me in the path of truth. I believe this "truth" to be the Esoteric Fraternity, the Church of the Christ, against which "the gates of hell shall not prevail." I hope to be with you as soon as circumstances will permit.

I would be glad to have you explain the following vision which I have never fully understood. I thought I was employed as fireman on an engine of a railroad train. The train consisted of twelve coaches, and they were completely filled with people. It was daytime when the train started. We had prepared to run a very long journey. We ran on the greater part of the day, stopping only two or three times, over a route which seemed familiar to me. Night came on and with it a very strong wind. The road began to be very uneven. The engineer (I thought a white man), began to complain of the road. The "headlight" shone but a short distance ahead. We were now in a country where I had never been. There seemed to be much water on the bed of the railroad, and it appeared to get deeper the further we went. The engineer, whom I had thought to be a brave man, now jumped from the engine, leaving me alone. A courage which I had never felt before seized me, and I grasped the throttle, and continued the rate of speed. I ran on many miles, and came to a place in the road which was so completely submerged with water that I could not see the rails. This place I ran through and suddenly came to a slide of dirt and mud which had filled the road. I stopped the train and went back to see the conductor, when I found all the coaches to be empty,—no one in the cars but the mail agent, who gave me a mail

pouch full of mail. I saw hitched close to the road a large, black horse. I mounted him and road a long distance through mud and water, when suddenly I came out in view of a beautiful country where the trees were loaded with fruit. The horse could go no further from exhaustion. I laid down under what seemed to be a fig tree, the ground was covered with fruit, and with the mail pouch for a pillow, I fell asleep. In this position I awoke. Have you many of the colored people with you in the Esoteric? May God bless you and his heavenly hosts be with you in the establishment of his kingdom.

Fraternally your brother, CHARLES R. HEATH.

Ans. Your letter and vision, to my mind, is very significant and resembles the vision that was given me in answer to my desire to know when the time of the gathering of the people would be. The railroad train is the leading machinery of the business world. It has now got to the place where the track is very uneven and the water (the people) is very much in the way, and we believe that the time is near when the present engineer—government officers—will leave the engine; then the faithful servants who serve in order of divine right and justice will take the throttle valve for awhile; but it can not go very long at the best. It was the city of refuge toward which you were going; the new world where the new age and order of things is established. But you must be on your guard lest you lie down and sleep just before reaching it. God's promise to Israel was "In thee and in thy seed shall all nations be blessed," and we believe from all the promises, that your people—Ethiopia—will be first of the nations outside of Israel to participate in the blessings. You speak of being alone among your people. We read that among all the people that went out of Egypt with Moses, there were but two of them who entered the promised land, viz., Joshua and Caleb; and Caleb was an African. If you are faithful you may be the Caleb of this age.—[ED.]

CHICO, Texas, March 5, 1894.

ESOTERIC PUBLISHING CO.,
Applegate, Cal.,

Gentlemen.—I have received a copy of THE ESOTERIC and would like to know more on the subject, its meaning, aims, etc. Also about "Practical Methods to Insure Success." Any information will be gladly received. Respectfully, JOHN W. HARDY.

Ans. DEAR SIR,—You ask information as to the objects of our movement. If we had a special hobby that could be put into a few words, there would be no difficulty in fully answering your question; but when we tell you our objects and methods, you will realize, we hope, something of the immensity of the work and the amount of read-

ing it will be necessary for you to do in order to get a clear understanding of it.

First, our object is to lift men out of their self-destroying methods of life and teach them how to live in harmony with nature. Second, to elevate the standard of human life to its true condition of Godlikeness, where it will possess all the powers of angels and of men. Our methods are, first, to teach the laws by which life is perfected in the physical body, mental structure, and soul consciousness. Second, to organize those persons who strictly adhere to these methods, into a new social, business and national order, wherein it will be possible for men and women to live upon the plane of a new and superior existence. If you wish a comprehensive understanding of our objects and methods it will be necessary for you to read, first, a little pamphlet entitled "Practical Methods to Insure Success," now sold at 10 cents per copy at this office, and also, "Practical Instructions for Reaching the Highest Goal of Human Attainment," published in volumes I. and II. of *THE ESOTERIC* and for sale at \$2 per volume at our Book Office in Boston. Volumes VI. and VII., \$1.50 each unbound, or \$2 bound (subscription \$1.50 per annum), will give a complete description of what we are doing here and now.—[Ed.

ANDERSON, Texas, March 5, 1894.

MR. H. E. BUTLER:

Dear Brother,—I enclose a letter I received a few day ago (since writing to Mrs. Love) from the editor of a vegetarian magazine. I had been telling him of my improvement in health while following your suggestions in regard to the abstinence from meat diet, and practicing the fasts. I feel better than I have for a year, and have less pain than I ever had at certain periods. I have been gaining in flesh and strength now for some time. I left off the eating of pork last May, just as soon as I read your "Practical Methods," and beef in July, and a month later I gave up the use of all other flesh foods. I also gave up all sorts of cakes, pies, custards, etc., and have subsisted nearly altogether on corn bread, chopped corn, rice and such things. I was more of a trial for me to give up biscuits, etc., than the meat. Have not eaten any sort of fired food in months. I have used the fasting exercises a number of times, going as long as five days. I never had a more pleasant experience than during the five day fast. I was very active, and did more manual labor than I ever remember of doing in the same length of time; felt an uplifted feeling, springy, elastic, and indeed, no desire for food; for the air seemed to supply me. All of this is as you said in "Practical Methods." My digestion was wonderfully improved. I shall begin another fasting period this week, and will go through the entire course (twelve days) this time: first one day, next two days, then five days, then twelve days. I never expect to return to the old line of diet again. I have bidden farewell to the "flesh pots" of Egypt. I fully understand that flesh is crystalized

thought, and on psychic principles it seems strange that neither I nor the other M. S. people should have thought of the deleterious effect of a flesh diet, both on the psychological and physiological plane.

The following is a quotation from the letter of Rev. Henry S. Clubb: He says, "I am quite interested in your experiments in the esoteric or regenerate life of Mr. Butler. I would not advise a continuance of long fasting, although I believe the time is coming when we shall be able to obtain most, if not all, our nutrition from the air. It is better to move carefully in almost untrodden paths. Your courage and determination are inspiring. Such mental science is sure to win against animal indulgence and merely sensual gratification." If you feel that my experience could be of any assistance to any one, you may publish this letter. I long to have my body entirely purified of all animality, to be fitted for use and to be used; to understandingly and consciously co-operate with God (Spirit, Law), and thus be a service to humanity. I have never read any literature that gave me the light and nourishment for my soul that THE ESOTERIC does. If I have not reached very far in the spiritual attainments, I am glad, at least, to have reached the point of appreciation for this grand magazine and the noble work of the E. C. F. I find very few who believe in the esoteric teaching. It is far in advance of the understanding of the majority, who consider purity of mind and body or the refraining from the cruelty of animal slaughter only as an evidence of "weak sentimentalism and crankiness." The trumpets are sounding and the seals being opened; only a little while and the truth will be known.

Yours for progress, MARY N. BROWN.

Ans. Our sister is making the same mistake that some others have made from reading "Practical Methods." It was my desire to put up guards all around every method, so as to prevent people from going astray, but it seems that there was one opening left in this particular where people are enabled to find a way out of the right path. Our sister is doing well in all, except she is overdoing the fasting. No one should go through the series of fasting more than once; and if they feel they have not accomplished what they might have accomplished by a longer fast than five days, then, after proper recuperation, they may take the longer fast, without any regard to the stepping-stones of the shorter fasts mentioned in "Practical Methods." We know there are many persons who have fasted many times, and a long period at a time, Doctor Tanner for instance; and the Indians, whose robust constitution is well known, depending as they do upon the game that they may catch, are very irregular in their eating, sometimes having to fast as long as ten days; in fact there are many instances of their starving to death. When they have plenty of food they will eat enormous amounts, and when it is gone they go entirely without from one to many days before they get more. But these instances are not guides; for persons of a highly refined and nervous mental temperament can not endure these fastings and keep the body in order. And

I repeat that I would not advise any one to go through with that series of fastings more than once.—[Ed.]

LOGAN, Utah, March 24, 1894.

MR. H. E. BUTLER:

Dear Sir.—I have been reading THE ESOTERIC for some time and have derived much information from it. If it is not too much trouble, would esteem it a favor if you would explain through THE ESOTERIC the following dream. I found myself on a road at night with a great crowd of people singing and dancing, who, I thought, were going to a ball. The moon and stars were shining very bright, when, without warning, they vanished and darkness covered everything. Then the confusion and shrieks of the people were awful to hear, some lying on the ground on their faces. I sat on the ground in a crouched position, and for the first time was aware that I had my arms around a boy, trying to protect him (this little boy lives in the same house with me). Then our Lord appeared, and I heard him say, as if speaking to some one. "A little longer, a little longer;" and just then there appeared two large wheels in the darkness, one on either side of our Lord, that seemed to revolve with great rapidity. The light from the outside of the rings made everything bright again, and then the people got up and I heard them say, "Oh, it is nothing, it is past;" and immediately they resumed their singing and dancing, asking me to join them, but I pushed them away, and, with the boy, got up and walked on, avoiding every one, until I came to a small brick building, which I entered from the back. There was only one room for myself and the boy I was still trying to protect. We were sitting on the floor, with my arm around him, when I awoke. I am sincerely yours, L. SLOAN.

Ans. The above seems to be a vision of the mental state of the people at the present time. We are in a time when we may expect calamities of every description, for the time of struggle as spoken of by the Nazarene is upon us; trouble as never was from the beginning of the world. The people are in a condition of singing and dancing and merriment. They have no time to hear the word of God or to follow the true method of eternal life; but when God's judgments begin they will fall down in terror and call upon him for mercy. After these judgments have thoroughly begun, so any reasoning man and woman can know that the time is upon us, then there will come a short stay of execution of justice and judgment, to give the people an opportunity to dispose of their property and to get to the place where God directs them for safety and protection. When that time comes, the people will again go on as before with their frantic rush and merry-making; but they will not go far until the final judgments will be upon the world. The wise virgins, who have oil in their lamps, will have entered in and the door will be closed against all others until after the night is over. Many of our people throughout the country are being

warned by God of these facts; "And being warned of God in a dream," or by vision or revelation, they are, or should be, prepared to follow the injunction that comes to the soul, given by the word of the prophet when he said, "Come out of her my people. that ye be not partakers of her sins." The appearance of the Lord to stay the hand of divine justice will be in a way that none will recognize him but those who have eyes to see and ears to hear in spiritual things.—[ED.]

NOVA SCOTIA, May 22, 1894.

MR. H. E. BUTLER :

Dear Sir,—Would you kindly interpret the following dream for me if you can give it space? I found myself with a companion, who seemed to be a girl with whom I was very well acquainted but did not know her name, traveling on foot along a road which was very straight and a little rough. We were talking quietly, when we came to the end of a wall or board fence, which was on our right. I was next to the fence, and had just taken a step or two past it, when my friend suddenly stopped and called my attention to something black which was lying behind the fence, but so near the end as to be easily seen. We looked behind the fence and saw a very long snake about as large around as a man's arm and covered with fur similar to a Newfoundland dog. Stretched full length beside the snake was a young man of whom myself and husband think a great deal. Both snake and friend were sound asleep. We awoke them and I at once began with a stout stick to drive the snake away. I seemed to try quite awhile, but the serpent, although not attempting to sting either of us, would not move more than to jump about when I hit him. He at last crossed over to the left side of the road, when the young man helped me whack, and he finally disappeared. My girl friend and I had been dragging a long black hose, which was of the size and appearance of the ordinary rubber hose for watering gardens, when we stopped to look behind the wall. As soon as we had dispatched the snake, which, by the way, the girl did not help us to do, the young man picked up the hose and went ahead with it, leaving us to keep it clear of the rocks and stones in the road. We were going from East to West directly across the United States. The farther we went, the faster the young man went. At last we came in sight of a blue range of mountains in the distance, over which the sun, or some bright light, was shining, and it shone only over this one place. We had been traveling all this time in a deep gloom, it being barely light enough for us to see the road. Our friend increased his speed as we neared the mountains, and went so fast that he was a long distance ahead of us, and we had all we could do to keep the hose clear for him. We reached the end of the road which terminated in a steep hill, not very long, at the top of which, and running parallel with the road over which we had come, was a river running very swiftly, very deep, but not very wide. Down the hill our young man went and still taking the hose with him, plunged at once into the river, or as soon as we got along with enough clear hose to enable him to swim across without stopping. He took the hose across without the least difficulty, and left it on the other side, then swam

back for us, and putting one of us on each side of him, was just about to plunge in again and take us across, when I awoke. On the other side of the river, which seemed but a stone's throw across, was a high bank, on the top of which were a lot of cottages, very clean and new looking. I had not the least fear of either the snake or the river, and seemed to be delighted to think I was going to live with the people on the other side. I did not see our friend's face from the time he took the hose (having put his hand to the plough, he never looked back once: would that we *all* could do that) till he came out of the water after coming back for us. I was surprised to see the look of determination and courage in his countenance, also the experience which seemed to be written in his face.

Wishing this noble magazine, which is helping so many of into the light, every success, I remain,
R. D.

Ans. It seems to me your vision indicates that the young man you speak of is either in or soon to experience serious difficulties with an adversary, which will appear to him as a friend. This young man you speak of having been born in the sign ♎ (Libra) is easily led by those in whom he has confidence, and is actually being misled by some one at the present time. As you and your husband have been for a long time in this work the loving spirit of God, our common Father has called upon you to help this young man out of his difficulties. When you have done so he will in turn help you and lead you to the place prepared of God, where you will find rest and peace. The little girl seems to me to indicate the virgin state that you are seeking and living. But the hose is something of a mystery which only can be solved by considering its use, which is commonly to convey water to the garden for the nourishment and growth of vegetation. As the prophet said, "You shall be as the watered garden."

As to the river; anciently the river Jordan was used as the symbol of the dividing line between the world of sense and the world of cause, and no doubt this vision was intended to show the dividing line between the two conditions. The serpent represents the sex or sensual principles which have prostrated the world and put them to sleep, and caused their life to be only a dream, a nightmare. I judge from the vision that if you do your duty this young man will come before you to the place that God has prepared for his people.—[ED.]

March 8, 1894.

ANSWER TO "M" IN MARCH ESOTERIC:

My Dear "M,"—Your letter in the March ESOTERIC dated December 17, 1893, contains the cry of all human cries whose language I most perfectly understand. I am just emerging from twenty years of such a life as you describe. Let me take your hand, dear heart, let me stroke your hair as a mother might in tenderest sympathy, and let me try to say some of the things I have learned in the anguish unspeakable.

"Weeping may endure for a night, but joy cometh in the morning." While we grope and stumble in the dark, not seeing the way, we weep and suffer, because we doubt. We do not understand what God is doing with and for us and we distrust his methods. It was so with me. I thought I knew what ought to be done for my children and was sure I knew the meaning of "advantages." I wanted them "to take their place in the world" and have besides a "high seat in heaven." I remembered my own childhood, where teachers and servants ministered to body and mind with the eager devotion of paid hirelings. I contrasted my father's wealth with my own poverty, and it seemed cruel that my children could not have a portion of once despised luxuries. My husband was an ignorant tyrant, a deformed soul who twisted, perverted, mutilated and profaned everything I held sacred. I performed the most menial tasks with "the bitter scorn of a queen who had married a slave." I can never tell the tortures of body and mind and soul that I endured. Twice I planned suicide. I felt like a child who had been entrapped into a deserted building and was being slowly tortured to death by an insane fiend without reason or pity. At last, at last, though he still lives, the monster I married. I am free, not legally, but spiritually; and for my bitterness has been given compassion for him, forgiveness, and a realization that his soul needed his memory of my long sacrifice. My twenty years of torture were educational to him, to me, and to my children. My blessed, beautiful children are purer for hiding their fingers in the garments of sackcloth I wore. They are self-reliant, lovers of reality. There is literally "no nonsense about them,"—no shadow-dancing, no butterfly-chasing, no attempt to "serve God and Mammon." My son, who in all his life never went to school two years, edits a newspaper at eighteen years of age and is better "posted" in current events, history and spiritual laws than a very large majority of men are at forty years of age. His education came from our reading together when we were too wretched to talk, too helpless to bear the intolerable anguish of thought. We fled to books for escape from "circumstances." We dared not look our lives in the face. We fled to Greece and Rome. *We lived on THE ESOTERIC part of the time.* We became vegetarians. We learned how much we had to do and become without money, before we could be ready to use money wisely. If we detected ourselves in wasting a five cent piece we felt convicted of a crime; not because we loved money, but because we came to realize that any power, either of money or strength, belonged to God and must be used only to advance his blessed work. We learned that while we must not waste it for vanity, for pride, for any animal indulgence, we must not grudge it when we saw one in need of what would revive his faith in God or his hope of human kindness. We had so little money we learned all about it and how to make the most of it. Then we considered how much there was for "rich people" to learn, how many secrets of fine behavior, of elegant manner, choice speech, beautiful tact, Christlike humility and ideal conduct. We, my children and I, came to realize that *we could not buy with money this power to express personal superiority*; we must learn it. So we studied what is personal superiority and how it is manifested. We realized that not what we had, but how we conducted ourselves was our only problem.

Dear heart, the only "advantages" your children can have are ad-

vantages of character, and these are more often found in adversity than in prosperity. Teach them to look at reality. Teach them not to envy the prosperous or despise the unfortunate. Teach them spiritual laws so that they will be sure of final, yea of speedy justice. Teach them humility that will make them understand that God's way is higher and better and more satisfactory than their way. Shall I tell you what my little girl nine years old said to me when I was shedding tears of weakness? She said, "Mamma dear, you wonder why God doesn't give you freedom and power to do good with. Well it's like a baby in a window whose mother holds it. The baby thinks, why can't I spring out in the beautiful soft air and happy sunshine? I would not hurt anybody or anything. I would only be free and happy as the birds are,—but the mother says, 'No little one, you would only fall and hurt yourself if I should let you spring out of my arms. You must be held until you are stronger and know where and when to jump.' God holds us in the same way, mamma dear. He knows what is best and he loves us more than a mother loves her baby. Just trust Him and *wait* for him." And a woman, Adelaide Proctor, has said:

"I think if thou could'st know,
O soul that will complain,
What lies concealed below
Our anguish and our pain,
How just our anguish brings
Nearer those longed for things
We seek for now in vain,
I think thou would'st rejoice and not complain.
And yet thou can'st not know,
And yet thou can'st not see ;
Wisdom and sight are slow
In poor humanity.
If thou could'st trust, poor soul,
In Him who rules the whole
Thou would'st find peace and rest.
And 'Trust is best.'"

With this most loving greeting, dear unknown M, I send you a reminder: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race set before us, looking unto Jesus," etc. And if there is any question you would ask, any secret of soul-surgery I have learned and may impart, write to THE ESOTERIC and you will receive a reply from SAXE O'NEILL.

KINDERHOOK, Mich., Dec. 17, 1893.

MR. H. E. BUTLER:

Dear Brother.—Your kind letter came to hand duly, and with it a sympathetic wave of appreciative friendship and estimation, gratifying to the spirit largely isolated from the world dream of this present dimness. It is a dream to which I am also vividly alive by reason of natal and disease-conditioned psycho-physical sensitiveness, and through a long course of thought and a striving to gain the poise and point where form and insight, where word and spirit are in one whole and total de-

light. When this is approximately gained, and one of the higher "moments" obtains, *I know that all is here* in this coarse dream ultimate; and realize the truth Swedenborg affirms when he says, "Every perfection increases toward the interiors to the degree in which they are opened; and that in what is internal there are thousands of things which appear externally as *one general thing*; and that particulars are in respect to generals as thousands of myriads to one." This solvent of Perception which knows that this coarse mundane hitherness were dissolved through an underclothing in accord with one's own transcending progress we *have* the sphere we are, as body and area and a next vital age—this solvent of Perception is the one triumph of mind which makes this present dimness blaze all through its coarse "generals" and reveal its continuations of vibrations on into myriads of "particulars" or a deeper, richer, ampler complexity of life and insight, even as the vibrations grow more and more ethereal and consequently into spheres and planes of a more powerful dynamic intensity. But then: this grade of "moment" is subject to a logical reversion in which its coarse substrate, which esoteric thinkers call ultimatum, and which of course they hold as a basal mode of mind.—this coarse substrate is an obsessing reality and control, and holds its own in our area of sensitiveness, as cruel wind and winter and shrivel of free flowing joy. It is poverty. It is natal disease. It is a nervous system set to shrink and ache and be torn by the wild careers of the coarse powers of nature—to feel the storms of Dakota, and to be rasped by the speed of the sun spot's cyclone. And then: there is a like mental and ethical correspondence, in which the general "out of joint" state of the self easily hitches on and merges into the like massive aura or psychic uneasiness of the continent. Now the real person that I am has written all this spontaneously in approaching a sympathetic answer to your inquiry concerning my status as a social force or as one answering to the title of Reverend. It has been over ten years since I realized that my public status as a pastor was done for. Up to about the age of 44 I nerved myself above feebleness of constitution, and a constitutional excessive sensitiveness won apparently from the maternal ancestry side of two old New England families, intense, diseased, intellectual. This basal wreckage of my physical existence, with its life-long miseries and inhibitions, and, under the push and strain of a soul ambition never silenced, and a necessity of doing my work at its best, and the trying climate of Michigan, and the ease with which my forces leave me at the demands of social life and sympathy,—all these with the year's sickness, and then death of my wife, in the which I was her constant attendant and obliged to keep up on strong medicines, wrought a sciatic and a general neuralgic eating away of physical vitality, which made it impossible for me to promise anything save brain work to society. I could enter the pulpit in acute pain and rise above it into more efficient influence than ever. I could ignore misery also by determining myself in study and thought above the common status where most of existence here seems normally polarized. But I could not do these deeds and also all the socialities which orb and orb alone the Pastoral relation and life. I was broken and done for in these outer protrusions of energy which must be incessant to link and orb one with the mass of whom you are the inspiration. I resigned a pastorate of the Free Will Baptist Church of Fairfield.

Lenawee Co., Mich., which had endured eleven years and upon which there was not a cloud that I was ever aware of. Since then I have lived at Kinderhook on a very limited income. I have no church relations here; but I have done till within three years a fair amount of preaching. But the machine of the outer is running slowly to its final stop. The brain seems tough and the soul affluent, and the prison cell of pain grimly grasps its half scorning victim, and life is an increasing wonder of the esthetic and metaphysical. Here I have given you a pale glimpse of a somewhat isolated life. But letters are very misleading and I trust more to your intuitions than to what I have tried briefly to express.

As I always read and meditate, when not in bed, with pen and pencil in hand, I have large accumulations of thought. The poetic side has also accumulated a store of yet unpublished poems in chronological touch with the unfoldment of my life. Under the stimulation of Mr. Mackay's Development Serial I began to take notes of the dream state, and a three year's study therein has brought me to behold the mysteries and laws of mind therein, as a partial opening of the judgment book of character, and a guide, if rationally used, to pretty nearly point one to the sewers and the spires, to the substrate coarseness, as well as the grade of upper ethereality, which belongs to their *present spirit home*. I look upon visions and dreams and the significance of the world one perceives, namely, as but an approximating symbol of the mind which is its own place, and which substrates all self-perception. Therefore I am no slave to self-hypnotic modations, but ever let the glorious element of Doubt deny to mind a stay which weakness craves, but which Faith or Aspiration itself denies. I am an out and out outward bound bark, and sometimes I deplore the fate and fact of being conjoined to such a society in the heavens demanding so much. Dear brother, this letter is very egotistic; but the ego is what you study that you may of many members of the same see the one soul and harmony you strive to believe can be ultimated on earth, and so draw down the heavens and dynamize their expression. You wish to form a colonizing, self-duplicating and producing point which shall extrude its likeness over the earth. I do not deny nor affirm. I affirm, however, a deeper fact that must center the kingdom of heaven on earth at any point on earth; namely, "A full grown man, the measure of the stature of the fulness of Christ." (Eph. 4-13.) This keeps its God-appointed place for it knows its God-appointment, whether it be in Placer County, California, or in darkest Africa. In full sympathy therefore with all that is exalting and broadening I remain, truly yours.

E. J. HOWES.

May 16, 1894.

MR. H. E. BUTLER:

My Dear Brother.—I did not intend to write again so soon, but I wish to tell you of a beautiful dream I had last Sunday night. I dreamed that I was lying on a bed in a dark room, when I saw just above me a flame resembling the blaze of a candle. I said to myself, "This is no vision; it is only a little ray of light coming in at a window or door." But as I watched, it moved along the wall toward the north, then stopped, grew brighter, and took the form of a cross

and seemed to glow and sparkle with a beautiful white light like that of a star, though much brighter. Then I heard a peculiar noise which I thought was some horrid monster running about the room, and finally under my bed. Something seemed to tell me that this monster was called Death. I kept my eyes on the cross, however, and now it changed into two crosses at the head of two graves, which I thought were those of my husband and myself. All this time I was struggling to overcome fear; I felt that I was about to receive a message from God and that I *must not* allow *fear* to banish the vision. I kept saying to myself, "God is near and I *will not* be afraid, even of Death." At last I seemed to conquer fear; then the ugly monster ran away, the graves disappeared, and only the cross remained, which glowed brighter than ever. Then I awoke.

My last prayer before falling asleep that night was for my husband. I was praying that God would use me as a means to arouse him from his lethargy and bring him into a consciousness of his spiritual nature. I decided to try to do nothing of myself, but that everything I said or did in this direction must come from God. I have interpreted the dream myself, but should like to have your interpretation. H.

Ans. Your vision seems to me to indicate one of the trials that the neophyte has to meet on his way toward attainment. The Savior died upon the cross, but in the symbol of the cross we shall live. Therefore, when the adversary was conquered, both adversary and the graves were gone; but the cross remained and became more luminous. The symbolism is good, and the real meanings of the remaining cross you will know further on.—[Ed.]

LA GRANGE, Calif., April, 1894.

MR. H. E. BUTLER:

Dear Sir.—As I read in the April number of *THE ESOTERIC* about that sign which appeared in the heavens, it brought before my mind the dream I had the 21st of March, nearly the same day as the other occurred. I do not put much confidence in dreams, as I dream every night; but sometimes there are dreams which make an impression upon me, as did this one. I saw the sun obscured by a small, thin cloud, so that looking at the sun it did not hurt my eyes, and I perceived a small black cross in it. I thought to myself, this must be the black spots they say are on the sun. As I looked, the cross grew larger and a dark cloud covered the sun, but the cross grew so rapidly that it reached out on both ends of the cloud. At first when I awoke I was afraid this dream had something to do with my spiritual experience. I am trying to go on climbing the ladder of attainment.

Wishing you success I remain, yours truly, E. KARTELBERG.

Ans. We publish the above vision because of its accord with that strange phenomena reported in the April number of *THE ESOTERIC*, upon which we gave our views at the time, which will sufficiently explain the dream by our brother. While we accept as a fact that the

dream might have been produced through reading that report, we do not believe that such dreams are repeated unless the fact has made an impression upon the soul-consciousness, which it would not have done if it had no relation to the individual's life, and the soul takes that method of impressing the mind with the facts. In other words, Jesus said, "In the mouth of two or three witnesses every word may be established," and we regard this as a means by which the two witnesses are obtained; first, the impression upon the mind that it was heard; second, the resubstantiation by vision.—[Ed.

BOOK REVIEWS.

We have received a neatly bound volume of 179 pages entitled "The Influence of the Zodiac upon Human Life." It is written by Eleanor Kirk assisted by J. C. Street, A. B. N., published by the Idea Publishing Co., 608 Greene Ave., Brooklyn, New York.

This book seems to be an imitation of "Solar Biology," but contains one department which "Solar Biology" does not touch,—the division of the signs according to astrology into three airy, three fiery, three earthy and three watery trinities. We are disposed to accept these classifications as correct, in so far as they relate to like qualities, and we have long contemplated adding such a department, with improvements, to "Solar Biology" when time should permit other additions to it. As to the natures given under the twelve signs, there are many suggestions which may be called supplementary to "Solar Biology," but many of them are not correct as belonging to the basic principles of that science. As a whole it is acceptable as a primer for preparing the mind of the young student to read and understand that valuable work; for any one who has read "Solar Biology" would at once recognize the author as a student of that method of delineating character, who had, by the aid of J. C. S., added some facts relative to astrology to her knowledge of human nature as taught in "Solar Biology."

As "Solar Biology" was intended as a primer to the great science it represents, this book contains a few added suggestions, arranged in an orderly way, that makes it useful to the student; therefore we recommend it, for all persons interested in the study of human nature may profit by individual observations and ideas concerning the twelve divisions of human life and character. The ideas promulgated concerning conjugal suitability are, we feel, not in accord with nature and experience. There are many points which we might criticize, but we leave it for the student's investigation and experience. "The Influence of the Zodiac upon Human Life" may be had at our branch office, 1658 Washington Street, Boston, Mass. Price \$1.50.

EDITORIAL.

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.

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 time has come for the establishment of groups of the children of the re-generation (see "Practical Methods," page 71). Those students and teachers of the laws of Life who see the importance of Esoteric methods for the culture of human life and the development of human soul from the animal to the divine sphere, through the conservation of the life-forces, are requested to communicate with H. E. Butler, Applegate, Placer County, California.

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.

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BIBLE REVIEWS.

NO. XLIX.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER XIII.

Verse 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

John said he found himself standing upon the sands of the sea: that is, he found that in time certain things would occur; for we are satisfied that sand is used here as a symbol of time. We are told by this same authority that the waters or the sea are used as a symbol of the people or nations of the world. Time is the boundary line beyond which the people can not go, the same as it is with the sand of the sea. He saw a beast rise up out of the sea. Beast is the symbol of animalized power, or a power governed wholly by the animal instincts and tendencies. This power rises up from among the people. We are even now in a time when certain persons rise to prominence in a remarkably short time. That this is not an individual, but a body of individuals, is shown by the fact that the beast is said to have seven heads and ten horns. The heads are intellectual centers, and probably individuals who will stand at the head of diverse movements which will appear. The ten horns are godlike powers; that is, powers like to those which are exerted by God's people; for God says that he will dwell in the midst of his people and be their God,—their power. But here is an animalized

force organized and expressing itself through a body of people who appear to have obtained these powers, for, as he says, upon his horns are ten crowns. The crown of a king is only attained after he has reached supremacy,—the highest possible ultimate,—and these will appear to have reached these highest and grandest ultimates of human possibilities.

“And upon his heads the name of blasphemy.” Names are always expressions of principles. These names being upon the heads are intellectual principles. The word blasphemy is used here in its fullest sense, and especially in the sense of dishonoring God, his people, and his laws, and of claiming for themselves the attributes and qualities of God.

Verses 2: “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.”

John, in a vision, sees a beast and describes his form. On the cause side principles are seen as forms; for if they were carried out into the material by Creation's methods they would take the form in which they appear in the astral world. Therefore the general appearance was that of a leopard, one of the most vicious, destructive, subtle, and sneaking of beasts; cowardly, springing upon its prey from ambush.

“His feet were as the feet of a bear;” that is, his understanding was of the bear nature,—to kill and destroy, feelingless and brutal.

“His mouth as the mouth of a lion.” The lion is the symbol of love and power combined, or, in other words, the power of love, justice and honor. The lion will kill no prey except to satisfy its appetite. It is used also as a symbol of boldness. The mouth, in general characteristics, is a symbol of expression, words; therefore we see in this nondescript beast, that the main characteristic of the body of people represented by him is symbolical of the leopard nature—hidden, secret. His understanding is that of wanton destruction, yet from his mouth his words appear plausible, kind—the reverse of the real nature, motives and ideas. The Reign of Terror of 1793 and 1794 in France, especially under the rule of Robespierre, was almost a perfect picture of this beast-power: yet we know it could not have been

the fulfillment of this prophecy. However, the same characteristics are prevalent in the land to-day and their representatives are numbered by thousands in every large city throughout the world. Where we see the spirit of anarchy, hatred to everything that is moral, honorable and upright, to everything that is religious and godlike, and as intent on destruction as the leopard or the bear, therein we may expect to find a fulfillment of the words of Daniel's vision, where the angel said to the bear, "Rise and devour much flesh."

"And the dragon gave him his power." We have seen in a former chapter that the dragon power was the perverted sex-passion, and that he was crowned king over the seven vital principles of the human family; that inverted sex-passion in seven-headed phase is the most malignant, heartless and vicious of all the principles known on earth. This body of people receive the full power and authority of the dragons, and have added to that all the wicked machinations and intellectual genius of men. Under one head of this beast will be found all that belongs to the inverted ancient and oriental magical powers, which constitute one of its horns, and each horn is the ultimate and completion, in inversion, of one of the attributes with which God has endowed the human family. Time and space do not permit an elaboration of just what phase these ten powers will assume; but each will be the inversion of the true divine attribute. The dragon giving him his seat, or throne, implies that he takes his place, that is, he manifests and carries out his—the dragon's—feelings, sympathies and desires to perfection. And is it not truly great authority to have absolute control over the seven vital principles of all nature? for when that control is obtained it is control over all that is. Can we not expect herein a perfect fulfillment of the words of Jesus where he said, "There shall be great tribulation, such as never was from the beginning of the world; no, nor shall be again." But thank God! he further said, "For the elect's sake these days shall be shortened," "For a short work will he do upon the earth."

Verse 3: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

One of the heads was wounded to death. This head is undoubtedly the Papal power. In February, 1798, a French General appeared in the Vatican to tell the Pope that he was no longer a temporal sovereign. This gave the Papacy a deadly wound. All the restoratives that money and influence could bring to bear were inadequate to restore to him his temporal power, and to-day he is virtually a prisoner in Rome. But his deadly wound is to be healed for a short time, and, truly, will not all the world wonder when that shall have been accomplished? How many times have we been answered by influential and intellectual men, when we have told them that the most dangerous of all the powers is that of Rome, "That is impossible; that time has passed;" and will not all the world wonder when that power once more comes to the supremacy, when the deadly wound is healed? But it must be remembered that this beast has seven heads. The six have arisen because of the wound of the first. We have seen how the beast descended into the bottomless pit and out of the smoke that arose from the pit, from its disintegration—scattering of its power—nondescript locusts came forth upon the earth. Through their influence upon men the dragon gets control and is crowned king over all the life forces of the human family. These rise and unite their powers and appear as the beast which we are now considering. This beast having seven heads, is, therefore, only one-seventh as strong as he would be were all the heads consolidated. As we shall see further on, all these heads will be consolidated in an image of the original beast. But even this beast appears the most wonderful and powerful of any that has appeared on the earth, therefore,

Verse 4: "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

The Emphatic rendering says, "They did homage to the dragon." That is, they became vassals; they humbled themselves as before a monarch and became willing and obedient servants. And they also did homage to the beast, by saying, "Who is like unto the beast? who is able to make war with him?" Even now we hear many saying, "Who is able to conquer the sensual passions and rise into the divine state

taught by THE ESOTERIC?" Yes, there is a thousand to every one who will say it is impossible for men and women to associate freely without becoming vassals of the dragon—the sensual powers. This is only a mild form, however, for when the beast comes forth with the dominion the animal passions and desires will have free scope, and when it is let loose with all its fury, well might it be said, "Who is able to make war with the beast?" Yes, the body of this beast is even now forming in our midst. He is still fettered and bound by many good and virtuous people; nevertheless, he will soon be loosed from his bondage, and when this occurs all his vicious characteristics will be fully manifest. It is even now admitted that there is no power so strong in the human family as sensual desire, and many are saying, "Who is able to make war with this animal power?" But thank God! there are some who are able not only to make war with, but to conquer him and cast him out into the earth. A few have discovered the fact that he has deceived the whole world with lying promises of pleasure and enjoyment, but instead of these promises being fulfilled he has afflicted the whole earth with vice, sorrow, contention and misery. In fact, there is not an evil haunting and afflicting the human family which the old dragon, acting through the beast-power—sensual passion—has not brought upon them.

Verse 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months."

"And there was given unto him a mouth speaking great things,"—that is, there will be given to him a speaker; one shall rise from the midst of them who will be very eloquent in words. There is a law of inspiration, by which any one placing himself in proper attitude of mind and thought can draw in knowledge from whatever sphere his mental desires are focalized upon. These having the ten horns, or the godlike powers inverted, will be enabled to inspire—draw in—and express the most enchanting thoughts and word-formations that ever have been heard upon the earth, even deceiving the very elect if possible.

"And blasphemies;" that is, they will arrogate to themselves all the knowledge and wisdom and power that belongs to the

Lord and his Christ, and will be exceedingly wroth against every one and every thing that is not one with them.

“And power was given him to make war forty and two months,”—that is, three years and a half. This is the period in which the woman that brings forth the man child is protected in the wilderness from the dragon. During this period the blood of the human family will run like water, and we sincerely believe that all these things will be fulfilled within the space of seven years from 1893. If so, we may expect to see, and we believe we do see, the workings of all these things in the condition of the people at the present time. For it must be remembered, that these evils do not spring out of the air, but grow and mature in the mind and heart of the people, until they unite sufficiently with the intellect to cause them to organize bodies to carry out and bring to fruition that which is in the heart. So we need not look for anything but that can be found now, and that has been working for centuries in the machinations of men.

Verse 6: “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”

“He opened his mouth in blasphemy.” Even among the devotees of the churches, they are opening their mouths in condemnatory declarations against the true God—the God of Truth—and in blasphemy against his name. As God said by the prophet Moses (Deut. xii, 11), “There shall be a place which Yahveh your God shall choose to cause his name to be set there;” and those who blaspheme and condemn that place, his laws and his methods, are in the sense of the word blaspheme, blaspheming his name.

Verse 7: “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”

The words, “It was given unto him,” implies that it is in divine order that these things should take place. Jesus said, “It must needs be that offences come; but woe to that man by whom the offence cometh.” Another thought in these words is this: There is no power in the world but comes from God, and no evil can come to any but it is permitted for a purpose; David said when he was driven from his throne and was being cursed by one of his enemies; “Yahveh hath sent him to curse David.”

So in these times that are before us, it is necessary that those great evils shall come upon the world and the people in it, or they would never give up the things of the world and live wholly in the things of the spirit,—which must be done before His kingdom can come on earth.

“To make war with the saints, and to overcome them.” The saints here referred to are called in the Emphatic Greek the Holy Ones; that is, those who have set their lives apart from the dominion of the dragon and the beast-power, and refuse to obey his laws or apply his methods of life. He overcomes them simply because they have not reached the attainments where they really know God’s laws and methods. These are not the ones referred to under the simile of the woman who was to bring forth the man child, for they are being cared for by him in a place that he has chosen. He has power not only in one locality or in one place, but in every kindred, tribe and nation; for now the harvest of the WORLD has come; therefore it is not as it has been in the history of the past, that one nation or the inhabitants of one section of the earth have fallen and others risen in their places. This time all nations will fall together, the time having arrived when God is to be king over all the earth.

Verse 8: “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Here the statement that all that dwell upon the earth shall worship him—in other words, yield obedience to him—is a very sweeping assertion; but it is qualified by saying, “Whose names are not written in the book of life of the Lamb slain from the foundation of the world.” “Whose names” implies whose character, which carries with it this idea: Those who were ordained from the beginning of the world, and through their evolutionary development and growth have reached a point where their character is written in the life, the very qualities of the blood of the Lamb,—that is, the animal body under perfect subordination to the will of the spirit. From the foundation of the world it was designed that there should be a people who should reach this high ultimate and become the saviors of the world: and there has been a people from the foundation of the

world to the present time whose bodies were well symbolized by the words, "the Lamb slain."

Verse 9: "If any man have an ear, let him hear."

This is another hint to the reader that there is much to be read here between the lines, as it were; for, be it known, that every man or woman who dedicates his or her life to God and follows the methods dictated by the spirit to his or her own consciousness, will be led into a condition that will make him or her invulnerable to these inverted powers which are suggested in

Verse 10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints."

"He that leadeth into captivity shall go into captivity," etc. Herein is expressed the thought of justice without mercy, like that of the old law, "An eye for an eye and a tooth for a tooth." This beast-power under consideration will advocate the justice of law, and God will give to it a full satiation of it and will answer the prayer of his Holy Ones who trust him, and who have always placed themselves in the balances of divine justice and prayed that Yahveh's justice be executed, even though it fall upon their own heads. Therefore, God's people should remember this, and when under condemnation and severe trial, pray, as did God's servant David, "Judge me O Lord and try my reins, and know if there be any wicked way in me." Yes, every one now who has hope in God should earnestly beseech God to judge them according to his justice. The apostle said, "Some men's sins go before them to judgment; others follow after." Let us be among those whose sins have gone before us to judgment, that we may be free, which will be the case if we seek earnestly to be judged by that divine justice. Then will we be conscious of being pure and justified before God. Then can we with greater boldness pray in the time of trial for divine justice and judgment to be executed between us and them.

"Here is the patience and faith of the saints." Herein will be their time of trial, when they must develop faith in God transcending all that has been known, where they can cast their lives upon the altar of divine justice, willing for anything, life or death, or whatever may come, knowing that nothing that man may do can in the slightest degree injure them. Having

perfect faith in God, his law, his wisdom, his loving-kindness, his justice, they willingly—passive in the hands of God—meet every obstacle, every fear, in perfect serenity. Herein patience has its perfect work; for, know this, dear children, all who have obtained divine sonship in its highest degree on earth have had to meet all that you will have to meet in this trying time. The only difference is, they have met it by their own volition, but you, perforce. They met it for your sake that there might be a light to the world when this dark hour shall come. May the Holy people throughout the world read these words and be wise and strong and prepare themselves by means of the knowledge that has been placed within their reach, and by unity with divinity, for the trying hour that is coming on all the world, to try them that dwell on the earth. May knowledge, understanding, wisdom and peace be given you.

GETTING AND GUIDING FORCE.

[Written for THE ESOTERIC.]

BY E. J. HOWES.

Getting and guiding force are no doubt one with the fount of spirit youth and the elixir of life. It is the Rosicrucian magic which changed base metals (circumstances, environments) to gold. We know essentially nothing of that substrate and essence called *force*, save that we are force just so far as we are determiners in the sense above. To get force, then, we must first be force. "I am that I am," says the Absolute One, who immediately adds tenderly, the sweet titles, "the God of Abraham and the God of your fathers." Here God in self-recognition, absoluteness and love, is one with force infinite and self-affirmative, and full of utter tenderness toward his pale image of boundless wealth of being hidden in Personality, which alone God fills out. Therefore it is only in a faint degree, though in an actual one, that man may assert heirship of the "I am that I am" formula of boundless force, and this faint degree falls into the future tense of "I will be what I will to be." It is on the ground of this attitude alone that one clearly senses himself at one enough with God to clearly know the sublimity and exhilaration of being to this faint degree at one with force. A great calm falls away through life, and we are in a heaven of purpose which changes all circumstances and environments to gold.

The triumph of life is to keep the attitude; to ever be force that we may get more force. I am come, says Jesus, that ye might have more abundant life. He recognized that people had life, but they might have it more abundantly if they would follow him *daily* or keep the attitude of being the force which indraws more force. No one is bankrupt of force to guide, or of life to live. Even the prodigal could at his worst estate say, "I will arise and go to my father," and live more abundantly in

the rising and the going. The recipe is simply, "Now do your best with that you have and more will be given."

No magic resides in the repetition of the formula of "Get force and guide force,"—except the vibratory effect of crooning an idea to fit the idea at one with the subjective self, at which point the objective determining self apparently taps the universal will-force and the power of an endless life. To fix the idea there is to make the idea a part of the vigilance committee required to guide the force already possessed, and to fix the very force submerged foundation of us into attitude. Fixedness of idea is magic, and the only magic; but even this is not the power result aimed at in the repetition and crooning of formulas. The result in view is to secure a fixedness of personal attitude—an objectivity of mind to grasp after itself and secure to itself, itself more absolutely. It is the constant suction of "I will be what I will to be," and secures the enrapturing echo in us of the "I am that I am." This seems to be the very bottom motion of self-identifying and continuing being. Guiding force grasps after its own attitude of guiding force; and so securing itself to itself fulfills what Prof. Spence in the *R. P. Journal* so strikingly sets forth as our posit in relation to force in the guise of our heredities of past evolutions.

Secure attitude in fully fixing splendid and noble ideas, and force rushes in to the degree of all other conditions at one with naturalness, normalness, and reasonableness. Believe if you will in mundane and submundane planes and worlds as the forms of our heredity of past evolutions, and as our immediate touch upon basilar force; and that these planes were those that rose to view and madness when Jesus touched men and cast out spirits—but, secure attitude in fixing noble and splendid ideas, and this inrush of force flies from you in its evil sense, and comes to you changed to golden uses in another. This principle is equally applicable to the spiritistic belief in approaches, touches, and incoming possessions of force in the guise of the spirits of the dead. We affirm neither of these beliefs, but rather that all realized force is some phase of the self, either as self-perverted or self-righted, and that to love and use oneself rightly is to keep self secure and at one with normal nature's progressive God-flux incessant and eternal.

SHOULD ESOTERIC STUDENTS MARRY?

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Being in a position to know many of the thoughts of Esoteric students, we perceive the subject of marriage is one on which there is much questioning among them, many claiming that it is not only right but proper to marry, while others take the opposite view and claim that marriage is not only a detriment to spiritual unfoldment, but an absolute barrier to soul growth and development. We have given the subject much thought, both from the Bible and from an interior spiritual standpoint, and present in this article the conclusions at which we have arrived, with the hope that our readers will also give the subject careful consideration, as it is of vital importance to all.

Every true Esoteric student is striving after immortality. By immortality we mean an everlasting, conscious existence,—a state of perfection, where the three sides of man's nature, body, soul, and spirit, have become perfectly balanced and equal. The first prerequisite for immortality is a perfect physical, which is the base of the triangle symbolic of a perfect man. When he has rounded out all sides of his nature and brought it into harmony with divine law, man will have reached a point in his upward progress where all things belonging to this earth will be given into his keeping. Man remains a child until his soul-consciousness and reasoning brain merge into each other and become one. Up to this period he is the sport of every circumstance that crosses his pathway. He is not a free agent, but is wholly under control of the planetary influences that existed at the time he took on a physical covering. God in the great economy of nature has so arranged all things that man is compelled to accept those vicissitudes, trials, temptations, heartaches, overcomings, etc., that will best give him an experience of the great and multifarious combinations, which, like

a mighty, endless chain keeps ever revolving from man to God and from God to man.

When man, through devotion and power of will has gained control of himself, he is able to understand and control the laws governing his being; when he has done this he has control of the laws of nature, both of the seen and the unseen world. When man accomplishes this—and all who live the regenerate life assuredly will in time—he will be able to see this endless chain of spirit-power ascending and descending from man to spirit and from spirit to man. He will hold in his hands, as it were the keys of the universe, will understand all that belongs to this earth, will have it in his power to gain access to the very fountains of wisdom and knowledge, will be able to turn the thought in any direction and be conscious of the mind of God or man, regardless of distance or time. (Read Ezekiel chapter x. for a description of this wonderful spiritual power which he has given in symbols.) He will have reached the goal of all earthly desires, and will be joined to the companion soul who was with him in the beginning. A state admitting of such a union does not exist upon our planet to-day, nor can it exist until this earth has developed sufficiently to permit of a union of the material and spiritual atmospheres,—a union of heaven and earth, the coming of God's kingdom.

Many of our dear brothers and sisters have married, fully believing that they have met their companion soul. Alas! it was but a deception of the evil one, which, when too late, proved an adversary which they could not destroy. Jesus speaks very plain concerning this thing. We read in Luke xx. 34-36, that,

"Jesus answering said unto them; The children of the world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The closing sentence of the above quotation expresses the ultimate of the work to which we have dedicated our lives; expresses in language unmistakable, who are the children of God, and who are the children of this world. The quotation certainly

must have weight with all Esoteric students, for it emanated from the lips of him who was the greatest of all teachers. Let us see if it applies to us. We believe no Esoteric student of regeneration should marry. The reason why those who are leading this life, who are striving to reach the highest degree of spiritual unfoldment should not marry is this: All laws which man has made come from God, and are permitted to exist because they serve a use. The marriage laws of this land are for the purpose of protecting offspring, legalizing lust, and strengthening man's dominion over woman. Any one entering this relation, whether he understands the power of the law of generation or not, gives it the sanction of his approval, and therefore comes under its influence, and is governed and controlled by it.

Now, my friends, do not for a moment think that we condemn the marriage law, for we do not. Marriage is wise and proper for those who intend to reproduce their kind, but it is out of place with those who intend to devote their lives to higher uses. Certainly, no one should take that step until they have reached at least the fifth degree of attainment, when they will be able to know what is best for them. We do not believe that those who married before they came to an understanding of the higher truths can be retarded in their attainments. If all such prove faithful to the covenant dedication of regeneration, they will be led by the spirit of God to where they will know just what to do under those circumstances. Rest assured that the experiences they have passed through were the best possible to perfect their nature.

Do you, our younger brothers and sisters, who are free from such bondage, consider that you are strong enough to stem the tide that has been for centuries resistlessly forcing man to lose his youth and vigor, to pass from a state of strength and conscious physical power to a condition almost idiotic, a second childhood?—which brings about the final dissolution of the body, when that change takes place which we call death. If you believe you are you will be deceived. No one ever has, neither do we consider any one can shake himself free from that demon who would throw around us the rosy hue of love for the

purpose of more easily leading us, by insidious and lying promptings, to taste of that cup of joy, which, after we have drunk, when too late, we realize that it contains the most deadly poison, and which, if we continue to drink, will certainly cause us in time to experience that dissolution of the material form which frequently produces an unconscious sleep of the soul.

Are you ready and willing to risk all for the sake of the material pleasures of a conjugal companion? Are you to be deceived by soft words whispered by rosy lips? or led by glances from liquid eyes shaded by lashes behind which lurks a devil? or turned aside by smiles, which cause the rich, ripe, warm regenerate blood to surge madly through your veins like liquid fire? Turn from such idols; such *thoughts* alone will prevent you from becoming the stoic. Dismiss at once from your mind all thought of marriage. Not only dismiss all ideas of such a character from the mind, but impress upon the soul the absolute imperative understanding that no such relation can for a moment be indulged in.

No person who harbors the thought of marriage can ever reach high spiritual attainments, for spiritual attainments are only gained when a person has, by the power of the will, overcome all loss of the vital fluid,—and no one living under the dominion of the law governing marriage can do this. We know that the above statement will appear presumptuous to many, who will refuse to believe it, and who will undoubtedly point to numerous spiritual leaders, all over our land, as confirmation of their unbelief. Nevertheless, the statement we have made is true. All the true spiritual leaders of old, as well as all the ancient mystics, well understood the importance of standing alone, and even at the present time the most truly advanced souls, those whose spiritual and material consciousness have become wedded, understand the difference between the companion and the wife. The Roman Catholic Church understanding as it does many of the mysterious laws which govern man's spiritual nature, know to be true what we have stated, and compel their clergy to live a life of celibacy, knowing that thereby they will gain powers which they could not gain in any other way. But as they use the powers gained

to further their own selfish interests they obtain but a small measure of that which they otherwise would. This vital truth, however, is so potent that it has lifted that church to the high eminence it now occupies.

Many persons claim that should all live this life of celibacy the world would soon become depopulated. Were it possible for all to live this life, such would undoubtedly be the result, but we believe the teachings of the Master, Jesus, are correct, and he says, concerning this very thing, that that would be impossible (see Matt. XIX. 10-13). Only the first ripe fruit of the earth would desire to live the life of regeneration. If others should do so they do not possess soul qualities that would enable them to put off the earthly garment of mortality and take on the heavenly one of immortality. Should you who read these words feel that you are to be numbered among the ripened souls, join us in working out these ultimates. Remember that when the time arrives that men shall choose to become eunuchs for the kingdom of heaven's sake, our work will be nearly completed. All sin will then disappear from our earth; all nature will be in harmony; struggle will cease; heaven and earth will be united, and the angel hosts will mingle and co-operate, in one inseparable body, with the sons of men.

There is much diversity of opinion on this subject. We have simply given our readers our ideas as we have thought them out, knowing full well that they who are determined to sacrifice all for the sake of gaining immortality will know all in God's own good time, will realize that they who receive "the resurrection from the dead, neither marry, nor are given in marriage." Such are truly immortal, for "they can not die but are equal with the angels and are the children of God."

Dear reader, do you aspire to be a child of God, to be equal with the angels? If you do, then carefully weigh in the balance of your understanding all sides of this question before you take a step from which you can not recover. It is better, by far, to live forever alone than to be joined to one who, perchance, belongs to another. We are well aware of the intense pain that fills the breast of so many in the world to-day; that yearning desire for some one upon whom to lavish the pure love with

which God has, for a purpose, endowed them. Be patient, God certainly did place that love within you for a wise purpose. Those feelings which almost overpower you create a desire (prayer) which reaches out and ramifies into all parts, not only of earth but of heaven, until it finds the one it seeks. When it does it grasps with spiritual power the companion soul; little by little she is drawn to you, closer yet closer she approaches your atmosphere, until, if you are faithful to your vows, she comes so near that at times you feel the vibrations of her life qualities.

Now will come a time of great danger. Many who have felt the interblending of those life qualities which alone belongs to *the one*, and have experienced the exquisite harmony which the near approach of that one always brings, have felt the illumination of the spiritual perceptions which the complete personality makes possible, will meet one who possesses in some slight degree a similar quality. Immediately, without thought, the conclusion is formed that the one who is all in all to them is found. Should you be unwise enough to take such an one into the inner sanctuary of the soul you will regret it as long as you retain the physical body, at least for many, many years, for the moment one does this, that moment he shuts off that yearning desire for the true one, and builds barriers which she can not surmount. Friends, have you reached this point? If you have, pause, lest you are deceived. The conditions of the world are of such a character that twin souls can not come together in the flesh. Jesus said "when such a thing is possible, the kingdom of heaven shall have come to earth." We believe it. We believe that day is close at hand, but the time is not yet, therefore be warned in time. Take not into your inner sanctuary any one in physical form who claims to be the soul of your soul. If you do you certainly will retard your spiritual unfoldment and upward progress.

Our advice in this matter is this: Wait at least until you pass through that narrow passage. No one is competent to judge until then. No one, unless he has overcome, has strength enough to withstand the fire of God's presence which a union of such souls will certainly bring. "God is a consum-

ing fire," and only the strong could endure the spiritual power which such a union would bring to man. That union can exist only when divine order has been established on earth. God being a God of love would not permit a union that could bring only death and disorder to both. Have patience; listen to how the Father expresses himself concerning his children: and God said, "It is not good for man to be alone, let us make him an helpmeet." Yes, God will send you your helpmeet when you are ready to receive her,—when you have returned to Eden, but not before. You need not seek her, for you can not find her. You need not be anxious that perchance another may possess her. Rest assured of this, that when you have overcome and worked out to ultimates certain things in your own being, it will be absolutely necessary for you to have an helpmeet,—but it will not be necessary for her to possess a physical body. When this time comes God will bring to you your soul companion, and for a certainty no person or circumstance would keep such souls apart. We repeat what we have already said, so that when the tempter comes you will be prepared for him and will have no excuse should you be weak enough to be led astray: No companion souls who possess physical organisms can, under present conditions, meet and associate, and continue to live. The condition of the world is such that their very lives would be crushed out. If all Esoteric students are only faithful and earnest a change will soon take place, and when it does then the twin souls shall become as one flesh; the two who were together in the beginning will be again united, never more to be separated, but together will journey hand in hand, praising God throughout all the countless ages of an immortal existence.

MAN THE MICROCOSM.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

"As is the great so is the small; as is the macrocosm so is the microcosm." Man the individual is an epitome of the race: and as the body of the race is composed of many millions of individuals, so is the body of man the individual composed of many myriads of cells, each of which is a separate entity. Each cell is as distinct from, yet as like every other cell, as one man is as distinct from, yet like every other man; and each cell is an epitome of the whole body, and has a life, a mind, a will and a soul of its own. In the body of the ordinary man the cells, with their many wills, are at enmity with and in rebellion against the central will of the body; even as men are at enmity with and in rebellion against the central mind and will of the race, which mind and will is the God of all the earth. The great work for man to do is to bring into subjection to himself all these rebellious minds and wills within his own body, so becoming at one with himself, even as God the father seeks to bring all men into harmony and unity with himself.

No sooner does man attempt to control the many members of his own body and bring them into subjection to his will, than he realizes that instead of being a master in his own household he is a captive, and as man dies because he is not living in harmony and unity with the mind of God, so do the members of his own body die, for they are not subject to his will. He now perceives a law in his members warring against the law of his mind, and he exclaims, "Oh! wretched man that I am, who shall deliver me from this body of death?" Seeing now that if he lives according to the will of the flesh he will die, he begins to seek the means whereby he may free himself, and overcoming the will of the flesh, rule in his own body, that he may live.

The process through which the race passes the man must also pass to attain to that condition which the creative mind had in view when he said, "Let us make man in our image, after our likeness: and let them have dominion." Jesus said, "The Son

can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" and with regard to the attainment of that perfected condition of godlikeness in himself, it is well that man look about him and observe what the Father is doing to bring the race into the same condition.

In the early stages of the growth of the race, God, in striving to draw them upward toward himself, dealt with them as a mother with her child. The time was when he persuaded men, and reasoned and pleaded with them; as saith the prophet, "Come now and let us reason together;" and again, "Why will ye die, O house of Israel?" and again, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Thus has God, the Father, with the yearning of a mother's love, pleaded with his children, seeking to turn them to himself, calling them "my people," and saying, that he would be their God, if they would keep his covenants, and walk in his statutes and do them. He constantly warned them of the result of disobedience to his will, crying through the mouth of his prophets, "My people are destroyed for lack of knowledge;" and again, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed themselves out cisterns, broken cisterns, that can hold no water." But God never changes; "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Because men refuse to listen to his pleadings, and reasonings, it becomes necessary for him to change his attitude toward them. Paul said to the men of Athens, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." This implies that even then the time of childish ignorance had passed, and now the race has attained to manhood, they are no longer irresponsible, and God the Father pleading with his children becomes God the Creator demanding of his creatures. No longer is it said, "How long halt you between two opinions? if the LORD be God, follow him: but if Baal, then follow him," but we hear, "I am thy God;" and instead of "If ye will keep my commandments," we hear, "Ye shall keep my commandments," "Ye shall walk in my statutes and do them, or ye shall die." It is the power of the word,

"Let us make man in our image, after our likeness," sent out by the Creative mind that has lifted man to his present condition. This word which God has vibrated through the body of humanity for ages, contains all the essences of the Divine mind, and those who receive and retain it obtain and incorporate within themselves all the qualities of that mind, so becoming godlike as they are able to receive. The word of God that comes to man is the seed, the creative energy, the water of life, from God the fountain of living waters. This water of life has the power of communicating life, and may be used to generate offspring or to regenerate one's self: the latter it will do if retained in the body. "Whosoever is born of God doth not cominit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." As Jesus said to the Jews, living in generation and sensation, "Ye are of your father the devil," for when a man becomes a son of God he has ceased from carnal generation, and his seed—the water of life—remains in him. Man, by his insane desire for sensation, the only means he has of proving to himself that he lives, has sought at every turn and in every possible manner to obtain it, and oscillates continually between pleasure and pain. In this way he has become a broken cistern that can not hold the water of life. It is not until man the individual can hold the water of life that the race can become that which the Creator had in mind when he said, "Let us make man in our image, after our likeness." It is for each one in himself, and alone, to accomplish this great work of regeneration. The life forces, if retained in the body, will regenerate it. No longer may we plead with this body, with the rebellious members of it, saying, Ye may live forever if ye will do what I command you, but, standing in the name and power of Almighty God, demand, and compel obedience. We must vibrate continually, through and through the body, the thought, "I am your God, you shall walk in my statutes and do them, or you shall die." No longer will the Father pity or spare, for the days are near when we may apply the words, "Ye shall call, but I will not answer." Remember the words of the Nazarene, "If thine eye offend thee, pluck it out;" "If thy hand offend thee, cut it off." The time is short. That which dieth, let it die; we may neither pity nor spare that within us which will not obey our will. Even as men die be-

cause they do not God's will, so must the members of this body die, even though we take no pleasure in their death. "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;" and he who would become a son of God must send into his body the fire of his own divine will and burn up that which will not obey.

Man makes his boast that he is ruled by his reason; yet as among a body of men the one whose voice and will is obeyed is the master and head, so is it in the bodies of men, the sex is in open and successful rebellion, drawing the body and the reason according to its will. For no sooner does the eye behold the means of gratification, than the sex leaps to seize and the body (the reason protesting meanwhile) follows after, sometimes even to its death. And yet foolish man boasts of his freedom and the supremacy of his reason. If the son will be master in his own house he must put down all other rule and authority, and rule alone.

Within the body of the man seeking regeneration is passing the struggle spoken of in Revelation: "And there was war in heaven: Michael [the godlike one] and his angels fought against the dragon [the sex]; and the dragon fought and his angels;" and it is for the man to say who shall prevail and what shall be the outcome of the struggle. The dragon is already in possession of the house and Michael will not be worthy of his name until that old dragon—the Devil and Satan—is cast out.

God has promised to his children, If ye will walk in my statutes and do them ye shall surely live, ye shall not die. When man has obtained the dominion in his own body, retaining all the seed, the life from the fountain of life, he becomes a partaker of the divine nature and has life in himself. As we struggle, all the promises God has given to man we may make to the obedient members of our body, and all the threats and punishments God brings upon the sinner we must bring upon the rebellious members. As the man who seeks to do God's will ceases to turn with desire toward any person, persons or thing, but polarizes and fixes his mind, heart and will toward God, desiring only to know his will that he may do it, he becomes an expression of that which changes not, passes not away.

The man of desire turns first toward one, then toward another, loving and desiring to be loved, seeking pleasure in sensation, changing continually; that which changes finally passes away. As God, by the power of his will, vibrated continually through the body of humanity, is turning first one and then another member to do his will, so must man bring the members of his own household into subjection to himself, and then the whole body will be obedient, fixed, and eternal; for he that doeth the will of God abideth forever. Then, standing in the strength of his sonship and godlikeness, conscious of having life in himself, even as the Father has life in himself, he may exultantly exclaim, "O death where is thy sting? O grave, where is thy victory?"—for death is swallowed up in victory. Then will the kingdoms of this world. (body) become the kingdoms of our LORD (Yahveh) and his anointed.

A WARNING AND ADVICE.

BY H. E. BUTLER.

"For then shall be great tribulation [distress], such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake [the CHOSEN] those days shall be shortened.—Matt. xxiv. 21, 22.

The above words were recorded by Matthew as having been uttered by Jesus as he pointed to the Temple at Jerusalem and said that the days would come when there would not be left one stone upon another that would not be thrown down. The Temple at Jerusalem was a type of the church then in existence, and all symbolic worship would at some period be as completely destroyed as that house would be were every stone separated from every other stone. The disciples were amazed at the temporal idea, but probably had no conception of his real meaning: yet their words called out just the questions which enabled him to answer one of the most important questions (to us now) that could have been asked of him, which was, "When shall these things be?" and the above quotation is the part of his answer which especially interests us now. "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Could that have happened at the destruction of Jerusalem? Certainly not, for Jerusalem was comparatively a small place, and there have been more dreadful experiences in other places since that time. And again he says that except those days should be shortened, there should NO FLESH be saved. Now, had all flesh been in Palestine at the time of its destruction by the Romans, then his words might have been justifiable, but the fact is, there were very few there compared with all Israel, for there were only two and one-half out of the twelve tribes of Israel in Palestine when the destruction of Jerusalem took place, and even *all* Israel would have been but a small portion of all the nations then living.

So we are forced either to say he was mistaken, or that he looked down through time, with the eye of the spirit, to a period when these words would be fully justifiable. We prefer the

latter conclusion. Again, if he referred to the church—i. e., the people who constituted the church, for the true church is often compared to "Living stones builded together"—then we have only to look for the people who worshipped in that building under those considerations and inquire, Are they yet a body builded together? This question is answered by the many round domes in every large city where hundreds of Jews worship the Father every Sabbath (Saturday). Then that temple still stands. But when shall it be thrown down? Jesus did not give any date; he simply said that there should be tribulation such as never was; then it follows that there is still to come a time when these words will be true.

But one objects, and says he was talking of a gorgeous building then standing in Jerusalem, and which has since been thrown down, as he said. But it was only partly destroyed, and at the present time is occupied as the Mosque of Omar. Therefore, those words have not been fulfilled. If he was at least a prophet, they are yet to be fulfilled, and is it not reasonable for us to ask, When will they be fulfilled? Can it be far in the future? for as we look abroad in the land we see a condition of things which reason tells us can not long continue, and our wisest statesmen can see no solution of the national problem.

Every sensitive feels that there are some dreadful calamities about to be visited upon us, and the land is full of prophecies of all kinds concerning destructive agencies about to spring into existence. Is it not a fulfillment of Joel ii. 28-30,

"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."

Truly, these things are now in process of fulfillment in our midst. Jesus, referring to these last days of the old world, said these are the beginning of sorrows. We would not like to undertake to enumerate all the evidences which are now before the world, and which were foretold by the Bible prophets, for it would take a large volume, and those who read the Bible and the newspapers can not fail to recognize the times in which we now are. Neither would we appear before you as an alarmist. That is not our calling; ours is to set before the world methods,

which, when faithfully applied, will lead into a condition that will enable you to receive "The Spirit of truth, which shall lead you into all truth, and show you things to come." Yes, more; it will place your inner consciousness in a condition that the words of the prophet Isaiah will be fulfilled in your personal experience, where he said (Isaiah xxx. 20, 21), "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, BUT THINE EYES SHALL SEE THY TEACHERS: AND THINE EARS SHALL HEAR A WORD BEHIND THEE, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

God, our loving Father, has made ample provision for all those who seek the truth and love it more than they love what the vulgar hordes may say of them or its messengers or the truth they bring. We are satisfied there are many good, honest souls who are following the "blind guides," popular teachers, who are crying, "Peace, peace, when there is no peace." In the language of Isaiah (LVI. 9-12), "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day, and much more abundant." They have been taught to follow them all their lives, and many think to doubt their teachings is a sin. So they are led into the darkness of ignorance, and put to sleep in the slough of their own filth, and think it is clean because they have always lived in it and their teachers tell them it is clean. And when the spirit calls they can not hear, and if it awakens them enough to hear, their teachers tell them it is a temptation of the Devil, and so they close their eyes and sleep on. But as Isaiah said (Isaiah xxvi. 11), "LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy toward thy people." The time is at hand when they will be compelled to see that all their boasted intelligence is based on their ignorance; and then it may be too late to recover what they have lost. Therefore we continue to publish these things, hoping we

may find some that will join themselves to the Lord and be saved from the great trial coming upon all the world. The angel who gave John the revelation on Patmos said (Rev. III. 10). "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The question therefore comes to you: Am I keeping the word of his patience, or the words of truth, faithfully and patiently working them out in my own life, as he (Jesus) did? If you are, then you can rest with as great confidence as a child in the arms of a loving parent. If you are not zealous, but rather seeking your own ease and comfort from an earthly standpoint, then you can not expect to be saved from this time of great trouble, but must expect to have the opposite of that which you now seek.

Have you dedicated your life to God with all you have and are, desiring more than all else to be led by his spirit? If so, you are safe; there is no need of anxiety or fear. But this can not be a half dedication and half self-reserve, with certain conditions. You can not be accepted of God if you have fixed in your mind that there are certain things or persons to whom you owe allegiance first, and after that to God. The Spirit knows your obligations and real duties better than you do, and if you fear to render absolute obedience to the guidance of the spirit of God, you can not reasonably expect any guidance at all. If you do, you will not receive it,—unless it be from some "familiar spirit," who will mislead you and bring you into many troubles, even more than you would have were you to follow your own reason.

But if you can place all your hopes, loves, desires of every kind in the keeping of God, and like a little child follow in all things where he leads; praying always to know his will that you may do it; and not only praying, but watching carefully the inner monitor, always obeying its dictates, not allowing ANYTHING to cause you to disobey its promptings at any time; then will divine light break forth in your soul, and your course will be ABSOLUTELY without error at any time. Then it will not be necessary for any one to sound in your ears notes of warning, for "Thine eyes shall see thy teacher," whereas now they are blind, unable either to see or hear the Holy Ones, should they come to you. God and the Holy Ones love you more tenderly

than you can love any one. They are in perfect light, and foresee and know all that is before you, and would fain lead you in paths of peace.

How apt we are to think, well, "This is a little thing, I can disobey this time; I would not punish my child for so small a thing." But how little you know how difficult it is for even the angels to lead you through all the vicissitudes of this world, governed as it is by inexorable law, without letting you stumble into difficulties. One little misstep, many times of no apparent importance, will take you out of the dominion of the Holy Ones and place you under the dominion of law, where you must pay the full penalty before you can be released. For, remember, God can not change his laws. To do so would throw all the wheels of time out of order. All he can or will do is to guide those who are willing to withdraw their life and interest from the dominion of earth laws in such ways that they will be no longer subject to them. Obedience to the higher law places you in another realm of divine law, and the higher and more perfect the law, the more perfect must be compliance with it. If any one, even the highest angel, should disobey the law of heaven and obey a law of earth, he would be a fallen spirit and bound to serve out the penalty of the law he willingly assumed. How true are the words of Jesus when he said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But the only reason they do not find it is their selfish holding to personal loves,—of friends, wealth or some earthly consideration. As soon as you can become a little child in so far as your sex nature is concerned, and with the confidence of a child place your hand in the hand of our heavenly Father, and from the soul say, "All I ask is that you lead and guide me in all things," you will find yourself in that narrow way, and as long as you keep faithfully your covenant of obedience you will never err, for the angel of His presence will always be near you, though you do not know it, and will impress your soul-consciousness with the right thing to do.

It is wisest and best for you not to know when you have the guidance of the spirit, for did you know, you would yield up your individuality entirely and become a mere automaton. Jesus said, "Ye shall know the truth, and the truth shall make you free." It is not enough that your holy guide knows the truth and leads you in the right way, but you must know it, and go

the right way because you love the right. Therefore, the way they guide you in all matters pertaining to right and wrong is to reflect upon your mind the knowledge they possess in those matters and leave you free to choose for yourself. There is a law of mind governing in the spirit world which enables the soul to turn its mind upon a person, and for the time the mind of the spirit becomes your mind, or in other words, all that spiritual soul knows is for the time added to what you know, or as much as he wishes you to know. So that, after all, the heavenly guidance is merely causing you to know and understand, then you must do the rest. But as we have written much on this subject in Volume I. and II. of this magazine, we will not repeat further.

Because the time has nearly arrived for the fulfillment of Jesus' words, under consideration, the spirit is now given to men and they are aided in ways never before vouchsafed to man; so that souls able to receive these truths are receiving them, though many times through very unworthy sources. But if it is truth you seek, it matters not to you who or what the agency is that brings it to you. And if you follow the light you get, all you are able to receive will come to you as fast as you can receive and utilize it; and when the time comes that you are ready to be gathered out from the world to the place prepared of God, you will have no doubts from your inner consciousness as to whether you should go or where you should go.

Peace be with you.

WHAT PRAYER IS.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Yahveh, the God of the universe, the unchangeable power that governs all things, is the same yesterday, to-day and forever. Therefore, all laws that are truly divine or are directly allied to the working of the Creator's mind, can not for one moment deviate from their allotted spheres of action. God being the embodiment of all that in the absolute exists, is perfect. On first thought this appears to many of us to be a contradiction, for as we develop and are able to consciously explore the realm of spirit, we see changes there, as well as on the material plane. As we become more familiar, and gain a better understanding of the divine law, and perceive how it governs and holds in place all worlds and systems of worlds, we are amazed, and when we try to analyze the workings of that mind we become lost in a maze of questionings that no one can answer.

Our first inquiries are, Of what does God consist? Where is he? How does he perform the stupendous tasks in which he is continually engaged? How can we touch and sense this omniscient power,—or are we to be forever barred from possessing an understanding of the mind power which contains within the limits of its own possibilities all that is?

In our youth we were taught by the Christian Church—an institution which is fast crumbling—that God was a perfect man, a personage who lived beyond the bounds of time and space; one whom it was dangerous to offend, as he was governed, even as man is governed, by jealousy, malice, hate, and revenge. As reason develops, and the power to think independently of other minds manifests, the truth is reflected upon our understanding, and we perceive that our ideas of God have been erroneous; that this God whom the churches have created (for such is the case) was far from being a perfect soul, —at least from our standpoint of observation. How can a God be perfect who depends

upon imperfect man to build for him the status of perfection?

How can man, whose nature is dwarfed and distorted by the perverted conditions of the age in which he lives, imagine a perfect being, a God who, for his very existence must take on, as it were a form like unto himself?

If man at the present stage of his unfoldment is very imperfect, and can not even imagine a perfect being, how, then, can a body of these most imperfect people, composed of such a diversity of minds, be competent to present to the understanding of the earnest seeker any idea of who or what God is, or what are the characteristics of being which separate him from man and entitle him to worship? This train of thought is turning many from the binding influence of a fast dying creed; a creed that binds the soul with the steel bands of superstition and a false conception of God's purpose concerning man; that would prevent man from thinking for himself and would forever hold him back from reaching toward that heavenly Father whose divine love would draw us to where we could gain a condition of conscious sonship.

Those who break asunder these chains of slavery,—which are but relics of a state of serfdom, and should long ere this have been put from us,—are in a condition permitting the soul to expand, to reach out, to obey the promptings of that wonderful spirit-power which God has implanted at the center of every person's being. This power is the divine spark from which we came. It is the thought which the Creator sent forth in the beginning, endowing it with possibilities transcending anything that man can now imagine.

How the churches belittle Deity by imagining, even for a moment, that a divine spark of His great nature could suffer the degrading condition to be forever damned and confined without hope of relief in a hell of burning brimstone, the cause alone being that they, being men, could not accept the childish and soul-destroying doctrine of belief in an imperfect personal God. Let us follow the teaching of the firstborn of God's children. By doing so we will be able to penetrate into those realms, the privilege of whose entrance your churches would deny us. We can enter that realm of mind, and when

we do we will come to a clear understanding of who and what God is. Mind is all there is. What we understand as matter is but crystalized mind-potency, and is ever changing.

God is the mind of the universe. He is the great sea of life which permeates and fills and interfills all space, therefore, is omniscient and omnipresent. If we could be transported to the utmost limit of the orbit of the furthest and grandest sun that bounds our vision, and had started to explore this mighty realm of mind, we would only have begun our journey. How preposterous, then, to build a form like unto material man, to contain a mind that is without beginning or end. When we think of God as a perfect man, or as a being who could take on human form, we place the capacity of his nature within the limit of our feeble power of conception. When we do this, we make God in the image of man, with power and capacity limited by our power of imagination. How foolish to imagine that such a being created this stupendous universe, and has power to answer prayer! Thousands pray to just such a creation of man, however, and expect their prayers to be answered. No one could truly pray to such. This brings us to the consideration of the thought of what true prayer really is.

We are told it is a sincere desire of the heart, and must arise from a conscious need in the soul. The soul could not experience a desire unless there was a need. Most people pray from the lips. As they pray to a man instead of to God, and as their petitions are simply to have the desires of the animal man gratified, their entreaties are never answered, for the reason that they are not prayers, but are simply selfish desires of the physical man. God has ordained that all true prayer shall be answered. The soul, feeling the need of conditions which it has not, reaches out to the source from which it came, with a persistent endeavor to draw to itself the conditions needed. This continual reaching out is prayer. As the soul aspires, it sends forth a power that enables it to draw to itself the necessary conditions. When they have been obtained, the prayer is answered. As we can only pray when there is a need in the soul, and as the soul possesses the power to draw to itself all it needs, therefore, prayer, in every instance, must be answered.

The needs of the body are far different from the needs of the soul, although the two are often confounded. We often supplicate to have the needs of the body supplied, but the soul, with its higher intelligence, seeing the use of the physical having to endure privations, etc., will not permit such requests to be granted.

When we first began to understand who and what God is, we continued to pray as we were taught to do in our childhood. As our prayers—so called—remained unanswered, we began to question. As we questioned, with a sincere desire that God would reveal to us the truth, we arrived at this conclusion, which we have since seen was correct. If we had simply to ask God for the things desired, and if that were prayer, and if it were true that God has promised to answer prayer, then it would be an insult to God to repeatedly pray for the things desired. As it is true that he is ever present and knows all our thoughts, once would be enough to ask for anything. When we understand what true prayer really is, and gain an insight into God's nature, we see that he is an unchangeable power, a God of love. He has placed all things within man's reach. Man at present is not able to receive all, but only a part of the good things which the Father has prepared for him. As the soul grows it feels the need of something that it does not possess. It at once sends forth a desire—prayer. This continued desire creates a change in the individual.—refines the qualities of the mind and body. When the body and mind have been refined sufficiently to use the thing needed, it is within our grasp. By the working of this law all desires of the soul must of necessity come to us. The time which must elapse between the desire and the fulfillment depends altogether upon the individual himself. The moment the desire springs up in the soul, that moment the thing desired is ready for us,—but we are not always ready at that moment to receive it.

Very often, those who do not understand the unchangeable law of prayer tell us that God does not always answer the supplications of his children. We believe this. Supplication is not prayer. If it were, God's kingdom would long ago have come to earth. For many ages, millions of devout souls have

been supplicating God to bring about this most desirable of all things. These supplicators have not been praying, but have been trying to deceive the God to whom they were speaking from the lips only. They keep repeating, "Let thy kingdom come on earth," and in the same breath teach that the kingdom of God can not come to earth, for the kingdom of God is in heaven, away off somewhere!

Do our church brethren for one moment belittle their understanding to imagine that such inconsistency of thought is a prayer that God will answer. We can hardly believe it. We have too much hope for those who make up the body of the Christian Church to believe any such thing. We would rather imagine that they have been idly dreaming, placing the salvation of their souls in the keeping of another, forgetting that each and every one must work out through their own individual self their own salvation. Do you think differently? If you do, continue to sleep. Be assured, however, that the time is not far distant when you will be awakened by such an unlooked for shock that your soul will be caused to realize the need of an understanding of the mysterious laws of being. It will then yearn and aspire to know. As that yearning reaches out, the particles surrounding the individual will become active, each one becoming polarized toward the other, bringing together atom upon atom of those qualities which compose the spiritual substance or life governing the law of being. At the same time the physical organism will become more refined, and as it becomes refined these particles will touch it; when they do, man will sense, and when he is able to sense he will understand the law of being, and his prayer will have been answered. Not in some miraculous manner, or because of God's partiality toward him, but because he had taken hold upon the law of God, which, being fixed and unchangeable, caused him to receive the fruit which it brings.

You may reject this as false; you may reply as did a clergyman sometime ago in answer to a question: "My conscience tells me it is wrong." Friends, your conscience is often a thief and a liar, and to an unadvanced soul is no more to be relied upon than is the most malignant elemental that ever tried to pass him-

self off as an angel to the struggling neophyte. Conscience! What is conscience? Conscience is the acceptance by the soul of what the intelligence truly believes. How, therefore, can conscience be a criterion of truth? Frequently, persons honestly believe a thing to be true when it is absolutely false. This being the case, conscience is often the slave of appetite and passion, and will prompt us to do those things which please us, rather than the things which please God. It is limited in its understanding of right and wrong as is the individual. How can anything that is limited by the narrow and confusing sphere of physical man be cognizant of this sphere of spirit where dwells the only criterion of right and wrong? Right is that which elevates and is of use. Wrong is that which degrades and lowers the individual. How can a material thing understand spiritual law? Conscience being a product of the spiritual essence of matter must remain in ignorance of spiritual powers as long as it remains bound by material beliefs. Dismiss, at once and forever, this old deceiver. Search deep within the innermost recesses of your soul, and you will find the real man, the divine spark which animates and prompts us as to what is right. Live the regenerate life, and by the conserved essences of your own being refine the body so that the spirit can express its true nature. The spirit is the only true monitor, the real preceptor, the only reliable guide that will lead us from a state of bondage to where the material shackles will drop from us and we will stand free. When our bodies have been refined and spiritualized the mind of God will illuminate us with a spiritual understanding of what the true law of prayer is, and in what manner it links God the Father to man the Son.

THE MEASURE OF A MAN.

[Written for THE ESOTERIC.]

BY KENNETH S. GUTHRIE. PH.D.

Poets anxiously scan the reviews of their last poem to see whether it be a true poem. Lecturers eagerly watch the faces of their auditors to see whether the lecture be true. Preachers, in spite of their theological assurance, wistfully search the faces of their congregation to certify to themselves that what they have said is true. Man always seeks proof from man.

Poets, lecturers and preachers may seek truth anxiously; but it is with a thousand-fold greater anxiety that truth is sought by the suffering, the laboring, and the weak of the earth.

What is truth? Here is a host of poets, a swarm of lecturers, and a score of armies of preachers—all differing in subject, method, and aim; will you take any one of them for a prophet? And if you do so, why do you choose him, and not another?

Why? This is indeed a hard question; a question most prophet-seekers overlook. The choice is mostly an instinctive one; sometimes it is explained by arguments; sometimes it is made in spite of arguments. But the choice is the most honest when no arguments at all, for or against, are heard. Then it is the mere recognition of the inherent instinct of the heart. For the heart of man is so created as to reach out instinctively to that which is true. Hence the prophet-seekers know a deeper truth than those who are prophets to themselves, and seek no other. For this latter class of men are invariably mistaken, while the prophet-seekers are only partially mistaken, and that only sometimes.

For, that there are many differing prophets, does not necessarily imply that one of them must be true, and all others false. There are, firstly, different types of men, to whom different aspects of the central truth are the truth itself; just as to us men the one side of the moon which we alone can see is the truth of the moon, though it would not be the truth of the

moon to those who alone could see the other side. And then, each prophet is but in part a prophet of the truth; just as in the ray of solar light, when refracted through a prism, there is seen to be an infinity of different colors—each one as true as the other, and as truly a part of the solar light as any other different one can claim to be. It is not prophets alone who are poets, lecturers and preachers, but also any men who have lived the truth into their lives.

Truth is, then, that to which human hearts instinctively turn, as flowers to the light. If we examine history, to discover what objects human hearts have reached out to in the past; if we examine our own lives and surroundings, to discover what objects human hearts reach out to in the present day, we find them always to be the same in each one of the spheres of life. In the sphere of sense, it is beauty. In the sphere of spirit, it is love. In the practical sphere of manhood, which both unifies and actualizes both sense and spirit, it is purity. Hence truth is the union of beauty, purity and love.

Trust not that which is not beautiful. A plant can sooner live without air, than poetry without beauty. What is the poetry that has lived? That of Homer, Aeschylus, Sophocles, Dante and Shakespeare. It has lived, and will live, because the form will not let it die. Why, men seek beauty so earnestly, that for the sake of his style they perpetuate Macaulay's misrepresentations. In spite of the depth of the spiritual message of Browning, we already see the first signs of the world's oblivescence of his poetry. The world will never forget the Apollo of Belvedere or the Venus de Medici. In spite of the warnings of all moralists, young men and women will yield to beauty, and be truer in their weakness than if they refrained from their search for beauty for the sake of personal welfare. Sackcloth and ashes are the condemnation of that asceticism which would seek the divine by killing out the human. Have you ever seen the face of a mother bending over her new-born child? Have you ever seen anything more fair in heaven or earth? And if you seek till doomsday, you never shall. It is from that smile that the waking soul learns that there is such a thing as God. God is ineffably beautiful; should not the path

of beauty, if steadily followed, lead the soul home into His presence?

Trust not that which is not pure. A fool alone believes in the religion of the man, the monk or the ascete who does not keep himself and everything around him clean. Cleanliness is not only next to godliness; it is also godliness itself. Teach the boy that on his purity of heart absolutely depends his physical health. No true man humiliates himself before flesh and blood. Love the good that is in all. Love no body; love in all men that in them which is eternal, and which, hence, you may ever love with an unchanging love,—not the body, but the soul. The world has already forgotten a whole limbo-ful of Ovidian nightmares, and will ever remember the legend of Uua, whom the lions would not harm because of her virginity. Self-indulgence of all kinds leads to death; the highest, the noblest and the best of all ages have taught self-control. A race survives in the measure it reverences its women. The Anglo-Saxon race is what it is to-day, because the English language has such words as "chastity" and "home." God is as pure as fire; should not the path of purity in body and mind, if steadily followed, lead the soul home into His presence?

Trust not that which is not loving. Even infallible religion fails in this. The Inquisition was perfect in every jot and tittle of the faith once for all delivered to the saints; but it lacked love, and hence was doomed. Trust no religion in whose creed the word "love" does not occur. Trust no book in which the word "love" does not occur oftener than any other word. Trust no person whose vocabulary in daily conversation does not include it. For if love be in the heart, it must show itself; just as the presence of the burning incense is known by the mist of fragrance. Who ever saw smokeless fire? Who ever felt true love that was merely theoretic? No book, a reading of which leaves the reader's sympathies unbroadened, is a true book. No hope of any one man, that does not include the ennobling and perfecting of all his neighbors, is a true hope. The religion of love is the only one which the world has not already forgotten; and the world, in spite of itself, can never forget it. God is tender love. Should not the path of love, if

steadily followed, lead the weary wandering soul back home into His presence and calm it upon His breast?

This, then, is the ultimate criterion of man and his world. Truth: the simultaneity of beauty, purity, and love.

Critics may, then, with confidence, assert: that that which is neither beautiful, nor pure, nor true, is nothing less than a living lie: that that which is either beautiful alone, or pure alone, or loving alone, is possible, and leads the yearning soul upward: that that which is simultaneously beautiful, pure, and loving, is true eternally.

The first practical meaning of this definition is man. The deepest, the ultimate meaning of this definition is God.

GIVE.

Heaven counts not our wisdom, but deeds;
 And scorns not our gifts, be they weeds;
 For she values the giver and thought,
 Looks beyond the trifle that's brought
 To the end we have sought.

While the Master says, "Follow thou me;"
 And we follow in effort to see
 Through the dark maze of troubles and things
 The pathway of whiteness and wings,
 And that effort a happiness brings;

Still we doubt if we ever have found
 The straight path; forever the ground
 Seems quaking, and lurks a deep fear
 That truly the way is not here
 Where we stand pale and drear,

Where our hands have clutched out of the bowers
 Those things we have called fruits and flowers
 To give to our God; yet we give;
 For we know that by giving we live.

So heaven counts not wisdom, but deeds;
 And scorns not our gifts, be they weeds.
 All knowledge shall vanish away;
 But faith, hope, and love ever stay
 To lead us the infinite way.

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.]

CARBONDALE, Colo., March 9, 1894.

MR. H. E. BUTLER:

Dear Sir,—What would you say is the meaning of the following, and what degree of attainment do they indicate? If after receiving a letter from a friend, I open it, and without looking at the contents, I concentrate my thought upon the person, colors appear. After reading THE ESOTERIC this month and wishing to carry a thought to its conclusion, I closed my eyes, and behold!—no paint and oil could produce colors so beautiful—pink, blue, indigo, violet and green—all chasing each other across the field of vision. Needless to say that the thought was lost. When these colors first began to appear about a month ago I was trying to concentrate on some subject, now forgotten, and found myself looking toward the West and at a large mountain illuminated with these gorgeous colors. The mountain itself was colored with gold. There were points all over it which were illuminated with a crystal red. To the left a ravine running from top to bottom of the mountain, was colored with green. During the last two days, colors, particularly violet and blue, appear, without closing the eyes.

Wishing Godspeed to you and your work, I remain yours,
ORSON WOLCOTT.

Ans. Seeing the colors above mentioned does not indicate a degree of attainment further than this: Persons who have never been able to see anything in the astral, by living the regenerate life begin to see these things, sooner or later. There are many persons, however, who, through the evolutionary processes of nature, have refinement of the qualities of the body and development of the soul sufficiently to enable them to see those and other things without having consciously started on the road of attainment. Others see them naturally, because of the peculiar organization of the brain. Nevertheless, those who have not such an organization nor been in the habit of seeing such things, prove that neither of the above two are the causes: also that they are actually beginning to obtain a soul consciousness, which is very encouraging indeed to the Esoteric student. For when these attainments are beginning to manifest through living the regenerate life, if they are faithful the soul will then go on opening and developing very rapidly.—[Ed.]

MR. H. E. BUTLER:

Dear Sir.—For years I have avoided all loss of the life fluid and succeeded, with the exception of from three to six nightly losses, occurring in sleep, in a year. This last time I went six months without a loss; yet for all that I am dull and disinclined to exert myself, either mentally or physically. My memory, especially for names, is poor and seems to be getting worse. I am not so situated as to be able to put into practice all the instructions given in "Practical Methods," yet it seems I ought, for all, to obtain better results than I do, if your teaching is sound.

Years ago, before I overcame my sex-passion, I kept an account of losses. A few months ago I looked up the position of the moon on the dates of their occurrence. I found the greatest number of losses occurred when the moon was in ♉ (Taurus), and that ♊ (Gemini) was the only moon sign in which none occurred. Please give the reason for this.

Respectfully,

C. B.

Ans. Here is a case where the gentleman acknowledges that he is not following instructions in "Practical Methods," and it is not hard to tell from the experiences he gives what ones are being left out. His is a very unusual nature, as there are three planets in the sign ♏ (Scorpio), which is the life-creating function, and two planets in ♉ (Taurus), governing the cerebellum, which governs and controls the life-creating principle. He was born when the Earth was in the sign ♍ (Virgo), which is always a very strong and active nature in that direction, and the Moon in the sign ♏ (Sagittarius), which leads out everything in his nature into physical activity. This great activity is very evidently being suppressed. Probably his business does not permit of a great deal of active physical energy being expressed, yet there is not one person in ten thousand whose nature adapts him to so great ability and activity. It is a law in nature, where there is stored a great amount of life and activity which is not used and made active, that it will become inert; like a full bottle, the fluid will not move. If this person would take the early morning bath and walks advised in "Practical Methods," and either enter some business sphere where his physical energies are demanded or take up a course of violent gymnastics, he would find that in place of feeling stupid and dull his mind would be clearer than it ever was before, and life would be bounding with joy throughout the body.—[ED.]

MORENCI, Mich., July 29, 1894.

EDITOR OF THE ESOTERIC:

Upon looking over the contents of the July number of THE ESOTERIC, I find an article penned by H. C. Purdy, entitled, "Our Covenant," which touches a response in my soul regarding consecration. Yet I do not fully concur with all our brother says regarding the

necessary conditions with which we are to surround ourselves in order to reach that altitude in spiritual unfoldment which we so much desire. Now, while we should not ally ourselves to anything illusory and mortal, yet I believe there is a great work to do for human beings around us, and if our aspirations are lifted above earthly environments, God will encompass us with his loving arms, and we may go out and do his bidding unharmed. I have given *all* into God's keeping, and when I say this I mean everything that "I have, am or expect to be." I own a little cottage—that is, I have a deed to it as the world goes—but in fact I own nothing, not even myself, but recognize God as the proprietor entirely, and I enjoy the peace which passeth understanding, desiring above everything to be filled with the Holy Spirit. Anger, malice, revenge, and all their attendants, find no lodgment within my inner sanctuary. I have come off conqueror over all such earthly foes. I dress, eat and plan with an eye to health and usefulness. Every day I try to speak some comforting word, or do some act, that may make some poor, worn sister or brother happier, and try to lead those who come around me to higher thoughts and aims. I feel that I am acting in accordance with the teaching brought out in *THE ESOTERIC*, and up to gospel light. Now our brother says we should not read magazines or newspapers, attend birthday gatherings, own property, and refuse to have wealth, etc. Christ said, in speaking to his Father regarding his disciples, committing them to his care and guidance, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." (John's gospel, xvii. 15.) Now I believe the evil spoken of by our Master means that of generation, as that was, and is to-day, the greatest evil we have to contend with. I think I have been the feeble instrument in God's hands of leading quite a number to see the great sin of a lustful life, and some of my neighbors, who formerly indulged in such practices have stopped and are now living the regenerate life. How can we reach the outside world unless we know about it, and how can we know, unless we read secular papers? I do not believe we should read anything without an eye to doing good to ourselves or someone else. I do not mean self-gratification, but to gain knowledge that we may apply it to our work. What do we write papers, magazine, etc., for, if not to impart instruction regarding spiritual light? I know there are many sensitive souls who can not meet humanity in all its forms without great suffering. I have seen the time when these same conditions depleted my health; but since my recovery from la grippe nearly two years ago, my will has become so strong that I seem almost impervious to the various environments with which I come in contact. Hence I infer that God has been preparing me for an iconoclast, yet he does not show me that I should do one thing unless Christ's love precedes me in every step. I am in the M. E. Church; am teacher of the adult Bible Class; have been in this position for a number of years. Mr. Butler's "Bible Reviews" are carefully studied by me, and many of the salient points are brought before my class. Thus you see the teaching of our *ESOTERIC MAGAZINE* goes out to those around me. When I commenced reading the above I knew comparatively nothing regarding inner unfoldment, so I am very thankful for good books and papers. I never read stories, not even the ones that are published in *THE ESOTERIC*. I am glad that space formerly occupied by such has

been appropriated to matter of more importance. I beg pardon of the editor for lengthening this: did not intend to say much when I commenced, but I feel that there is a great work to do, and a short time to accomplish it in, therefore, if the work is done, some one outside of communities of saints, already saved, must engage in it. Believe me, when I say that I am no egotist, and have spoken of myself in the above more than it is pleasant for me to do, but could not see how to avoid it. I sincerely hope I have done no harm, and that I may help some dear soul who may not see the way perfectly clear. Please tell me if I am wrong in my understanding of what is necessary for the accomplishment of the desired object in this life, namely, to reach the "Highest Goal of Human Attainment."

Yours for truth,

MRS. F. A. ROWLEY.

Ans. The above letter expresses a condition in life which is very desirable; because of being able to circulate these important truths where they would not otherwise be introduced. Being satisfied with her present conditions, she ought under no circumstances to attempt to change them. She asks if she is in the way for reaching the highest goal of human attainment. The position taken in the letter indicates that she is at least in the way for reaching *her* highest goal, and if she is faithful to the light she has she will undoubtedly reach the highest goal in the ultimate. We pray God to send more such laborers into his vineyard.—[Ed.]

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

E. L. A. March 20, 1849. 4 a. m. Sunderland, Mass.

♊ rising on the ascendant, with the mystic planet Neptune. Born between the signs ♋ and ♌; polarized in ♋; ♀ in 3d angle; ☽ conj. ♃. Will have great love for mystical subjects, and could easily develop clairvoyance. Unfortunate periods when evil planets transit the end of ♋ and ♌. 1894 and 1896, bad years.

MRS. R. W. June 13, 1833, 11:20 p. m. Kent, England

♋ on the ascendant with Uranus. Born in ♀; polarized in ♄; ♀ in the 3d. Should be clairvoyant and see your body luminous. You are a born occultist, as you would imbibe the magnetism of Uranus at birth, and thus your soul would aspire to make attainments and often manifest it by its longing to enter "the path." Go on with your development on esoteric lines and no doubt before the end of this life you will have ascended many rungs on the ladder of unfoldment. Enter into no new projects or schemes these next few years or you will be flung back. Your evil periods are when the malefic planets transit the 21st degree of ♌.

E. K. November 12, 1865, midnight. East Switzerland.

♌ rising with the Moon. Inclined to somnambulism. Natal sign ♌; polarity ♌; ♀ in the 3d. and ♃ in the 9th. Both clairvoyant and clairaudient. Must have made great progress in a former life, but will often be flung back in this life through hasty temper, which will

be difficult to bring under control. That is your karma. Evil periods when malefics transit the 20th degree of ♃ and 8.

M. E. C. December 11, 1827, 4:30 a. m. Broom Co., Ky.

♃ on the ascendant. Born in ♄; polarized in ♃; ♄ in the 3d and ♃ in the 9th. Clairaudient and clairvoyant. You will have great longing for the higher life. Your soul entered the path in former incarnations. Nothing to prevent you making attainments, especially if you are *en rapport* with that magnetic influence from the opposite sex, that will quicken "the elixir of life" within you.

A. F. S. August 12, 1862, 12 noonday. Bordentown, N. J.

♃ on the ascendant. Born in ♁; polarized in ♃; ♀ in the 9th; ☽ sextile ♄. Inclined to clairaudience. Will be a favorite with the people at certain periods. 1896 a good time. Evil periods when malefics transit 20 to 30 degrees of ♃ or ♃.

R. E. F. September 2, 1847. Fairfield Co., Conn.

Natal sign ♃; polarized in ♃; ☽ opp. ♃. You will experience a thwarting influence all through life until you enter the 5th degree of the order of Melchisedec, especially when the evil planets transit the 10th degree of ♃ or ♃.

H. A. L. January 24, 1873, 4 a. m. Chicago, Ills.

♄ rising at birth. ☽ in ♃; ♃ in ♄; ♃ in the 9th and ♃ in the 3d; ☽ opp. ♄. You may easily develop both clairvoyance and clairaudience, but you will be inclined to use them for worldly purposes only. Danger of great loss and trouble when the malefics transit the beginning of ♁ or ♃ and will be flung back.

R. D. November 17, 1847, near midnight. Toronto, Canada.

♃ on the ascendant. ♄ in the 9th; ♃ in the 7th. Inclined to clairaudience, science and music. You will make the best progress in seclusion, off by yourself. I see nothing to prevent attainments if you do not practice ceremonial magic in order to influence others.

R. H. D. February 8, 1871, 4 a. m. Marietta, Ohio.

♄ rising at birth. ♃ in the 9th; ♃ in the ascendant; ♄ in the 7th; ☽ sextile ♄. If you will live the esoteric life you will be highly clairaudient and hear the music of the spheres. Liable to be psychologized and easily mesmerized. Unhappy in married life. Will have no success with literature, no matter how good it may be. Be mindful when the malefics transit the place of ☽ and ♃ at birth.

MR. H. E. BUTLER:

Dear Sir,—As you are so kind in answering many letters in THE ESOTERIC, which I read with much interest, I suppose I may take the liberty to state a little experience I had some months ago.

On awakening one morning my thoughts took me to the seashore, where I imagined I was having a lovely swim among the breakers. From wide-awake consciousness I seemed to go off into another condition. I got beyond the breakers, when it seemed I was so exhausted from battling with them that I simply gave up. As I did so I went up about ten or fifteen feet above my body. I saw it very plainly as

it floated around until several bathers caught it and took it ashore. As the body went I was immediately above it and it appeared so strange to me, even amusing, to see them handle it so carefully and make such a fuss over it; for it did not look to me any more than a log that might float ashore. I was very happy. I seemed rather to enjoy the sudden change of condition, and it was a pleasant sensation as the breath left the body, for I immediately went up,—that was my real self,—but followed over the body. As they neared the shore with the body I returned to consciousness. I felt sorry, for it was such a new experience to me that I would have liked to watch it out. It was no dream, for I was not asleep. Will you please tell me what it means? With kindest wishes I am sir.

Very truly yours, ALMA STANFORD.

Ans. Your vision may have one of two meanings. If your mind is interested in the higher religious or occult subjects, it would be very apt to be symbolic, otherwise it would be more liable to be literal; and in the latter case it should be accepted as a warning against being too venturesome in bathing. If it is symbolic (and your own soul's instructions will tell you which it is), symbolically the waters mean the multitudes. Many there are who love to bathe in the mental atmosphere and enjoy the approval of the masses, but such a course leads to certain death. The joy of freedom from the body, indicates that you have a soul development worthy of higher things than the mere enjoyment of the things of the world. The lightness and buoyancy of the soul thus freed by the circumstances under consideration, soon ends, when the realization of the fact dawns upon it that it has wasted the opportunities of this incarnation.

Frequently a mature soul is shown what is laid in the pathway of its destiny in the material world, so that it may avoid going out of the body at that time, and in the way shown them. For destiny is not as thought by many, an arbitrary law that can not be avoided; it is only the experiences that will overtake one who moves on in the currents of his inclinations, without heeding the admonitions of the soul, or the Holy Ones who are sent to protect and guide him. When premonitions of that kind are given from the literal standpoint, it is because the option is given us to accept such conditions or avoid them.—[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.**

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

EDITORIAL.

THE ESOTERIC is rapidly gaining in the favor of the people throughout the world, and there are a great many groups formed where there are weekly meetings held for the consideration of its thought. But it is with the Esoteric Movement as it is with all new movements; there is a great deal of prejudice existing in the minds of the people, for no other real reason than it is something new, therefore, not generally known and accepted. And because it is not generally known it leaves an open door to the low, sensual and vicious minded to imagine all kinds of evil and to report their imaginings as true. But as the real teachings and methods become more generally known, it will become more popular, and these advocates of a base and sensual life will be ashamed to oppose it. There are some of our business men who recognize this fact, and have had printed on the back of their business envelopes these words:

THE ESOTERIC,

A MAGAZINE OF THE HIGHEST THOUGHT IN THE WORLD.

POINTS THE WAY TO THE HIGHEST SPIRITUAL
ATTAINMENT.

I INDORSE IT.

H. E. BUTLER, PUB.,

APPLEGATE, PLACER CO., CALIF.

If all the business people who are interested in THE ESOTERIC would follow his example, it would soon break down all the prejudice which now so foolishly exists. Every man and woman admits the great importance of the work, and many express their willingness to do all they can for its advancement. Now there is nothing that any of you could do more successfully to advance the work than to give it your own personal, public indorsement. When we say this, it does not imply that you indorse the founder or any person or organization; that is entirely unnecessary. Truth can not be polluted, altered or affected in any way by its advocates; therefore, you who take a

public stand in your indorsement of the truths set forth in THE ESOTERIC MAGAZINE and books, can most reasonably disarm the enemy by totally disregarding the source of these teachings, and simply say it makes no difference to you who or what they may be who set forth these teachings, which you believe to be true, you indorse that which you believe, no matter from where it comes, and any man or woman who is ashamed of the truth as he believes it in his heart, is truly unworthy of it. There has been, ever since we began the Esoteric work, a general call for a pamphlet which would set forth in a precise manner the central ideas of the Esoteric teachings, because the general subject is so comprehensive, that no one can give another an idea of its objects and methods in a general conversation; not even if they were to give an hour or more to the consideration of the subject, could they give a clear idea of its importance and scope. Therefore we have published "Practical Methods to Insure Success," which is adapted to every reasonable mind, no matter of what religious belief, or whether they have any at all. It is a little booklet which can be carried in the pocket, contains 103 pages, and is sold for 10 cents per copy, or \$5 per hundred. At the latter price it simply covers the cost of printing and circulating. Thousands of persons have said and written to me, that could they have had that book while young it would have saved them a long life of suffering, disease, and many times failure, and it seems to me that almost any one could afford \$5 or \$10 a year for the sake of saving others from what they have suffered, by purchasing and circulating this booklet. We are now situated so that we can publish and send out any quantity that may be in demand. There are many men and women out of employment who could make a living by selling this book at 10 cents each. Now those of our subscribers who do not feel able to help the movement financially can aid it by purchasing a hundred of these books at a time and placing them in the hands of such men and women whom they know to sell them. Thus they will be helping the needy to employment and at the same time be circulating important truths, without any expense to themselves. "Practical Methods to Insure Success" sent prepaid at the above prices,

There are many who seem to fail to get a correct idea of the objects of the Esoteric Colony. Some think it to be a social gathering, and others a place for the support of those unable to support themselves: and again others think its object to be merely the general benefits to be derived from the communal life. But it is none of these. While in some respects these conditions may follow, yet the central object is, to come into perfect harmony with the mind and will of God. To accomplish this, every person must have dedicated his life, and all he has, and all he is or hopes to be to God and to the establishment of divine law and order on earth. All persons who are ready to do this have lost all sympathy and desire for continued association with the world in its present state, and instead, have an earnest desire to be alone with God, where they can give their entire mind and thought to subjugating the animal self and harmonizing their thoughts and desires with the mind of the Infinite. But while they are doing this it is necessary that there should be work for the physical body to perform, in order to put it in proper condition to furnish the elements of mind. To be able to think correctly is godlike, and to keep it in order the physical mind, as well as the physical body, must be used. In order to harmonize the mind of the body with the mind of the soul and of the spirit, the physical mind must be working in the same general direction that the mind of God has worked among the children of men from the beginning, and that is to develop the minds of men in all the arts and sciences which elevate and refine the qualities of the race. Science is no more or less than an understanding of God's laws as they operate in physical nature. We have here knowledge of methods by which the earnest, diligent student may increase and refine every faculty of mind and soul to an extent which will make him transcendently wiser and stronger than any others now living. By these methods the veil is withdrawn between this and the spirit world and man becomes a resident of the two worlds at the same time, and an associate and co-laborer with the angels of God.

The Esoteric.

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No. 4.

BIBLE REVIEWS.

NO. I.

"THE REVELATION OF ST. JOHN THE DIVINE."

CHAPTER XIII.

Verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

The time of which the angel herein prophesies is a time of rapid change and fermentation, when one body of people will find that they lack cohesive abilities, and another will form. John says he saw another beast coming up out of the earth. The earth is the negative principle, and represents the feminine, which, in this case, will organize for the purpose of perpetuating the power of the beast with seven heads and ten horns.

"And he had two horns;" that is, two powers like unto a lamb; in other words, gentle, soothing and kind in appearance. Although all suavity, and with apparent tenderness of the feminine nature, by which to impress the minds of the people with the idea of genuineness and importance, at the same time it is only the animal power that was speaking, therefore, he spake as a dragon.

It is a peculiar fact, evident to all who wish to look into the matter, that woman is the main supporter of all the churches at the present time. You may go to any of the popular churches throughout the world, and you will find, at the very least four women to every man attending them. We may inquire the reason for this condition of things. The answer is

found in the fact that woman is worshipful; she ever desires some one or some thing to look up to, venerate and love,—yes, to worship. Every woman has an ideal man who ever lives and floats above her in her imagination. This man, in the pure natural state, is her ideal companion; but when she marries, thinking that she has found this ideal man, and is disappointed, and finds she has only an animal, from which her soul recoils, she is very apt to turn her thought and devotion toward her ideal Savior. How many times we hear the devotee of the Christian Church say, "I shall awake in the arms of my Redeemer." In many instances this thought in the feminine nature has gone to such an extreme, that there are in the world to-day many women who think and believe themselves to be the exclusive and only bride of the Christ. Thus woman's selfishness and sensual passion causes her to speak as a dragon, and to lend all her powers in an organic associate form to the animal powers that have preceded her.

The conditions existing in the feminine side of the world to-day are such, that if the Christ should come with great power and glory, subduing the world by his power, thousands, if not millions of women, who are most devout in the churches, would be ready to pull each other's hair and scratch each other's eyes out, in sheer animal jealousy, to see which would possess him as all her own. But as he does not come in the physical form, and they are left in their ideal imaginings, and as woman ever worships strength, power and grandeur, she sees in this beast-power that rises up with seven heads and ten horns, her ideal of a true Savior, notwithstanding he is but a dragon; therefore, she unites all her powers to coerce the people into worshipful obedience to this dragon power.

Verse 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

It is the function of woman's nature, being as it is love and devotion, to impress man from the interior, causing him, through the devotional part of his nature, to accept as true that which the woman most earnestly has accepted. She does not convince by argument, but with her words is the impression of her zeal, which applies itself to man's inner conscience, and

causes him to feel that her ideals are the true ones, no matter how erroneous they may, in reality, be. Neither can man, by any possible means known to him, distinguish between the influence of woman's mind and his own interior convictions; therefore, man thus controlled, will say with emphasis, believing, "I am not governed by any other mind, but I am convinced that thus and so is true," when really he is only giving voice to the feelings and impressions implanted there by woman. Thus, this second beast is given added power, so that he is enabled to cause the earth—the feminine part of the human family "and them that dwell therein,"—that is, all men who, through the weakness of their sensuous passions, dwell in and are governed by the magnetic influence of women—to even worship that beastly power that we have before seen would rise in the world. For every man who has not conquered the sensual passion is really under the powerful influence of sensuous woman, and her conditions and mental states mould his mind as the clay in the hands of the potter, notwithstanding he thinks that he is the masculine (or master), and would not for a moment listen to her arguments or reasonings, and would scorn the idea of being governed in all his thoughts, feelings and actions by woman; yet, through this subtle and to them unknown, power, she unites herself with this ten-horned beast, and is enabled to cause all who dwell within her magnetic sphere to worship this first beast, which, as we have seen, is the old, and therefore venerated Roman Catholic Church, and all her daughters (Protestants).

Verse 13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,"

The idea of the Christian Church is, that the evidence of Jesus' messiahship is in the marvelous works which he did, such as no other man could do,—in other words, in his miracles,—and the general feeling pervades all churches, and especially the Catholic, that if they can perform wonders similar to those the Christ performed when on earth, it would be infallible evidence to the world that they were the only true church, the only one having the truth, and approved of God. Therefore, the one thought and effort on their part is to be able to produce

wonders that will convince men that they are the only true church. This animal power, as we have seen, will produce great wonders, such as making fire come down from heaven on the earth in the sight of men, knowing full well that if they can excite the wonder of men, they can have not only his admiration but also his devotion. Even at the present time the Roman Catholic Church claims to possess all the occult power and knowledge of all the mystic societies now in existence. Well they may, for were all the knowledge belonging to the occult recorded in books, and occult power obtainable through reading them, they certainly would possess it. For their emissaries have accompanied the advance of civilization in every part of the world, so they have been enabled to gather all the recorded knowledge, and while they have claimed to gather the books of the barbaric nations and burn them as heterodox, they have preserved copies of every one of them, that they might study and obtain every advantage that mundane magic could possibly afford. The Vatican Library to-day contains a greater variety of books on the occult, than all the other libraries of the world combined; therefore, we advise all magic hunters, going under the name of Theosophists, and other names of mystic orders who are mere wonder-hunters—go to your mother, that old harlot, who professes to seek God and his wisdom and power, but who really seek the animal, sensuous magic, and you will find in her archives all the mundane magic that you desire. With the impudence of the whore, she stands before you and says, "Why do you go to India, or search to the ends of the earth for knowledge? We have it all. Come to us and we will give you all that you seek." To those who are seeking the knowledge of mundane magic we can safely say, She is telling you the truth. Go to that vile Harlot, and she will give you of her knowledge and wisdom,—which is purely of this world; but remember, she demands of you in exchange the future of your soul. You can thereby become an associate in the production of the greatest wonders that the sons of earth have ever witnessed; yet remember, that the angel of the Lord has foretold you of these things, and forewarned you of the dire consequences.

Verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Because of these powers they are enabled to deceive them that dwell on the earth, but they are not able to deceive them that dwell in their real consciousness in the heavens. None, except those who have studied and discovered her influence upon the mind of man, know to what extent the whole world of mind is dependent upon the sex condition of woman. Woman is, as it were, a center stance, upon which is pivoted man's power in the world of sense; and as man's mental tendencies are perverted from the spiritual standpoint, therefore, there can be found scarcely a woman whose sex organs are not perverted, vitiated, and diseased; because she gives her life to the support of man as he is; and until woman can rise in the power of her divine womanhood, she will continue to hold the world in its distorted, subversive and diseased state: as she is controlled by sentiment, rather than by reason, she gives her powers to the maintenance of these conditions, which ultimate in her misery and final dissolution.

The image of the second beast (woman) that rises up, causes to be made an image of the former beast. The Biblical idea of the word image is first brought to light in the creation of man, who is said to be made in the image of God, and as that image does not consist in the physical form, but in the mental resemblance, it follows that this last power that comes up will cause to be formed an image body, by virtue of its character and not of its mental form. That is, the world will not be ready to accept the Roman Catholic Church as it is, therefore, the devotional spirit, as led out by woman, will organize a body of people who will be in the image of the beast with seven heads and ten horns. And has not the woman already organized that body, and called it Theosophy? They have already begun to gather from every source the ancient knowledge of mundane magic, and are really following in the footsteps of the former beast, the Roman Catholic Church; so it is safe for us to prophesy, that this body of people, known as Theosophists, is the image of the beast, and that to it will be given the powers mentioned in

Verse 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

We will say further in regard to the image of the beast, that in the beginning God created the world by a word, a thought form, imaged and sent forth by the creative mind, and both man and woman in their mental capacity are in the image of God, but not in his likeness. Therefore, even the animalized, sensuous woman has power to cause man to picture forth a mental image. Her function is to give life to her offspring, and as her mind has been turned away from the raising of children, she has long sought to avoid having them, that she might gratify herself in her sensuous pleasure, and as the development of the race has created in her strong mind-power, which has caused her to be dissatisfied with the mere frivolities of society life, therefore, she now seeks to emulate her ideal of the angels and possess magical power. Thus all her sexual nature is utilized in giving life—power, vigor and energy—to the image that has been created. As the minds of men and women have been darkened by their vicious habits, their image is that of the former beast, because the former beast was also the production of the same mental condition which they now have reached, and also because of the antiquity claimed by the first beast. Therefore they venerate the first beast-power, as has already been demonstrated by their hatred toward the Esoteric movement, and they desire to kill all who will not worship the image which they have made. The woman who started this movement literalized her real nature by sending out word to her followers that, "The Esoteric Movement must be crushed." This they tried, by every possible means, to do. When the waters of the River Euphrates (the waters of fruitfulness) are dried up, they will begin to manifest their great powers. Then their malicious tendencies toward everything that will not submit will cause them to use all their magic powers in the effort to destroy.

Verse 16: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: "

The right hand is the instrument of power, usefulness and service: the forehead is the seat of intelligence: therefore, all

who will not use their powers, etc., causing all that they do to be subservient to this image of the beast; and all those whose intellect will not perceive things as they are, and understand as they do, they will cause:

Vers. 17: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Thus they lay hold upon and control all the avenues of sustenances, so that no man will be able to obtain a livelihood, unless he bears the mark or the number of his name.

"The mark:" We often say, such and such an one is a marked character, because certain distinguishing features of his nature stand out in bold relief beyond all others. In one it might be most prominent in his service to the cause; thus, the mark in the hand is a symbol of marked usefulness. The mark in the forehead is also a symbol of marked intellectual ability to comprehend the objects and methods, and to direct them to a successful ultimate. Thus they verify the words of Jesus where he said; "The children of this world are wiser in their generation than the children of light;" for they will give to this beast-power, all the abilities they possess. The handiwork of those whose nature allies them to physical uses, will be marked by great diligence in building up and arranging, in the most orderly manner, the conditions requisite to enable those whose functions dominate in mind to bring about the great results above prophesied. Thus every individual forming this body which the angel called the beast, will be faithful to the demands of the body to which he belongs beyond anything that is realized by the children of light; therefore, these manifest greater power and wisdom than the children of light.

"The number of his name:" Every number has a special signification, and when we know the signification of numbers we can greatly abbreviate our language, so that even by announcing a number, volumes will be understood therefrom.

Vers. 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

The number of the beast, which is the number of the man, expresses wisdom. Wisdom is the discreet—that is, the correct and proper use of knowledge. All knowledge is of divine law—

creative law—and wisdom is the clear perception of how to utilize this law. The number of the man has two phases: first, there are seven creative principles that bring into existence man's nature, which is fully explained in "Seven Creative Principles:" second, we are told in Genesis, that because of sin man's age (time of existence on the earth) should be threescore years and ten. In this case it is threescore and six. Herein is a twofold meaning; literally, the beast-power, and those who belong to it, will not live out their full time; symbolically, while they attain their threescore they will also manifest, in the latter part of their days, the six,—that is, the six-pointed star; the double triangle. Some of these have imported from India the philosophy of exhausting the sex passion, by full and excessive indulgence, until they have no more power to act. Then they are in a condition which resembles the regenerate man or woman; and as they believe in mingling the qualities of male and female, in order to obtain power, they obtain the mundane force like unto those who live the true life. When I say like unto, I mean in every way resembling, when in reality it is the antithesis of this divine state. That is 666 or S. S. S. While there is much in this which we are not at liberty to write, there are some things which we can and will write, that they who have wisdom, and have been illuminated by the Spirit of truth may know where the Spirit of wisdom resides. We are not at liberty, yet we have all liberty; therefore, we say, that man and woman is each a trinity in his or her own organic existence, and when each is in unity, the two trinities form a double triangle, or six-pointed star, consequently the number 6.

In the regeneration, to which this bears a resemblance, the first year, nature regenerates the organism in all the qualities of the twelve signs, and the physical body is elevated in a triune condition. In the second year, the soul is regenerated in all the twelve signs, and vivified in its triune relations. In the third year, the spiritual nature is regenerated in all the qualities of the Celestial Zodiac, and the triune nature becomes conscious in the three realms. Thus, when man and woman journey together through these three years of attainment, they have embodied in them each separately the 333, and jointly the 666. The serpent

is a symbol of psychic power, and the psychic power of the soul, body and spirit becomes the S. S. S., and also the threefold, six-pointed star, 666. In the inverted order of the beast, or animal power, they utilize all the qualities that are in the nature of the mundane, or that belong to man; therefore, their number is according to the number of a man. As man was made originally in the image of God, therefore, there resides in the nature of the animalized or physical man all the qualities of the divine or spiritual son of God in its primitive state. This will bring those powers to the front which will cause men to appear like unto the manifestation of the Sons of God. We cannot further explain, for by so doing we would consign precious secrets into the hands of this beast-power, who would greedily absorb and use them to coerce God's people into obedience and subservience to their will.

May the God of heaven give to the souls of our dear children the Spirit of wisdom, that they may understand the spirit of wisdom here embodied: that they may know how to choose the good and reject the evil. Peace be with you.

SUGGESTIONS TO THE NEOPHYTE.

[Written for THE ESOTERIC.]

BY PROF. CHAS. PURDY.

"A city is builded, and set upon a broad field, and is full of good things. The entrance thereof is narrow, and set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water: and one only path between them both, even between the fire and the water, so small that there could but one man go there at once."—Esdraa VII. 6-8.

Thus we have the word of the Lord concerning some of the dangers that beset the neophyte in his path of attainment. We perceive these dangers to be of such consequence to our people at this time that we are impressed to speak concerning them, that any person who may even now be struggling with them, may have the little light which has been vouchsafed to me through personal experience. Every person entering the "overcomings," finds himself or herself in the presence of three dangers concerning the right understanding of how and where to find the true and only path.

Some think it necessary to do as some of the celibate societies do,—kill out all activity, and thereby, as it were atrophy the generative function; and so true is this, that one often meets those who have been reading and studying this thought for a long time, who, nevertheless, are unacquainted with the fundamental teaching concerning the *right attitude* toward this only power whereby man can make these higher attainments. Those who kill out and atrophy,—such as the various celibate societies of the world, the whole category of Hindu, Mohammedan, Catholic and Shaker, have not in the past, nor do we believe ever can make these attainments by their methods; that they have not in the past should be sufficient proof of the fallacy of their teaching.

In our day there have been given to the world those who have made these high and holy attainments, and who assure us that if we follow the methods given to them, we will in a short time know of the results to be reached by their system of practical self-development.

Now, there comes this thought to me, has been thrust upon

me, as it were, by virtue of intercourse with those who were, as they thought, correctly following the methods; namely, that many, in their mistaken efforts, feeling that the sex function has been the cause of all the misery and retrogression in the world, actually draw the thought up out of and away from it, and so stop all activity, thus killing out, atrophying, and rendering useless the very function that has been given to man, wherewith to create within himself the higher life, and, rejuvenating the body, prepare it to become the laboratory wherein the essence of that glorified body can be created and built into the structure of the old animal body of death, and through this process bear in himself, with the water and the spirit, the body of everlasting life.

Now, on the other hand, comes the other and far more serious danger; that of falling into the fire on the right hand, and consuming that other body; for, "God is a consuming fire." and, "It is a fearful thing to fall into the hands of the living God; for the power of Love it is that exalts that regenerated life essence, consummating the transmutation and transformation into the structure of age-lasting life. Here, on the narrow path it is that the soul, turning away from the waters of generation on the one hand, through mistaking the true nature of love falls into the fire on the other hand. That is, the neophyte turns his eyes to the delight of beauty in the female form, and allows his imagination to run riot, ever in what he may honestly think to be pure love; however, really desiring in his secret heart only a transposition of the sense gratification of contact with the beautiful soft white hands, the cheeks, mouth, hair and lips of the deliciously voluptuous temple, where he should (providing it be the temple vouchsafed by the Father) only worship, not revel, neither draw down to the mere pleasure of sense contact. Here, it seems to me to be that still further narrowing of the narrow path. This the point of greatest danger; the Scylla and Charybdis, which, if he escape both, will give him plain sailing, in easy water, for a long time to come, on the yet higher path following. It appears to me to be possible for the regenerate man to consort in what we, for lack of a better term call brotherly affection, with regenerate woman only. For is it not obvious that any other relations are full of pregnant danger?—because the unregenerate woman's passion is of the nature of cohesion, and will hold the man bound in the very toils he so carefully sought to escape. Her negative magnet-

ism will draw his positive magnetism, and this may occur for a long time without his knowledge; then, when the awakening comes it is doubtful whether he will want to try to regain the lost estate; for the full sense of loss will not come to him until it has passed the point of retrocession, and he finds that the opportunity is lost, to be regained possibly only in another incarnation. Or, woe unto them that fall yet deeper than this, yielding to the utter ecstasy of sense content, and giving it full dominion over them, thereby consuming the precious essence that our God, who is a jealous God and will not suffer his covenanted to worship false gods, will not allow us to use in other than his service: and having consumed it in sinful self-gratification rather than in devout and humble service, faithfully working in his vineyard only, we find, when it is indeed altogether too late, that we have fallen into the fire on the right hand, and have consumed our inheritance, which was intended by him who gave it to us to be used to usurious doubling, that we might buy fine gold of him that we might be rich, and white raiment that we might be clothed.

Then, my brothers, take heed and shun these false delights, but forget not that you are ever to keep active the sex function: not through longing after the pleasure of feminine contact, but simply as you would the digestive function, remembering that as the physical body depends on the one for its chemical supply, so the other depends on this function for its supply of those undying essences that compose the age-lasting body. Remember also, that you are to keep your servant industriously at work to provide you with strength and understanding to perform the labor allotted to you as an accepted priest forever after the order of Melchisedec.

Another understanding that has come to me through the bitter but useful experiences of the past, is, that when you have, through assiduous toil, succeeded in bringing your body under the dominion of your at-oned will, it will be vouchsafed to you to reach and teach some one of your sister women (and I believe it is always in the order of the Father's will that man should free woman), and when you have succeeded in really getting her onto the plane of regeneration, then there will be no danger in tenderly and gently, even as you would a weak, and as it were feeble daughter, taking her hand or laying your arm around her shoulders, and giving her of your manly, positive

strength. This is not only and most distinctly not sex passion, but on the contrary it is true brother and sister love. This it is that will ennoble and strengthen you, for it brings back the purifying and sweetening essence of woman's divinest nature, which, as Swedenborg would say, "she has from the Lord."

Dear brothers, I who so earnestly hasten to warn you of the dangers which beset the path of attainment, am one to whom it has been given to very narrowly escape the dangers of which I write, and to come forth, not wholly unharmed, yet on the other hand certainly benefitted by my experiences.

Beware how you approach even those who have been very near and dear friends to you, even old playmates, for if they have not tasted of the glorious innocence of regeneration, they will take your advances to be of that old flesh order, and as such, reciprocate, thinking that you mean it honorably as an advance upon the plane of sex passion; and not having the higher feeling that is solely a product of the life which you have been living, will at once proceed to follow the dominant principle of their sex nature and cohere tightly, that is, cleave unto you and seek to make you of one flesh with them. Then you will see that you have indeed made a great mistake, and one which you will need all the wisdom that will be possible for you to obtain, in order to break loose, without on the one hand causing a bitter heartache, or on the other hand assuming responsibilities that will be more binding in heaven than on earth. Such advice as I am giving you was given to me by one of the wise ones, when I was laboring in the throes of the selfsame struggle that I now caution you against; and this warning coming timely, and as timely heeded, saved me by a hairbreadth from the pitfall of a binding obligation, that would have cost me my attainments in life to have fulfilled.

Do not be deceived by beauty or intellect or soulful looks; for these of themselves mean nothing, but possible capabilities to make attainments, provided the possessor of these attributes is awakened, and seeking the higher life; for in many instances, as you will find to your deep sorrow, the possessors of these qualities are often prone to use them for the furtherance of their own selfish ends, thinking and reasoning that these gifts were entailed upon them by the Father for the sole purpose of providing them with the opportunity and capacity for gratification and enjoyment, and not perceiving, at least not until

they have had some bitter experiences, that these great and wondrous gifts were powers and capacities for a higher purpose and use, and intended to be the means which would enable the possessor to reach the higher goal.

Thinking that by the power of the regenerate love I could lift the loved one up onto the plane of regeneration, I poured forth the richest and best treasures of my heart and mind; but only to find after a time that I was indeed but trying to carry water in a sieve; and that I had good cause to recollect a reply made to me by a regenerate brother over two years before, when I advanced the idea that a regenerate man could marry a woman on the plane of generation and draw her upon the plane of regeneration after marriage. He answered, "That do thou never, no, nor ever show a love to a woman on that plane, for in so doing thou wilt be more culpable than the mere animal world man, for thou wilt only awaken a sleeping devil within her that will thirst insatiate after the waters of the regenerate life flowing within thee." I found to my heart's content that he was wholly right; and that the only thing that was luckily open to me was to retrace my steps. As far as I can now know, I succeeded in extricating myself without any evil after effects, and if that is the case, then I can say that I have gained a treasure trove in experience, that was vouchsafed to me that I might be of use in this work in saving, by timely caution, my brothers, yea, and sisters also, from falling into a similar folly.

Until a person is interiorly awakened, it will not avail much to attempt to demonstrate these grand truths of the life by trying to convince them by virtue of pure love; for in the whirlpool of generation, and dominated by its most potent power—the psychic influence of the world—they will either take your love as mere improper advances, or as the ordinary expression of the everyday animal passion, or they will pass it lightly by as a mere demonstration of friendship: and in either of these cases you will find yourself at a loss to know how to proceed, in fact, in the majority of instances you will find yourself totally unable to proceed, but will be thrown back upon the other and more common resource of simply bringing the thought to their cognizance, by presenting them something to read, and then patiently waiting for results, which, should they follow, will in time enable you to approach more closely into the brotherly re-

lations with them, and perhaps help them out of the thrall of personal ties which so strongly bind most women.

For what reason do you wish to come into these relations with your sister, may I ask? Is it not after all a remnant of that old passion for the opposite sex, which is so hard to get rid of?—yea, even when you have for some time been faithfully living the regenerate life. This it is, be assured, for when you have had the patience to abide with your burning longing to lift up in your strong regenerate arms, some sister, and let her feel that here at least is no contamination of the old serpent in your purified and childlike affection; then you will be given by the Giver of gifts, to know, that somewhere in the universe there awaits you your counterpartal self, with whom in God's own good time you will be united, never more to go out. O! my brothers, wait, wait for this day of exceeding great gladness, for it will surpass your understanding, and will give you that which no other relation can. Abide in the fear of the Lord, for it is the beginning of wisdom. And for the rest take no thought, for the Lord is your shepherd and you shall not want; no, nor hunger, nor thirst, nor be sorrowful, for He will wipe all tears from your eyes.

Then be content to teach, and when this is not possible, quiet all apprehension, for the Father will do in his own time what you could not do. Let this not deceive you into passive do-nothingness, however, but on the contrary work, and work hard in the vineyard where the Father has placed you, and do the very best you can, just as if it all depended on you to save your brothers and sisters, and just as if they would in nowise see salvation did you not point the way. When you have attained to this ultimate, assiduously trampling down every affection but supreme love to the Father,—whom you certainly ought to love above all,—then you will attain the discrimination necessary to enable you to know where to place your brotherly love, without its being the cause of arousing the old serpent, where you distinctly wish to crush his head, but when you failed to remember,—no matter how weak and seemingly unable to cope with the evils that your stronger nature has been subjected to,—the Father tries every one according to his or her strength, and in nowise sends the identical selfsame trials for each and every one, no, not even those of seemingly equal strength. In his Allwisdom he provides for all according to their cap-

acity and deserts. Remember also, if all do not seem to understand at the very first, that a seed does not grow in one day, and that a conviction which comes too soon is not always a lasting one.

So labor and fear not, and when some sister has really come onto the plane of regeneration, then you need no longer have any scruples about meeting her as a sister should be met, nay, it is even your duty as a co-laborer in the vineyard of Yahveh to "give as freely as you have received," and feed that hunger of your true sister for that affectionate companionship, for the lack of which in our day the world has become one mass of howling voracious hyenas of sex lust; for then you will strengthen her for the greater works which she may yet have to do, and also will you be nerved to press on without delay toward that goal where rest and bliss unspeakable awaits you, the reward for faithfully serving Him who payeth right royally and ever increaseth.

Then will be no shame of sex passion on your garments, but the water and the fire will have been safely passed by you, and you will come into that city not builded with hands, that endureth forever and forever, and in which there is neither night nor day, but always eternal light; for the "Glory of the Lord God and the Lamb are the light thereof: and there is no sun, nor moon, nor lamp, nor candle: for the Lord God Yahveh the giver of cheerful gifts unto the holy, faithful and true, is the light, and the love thereof, forever and forever."

THE UNIVERSAL TONE.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

All students, who are earnestly striving to gain spiritual attainments, should carefully question the promptings that are, as it were forcing them onward. If we desire spiritual unfoldment—the greatest of all God's gifts—for the purpose of outshining our friends and associates, our motive is very unworthy, and while we may gain powers that will enable us to do so, we will never gain immortality, which is the pearl of great price, and is the goal for which the spirit hungers.

It is well to keep ever before the reader the ultimate for which man was created. Man, though born into and surrounded by mortal conditions, possesses qualities that, while they change, can not, under any circumstances, die. That is to say, man is spirit. The ego, that in the beginning came from God, possesses qualities and possibilities which enable it to grow and expand, gaining wisdom and experience through each stage or step of its unfoldment, until it stands clothed in the shining dress of spiritual, godlike power, attuned to and ever conscious of the mind that is the source from which all that is, emanates.

The thoughts which we shall set forth in this article, through not original, are of such importance that it would be well for all to give them much consideration. They can not be too often brought to the notice of our readers, for the success of our attainment depends upon them. We are prone to ignore facts, because in the beginning they appear to be of little use, as the results promised do not come as quickly as we would desire. It is the little things we meet that make up our lives.

Therefore, when a thought is presented which appeals to the soul as being of use, weigh it well and follow it up as it ramifies through the different channels constituting a world. Do not be discouraged at seeming failures. Many of our supposed failures are but experiences which the soul needs to free it from

the dominion of flesh, and the condition that the animal senses have builded around it. We believe that mistakes can not occur to any one who devotes his life unreservedly to God and follows the guidance of the spirit. If we place all upon the altar, and faithfully trust our lives, our hopes and aspirations in God's hands, He will guide and instruct the spirit so that it will have wisdom to bring to us those experiences, that the karma we have builded in the past may be quickly removed. Karma, from the standpoint of man, is a fearful thing; but when we look at it from the standpoint of divine wisdom and understanding, we can not fail to perceive the love and justice of God. Remember, as Jesus trod the winepress alone, so must we. When friends forsake you, when the enemies of truth revile and spit upon you, be of good cheer; let your soul swell in praise, for know you that for a certainty your dedication has been accepted. The spirit of God is assuredly leading you, though by rough and stony paths, out of the world of sin and depravity into the realm of spiritual truth and purity. Let nothing trouble you, nothing swerve you from your purpose. Let that purpose be builded upon the rock of divine justice and love. Keep ever active the confident assurance that the spirit will only permit you to experience sorrow and pain sufficient to give you an understanding of all sides of life. How can you understand and help the sorrowing, unless you have experienced sorrow? How can you bring comfort to the weak and heavy-hearted unless you have experienced weakness, and endured the agony of the heart being rent with the conflicting emotions that a perverted condition of all that is sacred has brought upon our race?

One of the first things to be considered by all of us, is trust and patience. These are among the most essential prerequisites for soul growth. Yet many students are prone to lose sight of them and appear to forget that their attainments are of necessity slow, so slow, indeed, as to be almost imperceptible. It is impossible to perceive any change from day to day, yet if we look back, even for a few short years, we can not hide from ourselves the progress we have made. If we can perceive progress in a few short years, should we not feel encouraged to push steadily forward? feeling confident that although slow, our attainments

are sure and certain. When we consider there is no end to time, we should be doubly encouraged, for if we make but one small step a year upward, we will in time mount the heights. The higher we mount the stronger and more courageous we grow, the clearer our perceptions become. As each step upward is made the pathway becomes smoother, the mists which have obscured our sight, melt away, and we begin to perceive new beauties in the life we are leading. No one can understand the grandeur and perfection of spirit while they are enveloped in the fog of doubt and skepticism.

Elderly people frequently say, "I am too old to make the attainments in this life." Dismiss such ideas from your mind. Thought of this character will cause you to grow old, and finally will bring about the dissolution of the physical body. Try to feel young; try to experience the condition that existed in your mind during your youth. We would impress upon all, that thought produced the physical body. If, in the years which have passed, our thought produced a youthful organism, why not now? Thought made us what we are, and will continue to build according to the quality of thought formulated by the brain. Why, then, are we old? The reason is this: The life created in the body is the builder, thought is the material with which it builds.

All persons, irrespective of age, are continually creating young life. Life can not grow old, and if our thoughts are of such a character as to produce youthful organisms, the life generated will certainly build vigorous and healthy physical bodies. We should never grow old physically, never lose the happy buoyancy of vigorous manhood and womanhood. The springs of youth should never grow rusty; if they do, they refuse to act. There is but one reason, one explanation for this. As men and women mature they squander the life generated—consciously or unconsciously—almost as fast as it is created, retaining only a sufficient amount to keep the machinery moving. The loss of life immediately creates in the mind a consciousness that death is active in the body. This consciousness produces thought, and this thought incorporated into the cells and tissues builds a weak organism; an organism which is

a prey to all adverse conditions, both spiritual and mental. If this drain on the system continues, the power to create life becomes feeble, finally refusing to act; then the physical undergoes that change called death.

Again, as the organs of reproduction—life giving—weaken, the vibratory motion which allies the material of our organism to the material of the earth become, as it were out of tune, and the result is sickness, unhappiness, and eventually dissolution. We believe all nature is governed by vibratory motion. There is, in fact, no stillness. Could absolute stillness exist for one moment, the earth would immediately fly to atoms. Old mother earth is continually singing a song of praise. Its vibration produces the harmony we see active in all departments of nature. Were man wholly under the dominion of the universal mind, this tone would harmonize every atom of his being, and would create conditions that would give him such control of himself, that unhappiness, disease, and death would be impossible. To gain these most desirable results, we must first hear, then understand how to profit by this great vivifier of the life element surrounding and continually filling us with its subtle potency. Alas! man is so gross that he is unable to utilize this, the most wonderful power that God has placed within his reach, and which is of such a character that all who are wise may forever draw from the fountain, without decreasing the supply.

How can we understand how to use this wonderful power in nature? All who are conserving the life, and are at all sensitive can hear it. When we hear it we will never forget it, and can always utilize its wonderful life-giving properties. All who hear it will recognize its rhythmic beat, and, by watching carefully, will find a tone in their bodies corresponding with it.*

* We believe this tone correctly informs us as to the conditions of the people. We noticed during the great railroad strike, just ended, that the tone changed perceptibly. Whether it was caused by the conditions then existing we know not, as we have not been in a position to decide. Of this, however, we feel confident; either the change in the tone produces corresponding conditions in the people, or the condition of the people produce the change in the tone. There is much to be worked out in the thought, which we leave for our readers, feeling that all must do their part to unravel the great mysteries opening to the fortunate souls of the 19th century.

It allies man and all nature to God, and holds each atom in place. We advise all students to find some quiet place and patiently listen for this tone. When you hear it and can feel the beat within your body, listen, and ascertain whether they beat in unison. If your body does not harmonize with this universal song, you are diseased, and are out of harmony with nature.

Before we can be free from disease; before we can obtain that peace and happiness which passes all understanding; before we can receive an understanding of that wonderful spirit voice that is continually speaking to the soul of man, we must obtain a perfect union with this vibratory motion that regulates the very pulse beat of our earth. This can be obtained only by the exercise of much patience, and by diligent practice. The first thing to be considered, and the most essential of all, is, to conserve the life. The mind must ever be free from hate, anger, and jealousy. No thought of condemnation must for one moment be permitted to find lodgment within us; it deposits a sediment that deadens the finer senses and prevents the spirit manifesting. Our thoughts must ever be free from lust or desire of animal gratification.

Morality, in its true sense, must be our guiding star, and all our actions and desires must be to adhere to the laws of God, which are the things that are of use. We have been surprised to find how few understand the meaning of the word morality. Many speak lightly of it, and parrot-like call it virtue. It is much more, and when we truly understand it, we will find it to be the science of man's duties. Man's first duty is to understand God's laws, as they relate to his own being. He must endeavor to find the connecting link between the human and the divine. One of the connecting links we believe to be this vibratory tone, about which we have been speaking. It runs through all nature, and the more attuned we are to it, the more we are in touch with the creative mind. To gain a perfect union with this tone, is to gain an immortal existence.

We do not believe this tone can be heard in cities, or among the masses. The groans of the oppressed, the great struggle for existence that is continually going on among the masses,

would prevent us from hearing it, and if heard our bodies would be so rent with conflicting emotions that we could not attune it to the perfect rhythm that must exist before we could utilize it. We therefore advise you to seek some secluded spot, as far removed from the struggles and vicissitudes of people as possible. Lay flat on your back upon the earth. Still the physical senses as much as possible, and listen, with an earnest desire that you may be made to understand that you are a part of the great whole, that you are closely allied to, and a part of the infinite mind. Think of yourself, not as an individual man or woman, but as an atom, floating in the great ocean of mind. In imagination try to ally yourself with the great body of humanity, and constantly pray that the spirit may so attune your body that you may be able to understand the voice which speaks only in the silence.

When you hear this tone, try to feel the response it creates in your physical. Try to make, by the power of your will, a perfect chord, or tone, between the two. Breathe deeply, and as you breathe, try by the force of the breath to alter the vibrations that sway your being. Do not be discouraged at failures. This power does not come immediately, but may take years of drill, and a soul-development that is difficult to imagine. Being out of tune with this tone binds us to earth, brings us under the law of generation, and prevents us from controlling the elements which, according to the promise of God, are to come under the dominion of man.

The breath is everything; give it much consideration and send it through the body endowed with a conscious thought. Breath is life: it stirs up the very fountains of our being, vivifies and increases the power of the life-producing functions, and enables us to gain the mastery over all our powers. When we have gained the mastery, we will, by the power of the spiritual spark implanted within our being, control, not only nations, but worlds.

Keep ever before the mind, that God intended man to be a creator; that he brought him into being to work out and ultimate the imaginations of his own gigantic mind; that he endowed him with power, which, although at present lying dor-

ment, can, if we will, be developed and brought under control of our own mind, and can, when so developed, not only work out and ultimate the desires of our own heart, but be so attuned to the divine mind that we will be able to enter the realm of cause, and draw from the fountain that never runs dry, materials unlimited with which to create not only worlds, but systems of worlds. We will then be able to lift ourselves from the stature of man into the realms wherein none but gods reside. In this realm, far above the material conditions of earth, we will be fitted to abide forever, an inhabitant of spirit, where the wonders of creation shall be made plain, and we shall stand ever consciously before the throne of the Infinite, a mediator between God and man, an elevator of races as yet unborn.

These suggestions may appear to the unthinking church-goer to be foolish, but they are not. The possibilities we have outlined are obtainable, and we are certain that the soul that feels the need of an understanding of the great ultimate toward which we are hastening, will gladly take hold upon them and use the thoughts we have suggested. Believe me, if they do, a spirit of wisdom will be born from within, that will illuminate their understanding, enabling them to grasp the reins of power and successfully overcome all obstacle, which impede their forward progress. No one can loiter by the way. God has so ordained, that man's progress is always forward. If he does not willingly press toward the goal, forcing circumstances will bring to him sorrow and pain; the vicissitudes of life will compel him to think, until he recognizes the unseen, ever active mind that created and brought him into existence to serve a use.

Trials of any kind are but the methods employed to compel man to renounce the physical and turn toward the spiritual. Therefore, if your trials are great, earnestly pray that God will show you the true pathway, which, when found, enter, and courageously obey the promptings of the spirit. If you do, the divine presence of an approving Father will continually illuminate the way, removing from before you those trials that heretofore were necessary to compel the soul to turn from the material things of earth to the spiritual riches and the everlasting peace and happiness which only God's people may enjoy.

THE EASY WAY.

BY H. E. BUTLER.

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein."—*Isaiah xxxv. 8.*

Many of the modern, and even ancient occultists lead us to think that the way to those high attainments are very mysterious, exceedingly difficult, and contain many magic words which none but the few can find. They are searching the old records, excavating deep down in the earth, and are even contemplating methods of descending into the depths of the sea to bring up the hidden mysteries of lost continents, not knowing that all these great truths that have been on the earth, and that are yet to be, are living immortalities, and, as Jesus says, "The word is nigh thee." All the knowledge that has ever existed, now exists, is around us, and is more accessible to us than any of the knowledge found in the ancient manuscripts.

The Master demonstrated the greatest power that has ever been demonstrated in the history of our planet, but gave in very few words the whole prerequisite, comprehending all methods necessary to apply in order to reach the grand pinnacle whereon he stood. This was no other than the great Master and God-man, Jesus of Nazareth.

We find recorded in Mathew vi. 33, 34: "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This passage has been quoted by the unthinking thousands, as favoring the idea that there is no use in thinking or acting; to live in devotion, prayer, is the only essential. But how can one live in accordance with an injunction, or a precept spoken in an unknown language? For certainly these words are no more understood than if they were so spoken. Notwithstanding, if men would read them with the same intelligent thoughtfulness that they would read history, or any work in the sciences, they

would readily discern the comprehensiveness of these thoughts and their many leading lines.

Let us examine a few of the radiating lines in this declaration; let us start out in some of the paths leading to their comprehension. First, then, "to seek" a thing is to use all means known to us by which it may be found. It is not enough to ask it of some one else and then sit down; that is not seeking. The churches in the past, while asking God for his kingdom have not been seeking it themselves. Notwithstanding, the same great Master, their accepted Lord and God, told them explicitly that the kingdom of heaven was within them, they, contradicting him, have said man was born sin-cursed and vile, from his mother's womb. True it is that we are vile enough, still, if we ever find the kingdom of God, we will find it within ourselves. So, then, there is no other place in heaven, or in the earth, or under the earth in which to look for the kingdom of heaven but within YOU. Alas! that men, after looking within themselves for centuries should conclude that they are only vile and sinful; that they should make the mistake of continually seeking the kingdom of heaven, or thinking they were doing so, forgetting the main essential, the second part of the precept, to seek his righteousness. This they also think they have been doing, by certain codes of morals, but they forget the definition of sin which they themselves accept in word, which is, that "Sin is the transgression of the law." We ask, "What law?"—they say, "God's law." This is true, but when we take the records of the statutes as found in the Bible, it is seen that there were certain statutes made for the Israelites, who were four hundred years in slavery, and in consequence must have been as ignorant and incapable of comprehending anything beyond this code as were the American slaves at the time of their liberation. Accordingly the law would be made to suit the people to whom it was given. Again, as reasonable men, we must conclude that God who created the world and man upon it, in view of his object, namely, that the kingdom of heaven might be within man, would of necessity give laws in harmony with his own creative purposes.

Now we must reasonably conclude that all law is God's law, and in order to avoid being a transgressor of that law, we must know and keep it. This involves a knowledge of all the laws that brought us into being, and that perpetuate us. When we

know all these laws, we will understand every natural law, no matter where it finds expression, let it be either in the material or mental world. Of course, we know that this is beyond the ken of the human family to-day, but how can we seek God's righteousness,—that is, be righteous as God is righteous,—or in other words, how can we be as free from transgressing any of God's laws as is God himself, unless we know them and how to avoid it.

The words, "to seek the kingdom of God" within ourselves, is to seek to be absolutely obedient to all his laws; for a kingdom implies a king and subjects. God is king, and we must be his subjects; not as now, driven on like dumb beasts by the whip of forcing circumstances. To have the kingdom of God within us is to have the will, desire and intelligence that will enable us to be thus obedient in all things. This, one at a glance would see, is beyond the capacity of man, in his present condition, to obtain. So the superficial thinker would readily reach the conclusion, that God's words by Isaiah, "The wayfaring men, though fools, shall nor err therein," is a contradiction of the above statement. But not so; for God's ways are so simple, and his plan so complete, that the wise of this world would call an angel, possessing God-wisdom, a fool. In this sense he says fools shall not err therein. The word "therein" relates to what is spoken of above, the highway of holiness or Godlikeness, which is the very thought under consideration,—the kingdom of God established in the heart of man.

We have here presented an apparently paradoxical statement. We have stated, in effect, that it is necessary for a man to seek through earth, through the waters under the earth, and through the heavens above, grasping with a godlike mind all that is therein contained, and again we say that the way is so simple and so easy, that none need to search through these labyrinths, but simply to seek within. The old adage, that "Everything is easy when one knows how," is true in this case. Any soul, no matter what his or her educational opportunities may have been, in whom the work of evolution, during the ages past has accomplished its design up to the present time, by simply dedicating his or her life to God, without reserve, and carefully obeying the promptings of the spirit, will be led into the fullness of all this knowledge and power. When I say, "will be led," I do not mean blindly, as the dumb horse is led into battle. Were

this the case the word "seek" would have no significance, for man must seek through the mind, which was the origin of matter. Therefore, through mind man should seek knowledge, desiring earnestly that he may know the truth, and be made free from the law of sin and death.

Thus it is made apparent that the attitude of mind that one should occupy is, first, an entire consecration of all that we have and are to God; in other words a simple yielding up of our will, making it subject to God's will, as manifest through his laws. Second, to seek earnestly,—that is, to make it the one desire of the heart,—to know the truth, that we may live it. And as the truth is the facts concerning things that are, and falsity is ideas that have no existence, therefore, when we seek earnestly to know the truth, and have cast our lives upon the altar of the Almighty, we have removed every barrier that shuts out the light (intelligence) of the mind of God. As soon as one has thus let go of every selfish desire, and fully determined to subjugate every power and faculty of his mind and body, to the mind and will of God, then God's mind and will, will gradually become his mind and will, and as Jesus says, will become in him the "Spirit of truth that shall lead you into all truth," and even reveal things that are to come. And the spirit of God will see to it that such an one will receive all the instruction through the physical intellect and soul-consciousness that he can possibly utilize. Thus he will find before him, every day and every hour, his task to be performed and his problem to work out, and will move forward in the attainment of knowledge, and consequent power, just as rapidly as his soul growth and mental capacity enables him to do.

The great truth in the words of God through Isaiah will be seen then that the wayfaring man, though without knowledge in the beginning, may attain all knowledge and power, which is the ultimate of that highway of holiness. And as soon as one can conquer in himself or herself every particle of selfishness, egotism, pride and love of self-gratification, he or she will find the further truth of the words of Isaiah, where he says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:" That is, if we keep ourselves in the way, no destructive psychism, temptation, or evil will attack us, and we will have only to march steadily forward, attaining new heights of knowledge,

power and glory at every step as we move onward and upward. If the root of selfishness, self-preservation, which is the cause of fear, is extracted from our composition, then we will find that Bunyan was right when he described Pilgrim as seeing a lion in the way, which drawing near, he discovered was not in the way, but beside the path, and when he tremblingly approached still nearer, discovered that he was securely chained so that he could not even get to the path. So will it be with every difficulty and danger that seem to beset the way of attainment.

There is no power on earth that can in any way interfere with the soul and body's progress that is wholly dedicated to God and a knowledge of his laws, and who, so to speak closes his eyes to all else. Jesus said, "The Prince of this world cometh but hath nothing in me." When you no longer love or serve the things of a mere sensual existence or desire them for selfish purposes, then the Prince of this world, which is again called the "Prince of the power of the air," can no longer touch you. Of course he will touch and affect your physical bodies as long as you have to do with the things that belong to him, but as soon as you are sent into the vineyard of the Lord, you are necessitated to lay hold of those whom he claims to be his, and lead them out from his kingdom. Then your physical body will be bombarded and perhaps even wounded, but they can not kill it, neither can they touch you, the real man. Their power is only in intimidating us to leave the path, and as soon as we do so we meet the adversaries and struggle with them hand to hand. Our strength is in our fearlessness and confidence in our invisible guide. In this resides the key to the great mysteries of the kingdom of God, and through this, alone, can any one reach the grand heights of knowledge, wisdom and power.

THE ELIXIR OF LIFE.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

"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. In the midst of the street of it, and on either side of the river, the tree of life, which bare twelve fruits, and yielded her fruit every month: and the leaves of the tree for the healing of the nations."—Rev. xxii. 1, 2.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isaiah lv. 1.

"And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. xxii. 17.

Perhaps few people have lived, who have not, at some period of their lives, asked themselves the question, Why must we die? Why can we not live alway? This question seems to have engaged the minds of the thinkers of all ages. It is said that the alchemists of old labored long and earnestly to discover some potion, some "elixir of life," the use of which would render the body impregnable to disease and death, that they might live alway, or at least as long as life would be desirable. Usually, they essayed to make it from gold. Long years ago, Ponce DeLeon left his home in Spain and journeyed to Florida, in search of the fountain of eternal youth; for there were those who believed that such a spring existed. Others again believed that somewhere there grew a tree whose fruit, if eaten, would give the eater eternal life. So far as it is known, however, all efforts in this direction have failed, but the fact that, the hope of attaining to immortality has been born of the desire of life, and the fear of death, proves nothing either for or against the possibility of that attainment.

If we look around us we will find a universal law operative in all nature, and it is this: Every thing that lives, first reproduces its kind and then dies. This seems to be especially true of the vegetable kingdom. The grains, for instance, wheat or rye, if cut for hay, before the seed has developed, will, under favorable circumstances, immediately spring up and

strive again, to finish the work of reproduction. This may be repeated many times, but the life force of the plant having been turned fully into the seed to mature it, the plant dies. The fact that the advance of life is from its commencement until the period of reproduction is reached, which inaugurates that of decline, ending always in death, leads one to think that, possibly, in reproduction may be found the secret of life and death; and since the desire for life is so great that men die while still desiring to live, it is well to follow to its ultimate any line of thought that promises, however faintly, a favorable answer to the universal question, Why may I not live until I desire to die?

In considering this thought we find that reproduction in a general sense begins with maturity, but the question might fairly be asked, if maturity, in its truest sense, is reached when reproduction begins, does not the act of reproduction simply turn the life forces away from the channel of growth and development, so that growth ceases, simply because the supply of life force is not great enough to enable it to develop and generate its kind at the same time? If, then, the life forces are so limited that one must choose between growth and reproduction, it would seem that this is all there is to the question. Then, those who wish to live always might be answered, avoid reproduction, keep "the water of life" in the body and live forever, or let it pass out and die. This seems to be a very simply answer to a very important question, and as it is so important we will do well to consider more carefully the evidence for and against the answer that the forces usually applied to generation are "the water of life."

It is well known among stockmen that, to permit animals to breed too young, is not good, for observation proves that the offspring is degenerate, and the growth and development of the parent hindered. And, as there is in this case money at stake, the owners of valuable stock are careful to prevent generation, until there is a sufficient development of body. Among human beings, however, the desire for the sensation of generation is so strong that future good is laid aside for the sake of present enjoyment. It is well known among trainers of fighting dogs, and of pugilists, that those under their care must not be allowed to

part with the fluids of life, for that would sap the energy, which is necessary to their success. In other words, it is the bearer of the life, and, if the pugilist and the bulldog need the life-giving germs in the body to enable them to successfully fight a physical enemy, why would not the strength and life-giving properties of these germs enable one to successfully fight age, that enemy of organic life? If, then, as experience has proven, men and animals, through parting with the fluids used in generation become weaker and weaker, until exhaustion, then death ensues, and they by holding it in the body, become stronger and stronger, might they not live continually so long as this life is retained in the body? If this question can be answered, affirmatively and it seems reasonable to think it can, the fluid referred to is indeed the water of life, the conservation of which will continue life. Since observation proves that this water of life is generated in the body every lunar month, at the time when the moon comes into that sign of the Zodiac which was occupied by the sun at the time of birth, it shows that the organs used by man in reproduction are as a tree bearing fruit every month; and since men part with this fruit through the desire for the sensation of generation, may not this be the true meaning of the promise made in Rev. II. 7: "He that overcometh will I give to eat of the tree of life," or, as we read in Rev. xxii. 17, "The water of life."

It is believed by many, that this is the secret of life and power. The reason men develop rapidly while holding all the life in the body, is because there is more life generated than can be used by ordinary exertion. And this would always be so, and man would continue to develop, did he not turn into the by-path of generation. But one will ask, Were man to continue to develop so, what would he become in time; in what direction would he develop? It is evident that he would become, physically, what we would to-day term a perfect man,—and it is reasonable to suppose that development would be even greater in the mental faculties. It is found also that, what some would call the psychic powers, the most common manifestation of which is found in intuitions, are largely increased. This soul development seems to be best illustrated in the stories of

Jesus of Nazareth, and the prophets and seers of Bible times, but another reason for believing it consists in what we find in John III. 9, 10; "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." It would seem from this that sin is the losing of the life essence,—the creative energy,—and those who lose this essence are called the children of the Devil, while those who keep it are called the children of God. The word Devil seems in many places to be synonymous with sex. If this be true then the above might be translated, children of physical generation, and children of spiritual generation. Jesus said to certain of the Jews, "Ye are of your father the Devil, and the works of your father will ye do." Then he evidently meant that they were simply children of generation, and that they had not yet gotten beyond generation themselves—into that condition known as regeneration, the second generation or the second birth. This seems to be the thought expressed by the spirit of God through the mouth of the prophet (Jeremiah II. 13), "For my people have committed two evils, they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns that can hold no water." God continually gives life to the children of men; this life is fundamentally manifested in men as the creative energy, wherewith they may generate their kind or regenerate themselves. When one wishes to give of his life to another, it is done by sending out his love toward that one: as it is written, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,"—called the sons of God, because that condition has been reached where the life coming, month by month, is held in the body, until it is absorbed, and this life is so abundant that we begin at once to develop into something superior to ordinary man. The work of development is not then hindered by physical generation.

Jesus said to Nicodemus, "Except a man be born again, he can not see the kingdom of God." The marginal note has it, "Except a man be born from above, he can not see the kingdom of God." This being born again is entering into that new

condition of continued development, and continued life, by passing beyond generation, being no longer children of sexual generation simply, but being regenerated by the power of God; that is, the love which he has given to us.

That man may fall from that condition into generation again is seen by the account given in Gen. vi. 23 "The sons of God (regenerate men) saw the daughters of men, (women living in generation) that they were fair, and they took them wives of all which they chose," "And the LORD said, my spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years."

Thus we see that physical generation is a plane of life, wherein those who live must finally die, because death is the law or penalty of sin, and sin, as before stated, is the losing of the life forces, by generation, or by the desire for generation. It is by this desire for the sensation of generation that man has become a broken cistern that can hold no water.

It would seem, then, that if we would escape death, we must overcome generation. Those who attempt to do this will find their master for a time, for they wrestle not against flesh and blood, but against the powers of darkness. It would appear, then, that as God gives to man continuously, an abundance of life, the secret of a continued existence and development is simply the retention in the body of all the life that is received, and the proper transmuting of it.

SPECIAL INSTRUCTIONS TO WOMEN.

[Written for *THE ESOTERIC.*]

BY AUGUSTA R. BOYD.

During the three years of my identification with the Esoteric work my mind has dwelt much upon the especial needs of my sister-woman striving for the ultimates outlined in the Esoteric teachings; more particularly as theirs is a path as yet obscure and difficult, and the cry often comes for light and guidance, its burden being, "There are instructions in the regenerate life for men, but none, or few, for women." This is partly true and partly a misconception: true in that very little is given regarding woman's especial overcoming, that of the menstrual period; and misconception probably arising largely from the poverty of our language in a pronoun that will express both genders, thus necessitating the use, according to custom, of the masculine pronoun, when the instructions are intended for one sex as much as the other. In many respects, especially in the earlier stages and when no distinction is made, general instructions in the higher life apply equally well to either sex. Each has like evils to overcome, such as anger, hate, jealousy, passion, and kindred evils,—which are inherent in human nature in its present perverted state. But regarding woman's especial overcoming as before mentioned, it is true that little has been written, probably because no woman has felt prepared to write from experience. Knowing what it is to desire such instruction, and realizing what it may be to many just starting in the Path, and who, as I once did, are groping their way in the darkness, I feel impelled to offer, in a short series of papers, a few suggestions, the material for which is drawn from my own thought and experience. While the experiences of each nature will differ in many particulars, and it must not, therefore be expected that what I have to give will meet the requirements of all the features of these various experiences, yet it is possible to indicate a general method of procedure, applicable by all, which I trust may serve a use in fixing a starting point for some earnest sister

whose path lies yet in deep shadow, while her soul yearns to reach the heights, and stand in the light shining thereon.*

That height toward which your soul turns with such ardent longing, and which presents so beautiful an appearance in the early morning light of resolve and endeavor, lies further away than most of us dream. See you not the valleys and slopes lying between; further on, the steeper grades and rougher sides of the mountains to be climbed? Yet be not dismayed; such are the rewards accompanying every effort, that every step of advance becomes easier than the last, every joy of overcoming more exquisitely exalted, until, gaining the outermost radiation of that light which "never shone on land or sea," from thence onward your progress becomes more and more marked, and your soul sings clearer and yet more clear, a song of praise and thanksgiving to the Giver of all good gifts, as you become more awakened to a realization of the blessing you enjoy in being *accounted worthy* to share His inheritance, and sit with him in his throne, as promised by Jesus, every one shall do who overcomes.

It has often been stated in THE ESOTERIC what the objects are for which we labor, individually and collectively, but as these suggestions are intended for beginners, and will doubtless be read by some who are not thoroughly conversant with the fundamental principles of Esoteric teachings, it may be well to repeat in brief outline enough of their substance as will form a basis from which to work. It is necessary to keep the basic principles of that which we would teach, the text, as it were, ever before the eye and mind of the student. Briefly, then, the Esoteric teachings are intended to aid us in the unfoldment and wise use of our natural powers, physical, mental, and spiritual; in bringing into at-one-ment harmonious adjustment—body, soul, —spirit. They present to our understanding, and invite our investigation of capabilities and powers of which many of us have never dreamed we possessed even the germ, but which it is affirmed are lying dormant, or perhaps partly developed, in *every human being*, and give methods for our guidance in attaining this much-to-be-desired state of more comprehensive self-knowledge. The acquisition of true knowledge of self, the

*I would be glad to correspond with those who have especial questions to ask on points peculiar to their own nature or environment, or who differ with me as to methods, or who have had experience peculiar to this especial subject.

Esoteric teachings inform us, is invariably accompanied by knowledge of Divine law, in physical, mental, and soul relation; each of these three planes of our being bearing its part in the whole, and all together comprising the perfect man or woman: this state of perfection being reached when each part shall become in itself perfect, fulfilling the ultimate for which we are destined—the plan in the mind of God when he created us.

It is not permissible in our striving for this grand ultimate that we allow ourselves to be actuated by selfish motives,—that is, that we desire this state of perfection or these greater powers for our own use, in advancing our own worldly, or even spiritual interests. This is our first lesson as we approach the entrance to the narrow way. Let us learn it perfectly, incorporate it into every fiber of our being before we attempt to proceed further, and thus avoid that serious stumbling-block named ego,—a creation of the intellect,—which has caused the downfall of so many earnest, longing souls. Having decided upon the higher life our first act must be to place ourselves a servant in the hands of God, desiring only to do his will, to which we yield implicit obedience. With no pride of self or desire for position and influence as an acknowledgment of our superior attainments, no lifting of ourselves above our less fortunate or more slowly advancing brothers and sisters, but with our mind ever on that which we seek, in humility of spirit and true childlike faith and devotion, accepting His guidance, let us follow wherever he leads, studying only to fill to its fullest that sphere in which we find ourselves, or to which he calls us. He will take care of the rest.

“Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Righteousness we understand to be right living. To seek His method of right living, then, and conform to it, bringing our rebellious, perverted natures,—which have so long sought their own methods on the broad highway of sense-delusion, daily thereby widening the gulf between themselves and God,—into obedience to the higher laws of life which lead to holiness, and God, is to seek his righteousness. Surely we shall find it if we seek earnestly, and in the finding, understand that “Man liveth not by bread alone,” and that the riches and kingdoms of the sense-world are not the most desirable of attainment, or those which are productive of the deepest satisfaction. The word “kingdom” sug-

gests a ruler. To seek the kingdom where God rules (let us think of it as a condition in ourselves, not a place), and his righteousness, then, is to place ourselves under his guidance, and live according to his methods of right living. Remember, however, that "His ways are not our ways," but that he will show us his ways, by his spirit, which will speak to us and in us as we have need of instruction, if we will give it hearing.

I have just said that God's spirit will speak to us and in us. You will find when you truly seek to know God's will, and listen for his instruction, that his spirit has always spoken to you or in you, striving to direct you in the right way. Your failure to heed his pure teachings has closed your consciousness to his instructions in a degree corresponding to your disobedience; yet it has ever striven patiently, lovingly, and you, remembering and fulfilling your covenant dedication of yourself to God, may again become conscious of his guidance.

Do you ask, "By what method does the spirit speak to us?" In times past we have been accustomed to credit the higher promptings to what men call conscience, and when refusing to commit an ignoble act, have said, in substance though in varying phraseology, "My conscience does not sanction it." Conscience (so called), I have found to be an expression of the reason, or experience, or fear. Reason argues, "If you do so and so, such and such will be the result;" Experience says, "I know what the result will be, for certain results followed like action on a former occasion;" while Fear, who is an agent of selfishness—self-preservation in all that relates to externalities—urges, appealing to our love of ease or approbation, "You will suffer by it." We have learned that "Conscience is the acceptance by the soul of what the intelligence truly believes," and, since the intelligence may be influenced by the desires of our lower nature and become an agent thereof, conscience can not, therefore, be the voice of the spirit of God. Dear reader, myself obeying the voice, I leave you here to determine for yourself the methods and voice of the true spirit, only saying,—silence the voice of reason; silence the voice of experience; turn a deaf ear to the promptings of fear; be still, in body and mind: "ask," knowledge, wisdom, understanding, "and ye shall receive."

"Blessed are the pure in heart: for they shall see God." Each mind has its own conception or ideal of what constitutes

purity of heart, consequently of life, and those conceptions vary according to the plane of soul development and quality of the person's mind. We can not place our ideals too high, however. The imagination can not conceive of a condition of life impossible of attainment.

The Esoteric teachings embody as the basis of purity of life, the right use of the sex function. In this, two ways are pointed out, each clearly defined (see "Practical Methods to Insure Success") and named respectively the life of generation, and the life of regeneration. It is of the life of regeneration, only, I would speak at the present time. This is called the higher of the two ways (for reasons which are obvious as the student advances), and is the only life permitted at the Colony. The fundamental principle of the life of regeneration, is the absolute conservation of the life-potencies generated in the body. For man to accomplish this, means for him to retain in his body, and convert to higher uses the fluids of life which he has heretofore wasted voluntarily and involuntarily. For woman, it means much more than this. She must not only control those desires arising through the activity of life in the creative function, and which are analagous to the condition obtaining with men when they waste their life-substance, but she must accomplish the more difficult task of checking the periodic menstrual flow. This is under the dominion of the will, and can be thus controlled, but, much more is involved in the *intelligent* use of the will than is evident at first thought. The "I Will Be what I Will to Be" embraces comprehensive knowledge of the office, and methods of fulfilling that office, of every function of the human body, in its relation to the physical, mental and spiritual realms of being, and every attribute and function of the soul in its relation to the body and to the spirit.

Having formulated our desires for a higher life, and dedicated that life to God, trusting in his guidance, we must withdraw our thoughts and affections from worldly things,—pleasures, loves, associations, all that heretofore has made life sweet,—fix them upon the object we have in view, and study the methods best adapted to our own peculiar nature for attaining that object. Here is an excellent opportunity for each one to learn the extent and power of will possessed by her, individually, and opens to our understanding the infinite amount of patience and perseverance we shall need to exercise in our efforts.

The power to command right thoughts, and the control of the emotional nature *must be* attained, and preserved—made the rule of life—would we become mistress of our life forces, indeed, is as much a part of the work as the control of the sex nature and menstrual period. In fact, my experience has taught me that each bear so close a relation to the other that the whole must advance together. Before we can control the menstrual period I am satisfied that we must be able to say to every part of our nature, "Peace; be still;" and be obeyed; must be able to maintain the harmonious vibrations natural to our bodies when in normal condition. Every emotion, every thought, not only of herself but of her associates, is instantly reflected upon woman's sex organs; there is the battle-ground for every evil in our nature. To allow a wave of anger, jealousy, fear, to sweep over us is to destroy our harmonious poise of body, soul, spirit; is to separate us from our higher self; to ally ourself anew to the law of generation. I am convinced that could one keep her mind at one with the highest, not allowing any of the ordinary, or extraordinary, happenings of life to vex or annoy, the work of controlling the menses would be practically accomplished; each function of the body would be obedient to the mandates of the central mind, and all would work in unison.

[To be continued.]

STAY THY HAND.

TO THOSE WHO SUFFER AND WITH HAMLET DOUBT WHETHER "TO BE
OR NOT TO BE."

[Written for THE ESOTERIC.]

Oh, brother, brother, stay thy hand.
Throw not away a gift so grand
As life may be if but the will,
Spite of defeat, prove master still.

Though fate and fortune baffle thee,
What happens next: oh, wait and see.
In patience wait; be brave, be strong,
Till the play ends wait, 'twill not be long,
And the Fifth Act may yet reveal
That which hath power to help and heal.

In the dread climax of thy life
Be thou the hero in the strife,
Not the poor slave of adverse fate
Doubting, despairing, desperate;
Firm as the tempest beaten rock
Be thy strong will to meet the shock
Of maddening passion, stormy grief,
Chilling despair, black unbelief,
Whose floods but rise to drown the soul
And sweep it from the destined goal,
Upward direct thy drooping glance,
Nor drift upon a sea of chance;
Through darkest night, a point of gold
The northern star of Truth behold,
Or, if it shines not—let the will
Be strong to bid the storm be still.

Doth thy heart fail thee and thy brain
Reel with remorse and mingled pain?
To souls with anguish rent whose smart
Is keen, to every tortured heart

That nobly waits and long endures
While struggling upward, Hope procures
In Love's own voice with bugle call
Help for the vanquished—oh why fall?
Light is—Help comes—Arise and stand!
And rising reach a helping hand
To falling comrade, to fallen foe.
For souls grow stronger helping so.

On firm ground standing—lift the lance
Of knightly manhood and advance—
The coward hosts of Fear and Wrong
Do but oppose thee to make strong;
The sympathy of great souls lends
Help from the highest; Heaven bends
With blessings; oh, arise and stand!
My brother, let thy soul expand
With kindness for thy brother man.
Aid him who needs—give, for you can—
Nor dream that gold hath power alone,
Give words and deeds, and so atone
Even with suffering for the past;
Love, help, and healing at the last
With untold wealth thy life shall bless.
Who suffers, lives. Endured distress
Is promise sure of great release,
Of future victory, of Peace.

Therefore, my brother, stay thy hand,
Take the sad part and make it grand,
For the Fifth Act may yet reveal
That which hath power to help and heal.

EMMA S. E. SALES.

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.]

MOODY, Missouri, U. S. A., July 9, 1894.

HIRAM E. BUTLER, Esq.:

Dear Loving and Beloved Brother.—Even though engaged in a religious organization here, let it be remembered that I have not forgotten you and the suggestions that your teachings have from time to time given me. THE ESOTERIC was the first cause of my change from the former to true Godliness; others followed, and the light grew in brilliancy. God bless you and your labors.

Most lovingly,

REV. DR. J. A.

The servant of humanity.

Ans. While there are comparatively few of the pastors of churches and of the medical profession, in fact of thinkers of all classes, who are willing to admit the advantages gained through the reading of THE ESOTERIC, yet we know that it has had an influence in turning the currents of the public mind. And we know that our Heavenly Father who has led on this work up to the present stage, will abundantly bless our dear brother who has so willingly laid aside the ordinary egotism and has acknowledged, with such a kindly Christian spirit, the good that has come to him through the message that THE ESOTERIC has brought. May the Holy Ones lead him onward and upward until he shall reach "the highest goal of human attainment."

March 30, 1894.

MR. H. E. BUTLER:

Respected Sir.—Only a year ago an acquaintance loaned me a copy of your excellent magazine. Although I had never heard of you or the literature you distribute or the possibility of such a colony, I was prepared by meditation and suffering according to the will of my Father who doeth all things well, to receive all practical Esoteric theories as gospel truths. Since becoming a student and striving to practice all laws and methods as "far as in me lies" consistent with my sometimes perplexing environments and limitations, I am glad to be able to write that I have found nothing in these theories inconsistent with the laws of our Creator, or the theology of Jesus.

I frequently make the statement that I believe in Esoteric thought,

life and religion and the Electric creed (positively)—that man will always be man, and woman eternally woman, as they ever have been, only in different degrees of positive and negative forces, which should control all powers of repulsion or attraction admissible in congenial loves or friendships in the heaven we create for our souls below. Yet these ideas are seldom considered in taking vows of eternal constancy, love or purity in the marriage relation. To those suffering from such mistakes in choosing conjugal partners or realizing dreams of unfulfilled hopes long deferred, I would like to ask them to often repeat the words of the Master, "In the resurrection they neither marry nor are given in marriage," and the rest of the old proverb about hope promises that, "When the desire cometh it shall be a tree of life." I believe also in the Unitarian theology, in the Faithiest theory as revealed in Oahspe, the new Bible for this spiritual era of the world's evolution; in free thought and progression eternally, in fatalism, re-incarnation of the divine in every human being (but not the transmigration of souls into animals). I also believe in guardian spirits, who lead us by their voices, and push us by unseen hands. I also believe in the spirituality gained by prayer and fasting to develop the gifts which Jesus promised, of healing and mental science, receiving visions and hearing voices; of the power to prophesy, foretelling the future, by "Solar Biology" and all natural laws, all being visible expressions of God's love for his chosen people, who hear his voice in their hearts and obey with all their might, mind and strength.

Nothing is supernatural; and that misleading word, as well as the cruel word "orthodox," should be left out of our vocabulary, as well as the word "can't." I believe I can prove all these theories as a consistent religion, and a grand harmonious chord in the melody of the soul's vibrations, or the spiral energy of all life, possessing the sound of higher notes tuned in accord with the colors of white (purity), pink (love; not red or crimson, as some think, because those colors become pink from adding enough white burn out the passion and blood colors), a little harmonious yellow and the violet of suffering, which kings or queens of the realms of conquest with *self* are entitled to wear, with royal diamonds, pearls and turquoise stones. Not that any can expect to become perfected in sound, color or inner peace while in daily conflict with the powers that be, but they can strive to improve, and finally will have an eye, single, to these glorified conditions, of mental, physical and spiritual possibilities.

But I must close without telling of any of the wonderful visions I have been privileged to receive and translate for fear my first letter may be too long for public use. Not that I have any ambition to become a writer; I lost that vanity three months ago and discovered that I was too ambitious for worldly honors, under my own name, as it was revealed to me that hereafter all my work along this line should be signed as below. Do not imagine that I am a so-called "spiritualist," for I have never attended a seance or seen a manifestation (except in my own room alone) in my life. I was a member of an orthodox church for seven years before uniting with the liberal denomination to which am proud to say I belong, with good standing.

In the hope that the rational, progressive, happy readers of THE ESOTERIC may again receive a letter from a humble servant, I am your sincere and fraternal friend,

MARION SIDNEY-COLBY.

JACKSONVILLE, Fla., March 20, 1894.

MR. H. E. BUTLER:

My Dear Sir.—If the following dream is worthy of note, I should be glad of your interpretation in some number of *THE ESOTERIC*. I found myself in a large barnyard in the country. The barns and sheds extended all around it, so that it was as a court in connection with some large hotel. The ground was covered thickly with straw, and all indicated that it was used as an enclosure for cattle. I was there alone, and was looking for the cause of depredations among the stock. In my search I opened the door to a stable which was built a little below the level of the ground in the yard, a room about 15 by 18 feet, the floor thickly covered with straw. I went down the short incline, and entered here, and as soon as my eyes became accustomed to the dim light (it was apparently toward night), I saw a very large lion lying in the further corner. I was startled, but did not feel alarmed, and began to look for some weapon, as I was unarmed. I saw hanging on the wall a rope some five or six feet in length, to which was attached three iron balls, each about three inches in diameter. I tried to throw these at the lion, but one of the balls became entangled about my leg each time, and stopped me. I at length got the balls together, and whirling the rope about my head, threw them with all my strength. One of them struck the beast with such force that it entered his head, and killed him. I then went out of the stable and yard without making further examination, and without any feeling of excitement or agitation. Very truly yours, H. S. JENISON.

Ans. It seems to me that the above vision is significant to you (read Ezekiel xxxiv. from the 17th verse). From the above chapter you will see that the depredations that are now being committed upon God's flock are great, and you found yourself in a *department* of a public house representing the general public. You, feeling called upon to find the cause of the depredations and prevent it seems to indicate that you are called upon to destroy the depredator by the light of truth. And also you have the promise, in that you were so successful, that you will be a successful teacher, and will have power given you as a deliverer of God's people.

The three balls are the three states of your being, perfected. Being round indicates perfection in the natural degree. Regarding the difficulty that you first experienced of their winding round your leg: The leg is the means of locomotion therefore it indicates that there is something binding you from the successful action in the direction of your calling. But if you persevere you will free yourself from that and will be able to destroy the destroyer by the united power of three constituent parts of man—body, soul, and spirit.

There never has been a time in the history of the world, when the words of Jesus were so applicable as now, where he said, "Pray ye the Lord of the harvest to send laborers into his vineyard;" and how can we sincerely pray that the Lord will send laborers into his vine-

yard if we are unwilling to go ourselves? May the God of wisdom illuminate your intelligence that you may know and do the right.—[Ed.]

February 20, 1894.

A CLOUD PICTURE.

One of those hot afternoons near the last of July, 1893, all was quiet, and I was lying propped up with pillows upon the cot which my mother with tender care had placed for me in front of the open door, facing the north. I think there had been heavy showers in the forenoon; anyway the fleecy white clouds were chasing each other in rapid succession, in right range for my eyes as I lay looking upward. Soon, I forgot all else in watching the rapid changes and various forms into which they passed,—heads of people, horses, dogs, etc.

In a short time the clouds slacked in their onward march, then stood nearly still, piling up like a great bank of snow, forming a long straight edge at the top, on which I watched shape into perfect outline the reclining figure of a woman. As I was examining it, noticing how plain and true it was, something said, "Look close, who is it?" As I did so I was surprised to see it was a perfect likeness of myself, gazing steadfastly upward. Then I noticed the clouds had also formed into the figure of a very large and perfect lion crouching close by my side (or the side of the apparition of the cloud-woman), with its fore paws crossed, and resting a little below my chest. It seems now that I can almost see his great bright eyes, and feel them watching me, as I was gazing upward, and my earnest intensity seemed to elevate and draw out into stronger proportions the lower part of my face, also above my eyes, and the lion raised his mouth higher in proportion as my chin raised. The lion did not look voracious, but every outline portrayed great power and alertness, as if he were ready to spring and devour me should I waver from my upward tendency.

The picture remained for some time, then broke up and was lost in the again moving clouds. But part of the cloud moved only a little way to the east, raised higher, and by fleecy bits formed a crag or projecting point, as if from the summit of some high mountain, upon which slowly the silvery white clouds began to form into the figure of a woman, standing in majestic power and strength on the verge of the crag, slightly bending forward, with her left hand outstretched, pointing toward the north-east, seemingly proclaiming some great truth, and in attitude and gesture urging the people of earth to heed the signs of the times. She remained thus for several minutes, then gradually dissolved and vanished into floating clouds. I had seen an illuminated lion but not in the clouds, and I never before saw figures form in or by the clouds so decidedly plain as these were; and I did, and do wonder what it could mean.

O. A. L.

Ans. I think these images, while they may have been formed largely through your mentality, yet were they not an impression made by the spirit upon you to show you that your hope was, first, in the dedication of your life to God, and through continued devotion you

would be healed of all your infirmities and afterward become an effective worker under the guidance of the spirit of humanity. I believe the time is near when you will be made strong in the body and have great powers in the spirit to become a laborer in the vineyard.—[Ed.

March 20, 1894.

Dear Mr. Butler,—I had a dream the other night that troubles me. In my dream, I had a good sized glass globe, full of water, perfectly clear to the bottom, and in the water, a few gold fishes. Right up in the water came a large plant two or three feet high with heavy green foliage, but no flowers. I felt an interest in the fishes, and fed them at first, and then an interval of several weeks elapsed and I entirely forgot them, till some one called my attention to them, and a terrible feeling came over me to think I had neglected them for so long. But on going to them I found they had grown and multiplied, so that the globe was crowded with fishes. They could hardly move, and on examination I found many were dead. Some were partly eaten up by the others, but the plant had grown and was in a flourishing condition. I emptied out the dead fishes and found I had only two left. I awoke immediately, with a dreadful sensation, to think I could have let such a thing happen.

I know by the sensations that follow that there is some meaning intended for me in this dream.

I wish to offer "M." my tenderest sympathy. Her letter in the March number brought tears in my eyes. I wish I could take her out of her trouble. There are many things I would like to say to her and this much surely is admissible, that, until the way is made clear bear up with courage and fortitude, do not let the weight of your burdens crush you. Yours sincerely, I. B.

Ans. The vessel is your body. The growing plant is yourself, the golden fish is the regenerate life which was neglected, and through every moon produces a germ of new conditions, yet through neglect, you have allowed it to die. It was a warning that you must remember the old adage that diligence is the price of success. Be watchful, therefore, and do not think that the victory is won, because you are unconscious of any failures, for unless you are always diligent and watchful the golden life that time brings to you will die and pass away.—[Ed.

We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experience, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

EDITORIAL.

Those who are thoroughly acquainted with "Solar Biology" find that it enters into and becomes a part of their life. There is hardly an hour in all our association with and thought of others in which it is not found useful to us. It is a light to the intellect in every sphere of thought, and realizing its importance we desire to bring it before our people as fully as we possibly can.

As one of our members has given considerable thought and study to it, and has consented to do the work, we have decided to give one outline delineation in each number of the magazine of persons who send us their date of birth for that purpose, thus hoping to demonstrate to individuals the accuracy and utility of the science.

Persons wishing a delineation of character should send us date of birth—the hour if they can—also the locality of birth, and state whether male or female. Also be careful to state whether the information is wanted from "Solar Biology" or if the question is to be sent to David Lund for astrological purposes.

As there would be so many more than we could handle if these delineations were given without charge, we think it best to give our people an incentive to help on the movement, while we are helping them. Therefore any one wishing an outline delineation can have it by sending us the names of three new subscribers. Those wishing complete delineation must send the names of six new subscribers, said delineations to appear monthly in the magazine, and to be published in the order in which requests are received.

The same party will write outline delineations for \$2 and complete delineations for \$4.

It seems almost impossible to disabuse the minds of many of the idea that the object of this Colony is congenial association,

and the common purpose of colonists to better their physical conditions. But neither is the true aim. First and most external of all the objects is to obtain conditions where certain degrees of attainment are made possible. Were it necessary, we could have quite a list of persons willing to give their signatures to attest the fact that there are conditions here which make possible degrees of attainment, impossible in the outer world, and we are satisfied that there are a great number of people scattered throughout the land who have gone about as far as they can go in the outer world, being now in sore need of those things which can only be obtained where special conditions have been made for them. And it is that class of persons for which this Colony movement was especially intended.

We ask the readers of *THE ESOTERIC*, whoever has the opportunity, to get into a solitary spot, to lie down upon the ground, intently listen for the voice of mother earth and the throbbing of the heart of her children. We wish those then to write us what they hear. It will be necessary for most people to lie in an easy posture, place their thought and attention on the heart of the earth—forgetting for the moment themselves and surroundings—and listen most intently, and exclusively, for the voice of the heart of the people upon her. We would like to publish the experiences of the people in this experiment.

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.

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THE ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. VIII.

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 } Oct. 23 to Nov. 22. }

No. 5.

BIBLE REVIEWS.

NO. LI.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

The former lesson closed the third cycle of this Revelation. It will be remembered that we called attention to the fact that there were four cycles or circles of thought, each comprehending all that is contained in those which follow. The first chapter comprehends the entire Revelation: from the second to the seventh is further elaboration; from the seventh to the fourteenth we have more of the minutia, and from the fourteenth to the twenty-first we shall find the execution of all that has appeared in the former chapters. The picture of the Revelations is as the picture of an individuality standing out before the eyes. The first cycle is the image of the individual. The second cycle is descriptive of the characteristics exhibited by the image seen in the first. The third is the soul of that body. The fourth is the unity of soul with the spirit or cause world, where final results are obtained for the material world.*

CHAPTER XIV.

Verses 1: "And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand having his Father's name written in their foreheads."

"And I looked and lo," or in other words, his attention was turned where a surprise met his gaze. "Lo," behold! "a Lamb stood on the mount Sion." As we have seen before a Lamb is the symbol of the animal or physical body, wholly subordinate to

* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

the mind and will of the spirit. The use of the word Lamb was undoubtedly dictated by the spirit, for it is evident from the reading of the remainder of the verse that John really saw the form of a man, the Son of God. It does not follow, however, that it was Jesus of Nazareth to whom John the Baptist pointed and said, "Behold the Lamb of God that taketh away the sin of the world," but it was one who had reached and was occupying a similar position in this the closing history of the age. For it is evident that John's consciousness took under consideration the fact, which he stated in the first of the first chapter, viz., that Jesus was not present, but that he had sent his angel to him (John) showing him things that were to be hereafter. Therefore John could not have thought it to be the person of his beloved master; neither is it to be, as man would understand it, the identical person; but it will be one in whose body the same spirit that dwelt in Jesus will also dwell. For Jesus said the Father that dwelleth in me He doeth the works. This person was seen standing upon Mount Zion. The definition to the word Zion is a mountain raised up, a heap of stones set up. The angel said to Esdras (Apocrypha) that he saw a man coming up out of the sea, that this man graved to himself a mountain, went up into it and gathered to himself a peaceable multitude. The idea in the word Zion is the mount of attainment, an exalted condition of life, where the living stones are raised up and builded together—a spiritual house, eternal in the heavens. Therefore he saw this Lamb and also the company that was with him, in an exalted state of attainment. We, until this day frequently say, "I was way up on the mountain top," when we feel great exhilaration and exaltation of life, and not only had this Lamb made these high and exalted attainments, but he had also gathered around him a hundred and forty-four thousand others that had reached similar development.

The next sentence, according to the Greek, reads, "Having the name of him and the name of the Father of him having been written on the foreheads of themselves." The forehead is the seat or location of intellectuality, which answers to the words of God by the prophet when he says, My people shall

know my name. The peculiarity of the Greek idiom makes this condition of knowledge very emphatic by saying, "having;" that is, when he saw them they had the name on the forehead. The last of the sentence says also, "having been written," and we have authority for saying it was by and through the power and principles embodied in those names, that they reached that pinnacle of attainment, and without these they could never have obtained the position they held. There are deep and important mysteries bound up in the fact that, these had his name and his Father's name in their foreheads, of which it is not lawful to write. But this much is lawful to say, His (Jesus') name is not Hebrew but Greek. His Father's name, however, was given in Hebrew and only known in Hebrew. The Greek language reads from left to right; the Hebrew from right to left, and, when the two names are written jointly, as here, it is as if two persons had come, one from the negative pole of the earth and one from the positive pole and had met face to face. The name Jesus means "Savior." The name Yahveh means "I Will Be what I Will to Be." Thus it was seen by John, in this symbol, that their whole intellectual abilities were characterized by the name or words "I will be your Savior." Or, in other words, there resided in all their intellections, first the power, capacity to be that which they will to be; because God the everlasting Father had taken up his abode within them, and because God the everlasting Mother dwelt there also. Therefore they so loved the world that they gave up their earthly lives' enjoyment that they might stand upon that eminence as the light of the world—its Savior. As Obediah said, when he saw this body, "And Saviours shall come on mount Sion to judge the mount of Esau; for the mission of these is to be the Saviours of the world." We said that through the potency of those names they had attained this eminence; for in the beginnings none can rise for themselves only. There must be an inherent love for the world—a desire to attain knowledge and power that will uplift and save others. To do this men soon become conscious that they need a power superior to that in themselves. Likewise in order to be able to overcome the adversaries seen and unseen, at once they begin to de-

sire, pray for, inspire, the name Yahveh, the will power of God. By the power of the divine Mother they love the world, and reach out desiring the divine Father. He flows into them as a mighty will and energy, enabling them to go forth conquering every enemy and overcoming every obstacle. Thus, through unity with these two parental attributes, they rise in the regeneration to his likeness, and standing in that image like the Lamb, they have power with God and man. They then prevail in accomplishing the desire of their hearts, namely, the establishment of God's kingdom on the earth.

Vers. 2: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps."

The voice that John heard from heaven was undoubtedly the voice of just ones made perfect, who had been watching over the affairs of men for the centuries past, and working patiently night and day, to gently lead those who were struggling up the mountain side toward these exalted attainments. He said the voice was "as the voice of many waters: and as the voice of great thunder;" for there will be, undoubtedly, present, not only those of the tribes of Israel, but the perfected souls of many peoples. He heard also music as of the harp. Those who are gathered for the purposes herein expressed have already been permitted to hear the songs of the heavenly ones, and also the sound of instruments of music, transcending those ever heard from earthly lips or hands. And if these things may be heard by the weary pilgrims, who are pressing their way up the mount, coming for the purpose of attuning their bodies and minds, and cheering them on the way, what may we expect to hear when that great and glorious body have all reached that eminence?

Vers. 3: "And they sung as it were a new song before the thrones, and before the four living ones, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

It would be presumptuous for us to prophesy what that song shall be, for it is to be a new one, not before sung. If it is new in point of sentiment and grandeur we do not wonder that the angel said that no man could learn the song save the hundred and forty-four thousand. For even among the old songs that

they have sung in the heavens, there was one that reached our ears from the dim distance, while we were sitting at our dinner-table, whose melodies were of such potency that could they be re-echoed by voices on earth, we feel that every living creature upon the earth—plants and herbs, and even the leaves upon the trees would be caused to vibrate in unison with its harmony, and the earth itself would be transformed into an Eden by its power. He says this song was sung before the throne, and before the four living ones, and the ancient ones. Is it possible that the very throne of the heavens will descend so near to earth, when men and women have reached these grand attainments, that all its harmonies and powers will vibrate through their being? We can but ask the question and wait, in mute awe, the coming events, knowing that no man now upon the earth is able to even imagine the glory that is to be revealed to those who, through patient perseverance, attain those heights.

As we considered the four living ones and the ancient ones in our reading of the first chapter, we will not attempt an elucidation of the signification of that expression now. The reason that no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth, was that it was a harmony that belonged alone to them. They having been redeemed from all earthly conditions, had attained that in themselves, which enable them not only to hear, but to embody the harmonies that belong to the heavens where is the throne of God; and further, to hold dominion, not only over our earth, but over the entire worlds of our Solar System (see article "Idea of God" in Seven Creative Principles).

Verse 4: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

"These * * were not defiled with women." It does not mean that they never were defiled, but that they were not at the time they reached that eminence; for through living the regenerate life such as is taught through the columns of this magazine, they had purified themselves from every vestige of the old sensual life. So that all the defilement had long since been washed away, and they stood before the throne of God,

not only with the purity of Virgins, but with the innocence of babes, and, through sorrows and many experiences, they possess the knowledge, the wisdom and the understanding of the sage.

"They follow the Lamb whithersoever he goeth." Here again we can only write up to the line. Under the law the lamb was taken into the court of the priests, and there he was slain and his blood poured into the horns of the altar. Thus, symbolically, he shed his blood for all the people, and his flesh was prepared, cleansed and laid upon the fire of the altar. It was there transmuted and ascended up before God as a sweet savor, and during the transmutation and ascension of the life of the body in smoke, the angel of the Lord frequently descended, communicating the will of God to man. The following of the lamb, here, has a direct reference to that which was symbolized by the ceremonial law, and this could not obtain with that body unless they were absolutely pure and free from the contaminating influence of the sensual woman. Not that woman is more sensual than man, or any more impure than man, but in generation they both occupy a sphere of life and action, that, in view of the higher order of existence, is absolutely impure. For illustration, when God was about to give the law to Moses from Mount Sinai, he would not allow the people to come near, nor would he communicate his holy law until he had given the command (Ex. xix. 15): "And he said unto the people, be ready against the third day: come not at your wives." Lawfully when the lamb was offered as a sacrifice for all the people, the priests and congregation were required to abstain from all carnal connection in generation for at least three days. All Israel with their wives and families who had obeyed this law, were permitted to enter the court of Israel and eat the passover, but if they had violated this law they were excluded and had to remain in the outer court, or, as it was sometimes called, "Woman's Court." It was so named because all women who had not husbands had to remain in the outer court during their devotions. The time of the offering of the sacrifice of the lamb was a time of most devout prayer. "He that hath ears to hear, let him hear."

"These were redeemed from among men." The word re-

deemed is literally to buy back again, as God said by the prophet, "Ye have sold yourselves for naught; and ye shall be redeemed without money." Another has it, "They are to be redeemed without money and without price." They sold themselves for sensual gratification, and for the mere trash that is called the wealth of this world, and they can only be redeemed by giving it up to God. For none can reach the high eminence mentioned without as literally dying and going to heaven as if they had thrown off the mortal body, giving up all that was loved, desired or owned by it. Thus they are redeemed and the physical structure is purified, changed by the power of spirit from mortality to immortality, "For these were redeemed from among men," therefore the statement is emphatic that they had been companions and associates of the men of this world, and it is tacitly implied by the words "from among men," that they were also *men*, not babes. Shall we not say women were there also? For if it is true that man is not without the woman, or woman without the man, in the Lord, they in this high and divine order will be indeed one flesh.

Verse 5: "And in their mouth was found no guile: for they are without fault before the throne of God."

To be guileless in this world, is to be as a lamb among wolves; for to expose one's innermost feelings, thoughts and desires, or even to be incapable of deceiving, would place one, as it were in the hands of his enemies. Many will find, however, in the beginning of their work and thought upon Esoteric subjects, that a feeling comes over them which causes them to desire to open their hearts, so that all might look in and see them as they really are. A consciousness, however, that they will be misunderstood, causes them to conceal their inner thoughts, feelings, loves and desires, knowing well that to give out the truth as it really is, in its own language, would deceive the people, because they are so in the habit of inverting and perverting every truth that, when it is given to them, they hear and understand a lie. Therefore the guileless in the true sense of the word are actually forced to close up the inner recesses of the heart from the vulgar and those of oblique understanding and to answer the thought in their questionings

and not their words. In doing so, one who knew the facts of the inner life of the innocent would at times accuse them, even of prevarication, but still they are without fault before the throne of God. For, with those who can understand the truths that they live, there is not the slightest disposition to hide anything in all their life, their thought, their feeling. Even in external appearances they express just what they really are, and, when an individual is in a condition to do this, doing the best they know from day to day, they may come short of godlikeness, they may sometimes err in judgment, yet they are without fault before the throne of God. We are satisfied that there is no one thing in human life that so thoroughly separates man from the spirit world as guile. Could a people live together whose hearts' desires, loves and sympathies were as pure as the angel world, so that there would be nothing in all their lives that they wished to conceal from the others, then the angels would dwell with such a people, and there would be no incentive to sin in any direction. Righteousness would cover them as with a garment, and Oh! how they would love to beautify those garments with every act of confidence, one toward another, kindness and loving sympathy; how the crowns upon their heads would dazzle with the jewels of great thought and noble deeds. Truly of such a people it would be said the kingdom of God is come among them. P^eace be unto you.

THE GROUND OF OUR CONFIDENCE.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

The promises of God to man, as found in the Bible, are many and full, but all are given upon conditions which must be complied with before they can be claimed. Those regarding God's especial care and guidance are very emphatic, and many take great comfort in them, applying them to themselves, without considering the conditions under which they are made. In their broadest sense these promises are made to those who seek to do God's will, and his will is that man should attain to his image and likeness, as is expressed in the words, "Let us make man in our image, after our likeness." Those who so strive, and they alone, have a right to claim the promises of God's particular care and guidance.

It requires but a few moment's reflection to see that the godlikeness, which is the ultimate of the creation of man, is not yet reached, and it is in striving to reach this ultimate, for himself and others, that a man becomes a co-worker with God. When this is the one object of his life, he has, indeed, and in truth, dedicated himself to God, and has a right to expect the especial care and guidance of him for whom he labors.

Any one who will dedicate himself to God, to be used by him, as an agent, for the accomplishment of his purpose, will be employed in consistence with his capacity, and cared for accordingly; even as a carpenter who would build a house would use those tools best adapted to his purpose. He would care for them, and guide them with his hand and eye, in the accomplishment of his purpose. This God has promised his servants, saying, "I will guide thee with mine eye;" "I will keep thee as the apple of mine eye." Again, it is promised his servant, "Bread shall be given him; his waters shall be sure." It is also promised that no plague shall come nigh his dwelling (body); also, "Thou shalt not be afraid for the terror by

night; nor the arrow that flieth by day; nor for the pestilence that walketh in darkness: A thousand shall fall at thy side and ten thousand at thy right hand; it shall not come nigh thee." And also, "No weapon that is formed against thee shall prosper."

Jesus said to his followers, "Take no thought saying, what shall we eat, or what shall we drink; or wherewithal shall we be clothed." "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them."

To bring this matter to illustration, in a form which will appeal to the popular mind: When a commercial house sends out a traveling man to do their business, he, in going to a city, takes the best and most rapid means of conveyance, and arriving at his destination, settles himself at once in the best hotel. His expenses are great, yet he does not trouble himself about where the means is to come from to pay his way. The secret of it is, he is not doing for himself; he is working for other men, and they are caring for him. It is exactly on this principle that we base our trust in God's care. When one dedicates himself to God to follow the guidance of the spirit, he may not say, "Of course I will not need to do anything but what appears reasonable to me," for at times he will be called upon to do that of which his reason does not approve. When Abraham would follow the guidance, he was required to go away from his home and kindred, and he obeyed, not knowing where he went. There seemed to be no reason in this. When the shepherd in the land of Midian was told to go to Egypt to tell the Hebrews that he was their leader, and to request the king to let them go, he saw how unreasonable it was, yet he obeyed. The people accepted him as their leader, and the king let the people go. Moses was then guided to take them into a desert where there was no water or food,—six hundred thousand men, besides women and children. There was no apparent reason in that, yet when they were thirsty the rock poured out water, and when they were hungry the clouds dropped food for them. Thus, for forty years, they were cared for. When Gideon was sent to deliver Israel from the Midianites there came another

instance of an apparently unreasonable demand. He was only permitted to take three hundred men to fight against a multitude, and these three hundred men were armed with earthen pitchers, lamps and rams horns. They obeyed the guidance, however, and won a great victory. When Elijah was commanded to go to the brook Cherith, and was informed that the ravens would feed him, it seemed an absurd demand. The birds themselves were starving in that land of famine, yet he obeyed, and the birds brought him bread and flesh in the morning and bread and flesh in the evening. When the prophet asked the widow of Zarephath for a morsel of bread she said, "As God lives, I have only enough oil and meal, for one cake, for my son and myself. That we will eat, and then die." Elijah answered her, "God hath said 'the oil and the meal shall not fail.' Give me to eat." She trusted the man who trusted his God, and of the handful of meal they ate for days, for weeks and for months. As Jesus demanding of the disciples whom he sent out to preach, taking nothing with them, "Lacked ye anything?" found they were able to answer, "We lacked for nothing." So we knowing that God still cares for his children with the yearning of a great love, casting all our care upon him, will find him our sustaining power.

Thus has God provided for his people in the past in subversion of the ideas based on human reason.

IMMORTALITY FROM AN ESOTERIC STANDPOINT.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Can immortality be gained and man retain the physical form? has been a question that has vexed both ancient and modern man. Many of the ancients believed it possible. They searched long and diligently for an elixir of life that would give to them perpetual youth. We believe a few found it. In most cases, however, their search was in vain, yet not altogether in vain, for out of the knowledge gained by the old alchemist has been formulated the wonderful chemistry of the present, that has revolutionized almost every department of science and art.

We are taught by the churches, as well as those outside of orthodoxy, that to gain immortality man must first undergo the change called death. From our own personal knowledge we know that such teachings are erroneous, and we shall endeavor to give, in a practical manner, the thoughts we have gathered on the subject, feeling assured that the advanced reader will readily see the truth of the statements we make.

God, the omniscient, omnipresent power, is not as many believe an individual possessing unlimited power. It matters not how high man may rise in spiritual unfoldment, he never will comprehend the unlimited glory, power, and love of the supreme being, who holds as it were ensphered within himself all that is. God is mind, and fills and interfills all space. Go where we may, even unto the utmost limits of the universe, the same incomprehensible mind exists. God is life. All worlds, from the least unto the greatest, float in this great ocean of eternal life. All the mighty suns with their retinue of planets that bespangle the blue, and continually remind us of the Father's ever watchful love, though conceived by and created out of the Infinite Mind, were not created by God, but by perfected immortal man. Man is a child of God, and to his children he entrusts the building into form the conceptions of his own infinite mind. The universe with its countless systems was first imagined or imaged in the universal mind. Perfected men,

possessing power transcending our present idea of God, understanding the will of the Father, carry out the purpose of that mind. All things manifest upon our planet are here because they are of use. Nothing can exist unless it is serving a use in the great work of creation. Nature, though lavish with her bounties, permits nothing to live that has outgrown its usefulness.

Ages ago when our planet earth was in its infancy, the spirit that animates the men and women of our time, was encased in the lowest form of life. It lived, brought forth its kind, the wonderful power of creation, and then died. The spiritual spark having gained experience, builded for itself, out of and from the surrounding life elements, a new body, possessing more intelligence and power than the one it had left. The material body left behind, being freed from its preserver, immediatety came under the dominion of the power of fermentation, the tearer down of all material things. This having destroyed the power of order, which had given it form, and cohesion, which had held each atom in place, the body fell to pieces, and, as age succeeded age, these dead bodies became solid ground. To-day our rugged mountains and fertile plains are but the ashes of what, at one time were bodies that in the ages past possessed a spiritual ego. As age succeeded age, the spiritual ego grew, until at last intuition began to be developed, and primitive man appeared upon the earth. All the inhabitants of our earth have passed through the multifarious stages of evolutionary development. They have experienced all kinds and conditions of life. Circumstances slowly but surely have forced them upward until through growth and experience reason was developed.

During the intuitional stage of man's unfoldment peace and happiness reigned upon the earth. He lived and acted wholly from the impressions or promptings that arose from within him. As yet he possessed not knowledge, which experience alone could give him, to think independently of the mind of God. He was still an animal. Living a purely natural life he was able to sense the mind of God, and knowing no other mind, he obeyed blindly. Man being brought into existence that he might be a creator, this state could not always exist. Before he can be a creator he must have a personal knowledge of all the laws and methods of nature. This knowledge can only be obtained by experimenting. Each life lived brought new and higher qualities into the soul

structure, until in time knowledge sufficient was obtained that permitted reason to be born.

As reason was born, man stepped, as it were outside and from under the guiding hand of the loving father. His innocent childhood days were passed. As he approached manhood he wandered into new and unknown paths and like the prodigal son he disobeyed the injunction of the spirit and strayed far from the power that had guided his footsteps when a youth. In consequence of his disobedience sin was born and all the evils that now hold sway over the earth are the fruits of untutored reason. Sin brought struggle and through struggle man has gained a knowledge of nature and her laws. The soul never forgets, and as it has had millions of years of experience it has stored up knowledge that will enable it to work out the design that God had in mind when he created man.

Reincarnation being a fact death doth not give to man immortality. Death to the physical body is proof positive that man has not gained the knowledge requisite to become a builder—at least death in the ordinary acceptance of the term. We believe that there are grand souls inhabiting human form at the present day who have almost finished their material work. As soon as their work is finished they certainly will leave the body, leaving it however because they will to do so. Such cases are rare however and as a rule those grand souls are unknown to men. In the intuitional stage of man's development he was no more immortal than are the beasts of the field. Man is still mortal until his soul unfoldment or growth, is of such a character that it can live independent of material conditions. Death of the physical doeth not give to the soul a growth. It simply makes it possible for it to gain access to a finer and more highly developed organism, through which it gains higher experiences. Thereby it gains knowledge it could not obtain in the organism left. No undeveloped soul can live and hold a consciousness in the realm of spirit. An undeveloped soul, upon entering spirit life, has but little real consciousness, many have no consciousness at all but sink into a sleep. In that state they remain until nature through her evolutionary methods forces them into a material organism to once more take on the duties and cares of a material existence.

Immortality in its truest sense is an unbroken conscious existence. How then can a soul be immortal if when it passes out

of the body it sinks into an unconscious sleep? This certainly will be the case with nine tenths of the inhabitants of the earth, at the present day. We believe we speak words of truth, and are justified in saying that, few indeed, are the souls that are now ready to throw off mortality, and put on immortality. All may know whether they have grown old enough to enter into an everlasting conscious existence. If you are tired of the present distorted state of society and from within yearn for a higher and purer state of existence, being willing to devote life with all you are or hope to be to bring about such conditions, be joyous. Such feelings are a sure indication that you have reached a state of soul growth, where the possibilities of immortality will be presented to you. If this be so how few at the present time can gain immortality? We are forced to say—and we know we express an absolute fact—few indeed can. Alas the majority of our race are satisfied to drift with the tide of events, blindly trusting others instead of using their reason and mind power. These if used, would soon bring to them the eternal facts, and the true understanding of the purpose God had in mind when he first created them. Our planet earth though very old from man's measurement of time is but in its infancy. As fruits do not all ripen at the same time, neither do the souls of men. Our earth to-day is bringing forth its first ripe fruit—immortal souls. Are you our readers among them? Know this then, that if you are, you must gain immortality and still retain your physical organism. Be careful therefore of your bodies, keep them ever pure and clean, by the power of an unyielding will. Make them what they should be a fitting tabernacle for an immortal spirit a true son of God to dwell in.

How it is possible to gain immortality and still preserve the physical from corruption and death, we shall endeavor to explain in this paper, for we are well aware that many of our readers believe that death is the door to immortality. Death in its true sense would be annihilation. Life and life only can give immortality.

Two powers are continually active in the world. The power of creation (generation) and the power of preservation (regeneration). Every individual living is under the dominion of one of these two powers. The mortal man, the undeveloped soul, is under the power of generation. He is satisfied to live a short life and to sacrifice that life in order that he may re-

produce his kind. This is right and proper. Those in generation are but obeying the voice of God who has said, "Be fruitful and multiply and replenish the earth." They are gaining the experiences requisite to enable them to reach the exalted station for which they were created. As souls are continually advancing upward this power will always find expression; but when it finds expression through an individual it always impresses upon the mind that the power of fermentation is active in the body, and as long as fermentation is active death must in time be the result. Therefore, while one lives in generation he can not hope to be numbered among the immortals. He may possess the body of a man, may have tremendous brain power, etc., but as long as he continues to live as do the lower animals he is still an animal. He is governed and controlled by the *animal mundi*, without hope of a conscious existence when the soul is freed from the body, and must inevitably die. He is mortal and has not reached the state of soul development where immortality is possible.

If man would become immortal he must absolutely refuse to be bound by the power of generation. He must become a co-laborer with the power of regeneration. He must stop all waste of the vital fluids by the power of the will. This alone would not give to man immortality for there are hundreds nay thousands of priests in the Roman Catholic church who understand this law, and yet do not gain an immortal existence. They do however obtain a soul consciousness that may last for many centuries, but in their endeavor they lack one thing, that is an unreserved dedication of their lives to God, and this defeats their end. They truly dedicate their lives to their church and work with all the powers of mind and body to make it what it is, the ruling power on earth, but alas! they forget that their motives are selfish, and therefore fail to reach the ultimate for which many of them have labored and endured untold hardships. If you feel that you desire immortality begin at once to conquer the old adversary that is continually trying to prevent you from obtaining it. Generation the god of creation is that adversary. He is ever prompting man, through his senses, to throw away the precious fluids of life; is continually trying to bribe him in order to hold dominion over him. Rise above him; you can conquer and make him your servant. Remember you are a son of God and by right of your divine parentage,

you can, if you so will, have dominion over all laws and forces that at present make you apparently the sport of circumstances.

There are many things to be taken into consideration besides conserving the life forces. One of the principal factors to be used in gaining immortality is our thoughts. Be careful what kind of thoughts you send forth. "Thoughts are things." The more potent the body is with life, the more force our thoughts possess. Thoughts are the materials from which our body was builded. When our thoughts were of an animal nature we builded animal organisms; often beautiful specimens of strong, vigorous manhood, yet withal, animals, possessing not one quality that would enable them to retain their consciousness after death. All metaphysical students know that all material substance is but crystalized thought. When the soul is in an undeveloped state, the thoughts of the individual are of an animal nature. Therefore, they build a body possessing nothing but animal or material instincts. It is material, and can not touch or understand spirit. It must remain on earth, surrounded and acted upon wholly by animal forces; but as the soul begins to grow it impresses upon the individual the absolute need of a complete and unselfish dedication to God. Have you done so friends? If not, do so at once, if you value immortality. You never will gain it unless you do.

As the spiritual ego unfolds the thoughts of the individual become more and more spiritual. Little by little the animal body is exchanged for one more spiritual and as the body becomes more refined the soul inhabiting it is able to understand and associate with spiritual beings. Having risen above material forces they would be unable to touch it. Little by little the weight of sin is removed and a joyous assurance that it is living in conformity with the higher laws of being takes the place of the sadness which all bring upon themselves by disregarding the laws of their being. The body through this refining method may become in time so pure and spiritual that the vibrations will be out of tune with the materials of earth. It would be so fine that it would be almost spirit and could live as readily in the land beyond as it could on earth. Such an one would never see corruption. Such individualities would have a consciousness that would never for a moment be eclipsed. They would have thrown off the old earth covering of material thought to be forever more clothed in the immortal garb of a spiritual understanding.

Readers, do you desire to possess such a body? Do you hope to be able to understand the great mysteries of being? That desire is sufficient to give you a start, and once started, if you possess the will, you need never turn back. You will slowly but steadily draw nearer to the throne of God. Each day of struggle will throw off some of the animal body to be replaced by spirit. Each day will bring you nearer the time when you can echo the words of Peter "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans VIII. 21.) Certainly we need never see corruption but can and must while in the flesh exchange mortality for immortality.

NEW YEAR EVE.

Something rises through the majesty profound
Of the silent air of twilight and the stain of gloom around,
From the rude and wintry ground.
Something that is wooing, luring
To the fever there's no curing,
To the fever of the heart for which
No cure is ever found.

Mated is the mind, this night serene,
With the orbit of a faith that ever curves a silver sheen
Of horizons yond this wintry evergreen
Shore of sturdy storm fed strength
Fleeced by evening's overlength
Of an azure worn to paleness
Where the star of love sits queen.

But the heart is deeper with the past,
Whose long chords in chorus enter souls in thrilling charm and blast.
Mind is but the sail upon the mast,
Set to quivers of suggestion,
To the measureless infection
Of in visibles of pale Heredity
Deep inshaping of the heart's prophetic cast.

All that yet has sifted from the spheres,
All that mind has gained by doubt and heart has gained by tears,
Sweet, and strange, the concert of the years,
Goes through evening's majesty
Plaintive like a wondrous cry
For the place and hour when to soul
The starry self with self at one appears.

Something rises through the majesty profound.
Of the silent air of twilight and the stain of gloom around
From the rude and wintry ground.
Something that is wooing, luring
To the fever there's no curing
To the fever of the heart for which
No cure is ever found.

E. J. HOWES.

CONSCIOUSNESS IN THIS WORLD AND THE NEXT.

BY H. E. BUTLER.

It is true that that with which we are most familiar we know least, and when we are asked what is consciousness, the majority of people are puzzled for an answer. Many who have the name of thoughtful intelligent people would respond to such a question, with a bewildered and injured look upon their countenance, "Why its———consciousness." Others more thoughtful would say, "It is what I am," and true it is what we are. We are just what the inherent qualities have made us, and those inherent qualities have been derived from the parents' mental states, thoughts, desires and beliefs prior to and at the time of the conception of our bodies. Those mental states and honest beliefs made conditions which attracted our real self or soul to the parents at the time of conception. Perfect harmony existed with our loves, desires, sympathies and beliefs, which were the ultimates of our former incarnations. But here we touch an endless chain which is quite difficult to put into words that may be understood, therefore we will turn our attention to our own individuality as we find it. We repeat our question in another form. Why does your consciousness differ from that of every other individual, though they may be in the same place, beholding the same scenery at the same time? Now, to answer this question, we ask you to make special effort to think soberly and carefully; for when it is answered correctly to your own mind, you will find yourself in possession of almost infinite possibilities. First, then, your consciousness is made up wholly, for the occasion, with the thoughts that you think, the feelings and impulses active in your bodies. The thoughts that you think may arise from a great variety of circumstances outside of yourself, but the feelings and impulses come wholly from the settled beliefs, based upon former thoughts which have become, so to speak, solidified within you. As one has correctly said, "Flesh is thought crystalized." The

body that you inherited from parentage was a crystalization of the parents' thought. This gave quality to the body and color to every idea received by the mind afterward. Experiences, however, modified or intensified the colorings of every idea that you held in youth, until in many instances they were entirely changed. For illustration, certain ideas suggested to the mind might produce horror or pain or disgust because of honest beliefs concerning them, but experience often radically changes all this, so that the same thoughts in place of bringing unpleasantness to the consciousness, may bring delight. The way we see things is the effect of experience and the result of certain conditions. The way that certain conditions affect us gives the evidence of changing consciousness; for it must be remembered that consciousness makes up our individuality, our real self. Man is what he thinks and feels—that is to say, honest belief; and the present conditions of thought not only make up the individuality, the conscious ego, but may be made by intelligent use, the creators of our present and future earth and heaven. This fact is the ground-work for the Hindoo mystic's saying, "We create our own heaven or hell," and we just as literally and truly create our own earth. It is now very well known and most generally accepted by all classes of thinkers, that there is a power in "mental suggestion" capable of changing a person's entire feelings and thought. Through that, diseases are treated or diseased states produced in the body, and these mental suggestions may be made by ourself as well as by a second party. If that is true, then it follows that by thinking certain thoughts and making ourself believe certain ideas, all the conscious individuality may be radically changed, and this will affect not only the physical body, the material brain, and the thoughts arising therefrom, but will actually change the soul. Therefore a psychologist, or one practicing mental suggestions upon others, may not only destroy the individuality of a person as relates to their physical consciousness, but may also so bias, cramp or distort the soul, that when it leaves the body it will be in a worse condition than when it came into it. As of the body, so of the soul: whatever we believe to be good we are attracted to and choose as the elements of our surroundings.

Some people will leave the Atlantic Coast, come to the Pacific and remain there. Others will come and return again. You ask the former why he stays, he says, "I like it there." Ask the latter, his answer will be, "I don't like the Pacific Coast." The Pacific Coast, however, is just the same, but the feelings, sympathies and desires of the individual are different, and that difference attracts one to the Atlantic and the other to the Pacific. And such dissimilarities will draw the souls of men when they depart from their physical bodies. They will go to those localities and conditions to which their beliefs and mental consciousness attracts them. It has been our lot in the past to meet a great number of peculiarly minded people, possessing equally peculiar religious beliefs. A man gets certain ideas established in his mind as unquestionable facts, which bias all the consciousness in favor of them, so that he instinctively refuses to think any thoughts except those that are confirmatory of these beliefs. These are the most powerful "mental suggestions" which bias all his consciousness in favor of those thoughts. Thus the most erroneous doctrines are formulated and most diligently promulgated by multitudes of persons. Now this condition of thought and consciousness which they are creating in themselves is not only erecting an abnormal and distorted physical consciousness in the body, but is bringing into being an abnormal spirit world for them to inhabit when they have done with the physical existence. This is why the Seer Swedenborg claims to have visited these man-made heavens and seen their man-made Gods, Holy Ghosts and Saviors, where the souls of the departed revel in the the creations of their own imagery. And as all these images were the mere creation of men, having no vitality beyond that which is imparted to them by the creative life of their adherents on earth, as knowledge and understanding are more potent than error, and disperse it as the rising sun dispels the darkness, therefore all these things must pass away. Those that have created them will be found poor, blind, naked "and of all men most miserable," because all they have loved and hoped in has passed away and left them. While it is in the power of men to create a heaven for their souls, and an earth for their bodies by

thought and belief, yet no such creation can stand but a short time, before the onward march of knowledge of facts concerning things that really are. This we think makes fully apparent the great danger and evils coming from accepting any belief and following any system of thought merely because it appeals to one's sensibilities as good and pleasant. But if by any possible means we may believe the facts and longingly aspire to the highest and best that we are capable of perceiving of those things, we can by continuous mental suggestion create in ourselves conditions which will adapt us in every particular to become a part of those highest of our conceptions. And, as we metaphorically, taking hold of our feet (understanding) lift ourselves up to the top of the highest mountain in our sight, we will find that there are other mountains as much higher. As by our first efforts we gain knowledge, wisdom, understanding and power, we will be able with greater facility to ascend the second mountain. So may we continue to rise higher and still higher throughout eternity.

But some will question, how can we know the absolute truth concerning another world? The answer to this is, first, be honest and true in this world, doing those things that your own higher self dictates as right and good. This will lay a foundation in yourself for the establishment of divine order within you, and will produce mental conditions that will cause truth to seem natural and good to you and error to appear. It is because of the difficulty in knowing the right course that THE ESOTERIC has come, from the beginning, to you, suggesting methods to put your physical body in perfect harmony with itself and the laws that produced it, giving you good and sufficient reasons for every step in that direction. We have never asked you concerning your beliefs of heaven, of God or a spirit world, but we have pointed out methods by which you may abandon all beliefs merely, and have in yourself an absolute knowledge. This we stated would arise from experience, which is the only source of knowledge that lies higher and beyond. Along with certain physical practices there is necessary a mental spirit of investigation and interrogation of all that you see and know, that it may answer to your consciousness, why it is and what

use it serves in the economy of the universe. And as there is in man the spirit of his Father, the God that created all things, who is spirit, therefore there is present in every soul that which will answer these interrogations to its full and complete satisfaction. Not only so, but this spiritual consciousness derived from our common Father will make its yearning aspirations felt throughout one's entire consciousness, as soon as the individual decides to do right and live right under all circumstances. And when one lives from day to day as near right as they know, then the spiritual soul will be freed from the bonds of error, deception, lust and hate, that have been laid upon it by a perverted life. It will then make itself known throughout the entire organism and cause even the intellect to reach out (perhaps at first with a blind hopeful aspiration) and exclaim, "Our Father who art in heaven, let me know Thee that I may love Thee and do Thy will." This forms perhaps the first mental suggestion that will transform all our consciousness by its continuation and elaboration, into the states that really exist in the heavens. It will obviate all the dangers from erroneous beliefs arising from the multifarious suggestions of an evil and perverted world, or our own perverted bodies.

But some there are who will find it necessary owing to an unusually gross physical organism, by their own will and reason to begin to practice devotion, as well as the methods of regeneration, in order to get those mental suggestions which will create in them a consciousness of the realities of this world and of the spirit world. But there are none so gross that they can not, by an unyielding and unwavering desire, rise into that spiritual and true consciousness which they will be able to reach by carefully studying the teachings of THE ESOTERIC.

In conclusion we will give a few practical suggestions for the use of the advanced Esoteric student.

First take the following idea as your motto: THE THOUGHTS OF TO-DAY BECOME THE SENSATIONS FROM WHICH ARISE THE SPONTANEOUS THOUGHTS OF TO-MORROW. Therefore, whatever you wish to be, think about it, study it, until the very cuticle knows it, and not only knows it, but believes it without a doubt. Many instances have come before the observation of every

student of human nature, persons who thought about and believed some erroneous thing until they were in all their consciousness just what they believed. But says one, "There are those who believe that they are the impersonation of Jesus Christ, or of the Holy Ghost, or even God, but they possess none of their true attributes." I ask why? It is simply because they have incorrect ideas of the real nature and character of the one whom they think they embody. On close examination, however, it will be found that they are all they have idealized, thought and truly believed. The words of the Nazarene are true: "If you have faith as a grain of mustard seed, ye shall say unto the mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Faith is nothing more or less than an honest, earnest, belief, without a doubt. While erroneous beliefs will create deranged states in the individual body and mind, yet they can not exist without a doubt arising in the minds of those who entertain them. But when an individual believes the truth, no matter how high or how great the powers involved in it, and ever thinks and desires to know all the laws and methods by which these things may be accomplished, they will not only obtain that unwavering faith, but all the results pertaining thereto. Therefore that you may be placed in harmony with the mind of God, the creator of all, take first, as the continual subject of your thought, meditation and desire, the first and second verses of the Lord's prayer (Math. vi. 9, 10). Keep that prayer ever active in your mind, think about its meanings, weigh every word in it, find definitions of it through other teachings of the same author, and remember that he said that "the kingdom of heaven is within you." Remember, also, that the wording of the prayer says, "Let Thy kingdom come * * on earth." If it comes on earth it must come among men, and in order for you to see it, much more be partakers of it, it must first come in your own person. When it comes in the person of a great multitude that multitude will form the number that John saw (Rev. xiv. 7, 21, 22). To muse upon the one thought embodied in the first part of this prayer, to think about it in all its ramifications, and follow it throughout the

Bible, to desire it more than all else in the world, will place your mind in perfect harmony with the mind of God and his objects in creation. Not only that, but if one lives the regenerate life perfectly, always striving to live in harmony with its principles, the very substance and sensorium of the physical body comes into such perfect harmony with Divine law that the powers of the Infinite mind and will flows through one like a mighty river. "And he showed me a pure river of the water of life proceeding from the throne of God and the Lamb." Your body will become the Lamb of God, because these mighty truths dwelt upon will so thoroughly subjugate all the wolfish passions and desires that the physical portion of man will follow out the purposes of the mind of God as did Jesus, of whom it was said, "He was lead as a lamb to the slaughter, and as a sheep dumb before his shearers so opened he not his mouth." You are the "Lamb of God that beareth away the sin of the world" if you put your life, with all its hopes, desires and aspirations under subjection to the thoughts embodied in this portion of the Lord's prayer. But how many have done this in part, yet through the door of selfishness, that wicked devil "ego," has stepped in and caused them to say and believe "I am the only Savior of the world, and all men must come unto me." Thus they have made it impossible for them to even see the kingdom of God. Many suggestions might be made leading to great and wondrous magic powers from this starting point. First, thought, leading to belief; after that to real consciousness. May the Angel of Divine presence guide all his children in the way of truth and righteousness.

REGENERATION IS AN ESOTERIC DOCTRINE.

[Written for THE ESOTERIC.]

BY CANCER VIRGO.

It was by night that Nicodemus, a ruler of the Jews, came to Jesus and said to him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." He came to find the secret by which Jesus worked these works; and all the answer which he received to his question was the simple announcement of regeneration. If, then, this was the secret which Jesus possessed, and if He came to this earth to impart it to the world, why was it that the only account we have of His explicitly announcing it was by night? Why was it not the burden, and the key-note of the sermon on the mount, which was, professedly, the statement of His message to the world? If it be the main essential of Christ's power, why have we no other mention of it? The more seriously we consider this question, the more imperiously does it demand a frank and satisfactory answer; for if we search the New Testament for references to this secret of His power, we will have to content ourselves with this passage, a chance reference to it in the life of His apostles, and some references in the Epistles of St. Paul and John. The only rational answer to this question that can possibly be, is that it was an esoteric and not an exoteric doctrine. And if we take this hypothesis to guide us, we will find that the facts will answer perfectly to the requirements.

In the first place we must remember that Christ openly confessed He preached two doctrines, an exoteric, and an esoteric one; not that the two conflicted; but that the one was as it were a veil, behind which the reality of the esoteric doctrine lay hid. In fact, Christ not only admitted that He preached two doctrines, as we shall see further on, but it was one of His definite commands, in the sermon on the mount, that we should not cast our

pearls before swine, lest they trample them and rend us.* To the disciples He clearly said, Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear and not understand. †" Of course, we cannot expect that an esoteric doctrine will be published openly in the exoteric accounts of His life, which any one who runs may read. Hence the Gospels give no account of this doctrine, except the bare mention, in one of the Synoptics, that the disciples followed Him in the regeneration. ‡ S. John, whose Gospel was written 70-100 A. D. to complete the Synoptics, tells us merely about this interview by night, in which, secretly, Jesus tells His secret to a man ready to receive it. It might be here objected that this was a violation of the secrecy which we claim that Jesus used in the spreading of His secret, that He here divulged it. Yea, that was the purpose for which He came on earth, to divulge this secret of power; and when He had chosen His disciples, men who were ready to follow Him in the regeneration, he revealed it to them. And when another man came to Him, like Nicodemus, who was ready for it, inasmuch as He came by night, when it was dangerous for him to do so, to learn this secret, He imparted it to Him freely. For this fact of being ready and desirous for the doctrine is the very limitation of esotericism. No truth can be kept back by any adept, initiate or Master—if he have any truth at all—from a man who desires it, and is worthy of it. It was for cases just like the present that the doctrine was kept undefiled by the prejudices and misinterpretations of gross men who could not understand such purity. So it was perfectly consistent for Jesus to keep the doctrine of regeneration an esoteric mystery, and then to impart it to Nicodemus by night, when he came anxiously to find the secret of Jesus' power with man and God. Does all this contain no lesson for us? Let us see if we can not find one.

The doctrine of regeneration is an esoterical one, because it is the very core of all power, and because it is so liable to be misconstrued. If we desire to spread this secret of Jesus, we must

* Matt. vii. 6; † Mark iv. 11; ‡ Matt. xix. 28.

follow His methods, and not turn it into an exoterical one, as the first thing to teach a man who seeks a higher life. A man should not seek power for the sake of power, but only as a means to yeild himself to the Divine. And when regeneration is taught exoterically, and it is accomplished as a means to power, then it rarely leads on to spiritual life, the most divine ideal. Moreover, regeneration can rarely be accomplished unless by Divine assistance, so that the shortest way is to desire the Divine, and in the esoteric doctrines of a purer life to find regeneration as the one and great prerequisite. And then there are two tremendously important reasons, why the doctrine of regeneration should only be taught to those who are ready and desirous. Firstly, there is nothing that will sooner raise the devil in a man than to preach absolute continence. If you desire to stir the Devil up to do his worst, there is no shorter way to do it. And although we desire to beat Satan under our feet, there is no use rousing Him to his utmost in trying to overcome him. For it is so easy for a person who is not quite ready for the highest life to misconstrue a command of continence, that there is a grave danger lest persons otherwise well-disposed should in spite of themselves misconstrue regeneration, and then should refuse the higher life which we say is inseparable bound up with regeneration, simply because they stumble at their own false idea of regeneration. It is much better to content oneself to preach the end of the whole life, the at-one-ment with the Divine, when those who are ready for more light will demand it, and then, being ready for it will take it to heart, and practise it. There is another like objection to the exoterical preaching of regeneration; and that is that people are sure to slander us, and since it is an universal law that if you only throw enough mud some of it is sure to stick, we will be incapacitated from working for the Master as our heart would dictate. So, for the sake of our own usefulness in the Master's cause, let us keep regeneration an esoteric doctrine, not to be revealed explicitly unfil we see that the soul needs light.

But this is not the only reason why we had better refrain from preaching regeneration openly. It is only in the latter days that science has so absolutely proved the almost omnipotent

power of suggestion. So strong is it in respect to sexual life that even when we fight it bitterly the tar remains on our hands. Such an evil as intemperance can only be cured by distraction from itself; by substituting another idea for it in the sub-consciousness. Let us ignore the evil until we are face to face with it in case where our remarks will be readily received. Then fight the Devil, tooth and nail, until he lies prostrate under your feet. It is well to remember that it was by night, when no one was near, that Jesus told Nicodemus about the secret of His power, the life of regeneration, in which His disciples followed Him who first of all practiced it Himself.

It is useless for a person to teach regeneration if he practice it not himself. It was only when Jesus practiced it that He preached it. Only the word of a man who practices what He preaches do any good in the long run. If you are desirous of teaching regeneration, let the first step be to practice it yourself; then you will be ready to teach it to others, and then your words will have some effect. For the human heart is so sensitive, that it is never deceived. There is no audience so ignorant and benighted, that does not "feel" the difference between the words of a man who has not overcome, and one who has. Would you teach regeneration? Then the first thing to do is to prove it first yourself in your own life. Then, someway or another, as it shall please God best, your influence will spread without words, and your words shall conquer the highest citadel of Satan. Physician, heal Thyself; then, and not till then, heal others. And the conquering of itself demands silence, patience, and determination. When you have conquered, you will know how to assist others, in silence, in patience, in determination. Never forget that Nicodemus came to ask Jesus for his secret because he saw Him do such wonderful works, that he concluded that God must be with Jesus; and where God was, there Nicodemus desired to be. The silent power we will attain will be the the best possible witness for our claims. Thus, in our very life, will we preach, and those who have eyes will see, and those that have ears will hear.

THOUGHTS ON DEATH.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

"The wages of sin is death; but the gift of God is eternal life."—Romans vi. 23.

Contemplating the above quotation our thoughts turned on the question of death, and as the subject is of great interest as well as of vital importance to all esoteric students, we give the result of our musings. Every student who conscientiously lives the Esoteric life may know for themselves that the statements we make are true. We expect no student to believe our assertions: we would feel sorry if they should do so. All have had the way pointed out whereby they can prove all things, therefore no one should accept any of our dogmas unless they first prove them. All should develop discriminative powers for themselves. Therefore we offer the following suggestions on "death," simply for the purpose of directing our reader's attention to it.

Go where we will, from the frozen arctic to the burning tropics, we find death. Many claim that death ends all. While others assert that it ushers us into an immortal state where we continue to grow and develop powers, until at last we become as gods, having power and understanding that will enable us to perform many marvelous things. In fact the understanding of what happens after death seems to be of a very uncertain character. We have heard the statement made that "death" makes all men equal. Such is not the case, however, in the real sense. Death does not make men equal, neither does it end all, nor do men continue to grow spiritually after loosing the body, at least not the ordinary men that we meet in the world. As a man lives, so is he hereafter. That is to say, if he lives wholly in the animal senses, he dies as animals die. He has no more consciousness after death than do the animals. Very many persons pass into the spirit world who possess a semi-consciousness. These frequently control mediums. Their consciousness being limited by the extent of their soul development, the information they are able to impart is of a very unsatisfactory character. The consciousness they possess can only be preserved as long as they

can draw life elements from those they control, therefore they deplete and rob the instrument through which they express themselves, of those life qualities that would enable him to develop a soul consciousness which must be developed by the soul while it possesses a physical body. In many cases the soul that has obsessed an individual remains with him until death, but frequently it is unable to do so. We have known cases where the control would only appear at long intervals and finally leave their medium altogether. We were informed that "My guide has developed into a higher spiritual state," while in fact "my guide" had fallen asleep. Yes, asleep. Many such fall into a sleep that may last for thousands if not millions of years.

Another thought. Will families be united by death? Will husband meet wife? Will the long lost mother be met when we cross over into the great beyond? Will we know the loved ones from whom time and circumstances have separated us? Will we meet again those whom the loss of has perchance made us a wanderer upon the earth? Yes, and no. Family ties that have been broken on earth will never again be united. Husband never again will meet the wife and hold the same relation to her that he did on earth. Never again will we use the endearing name of mother to the one who in our infancy first turned our thoughts toward God, after death has laid its cold and chilly hand upon her. "Mother" is the doorway that ushers the soul into a material world. The loved one whose memory we have cherished during our long sad years of wandering will not meet us as many suppose she will. Mother, husband, lover, friend, are but material ties and are laid in the grave with all that is left on earth of those who have passed on. This may appear a sorrowful picture to many. It is not so however. God has so ordained that every true soul aspiration will be reached—its loves gratified. All our thoughts will bring forth fruit. Time is the great fulfiller of all desires. Love will draw each soul together so that those we love will be united to us. United, not by worldly ties but by the enduring bonds of spiritual attraction that will increase with time, and will bind us into one united brotherhood that will endure throughout the endless years that are to come. The sorrow of separation will never again be experienced by those who, through the regenerate life have pierced beyond the veil while in earth body, while those who have not will quietly sink to sleep.

We are told that there are seven zones surrounding our earth. The one nearest to the earth is material, and as they get further from the earth they become more spiritual until the seventh is reached. It is the true realm of spirit and can not be attained unless the soul has worked out to ultimate all that relates, not only to earth, but to the six zones as well. All souls when they leave the body go to one of these zones. The one they go to is determined by the soul's development. Each zone is inhabited by souls possessing a degree of consciousness which is determined by the sphere they are attracted to. Persons who take no interest in spiritual things but are satisfied to live a material life, enjoying sense pleasures and seeing nothing higher and better to live for, possess loves wholly governed by the animal senses. Such souls are undeveloped and have not awakened to a realization of the possibilities of the life beyond the material plain. They have no real soul consciousness and depend upon material substance for their existence and could not exist if separated from physical conditions. Therefore, these souls when they pass from the body gravitate to the first or material zone. If they are able to fasten upon the body of some one who is wholly living in the material senses they can retain their consciousness for some time.* Sooner or later, however, these souls lose the power to draw sustenance from material bodies. When they lose this power they lose the life that has nourished them, and when this takes place they sink into an unconscious sleep.

During our earth life we are reaping the fruits of our former one and building conditions for the one that is to come. Our present life is the result of the past. Our future we build in the present, so that the soul that is asleep must remain unconscious until the required conditions are brought to earth. As the position of the planets regulate these conditions (see "Solar Biology"), the soul may remain unconscious for ages before it can take on a new body. At least it will remain unconscious

* It is taught in spiritualistic ranks that the one that can be most easily controlled is the most spiritual. Such is not the case. If a soul is spiritually developed it knows the great evil of allowing any power to take control of its material brain, therefore will not permit it. The one that can resist control is strong; the one that submits to it is weak. The greatest misfortune that can happen to an Esoteric student is to be deprived of their individuality. A soul that has passed into the spiritual zones will never take control of the organism of a mortal. They can and do reflect knowledge upon the brain of men in the flesh, but that is all they will do. Undeveloped souls alone control and entrance their victims.

until the planetary positions have made conditions on earth which will be suitable for them to begin a new life where the former one was left. Then mother nature will call the child soul to awaken in the body of a new born babe. If there was no discrimination in reincarnation there could be no selection of the opportunity necessary for that soul's further development. Sooner or later it must awake and once more be clothed in flesh. Each incarnation brings, as a rule, a higher understanding to the soul. This is not always the case, however, for under certain conditions the soul may pass from a higher to a lower state, and even undergo entire dissolution. When this occurs the spiritual ego is compelled to find lodgment in the lower order of life. When this happens the experience of the past lives are lost and the ego must once more begin the weary climb upward. The wages of sin certainly is death. The soul that persists in sinning against the laws of its being gravitates toward the brute; the one that obeys and lives in conformity with the higher laws of being receives the gift of God, which is eternal life.

If one is desirous of ascertaining what consciousness the soul will possess after it passes from the body they should carefully note the condition they are in during sleep. The person who sinks into a dead, dreamless sleep will have no consciousness when they leave the body. The amount of consciousness retained during sleep indicates the consciousness they will possess when they pass into the realm of souls. Of course the condition of the body and mind, as well as surroundings, will modify this somewhat, but as a rule the above statement is true. A person when asleep is as much dead as ever they will be. The only difference is that when asleep the soul still controls the body; when really dead the soul leaves it. Try to awaken the soul to a consciousness of its spiritual nature. Pray long and often. Keep the thought ever active on spiritual things. The change from a material to a spiritual state is slow, but after you have accomplished the desired result you will awake to find that you have indeed been literally dead so far as a soul consciousness is concerned. When you do awake you will for a certainty realize that this material world is but a world of shadows. You will then understand that you have been living under the psychological influence of the power of creation, who deceives all material men. You will awake into

the land of realities, into a state where death can have no dominion, into a condition that is eternal, into a world of light where reside immortal, conscious souls. Your night will be spent, not in an unconscious state, but in a state of such consciousness compared to which, your material consciousness is but a dream. When you develop this consciousness you will realize that you possess a physical in order to gain growth and soul powers. You will know for a certainty that experiences must be gained while the soul is encased in flesh up to at least a point where it can live independent of material substance.

If your sleep is dead and unconscious your soul is almost material. The soul of man must take nourishment for its support as well as does the physical body. The physical of man draws nourishment from the life elements contained in the food which it eats. The soul of man draws its nourishment from the life man has stored in the body. It being material, or nearly so, it is compelled to do this, as spiritual substance is so fine that it would be unable to touch it. As the soul grows it becomes refined and requires a finer food for its nourishment. This supply it draws from the spiritual world. If it should develop to that degree of fineness that it can exist wholly upon spiritual elements, it can then live independent of material surroundings, has a consciousness that is eternal, and no matter what may happen to this material world, such a soul would remain calm and unmoved. It would be fully conscious of its ability to command conditions whereby it could always build the requisite surroundings that would enable it to grow, which growth would then be made possible so that it might continue to develop, even should it be compelled to surrender the material body. Such a soul would continue to advance until at last it would reach that state which is called Devashiu. It has then passed beyond struggle and is ever at rest; not a state of rest as it is understood to be in the Orient, where the soul becomes merged into the Infinite Mind and loses its own individuality, but a state of such development that it is, as it were, one with the universal mind. It is hard for us mortals to imagine such a state of consciousness. A consciousness so perfect that the thoughts of the infinite are known and being perfectly understood by the souls that have reached that state, they do only those things that please the Father. Thus they are enabled to go on gaining knowledge and developing powers

throughout all eternity. This brings to the soul such a state of perfect happiness that tongue of man fails to express the joy of such an existence; truly the Father and Son are one.

As these souls advance they are enabled to live wholly by the power of mind. When this state has been reached those grand souls no longer require even a spiritual body, they therefore pass beyond the need or use of one. The soul of such an one will still continue to advance age after age until even our imagination fails to picture their grandeur. At this period of the soul's development it stands as the god of some planets. It was these advanced souls who standing at the center of our system said, "Let us make man in our image," and the spiritual potency sent forth by those souls in the beginning of creation has brought forth all material manifestation we see upon the earth to-day. They created this world with all life contained on it by the power of mind. They sent forth a thought endowed with life qualities drawn from the universal mind. Planted within it two qualities, male and female, endowed it with seven principles which were force, discrimination, order, cohesion, fermentation, transmutation and sensation. These principles were ensphered by the psychic or soul power which is the hidden, subtle force that enables man to control all below him (for an elaboration upon this subject read the "Seven Creative Principles.")

Many claim that such thoughts and beliefs as these rob God of his power. Not so, however. We can not take from, neither can we add to the power of God. God is all. He holds within himself all powers, all understanding, all love. The souls of men are but his children born out of and from his own great mind. It is this quality drawn from the Infinite that enables man to reach the heights of spiritual grandeur that all in time are destined to reach. The more advanced the soul the greater capacity it has to praise and love God, and the greater capacity it has for loving the Creator the greater power it possesses to draw from the living fountain of being the things necessary for its own attainments. It behoves us all, therefore, to turn our minds away from material things, which are, at best, fleeting shadows, which soon die and pass away toward spirit, which is the only real and lasting thing. It has existed always and shall continue to exist as long as God exists which will be throughout eternity.

THE CHEMISTRY OF THE SOUL.

[Written for THE ESOTERIC.]

BY LOUISE B. TEEPLE.

Life, having its origin in mind, and its motive power in love, presents to the investigator on the spiritual plane, a succession of circles within circles, the existence of each being based upon quality and use.

The Mind of the Universe, after individualizing, by the operation of the female element in the God-head, which is centripetal, a concentrative power, brings forward the principle of affinity (love) as a means of evolution into consciousness. The female element uniting with the male, forms the primary circle, or first line of demarkation, between one life and another. This association forms the starting point for an infinity of experience to the soul, which is male and female in its fullness, and, not distinctly male or female. The two forces continue together through many incarnations, while individuality is weak, and during that period many other relations brought about by similarity of interest (affinity) with other souls are sustained, and man by the loves and the hates, the feuds and the alliances of life increases his consciousness, till the time comes when he must stand alone—separate, as male and female. All the varied sympathies referred to create circles of electric force and the plane of life becomes a net work of interlacing rings of vital current. These rings are brought into existence and move by love, without which manifestation of life is impossible, and "Love is Life in motion." By the separation of man into conscious male and female the possibilities of acquisition of knowledge are largely increased for man and woman may then come into contact with the lives of other divided souls of different attributes from those to whom they have been accustomed. This process goes on ad infinitum, till the divided souls have had all the opportunities of ascertaining their powers, and have gathered all the knowledge which the earth allows. Then, again they come

together, and perfecting themselves, unite in the form of individually conscious mind with mind.

The only other force which is recognized in soul creation is will, and the law governing it may and often does subvert or delay the development of consciousness. The will is free, but the consequences of its exercise must be borne by the projector and should the forces of the mighty alchemist Love (affinity), which is of many degrees, be misapplied, the best interests of the bione soul suffer, progress being delayed. Within the infinite fountain of life or love, from whence all is, is this infinitude of separate circles, formed by souls of various degrees of consciousness. Each soul with its mate or companion soul, as it develops the feeling of separate existence, forms a positive and negative principle, upon which is created another world within the grand fountain. These two semi-souls forming one circle, draw unto themselves, or better, itself, the qualities which it finds necessary, following the divine law of creating. In this they are Gods. Semi-souls reincarnate many times, seeking qualities needed. They may meet and part in the mundane, always weaving their destiny seeking environment best suited for the experience needed. Many of us rebel and struggle against surrounding circumstances, as selections of situations are made by the real self, which are not approved by the bodily representative. These, however, are based on the soul's true needs in its journey towards mind individuality, and the struggle made to avoid them, it will be seen, is suicidal. We should at once take the conditions surrounding us as the best, willingly and with avidity grasp the relations brought to us, acquiring all the knowledge the surroundings may present, because after passing on and reviewing the work, if it has been done under protest or inertly, it may be so badly executed that we will have to retrace our steps, and again cover the same ground.

Souls with discriminating powers developed, will constantly seek that which will best give them the qualities required, never minding cares and vicissitudes which only strengthen the soul. Thus a soul who has developed to that state in which it recognizes its mate in this life, will have become so fully aware of the best interests of each, that it will voluntarily submit to sepa-

ration from its companion where occasion may rise. Either or both may act in this way and the result is the acquisition of a power or powers formerly unknown to the semi-souls. The souls from whom they draw the desired qualities are in no wise depleted, however, as the element created is shared by both the creators and carried to the miniature world to which each belongs, and from thence to the grand whole. Thus we blend and harmonize with other souls.

In the divine life of regeneration souls constantly unfold and ripen, until they recognize the law governing them and accept conditions presented for the use to which they can be put, often times, the working out of karmic experiences. They thereby advance along the line so rapidly that they build their heaven not only hereafter, but now and upon this globe.

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.]

WEIMER, May 14, 1894.

MR. H. E. BUTLER:

Dear Sir,—I dreamed that my wife and I were in our sitting-room, with the front door open, when two birds, resembling the ordinary Black Bird, male and female, came into the room and perched upon some wires which appeared stretched across the room, making themselves perfectly at home and showing no sign of fear at our presence. While we were admiring them, there came another bird, very large, its wings spreading 4 or 5 feet, its plumage like that of the Bird-of-Paradise, and perched upon the Bureau. I remarked to my wife "That bird is worth investigating," got up from my seat and closed the door. I had no sooner turned around after closing the door than I seemed to be standing upon an elevated platform, or dais, when the large bird hopped from its perch and assumed the appearance of a female human skeleton, its wings being transformed into fleshless arms. The skull was naked, and in the eye sockets I could see small twigs and straws as though birds had commenced building a nest. The figure advanced toward the platform upon which I was standing and extended its right hand which I took in mine, expecting to find it cold to touch, but it was, in reality, warm and delicately soft. I awoke while clasping the hand of the skeleton. READER.

Ans. Birds are a symbol of spirits or souls; they were black,—that is dark; there was one for each of you,—you and your wife, which I should understand as indicating the condition in which you were then. The large bird which you thought to investigate was the frame-work of the new life, which is to be builded by new (to you) truth, which you are gathering. As the skeleton symbolizes death, so must we die to all of the old conditions, and rebuild upon the frame-work of the soul-life within you, the new and immortal soul-structure.—[Ed.]

MR. H. E. BUTLER:

Dear Sir and Brother,—As you invited contributions of hints and experiences that might be of help to those who are finding trouble in subjugating the sense nature, I write this, thinking it may benefit some one. About a year ago, when commencing the struggle that six

months later ultimated in victory, a dear friend in Christian Science wrote me in substance, the following. She said, "Instead of resolving to overcome through self-denial and will power, deny away the idea of pleasure in fleshly sensation by saying quite firmly, "I withdraw all mental support from the thought of pleasure in flesh—in matter. I am spirit, and the lower nature has no power to keep my thoughts on a low physical plane." I found such affirmations to prove a great help. Of course, it is necessary to be fully decided that the effort to overcome is something that is to be and must be accomplished, and never waver from that resolution. On denying the power of this sensation "serpent," it will be necessary to feel that what is said is the real desire of the soul and at once turn away the thoughts to better and nobler things.

In "Practical Methods" you advocate strongly the taking of much physical exercise. I found this to be rather a disadvantage, and for the reason that one gets to link the two ideas together so closely that when circumstances arise that make it next to impossible to get a proper amount of exercise, a fear of being thrown backward will help to bring about that very thing. I could go on and further recount what have been to me helps and hindrances, but I feel that no two experiences are the same, and what to me would prove a help, might not be so to another; for I know that my experience in this direction has been as much broader and deeper than the vast majority, as the sea is wider and deeper than the river. Oh, the hollow mockery of a life of sense pleasure! It will be found to be a hell, as vast as Milton pictured satan and his host engulfed within, and its fires quite as hot.

Your brother in the cause,

H. A. B.

Ans. The method of self-treatment, for overcoming, suggested in this letter, will undoubtedly prove valuable to many. It is not surprising that our friend thinks his experience is wider and deeper than others, for persons are apt to feel so when they meet those wonderful lessons which await all who go that way, especially when they are not associated with others who are having similar experiences. Truly all persons enter the wonder world when they overcome the waste of the life forces.—[ED.]

MOLINE, Ills., July, 1894.

"Be useful where thou livest that they may both want and wish thy pleasing presence still. Find out men's wants and will, and meet them. All future joys go less than the one joy of doing kindness." So said Geo. Herbert, and in this saying he enfolded a missing truth. "Where thou livest "Aye" as Shakespeare says, "There's the rub," for how we do fret at our environment at times, thinking it is so much harder to bear than our neighbor's, and if we could fit ourselves into that which we consider our own niche, how much more we might do, how much better. Sister, brother, do not believe it, it is not true. When you have lived out your decree, if you are consecrated to the Good, (God) he will remove you "to a far country" if needs be, or make the borders of your garden fruitful where you are planted. This

world is the Lord's garden; we, his trees, flowers, and pleasant plants, and our deeds are the blossom, fragrance, and fruitage by which the earth is made better, and He is glorified. If we turn our faces towards the Sun, He the great Husbandman, will transplant us to the "Elysian fields" by making the within the without. "Even though He may not wish us to dwell bodily, as to locality, save when He has placed us, yet, as in Lytton's "Coming Race" the inhabitants attached wings, sported in the air, and sped away upon them, so may we, when the body does not weight the spirit down, attach the fairy wings of "thought imagery" and, with the power of our will, go as we desire and fear not. We must decide the question of Paul's injunction to the brethren, "Present your bodies a living sacrifice. The word is nigh thee even in thy mouth." The field has been purchased, wherein is the one Pearl, the net full of great fishes has been drawn, the good are being gathered, the bad cast aside, Israel the remnant has been numbered, and the Lord of Hosts knows who are "His People."

Then we should turn oft to the happy isles within our bosoms, and speak and think of the best, as we would like to have them, and with a high ideal before us, may we bless the time, when with George Elliott we can say:

"May I reach that present Heaven
Be to other souls, the cup of strength
In some great agony, enkindle generous ardor,
Heed pure love, be the sweet "Presence"
Of a good diffused, and in diffusing
More intense; So shall I join
The Choirs invisible, whose music
Is the gladness of the world."

ABBIE A. GOULD.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

FRANK G. July 16, 1879. Buffalo, N. Y.

Born in ♄ and polarized in ♀. May be rash and passionate and inclined to hereditary dissatisfaction, which he will have to overcome in himself. The natal sign and polarity being very far apart gives great liability to loss of seed germs, and therefore may not develop so fast; but in striving to overcome loss of sex fluids he will develop a strong will. His bad periods are when the 23° ♄ and 25° ♀ are afflicted by the malefic planets. Be careful of accidents.

J. H. F. December 2, 1862. Near Chillicothe, Ohio.

⊕ in ♄; ♃ in ♄. Rather fond of pleasure and company of things of the senses, and it will be difficult to overcome sex nature. But an old age is promised, so that if he will put himself under the training of Hermes he will reach the goal. Evil periods when the malefics transit 10° of ♄ or 22° of declination.

H. S. J. May 2, 1864. Sussex County, Va.

17° of ♀ rising and Venus on the cusp; natal sign ♄; polarized in ♄; ♃ in the 3d angle. You would easily develop clairvoyance, and you will have success before the public. Rather fond of change, pleasure and traveling about and have much to do to overcome, especially as the seed germs will remain active a long time, as shown

by the distance of your polarization. None but the Perseus within can break the chains of Andromeda. Be mindful when 22° of κ and Π are afflicted.

C. F. B. Dec. 17, 1870, between 9 and 12 a. m. Worcester, Mass.

Probably ∞ on the ascendant. Born in \uparrow and polarized in ∞ . Good business qualities, fine intuitions and quick perceptions. But I judge from the aspects of the planets that you contracted evil karma in former incarnations and will therefore have to experience in this life the consequences to cause you to turn from Egypt. Do not shrink your responsibilities, especially when the evil planets transit 25° of \uparrow and \uparrow and the beginning of \uparrow .

F. B. W. October 23, 1869, 5:30 p. m. Covington, Ky.

10° \uparrow rising. \oplus in \uparrow ; \Downarrow in Π . Irritability of temper and temptations of the serpent are the things you will have principally to overcome. I also see danger of trouble about wills and legacies, etc. Your evil periods are when the beginning of \uparrow , \uparrow and Π are afflicted by the malefic planets.

A. C. W. Aug. 30, 1871, 11 a. m. Grand Rapids, Mich.

12° \uparrow on the ascendant and Mars on the cusp. \oplus in \uparrow and \Downarrow in κ ; \uparrow and \downarrow in the 9th. Should be clairaudient and hear the astral bells. You could have a strong and determined will. But it will be difficult to make attainments in unmarried life except by a strict observance of esoteric principles. Be very watchful when the first 10° of \uparrow and κ are afflicted by the malefic planets, \uparrow , \downarrow or δ .

M. L. June 7, 1862. McCoupin Co., Ills.

7° of Π rising with \odot conj. \uparrow . Born in Π and polarized in ∞ . This sign and polarization will make you an occultist from parental conditions; but astrologically speaking speaking, you are an "unfortunate," which being translated into theosophical language means that you are condemned in this life to experience the results of sins committed in former lives in order that your soul will turn away from them with abhorrence, and thus be willing to give up the sense life and commence the upward trend of the ladder. From 1899 to end of 1901 will be an evil period. Do not marry a second time.

F. S. April 19, 1866. McLeon Co., Ills.

13° of \uparrow with \uparrow strong on the ascendant; \uparrow in 3d. Born between the signs \uparrow and \uparrow and polarized in Π . You should make attainments quickly if you do not give way too much to the allurements of pleasure and novelty. You should also avoid over exhaustion of the nervous system, and develop a restful and calm habit of mind by sitting an hour daily for that purpose as recommended on pages 13 to 15, Vol. I. of THE ESOTERIC. 1894 and 1897 are evil periods for you.

F. H. Aug. 28, 1872, 4 p. m. Dams Co., Kans.

15° of \uparrow rising with \downarrow on the cusp and \uparrow in 3d. \oplus in \uparrow and \Downarrow in ∞ . You will have great occult tendencies. Clairaudient, and should see strange and mystic visions. Beautiful surroundings are the best for your development. But the seed germs will remain active a long time each month, which gives danger of loss and flinging back. You are liable to be psychologized and easily mesmerized,

which you should resist. Never surrender your will to another, as it will be difficult for you to get away from his power after and so interfere with your natural development. The beginning of 1901 will be a bad time for you.

F. H. Oct. 9, 1864, 1 a. m. McCupin Co., Ills.

Leo rising; h in 3d and Ψ in 9th. \oplus in a and D in V . Clairvoyance and clairaudience would develop quickly if you applied esoteric methods as taught in "Practical Instruction," Vols. I. and II. of THE ESOTERIC. I see nothing to prevent attainments except business schemes and projects. You will be affected in your reins and kidneys when the malefics transit a parallel declination of 6° .

M. L. E. Jan. 13, 1869, 4:13 p. m. Liverpool, N. Y.

a rising with M in the ascending angle; J in the 3d and Ψ in 10th angle. Born in V ; polarized in z . Danger of being estranged from your kindred and living by yourself, with a tendency to Bohemianism and love of romance. You will be inspirational and clairvoyant. It would be best for you to develop the former, because in your case clairvoyance would attach you too much to the material, the delusions of Mara. Your evil periods are 23° of V and a .

S. J. E. June 26, 1840. Sacketts Harbour, N. Y.

Natal sign a ; polarized in z . You should develop lucidity of vision and see the Star. You are subject to be easily influenced by the mental and physical conditions of others, especially when the evil planets transit 23° of declination. Never go under "control."

H. O. E. May 25 1834, 4:30 a. m. Brewerton, N. Y.

The beginning of Π rising with the Sun. Born in Π and D in V . Ψ and M in the midheavens. You should be highly inspirational and soon catch the thoughts of the universal mind. Do not allow discredit and misfortune in business to fling you back. If these should happen, depend upon it, they are to teach the soul some lesson that it requires for its unfoldment. Your evil periods are when the malefics transit the beginning of V and a .

R. F. V. Oct. 10, 1855. Landesberga, Hanover, Germany.

20° a rising. Born in a , D also in a ; J in 3d, U in 9th and Ψ in the Zenith. You are capable of developing marked occult powers. Clairvoyance and clairaudience and very inspirational. By esoteric culture you would be able to read in the astral light and thus be able to recover the lost knowledges and sciences of the ancient nations as Ezra recovered the lost books of Moses after the Babylonian captivity. Your evil periods are when the 15° and 16° of a are afflicted.

LOUISVILLE, Ky., June 28, 1894.

I.

The scene was suggestive. A lake stretched its inky waters, in a landscape of monotonous level, and, through a gloom as of closing night, its distant shores were merged in uncertainty. No wind stirred the rushes skirting the water, and no living thing had there abiding

place. The lake had the silence of the dead, and its unruffled surface was of lethal hue opposite a small strip of sandy shore, on which played a narrow bar of light, a woman stood on a raft. She was of more than average height, and around her form was draped a diaphanous covering of intensest black. The raft had apparently just grounded, having passed from the distant shore, and the woman had the attitude of deep dejection, with shoulders stooped and visage worn. The figure, however, indicated fixed purpose and unconquered pride. The raft which supported it was well made and strong. The woman rolled one log from her now unneeded reliance, and wading in the water pushed it to the shore, with a rapid motion of her right foot. Then seemingly without object she returned to the raft, stood a moment, and turning, with vigorous springs, reached the beach. In the line of the light she disappeared.

II.

A large oval shaped space filled with straw, and well fenced, was seen, in one side of which two boar heads of abnormal size and clean, powerful build, were fighting. The bodies did not appear. The heads were of a brown color and looked as if belonging to well fed animals. There were no tusks on either, but the jaws were locked on the snouts of each. They disappeared from view in this position. Then came in sight a monster sow and a litter of pigs trotting quietly along at the side of the space opposite that which had been occupied by the combatants. They moved toward one end of the space, and were followed by another large sow and pigs. The last sow seemed to grow in size as it walked, and both of the sows, and also the pigs, were of a white flesh color. The whole scene was full of life and brightness and the hogs all impressed one as being in plenty.

Ans. First vision,—The scene above described would indicate to my mind, old conditions from which the lady in question must extricate herself or lose her physical body, and with it the opportunities of this life.

Second vision—The boar is always a symbol of unclean conditions, and therefore would be a fit symbol of the debased and animalized condition of the majority of the human family to-day. That there is a fight imminent among them is unquestionable, and when the fight is over domestic conditions, will again obtain,—indicated by the sow and pigs, which will be in themselves as unclean as the fighting boars. But of course that can continue but for a short time.—[Ed.]

The magazines and the newspapers have given a great deal of space to the War in the East, but the views of representative Japanese have not been heard. The *Arena* for November gives the place of honor to Kuma Oishi, A. M., Ph. D., a famous Japanese scholar, who considers "The Causes which Led to the War in the East," from the standpoint of his nationality. In view of possible European complications as the outcome of the conflict, this paper will be read with interest, both in the United States and on the other side of the Atlantic.

BOOK REVIEWS.

We have before us a book written by W. A. Redding entitled, "The Millennial Kingdom, and the American People." It sets forth very decidedly a fact which we also accept, that of our Israelitish origin. The first few chapters are well worth the price of the book to those who have given no study to this subject. Mr. Redding believes that God works through natural law in all things, even in the political ranks, which agrees well with the doctrine of the Apostle Paul who said that "the laws that be are ordained of God." That implies that it matters not, even though they were made by man. Taking the book all through there is more than an ordinary amount of vital truth in it. While its arguments are something of the Sam Jones or the John L. Sullivan order, yet all the way through there is so much of importance which should be more generally known that we feel that we must recommend it to our readers. The title does not give a very clear understanding of the nature of the work, as it begins with our Israelitish origin; but it makes some very unacceptable statements, however, in regard to God's efforts to prevent the kingdom of Israel from being partakers with Judah in the killing of Christ. There seems to be a disposition also to tear down the old church systems and doctrines and hold up in their place the quite prominent faith healing, or what is more generally known as Christian Science doctrine. The book winds up with the idea that our Congress are correct representatives of the treachery and dishonesty which exists in all business circles. The book contains 305 pages. Paper 50 cents; boards \$1. Sold by W. A. Redding, Navarre, Dickinson Co., Kansas.

EDITORIAL.

We insert a card gotten up by a business man who is occupying a very influential position, and who informs us that he incloses one of these cards in each of his business letters, which means a great deal for him and for the Esoteric Movement, as he has a very large correspondence. This method of introducing these vital truths to the world removes the common excuse which arises in the minds of many who say, "If we had a business we would attach a notice to our business card or envelope, but as we have no business cards of course we can do nothing." The above card is a method which might be adopted by every man and woman throughout the land, who is interested in THE ESOTERIC, for there are very few indeed at this age of the world, but what have correspondence enough to help

greatly in bringing these truths before a needy public. If you have tested these methods in yourselves, and have a proper love for your friends, and for the world at large, you will certainly do what you can to give them that which all of you who have had experience in the Esoteric life, know to be worth more than gold.

"Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark VIII. 38.

Card referred to:

"THE ESOTERIC."

A MONTHLY MAGAZINE
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GRANDEST AND MOST PRACTICAL
THOUGHT IN THE WORLD.

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The following is a repetition of an editorial which appeared in the September number:

THE ESOTERIC is rapidly gaining in the favor of the people throughout the world, and there are a great many groups formed where there are weekly meetings held for the consideration of its thought. But it is with the Esoteric Movement as it is with all new movements: there is a great deal of prejudice existing in the minds of the people, for no other real reason than that it is something new, therefore, not generally known and accepted. And because it is not generally known it leaves an open door to the low, sensual and vicious minded to imagine all kinds of evil and to report their imaginings as true. But as the real

teachings and methods become more generally known, it will become more popular, and these advocates of a base and sensual life will be ashamed to oppose it. There are some of our business men who recognize this fact, and one has had printed on the back of his business envelopes these words:

THE ESOTERIC,

A MAGAZINE OF THE HIGHEST THOUGHT IN THE WORLD.

POINTS THE WAY TO THE HIGHEST SPIRITUAL

ATTAINMENT.

I INDORSE IT,

W. P. PARKER.

H. E. BUTLER, EDITOR,

APPLEGATE, PLACER CO., CALIF.

If all the business people who are interested in THE ESOTERIC would follow his example, it would soon break down all the prejudice which now so foolishly exists. Every man and woman admits the great importance of the work, and many express their willingness to do all they can for its advancement. Now there is nothing that any of you can do more successfully to advance the work than to give it your own personal, public indorsement. When we say this, it does not imply that you indorse the founder or any person or organization; that is entirely unnecessary. Truth can not be polluted, altered or affected in any way by its advocates: therefore, you who take a public stand in your indorsement of the truths set forth in THE ESOTERIC MAGAZINE and books, can most reasonably disarm the enemy by totally disregarding the source of these teachings, and simply say it makes no difference to you who or what they may be who set forth these teachings, which you believe to be true, you indorse that which you believe, no matter from whence it comes, and any man or woman who is ashamed of the truth as he believes it in his heart, is truly unworthy of it. There has been, ever since we began the Esoteric work, a general call for a pamphlet which would set forth in a precise manner the central ideas of the Esoteric teachings, because the general subject is so comprehensive, that no one can give another an idea of its objects and methods in a general conversation: not even if they were to give an hour or more to the consideration of the subject,

could they give a clear idea of its importance and scope. Therefore we have published "Practical Methods to Insure Success," which is adapted to every reasonable mind, no matter of what religious belief, or whether they have any at all. It is a little booklet which can be carried in the pocket, contains 103 pages, and is sold for 10 cents per copy, or \$5 per hundred. The latter price simply covers the cost of printing and circulating. Thousands of persons have said and written to me, that could they have had that book while young it would have saved them a long life of suffering, disease, and many times failure, and it seems to me that almost any one could afford \$5 or \$10 a year for the sake of saving others from what they have suffered, by purchasing and circulating this booklet. We are now situated so that we can publish and send out any quantity that may be in demand. There are many men and women out of employment who could make a living by selling this book at 10 cents each. Now those of our subscribers who do not feel able to help the movement financially can aid it by purchasing a hundred of these books at a time and placing them in the hands of such men and women whom they know to sell them. Thus they will be helping the needy to employment and at the same time be circulating important truths, without any expense to themselves. "Practical Methods to Insure Success" sent prepaid at the above prices.

The time has come for the establishment of groups of the children of the re-generation (see "Practical Methods," page 71). Those students and teachers of the laws of Life who see the importance of Esoteric methods for the culture of human life and the development of human soul from the animal to the divine sphere, through the conservation of the life-forces, are requested to communicate with H. E. Butler, Applegate, Placer County, California.

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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"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

We ended our last Review with the consideration of the glorified multitude in whose mouths was found no guile, and who were without fault before the throne of God. Truly, God is not such an unreasonable monarch as some would have us believe, when they say that no one of his creatures can live so perfectly but that he will find fault with them. He is a God of love; for those things which will give the greatest joy and satisfaction, and will indeed be the best possible condition for man, he has set before his people through the columns of *THE ESOTERIC*. He has made the way known by his spirit and has so simplified it through his messengers, that all who will may reach this faultless attainment. Not only has he set these things before us, making the way as plain as it is possible to make it, but he has also sent forth his angel spirits to illuminate the intellect and to guide the thought, that nothing may prevent any child-like soul from making the attainments set forth in *THE ESOTERIC*. But God allows each of his children to have what they most love. If one loves wealth, position, the good things of this world, friends, father, mother, children or wife more than this spotless condition before God, he will say to his angels, let him alone, he is joined to his idols.

CHAPTER XIV.

Verse 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"

He says at this time but little of this glorified company that

John saw, but it is enough for us to know that they were arrayed in white, purity, that they were virgins,—that is, they lived the regenerate life,—that they followed obediently wherever the spirit led, and altogether they were just what God would have them to be. He tells us nothing of that divine order that is established among them, nor of their beautiful, happy life: life which some have seen parts of very dimly, and would willingly give all they have on earth to possess. But they, poor souls, know not that we have placed the means in their hands, not only to possess that which they have seen, but a thousand-fold more.

God having established among this people the foundation of divine order, sends forth another angel (messenger) with the everlasting gospel. It is everlasting, because he has established on earth a brain-center, so to speak, a center of knowledge of the whole plan of God, and the true methods by which his children may attain the fullness of those things which he has prepared for them. It is not considered everlasting because it contains knowledge beyond which they can not attain, but because the foundation principles are so broad and deep, and so perfectly in harmony with the divine plan, that without changing his base man may go on building upon it throughout all eternity. And again, it is everlasting, because whoever follows the instructions that are given will be placed upon the highway that is so plain that none need to err, and that leads on, through all eternity, to greater and still greater heights and depths of the knowledge of the love and wisdom of God.

The angel flies through the midst of heaven. Heaven is where God has set up his kingdom, therefore the angel flies through the midst of this holy company that God has prepared, and goes forth as the expression of their calling. They are to be kings and priests unto God and reign on the earth. Not only is this angel the expression in the sense of being in perfect harmony with their calling, but he will have focalized in him, and at his command, all the life and mind powers of the whole body, in so far as he needs it. We will not attempt to say how this

* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

everlasting gospel will be preached, whether orally, or by means of the printing-press, or by mental tele-graphy, or whether it will be by all three and more. When the time comes, that gospel will be *preached*.

Verse 7: "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

"Saying with a loud voice." To the surface reader it would appear that the angel would fly through the midst of the air and cry with a loud voice so that the physical ears of man would hear the words of his proclamation, which words are recorded in the balance of the verse. But we believe that no such physical manifestation will take place. No doubt there will be those sent out into the world to teach the truths expressed in the following: "Fear God and give glory to him." It is written, "The fear of God is the beginning of wisdom." It is not a slavish fear, however, for when wisdom has opened the eyes of our understanding, we perceive that all law is God's, and to transgress those laws is to sin against our own soul and body, and to bring upon them many evils. "To give glory to Him" is to realize the fullness of his glorious nature, to know that all good comes from true harmony with that nature, and when it dawns upon us, even faintly, how excellent are all his works and ways, how full of loving-kindness and mercy, then will the soul involuntarily "give glory to God in the highest," because "The hour of his judgment is come." Every true child of God will rejoice at this fact, knowing that it means rendering justice to all the people, and that injustice will come to none. True, justice is what many most fear, but God's justice is executed under the guidance of loving-kindness and mercy, and where God destroys the physical body of some from the earth, it is in order to remove them from the reach of greater sorrows. They are then eventually placed where they will work out and finish the purpose of God which he purposed in them. In realizing his object His people will worship Him that made "earth and heaven, and sea, and the fountain of waters." The Apostle Paul had a little glimpse of God's wonderful plan when he said in the eighth chapter of Romans, "The whole creation groaneth and travaileth in pain together, until now. And not

only they, but we ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This reference to all departments of the earth in the verse under consideration, is equivalent to saying that all nature travaileth together toward the the same ultimates, and the calling of God's people by this everlasting gospel, to give glory to him and to worship him because of his judgments, arises from the consciousness that God so to speak has risen up out of his place, to destroy every distorted and perverted condition, and to establish on earth his own sublime order. For therein all sickness, sorrow, disappointment, and misery will disappear from the earth, and loving-kindness, justice, mercy and goodness will flow from every heart through every hand to his fellow. God will be king throughout all the earth.

Verse 8: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This other angel that proclaims the fall of Babylon (confusion), emphasizes the words by a repetition, and yet not a repetition, because it will not only be a physical fall of a typical city, and the government coming therefrom, but it will be also a mental fall. That is, it will be not only a destruction of their order and dwelling place, but it will be a fall of the mental conditions of the people, so that they will never again be able to reorganize. "That great city." A city is the dwelling place where people are gathered together, but there is a specific reason for the destruction of this city or congregation of people, namely, "because she made all nations drink of the wine of the wrath of of her fornication," and no city or people but Rome has done this. When she had the power a few hundred years ago, the rack and the thumb screw, and every conceivable means of torture were applied to those who would not render worshipful obedience to all the mandates of the Roman hierarchy. She is even now encompassing the earth, playing the harlot with every king and ruler, in order that she may again have power over the nations. All lands are filled with her emissaries, who are sworn to destroy every adversary to the Roman power; no matter what the means, they claim the end justifies it. No crime

is too atrocious, no deep-laid conspiracy too vicious, so that it accomplish the end they have in view. This is the form "of the wrath, of her fornication," because she claims God for her husband, and to look to him for all things, yet she takes the power in her own hands, and seeks the honor and favor of the kings and the nobles of the earth, at the same time working most assiduously to destroy them. Saying nothing of the literalness of the meaning of the word fornication, which is so common wherever Rome holds sway, it seems from the eighth verse that the entire work of this second angel is with the Romish power, for it is truly the greatest power now on the planet. It is that power to whose care divine truths were originally committed, and they have taken those vital truths and organized them into instruments for their own selfish purposes. Not but that many good honest souls still adhere to that body through the most earnest spirit of devotion,—but here comes the greater condemnation; the designing leaders use this devotion for their selfish power.

Verse 9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,"

This third angel goes forth to deal with those who would ally themselves to the beast power referred to in Chap. XIII. and reviewed in No. 4., Vol. 8, of this Magazine, wherein the receiving of the mark, etc., was fully explained.

Verse 10: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:"

They upon whom God's wrath shall fall, woe, woe unto them! for it is stated here that it is poured out without mixture into the cup of his indignation. In all his other judgments his wrath is mixed with mercy and loving-kindness, but here it is not mixed. It is wrath, pure and simple, from the cup of his indignation. The Roman Catholic Church and its supporters have shown no mercy, but have rejoiced in bringing the greatest possible suffering upon others. So will the indignation of Divine Justice bring upon that body, and upon all who ally themselves to it, the torments of the hell of fire and brimstone which they have preached for eighteen hundred years. "In the presence of

the holy angels and in the presence of the Lamb." Not that they will be summoned into their presence that they may rejoice in their torment, but the presence of these holy ones upon the earth will bring this torment upon them. Neither will it be the torment of a day or a night, or of the hour of their execution; for as Rome tormented others so will God render unto her double for all her deeds. All they who ally themselves to her for protection, or for the sake of obtaining the good things of this world, can only do so by receiving her mark in the forehead or in the hand, and to them, especially, is this message of warning sent. There are now many conservative minds in the world, who would advise God's people and all their friends, rather than to suffer the deprivation and loss, which fidelity to God and his truths costs them, to receive this mark and through it the good things of this world, arguing in their sophistry: "You can receive them tacitly, with your own mental reservations. That will be right. It will save you much trouble, etc. Better to do that than to lose all you have and suffer." But remember this angel is sent with this message, not to the Beast, nor to the Roman power in general, but to those who, when the trial comes, will simply say "*credo*," and through that obtain her favor and protection.

Verse 11: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and who, soever receiveth the mark of his name."

"The smoke of their torment," or the smoke of their consuming "ascendeth up forever and ever." The Greek rendering is, "for the ages of the ages," for this prophecy is of a time which well might be called the ages of the ages, or the time when the consummation of the result of all the ages obtains. If there is any place in the Bible that refers to a time or to a people whose souls will be tormented ages of ages, even after the body is destroyed, it must certainly be this people. And while they do live in the mundane realms where there is day and night, they have no rest at any time who worship the beast or whosoever receiveth the mark of his name. Esau sold his birthright, and we are told that he sought it again with tears and sorrow. But they who receive the mark of the beast or his name, not only sell their birthright for the sake of peace and

quietude and worldly possessions, but they give their power and influence to that beastly body upon whose head is the blood of the martyrs of the middle ages, and the blood of all the martyrs who will suffer in this age. Those who bear the mark will also be partakers of all the multiplied crimes that are being secretly committed now, and have been committed in the past, and the yet more terrible ones that will be committed in the time to come. In view of these nameless crimes, we do not wonder that they who become partakers of them have no rest day nor night, neither do we wonder that the specter of those crimes should follow the soul to the spirit side of life, and should there hang to them "for ages of ages."

Verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

For, truly, the time of trial that will be brought upon the world by this power, will require great patience. This will manifest those who keep the commandments of God, and not man, and this will make apparent those who have the faith of Jesus, who went to the cross and suffered on Calvary in maintenance of of the truths that he had taught the world. For it will be necessary for every man and woman to show their real colors, and which side are their sympathies. There will be no studying *THE ESOTERIC* and practising its truths in secret, as many are doing now. Neither will any be able, as some are at present, to seek out the methods taught in *THE ESOTERIC* and use them for their own selfish elevation and pleasure. This time will try men's souls.

Verse 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The voice which commanded John to write the following words expressed the idea that what was said was a fact which was to remain forever, like the everlasting gospel, and the first statement in that permanent record is, "Blessed are the dead which die in the Lord, henceforth." Paul in Romans vi. 8, claimed that those who were believers in Christ were dead with him, and here the dead referred to that die in the Lord, are they who crucify the flesh, and live in the spirit. This all must do who live the regenerate life and make attainments. The word

“henceforth” means from this time. That is, from the time of the fulfillment of the above prophecies. They will be truly blessed, happy. “Yea, saith the spirit, they rest from their labors; and their works do follow them.” This time will be the signal, as we shall see further on, for God's final destruction of all those who pervert His laws in their own life and habits. It will also be the time in which God will cleanse even the atmosphere from all these vicious souls who torment His people day and night, continually. Even while we were writing the above, the Jesuits, who have passed on to the soul side of life, came with all the power they could rally, and first tried to confuse our amanuensis and then ourself, in order to prevent us from expressing these truths, and especially to prevent us from giving the warning to their people. They endeavored to intimidate with vicious threats of evil they would bring upon us. Truly, the unclean spirits, like frogs have gone forth throughout the world, and those who have been benefitted by these teachings will never know what it has cost in suffering and effort to give them to the world. But when the time above prophesied shall have arrived, then shall our hearts rejoice, knowing that from henceforth our lot is a blessed one. For we shall rest from our labors and our works will follow us. These adversaries will at that time feel confident they have gained that for which they have labored so many years, yet it will only be a signal for the perfect fulfillment of the word of God, when he said “I will cause the unclean spirits to pass out of the land.” Be patient, therefore, dear faithful souls, for though there are yet many more trials for you, the time of our redemption draweth nigh, is even at the door. As the darkest hour is just before the dawn, so will it be with the eternal day that God is now ushering in. May the angel of wisdom and peace be with you.

REINCARNATION.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

God in his wondrous love has ordained that man, while passing through a preparatory state of physical existence, shall experience much more happiness than sorrow. In fact, God being the personification of justice, permits the soul of man to experience unhappiness only in so far as it is absolutely necessary for it, in order to round out and develop the individual nature, so that man can better enjoy that perfect state of bliss which was ordained by the Creator in the beginning to be the inheritance of all. When we contemplate the mystery of life and of the divine love of God, we find ourselves lost in such a labyrinth of wonder, and such incomprehensible realms of thought, that we can only touch as it were the exterior of this mighty deific power, that links and interlinks all nature, both animate and inanimate, into one great whole.

Man is the highest expression of life that inhabits the earth and possesses the most mind power, therefore he has the greatest capacity to understand and utilize divine wisdom. This divine wisdom, while it pervades all things, can only be understood and expressed in proportion to the amount of mind power that the animal, be it human or brute, possesses. Mind governs and controls the life stored in the body as absolutely as God the father of all life controls the universe. The blood of man contains and fills him with this subtle and invigorating divine element. When there is a superabundance of life great happiness can be enjoyed. Allow the life to lie dormant and sickness and unhappiness is the result. Keeping the life forces active and under perfect control of the mind, brings the individual very close to God; so close indeed that every heart beat is in perfect rhythm with the universal mind, and being in unison with that mind, the character of the individual becomes the expression of that orderly and systematic power that holds

all things in their proper place. An orderly mind, gives the individual greater power to understand the marvelous methods of creation, but can be maintained only by keeping the body filled with life. The soul can not mature unless there is a superabundance of life in the body. Therefore, no person can develop a soul consciousness unless they rise above the animal plane, which is the plane of human life that is governed by generation. Remove the mind from the body of man and this mysterious element, which for want of a better term we lightly speak of as life, having lost the power that had harnessed and made it a server for the preservation of the physical, immediately leaves, and the human body which a few moments previous boasted of its strength and manly dignity, becomes a lump of clay. Whence has flown that subtle agent which animated and permitted proud man to lord it over his fellows? What has become of the soul that had inhabited the house of clay? Alas! who can tell? May each of us live a pure and holy life, so that when the time comes for the separation of the soul and the body it may occur of our own free will and we may feel perfectly satisfied that we have finished the work that God gave us to do. If we have we will enter the realm of souls without a moment of unconsciousness a divine Son of God. If we have not the chances are that we will never realize that we have lost the physical, but will pass from a state of animal consciousness into a condition of unconsciousness, there to remain until the laws governing reincarnation once more compel us to take upon ourselves a new tabernacle of clay.

Nothing but mind is able to limit the power of life. Life, in its broadest sense, is free, and fills all space. Go where we will we will always find ourselves surrounded by an ocean of sensitizing life. When an organism is created, be it the lowest form of embryonic life or the greatest of the sons of men, it is controlled by mind. It matters not how minute the organism may be, it possesses mind qualities which are its inheritance from Deity and are placed there that it may have the power to hold and bind the elements that impart to it a consciousness arising from the senses. All organisms possessing animal sensation have

incorporated within themselves the seven creative principles.* Those who do not possess animal sensation lack the seventh principle. Sensation, the seventh principle, permits the soul that has inhabited a vegetable form to incarnate into the lowest form of animal existence. Here, at the very starting point, as it were of the subject of reincarnation, we meet the greatest and to us the most mysterious law of life. We find man in the world at the present day with mind powers developed to such an extent that he is able to harness the subtle agencies of nature and make them his server. As he goes on growing through the endless ages, who can picture what he will be in the future. Man has developed from the lowest form of life, and the power within him is governed by the mind, and when it leaves the body that structure becomes a lump of clay—dead forever as far as the individual is concerned, yet not really dead. The subtle life which had departed with the mind has so impregnated the clay with life germs, that, from the man seemingly the victim of mortality, springs forth living entities, both animal and vegetable, which, in the dim and misty ages that are to come, will become, through many incarnations, men and women.

Reincarnation is a subject very little understood by people in general throughout America notwithstanding the fact that nearly two thirds of the inhabitants of the earth not only believe but stake their future happiness upon the truth of it. We believe that all readers of *THE ESOTERIC* should make a special study of the subject, as much depends upon their power to recall the past. Like all other statements made in this magazine what is said in this regard can and must be understood by the soul consciousness of each individual. No one can impart a truth to another. Before a thing can become a truth the facts must be understood. The assertions we may make are given as hints to the students and should be accepted only as such.

God employs two powers to carry out the great plan of man's unfoldment: first, generation; second, evolution. Generation is the power that all things, from man down to the very lowest form of life possess of reproducing their kind, from the life

*We wish all could read and make a special study of the "Seven Creative Principles."

stored in the body. Evolution is the power that permits the soul not only of man and beast, but even of the vegetables, fruits and flowers to take on a physical covering of such a character that it will express the experiences and thereby the knowledge already gained. The soul can manifest but once through the same quality or degree of material covering. This covering, in every instance is made up of experiences the soul has gained, and as each life lived adds new experiences, the body gradually changes. In course of time it develops from a very low order until it encompasses a perfected soul where the need of a physical covering ceases, and the ego forever after possesses only a spiritual covering.

The spiritual ego,—which is an atom as it were, of the universal mind—gives to man the power of existence, and is the real man and should always be considered as such. The material body, which is nothing more or less than a piece of clay, is the instrument the soul uses in order to gain experience, and thereby knowledge, and being controlled by the mind that created it, it possesses life and is endowed with an animal consciousness. When the soul has gained all the experience possible in its earthly tabernacle, it leaves, and death to the body results. When the spirit leaves, the power that held the physical in form and made of it a sensating animal, goes with it and eventually the body disintegrates and becomes dust. This ends the animal consciousness, as it relates to the physical body. Never again will a soul inhabit or animate a physical body after disintegration takes place. There is no resurrection for the physical body. The same material covering for the soul is used but once. When that use has been served the material body becomes dust and in time solid earth. The solid granite rocks and all that we recognize as material on earth are disintegrated animal bodies. Friends it is true that when we walk "We tread upon the ashes of the dead."

Oh! mystery of life. Oh! divine father, would that man could understand, could realize what thou hast in store for him. When he having passed through all stages of existence has gained power—through accumulated knowledge—that will bring to him his inheritance, which is wisdom and an understanding

of the purpose of thine own great mind. When man has obtained wisdom and understanding the crude and childish playthings of earth, which well fitted his infant hands, will be taken from him and in place of them he will receive divine powers that will enable him as he advances in manhood to live and govern wholly by the power of mind; these will also lift him from the condition of an animal into the stature of a Christ. Let us try to trace the soul of man from its beginning; let us follow it in our imagination through all the stages of its existence until it stands a son of God, an immortal conscious entity.

A use is to be served, some plan in the creation of worlds is to be carried out. To accomplish that plan men and women are required. Those who stand as the center of this system many ages ago conceived our earth. In their imagination they builded it. From the beginning, even unto the time when in its ripeness it would be filled with glorious immortal beings possessing powers like unto its creators, they planned it. They builded it by the power of mind, out of elements drawn from the ALL MIND. The thought which they sent forth being drawn from the source of all life possessed energies which were divine, differing only in power from the thought of the parent by the environments that limited it. (It is most difficult to express these mighty truths with physical speech. We can think them, know them, but the moment we try to express them we find ourselves confronted by a paradox.) The world was without form, although separated from the great ocean of mind. The first principle to express itself was force, which compelled all the elements contained within the creative thought to seek one common center. The second was discrimination, the separator—that power which divided the elements. Third came order, which placed each element where it belonged, that there could be no inharmony; for if inharmony could exist chaos would be the result. Could chaos exist at this stage of a world's unfoldment disintegration must take place. When order was fully established, cohesion—the fourth principle—was made manifest, and limited life appeared. Cohesion is the mother principle and builds from the first three principles, bodies to contain and limit life. Without this principle life could not be manifest

except as it is expressed as filling all space. With cohesion, appeared the principle of fermentation, death, the greatest factor in the evolutionary development of a world. Death, however, could only destroy the material structure and could not touch the spiritual spark or life that cohesion had ensphered and limited. This spiritual spark, although incased in a very low form of matter, possessed unlimited capacity for growth. The experiences gained in this state while very circumscribed were sufficient for the spirit to build for itself a soul requiring a body of a much finer character, than the one nature had given it. This soul not being created by material agencies could not be destroyed by the principle of fermentation or death. If death could destroy the soul the infinite spark being freed from limitation would at once return to the source from which it came and would be merged into and become one with the All Mind, the individual ego would then cease to exist. Transmutation, the next principle to be made manifest says, as it were, to fermentation, stay thy hand, destroy the exterior covering if thou wilt, but I, with my superior power will preserve the soul, and will build for it a new organism, of such a character, that it can express the experiences it has gained. This brings to the world the seventh principle which is sensation and with sensation the animal consciousness first finds expression. As ages roll on, the spiritual ego, having, through experiences gained growth, finds itself incased within the body of primitive man.

As the soul advances through successive incarnations, new and higher needs are created, to meet the demands of which, a finer organism is required. Man is yet in the stage where instinct alone rules. He has not developed intuition or reason. As he advances in that direction his body begins to assume an upright form but at best he is still an animal. He has no thought other than to supply the needs of the body, to bring forth his kind, and to protect his offspring. It required very little exertion for him to do this for in those ancient days, the earth, being in a virgin state, brought forth abundantly.

With the advent of the carnivorous animal struggle appeared, with struggle came animal love, fear and all their kindred evils. The strong began to oppress the weak and through the fear that

such a condition produced, the desire arose in the soul for a protector, a power that would preserve the physical organism in order that the soul could gain the necessary experience it required for its unfoldment. This desire whether it arises from within man or beast is true prayer, and being from the soul was always directed upward. This aspiration produced thought which being in the direction of God caused the physical body to assume an upright form. The soul of man has now advanced beyond the stage of instinct, and is nearing the intuitional stage of its unfoldment. It has not as yet passed beyond the animal nature the chief motive of which is self preservation, the law which at that time governed all creation as it relates to our planet. Intellect having been evolved, the ego develops intuition. Instinct belongs wholly to the animal, intuition to the human or intellectual. Instinct is the mind of God, obeyed blindly. Intuition is instinct intensified and increased by the experience and knowledge that the soul has gained by living many lives.* In the intuitional stage of the world's unfoldment man lived wholly under the guiding hand of the Father and, obeying the governing mind, was free from the struggle that had evolved him to where he then stood. It was at this period, known as the Golden Age, that the soul cut off from strife, rested. But as rest to the soul means stagnation, it could not advance, and as it had not reached the ultimate a new factor had to be introduced to produce again effort and force the soul onward.

The new factor was reason. Once more the ego began to struggle forward, and as age succeeded age man lost the intuitional and lived wholly in the reason. The world as we find it in our day has reached the culminating point of reason and man through wrestling with circumstances and through suffering, has developed knowledge and understanding. He has gained all that is to be gained through reason. The dawn of a new era has come to earth. Intuition is once more to be the governing power of the races. Not the intuition of old, however,

*Instinct is the promptings of God upon the brain of animals through the animal soul. Intuition is the promptings of God upon the brain of man through the human soul, which acts upon the mind through the intellect.

but an intuition increased intensified and refined. In the former intuitional age the ego obeyed blindly not knowing the why and wherefore. At this stage of unfoldment reason and intuition are to be wedded, which will give to the soul not only a knowledge of the creative mind, but power to carry out the purpose of that mind. When he has fully developed that faculty he will no longer be the sport of circumstance but will proudly stand erect with his face ever turned toward God, his soul filled with a conscious manly pride, his face not darkened by sin and sorrow but illuminated by the power of the spirit within. Truly he will be no longer human but like the Christ, a true spiritual son of God who has received his inheritance.

REVERIE.

[Written for THE ESOTERIC.]

When from life's battle field one passes on,
 With duties all fulfilled, reward well won,
 We bow our heads and say, "Thou Lord knew best
 And brought this soul unto its place of rest."
 And they who go, who seeming leave our earth,
 Die not, but pass to joys of higher birth,
 Where, from life's mystery forever free,
 They know the truth, of what we dimly see.

To stand for truth, to let one's voice be heard,
 By no vain pretext of ambition stirred,
 Save that which ministers to man's best need
 That would the world reform, the spirit feed—
 If one with flashing eyes, and ringing speech,
 Speaks boldly out, the lesson they would teach
 Dies not—though passing from the clouded land,
 Unites all love to earth's loved working band.

And could we each, who meet and part each day,
 Know these are way-marks God placed on the way,
 On "Jacob's Ladder," from the world of light,
 Do mortals pass, "as ships pass in the night;"
 And when the lessons we are sent to learn
 Do with perennial bloom, sweet odors burn,
 We'll answer true, with all the mystic pain,
 "And if man die, say, shall he live again?"

ARRIE A. GOULD.

OUR KINGDOM; ITS TRUSTS.

[Written for *THE ESOTERIC.*]

BY GERTRUDE LOVE.

The world has been likened to a great Kindergarten wherein the seeds of God's planting grow into human form and learn the mind and will of God through many and continuous object lessons. These lessons are the series of experiences we call life, and the interior student perceives life resolved into a compound of a series of simple experiences—lives—into each of which the threads of past experiences are gathered. These are cast on the needle of new environment and knitted into a garment for another life experience; and thus on and on, desire pointing to the goal, which is the pole of attraction dominant in the nature of the being.

When, through the desire, the object is attained, this second principle in nature seeks another object, and thus higher and higher the mind is led on and up until, from the crude form of lower animation, the human form is evolved with its infinite possibilities. This form is made after the pattern of the heavens and no higher mode of physical organization has been revealed to our planet. When it is attained, evolution becomes an interior process of evolvment, through which the organic powers are transmuted from physical to mental plane through the refining fires of circumstances. As this proceeds age after age, cycle after cycle, humanity, individually and collectively, reaches the plane of understanding, and questions the mind of God concerning the purpose of creation. As desire reaches out to find its source, all nature answers, "Seek within;" and here the neophyte must seek his kingdom, and knock at the door of the unseen. While the heart ponders over the meaning of life, desire polarizes toward the within and the understanding becomes godlike in its scope and uses. But the point where the mind turns from the without to the within is reached only after intense suffering oft repeated, when joys of physical origin have turned to bitterness and the lips have drunk deeply at the well of sorrow. When the eye sees not the beauty in the objects which

attract but to disappear, leaving the heart desolate. the ear hears not the harmony in the discordant moans of humanity which blend ever with the pleasure seeker's music of the senses: when friendship fails, love turns to ashes on the altar of hope and the soul faints with hunger and thirst—unspeakable save in silence to God—then is come the time of salvation.

Seek within for the chord of union which unites each soul to God, and thus to all life; seek within for the divine flame which glows amid the smoldering ruins of earthly hope and desire, and, as a first step toward the throne of the kingdom, cultivate the sweet spirit of sacrifice. Willing sacrifice of all that self holds dear marks the footprints of one who seeks the answer to prayer from the Oracle within. Half-hearted service will not avail. Is it not the dwelling place of *Ow*, the ALL of being? As one by one the clingings of the heart are revealed, lay them upon the altar in the outer court, and pass on to the sacred sanctuary wherein the glory of *Yahveh* is revealed to those who seek *first* the kingdom of heaven.

The spirit of sacrifice: It means so much in the giving up; so little when it is done—this renouncement of outward impulses and desires and successes. How thankful the soul that it could renounce some outward love or sympathy and turn all its longings to the door beyond which love sits waiting to bless and illuminate. In its radiance the spirit of sacrifice, which looked so dark and forbidding as it approached, glows with the realization of interior use and ultimatum, an angel of light.

Jesus understood humanity: the motives, the possibilities of human desire were open to him; hence the Beatitudes.

"And seeing the multitudes he went up into a mountain * * * his disciples came unto him. * * * He taught them saying, Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."

"The poor in spirit." A sacrifice is involved in this utterance. The holy ones who so patiently lead us out of the labyrinth of physical sense, bring with their sacred presence the deep, patient gentleness which is the quality of the term, "Poor in spirit." One who seeks the kingdom of heaven within makes willing sacrifice of all that is not of gentleness, patience and the fullest consecration to God. Such an one seeks earnestly to lay aside all that belongs to a proud spirit, all self-will, all self-seeking, all love of power, all condemnation of self or of others. He will avoid recrimination, judging, imputation of motives

from imperfect human perception, and seek to abide in the Will of God, which is Love. Their's is the kingdom of heaven who abide in power which is peace in knowledge of itself; power which is love in patience waiting for receptivity; waiting until the soil be filled and the seed sown, and the plant of human understanding is grown large enough to perceive the interior meaning of life. When the soul is thus open to the heavenly influx an indescribable love and joy and peace enter and abide forever: therefore, "Blessed are the poor in spirit."

"Blessed are they which mourn, for they shall be comforted."

Again the spirit of sacrifice; it precedes fruition; first mourning, then comforting. Why should one mourn the desolation of each earthly hope and ambition? He who seeks the within—the treasure-chamber of his own soul—must answer and become a stoic to all the fluctuations of physical environment. It was not to these the Master referred, for he had addressed his disciples who had left all to follow him in the complete surrender of their lives to God. They had departed from the multitude and sought the quiet mountain retreat where they might be alone with him; but they mourned because of the condition of the people. For in that age, as now, the consecrated soul could not avoid seeing the degradation of the children of earth and the indifference and doubt with which they meet each effort to uplift them. Again, these souls mourn at the bondage of mature and ripened souls to sense environment. "Their angels do always behold the face of my Father which is in heaven." But in the gross physical environment the sense of angelhood is lost, and the sense of oneness with the heavenly home and of the Father's presence, is buried beneath the petty cares of physical sustenance. Those who have dedicated their lives to God, knowing the sacrifice acceptable in his name, grieve not over the trials that are past or for those to come, but they do mourn the conditions of humanity. Passing along the city streets, such an one is as utterly alone as if in a desert. The faces which drift by are weary, or shrewd, or careless, sick, sad or restless in expression, betraying the needs of mind and heart in every line; yet, how to help them is the query in the soul which would uplift and bless. In the silent hours when the busy world is still, when weary feet are resting, and the clattering voices of a great city are hushed and sad hearts wait the birth of a new day, those who mourn for the people pray and

question, "What do they need?" From the realm of the within comes the answer, "Love,"—an answer divine in its scope, human in its interpretation. Will they, do they receive it when it is offered? Can they discard the less to receive the greater and thus enter the path which is a continual transmutation? The answer rests with Him who trieth the souls of men and works through the spirit of the age to do and accomplish that which is to be; but in the promise, "They shall be comforted," is a blessing for all humanity.

"Blessed are the meek for they shall inherit the earth."

The poor in spirit possess the kingdom of heaven; the meek inherit the earth. The Lord's prayer, "Thy kingdom come as it is in heaven," voices the blessing which is the inheritance of the meek and lowly follower of his life. The reign of power and peace luminous with the presence of angelic hosts is to become a visible, tangible reality.

Meekness is the spirit of acceptance. To gain it one must sacrifice physical courage, and all that pertains to self-preservation, though meekness is not lack of courage; and, though it is not the absence of strength it appears to the physical mind as weakness. It is the simple, childlike, reverent acceptance of all that the Father sends. With the soul in the heavens of Love seeking to know and do the will of Love, the physical environment fades in the distance and becomes a secondary condition. Jesus expressed the essence of meekness in the words quoted, Luke XII. 22-37. With one eloquent appeal from his grand revealing soul he swept the necessities of the outer world from their vision. "The Father knoweth you have need of these things;" "All these things shall be added unto you." "It is the Father's good pleasure to give you the kingdom."

"The meek shall inherit the earth;" an inheritance is not gained by struggle or anxiety, but by receptivity. The truly meek accept the conditions which come to them, be they good or evil from the world's standpoint, and wait the Father's good pleasure, knowing the progress of the soul can not be hindered. And each experience is a stepping-stone to heaven. When this quality of meek acceptance is gained, the soul inherits the earth; for, added to the power gained in past overcomings, is the receptivity of love, a state of mind which is necessary ere it can receive that of which the Father knoweth we have need.

In our search for these heart-elongings that we may lay them

upon the altar of sacrifice and allow them to ascend heavenward in their sweet odors, we perceive within the human organization which we call self, twelve functions of use organically expressed. Each one of these is a trust from the infinite source of life. Each trust is a sacred gift to be used wisely. Each function receives from the solar fluid the breath of life and vibrates dually; each has a mind or consciousness, and the soul is the individuality, the sum total of these consciousnesses twelvefold in nature, acting in twofold uses. If each of these functions entrusted to the individual be examined as to its intrinsic uses, the physical body will appear as a unity of uses or consciousnesses which vibrate toward the earth in material or outer activities and toward the heavens in inner or spiritual activities. Those who live the life of regeneration can change these vibrations at will, being the son of God in the heavens, or the son of man on earth.

Virgo as the builder of the physical home or form, exerts a controlling influence over the other functions of the organism. Thus we see Virgo in the body of humanity separating that body into selfish family interests. Its nature is love. Therefore it is incarnate desire demanding with insatiable will that which it can draw into its center and utilize in framing its ideals, and drawing those ideals from the solar mind, it limits and bids them to physical expression. Thus Virgo, when it is the innate nature, loves to talk of itself, its home, its friends; and especially of its physical relationship and family ties as adjuncts to itself. But Virgo is linked to the heavens, and in the coming kingdom it will be freed from the selfishness of the present domestic and social spheres. Receiving the rays of light—life—direct from the solar mind, it will clothe them with the tangible verities of the objective world, and build the kingdom of heaven on earth.

One who seeks to control his own organism will first bring Virgo into subjection to the law of the within, binding her to the willing service of the spirit. In this sphere arbitrary dictation is change to obedience in normal action, which will restore harmony to the physical body and to the environment. Seeking harmonious action of Virgo, the mystical Simeon bound and held as hostage until Benjamin was taken from his father's care and brought into Egypt—the land of sciences and the only place where food could be found—teaches a lesson of bound and

held life forces, that strength may be acquired to rise above the generative laws, and the soul intuitions be united to the interior love through which the true home, the heavenly home without selfishness may be reared as a type of the heavens. This home is a temple of the spirit, wherein all the functions of the solar mind are represented and dwell together in absolute unity of will and desire; seeking to build and to uphold and to rule only in God. In reducing Virgo to service under the law of use the neophyte will consider the uses of food and require of Virgo cheerful compliance with his needs. As its action becomes normal it will teach him the proper sustenance for each desired state of consciousness, and he will discover that only through the subjection of the Virgo function of his own organism can he cut the links which bind each soul to the mother church—the Roman Catholic Church—which has fallen into the desire for temporal power, and is thus a type of the perverted Virgo function. It has been a great builder, using human beings as though they were blocks of wood in extending its boundaries; reducing the masses to abject servitude through its power of will. It has been false to its trust and will destroy itself.

A recent experience has served to show the frail barriers between that church and the Protestant world; though to physical sense they are high and strong, to the eye of the spirit they are so frail as to offer no opposition to the encroachment of the enemy in its rapidly approaching period of power. Seated in an assemblage of earnest, pure-minded good people, the Spirit showed me the circle without protection, voicing the will of that mother who is false to her trust. In the coming hour of trial Christian Science, Modern Orthodoxy, Spiritualism and Theosophy need to watch, for the old mother nature embodied in that church will say to each of them, "Have we not all this? Healing has been among us from our inception; faith in Jesus is our watchword; we know the realm just beyond the physical contains all this wonderful phenomena, and we also know that intellectual power can control the mundane forces; there is really no difference in our creeds. Come and be sheltered in the bosom of the mother church." Many earnest souls will be deceived. The only protection from this insidious reasoning is an absolute consecration to the spirit of God, and in the use of all means of self-control which are consonant with our highest conception of his will. Conquer the

perverted action of Virgo, bind the life forces that the normal action of Virgo be restored, and pray earnestly to be delivered from ignorant acquiescence with the power which has betrayed the human race to slavery and toil and death, and which, though it held the secret of life and happiness in its grasp, refused it to all who would not swear allegiance to a corrupt body seeking temporal power.

The protection accorded the true church does not consist of psychic or intellectual power used against its enemies; but the Lord Yahveh will build a wall of fire around it which enmity can not cross. This wall of fire is an emanation from the conserved life of the adherents of the true church; each one a flame of white light, the body is a sun, the outermost beams of whose radiance is an impassable barrier to the dwellers in darkness.

Ere the Virgo function can be presented to the Father a purified and normal servant, its consciousness must be detached from all existing objects; its desires must polarize toward knowing and doing the will of God. When it is thus detached it will inspire life from the sphere of God's presence and rest like a child on the bosom of the great mother who holds within her embrace the souls of men. It is a type of conjugal love and must be freed from the earthly loves that it may vibrate toward or in the heavenly; revolving within its own orbit it must refuse to seek further expression in generation, but build and sustain the organism which it has gathered around it and thus attain immortality of form, the resurrection from the dead. Each sacrifice the death of the old, the birth of the new, until all that remains of the fleshly desire is burned away and only love remains, expressed in faithful service of its trust.

SPECIAL INSTRUCTIONS TO WOMEN.

[Written for THE ESOTERIC.]

BY AUGUSTA R. BOYD.

The mental and emotional states which are habitual should be carefully studied, and constant effort made to eliminate all tendencies to undesirable habits of thought and feeling. Always bear in mind that, action or thought is right or wrong, according to the bearing it has upon the result we wish to obtain. What is the result we wish to obtain? I have said that it is the "unfoldment of our natural powers, physical, mental, and spiritual;" and the "at-one-ment—harmonious adjustment—of body, soul, spirit."

Anger, jealousy, hate, fear, have been named as enemies to the attainment of this exalted and much to be desired condition. But there are other enemies than these to be overcome; enemies seemingly of less importance, but, like the little ground mole, feeding under covering upon the roots of plant and vegetable, so one enemy I shall name—criticism—undermines the very foundation of the structure we are striving to build. The mind that habitually dwells upon the faults and failings of others, in criticism and condemnation, those twin companions, in such habits of thought leaves an open door for the entrance of the seemingly greater evils. I say "seemingly greater," because the thought present in my mind is, that the little foxes that spoil the vines," little by little, by their little nibblings, work destruction as surely as does the scorching breath of the simoom,—that monarch of the desert, which we may liken to the soul-destroying flame of anger. We find that anger burns out the finer forces of our being, and brings confusion in the normal vibratory action of the molecules composing the body. This condition is shared by the thought-element we have made our own, and is in turn reflected upon the thought-atmosphere surrounding us; that atmosphere in which is recorded every act and thought of our lives. But this is not all. Anger severs for the time being, the link between the body—or material manifestation of soul—and the soul; thus cutting us off from that

which is still higher in quality and interior to soul,—the spirit,—and retarding our progress onward and upward, until harmony is once more restored, the link forged anew.

It is claimed, that the effect of anger, fear, etc., remains in the organism and can be detected in the vibrations registered upon our thought-atmosphere, for at least a year after the occurrence. How necessary, then,—would we reach and maintain union with the Divine mind,—that we carefully guard our thoughts, that this and kindred evils, may not obtain a foothold. This can be accomplished only by giving love instead. Not the quality of love however, that draws to, desires to possess for one's own, but that quality of Divine love that throws the shining mantle of charity over the imperfect, the distorted, the unclean; that perceives in all, the germ, in various stages of unfoldment, of the perfection which is to be. Think upon the attributes and qualities of this Divine manifestation: read I. Corinthians XIII. 4-8, and Galatians v. 22, 23.

One of the basic principles of the Esoteric doctrine is that each person shall be a law unto himself or herself. While accepting this as our right, care should be exercised that we accord all others the same right. This attitude of the mind practically shuts out criticism, and its companion, condemnation,—which once permitted a foothold would build such conditions in the body as would certainly retard, if not prevent, the overcoming of "the wound of the fall:" Shut out criticism from the thought, and anger, hate, jealousy etc. can have no existence.

It is an acknowledged fact among advanced thinkers, that the mind is the builder and controller of the body; the quality of the mind being expressed in the quality and structure of the body; hence, that diseased mental states are expressed in the condition of health which prevails therein. We understand that certain types of mental conditions produce certain forms of disease. But the manifestations vary according to the nature of the individual, and each one must determine for herself what are the difficulties, according to the nature peculiar to herself, besetting her path, and the method for her to pursue in overcoming them. For, while the principles of good and evil underlying each nature are the same, since God's laws are un-deviating, the variations in manifestation are many. The weakness of one may be the strength of another; for instance, that which will arouse anger, love, hate, in one, will have no effect

upon another, and so on* But every weakness in the nature may be made a source of strength, when understood and placed under the dominion of the will,—when recognized as servant instead of master.

Those in whom love of approbation is strong will find it requires persistent effort to subdue and convert to higher uses this tendency of the nature. The word of approval, the act of tender thoughtfulness from those dear, the devotion upon which is based ideals of true friendship, all must be foregone,—you must learn to think of them as broken reeds upon which you dare not lean, and you must turn your hope, your love, your trust, toward One who never fails—omnipotent, omnipresent, omniscient God. In doing this, you learn to look for and desire only the approval of your inner monitor. If you have learned how to listen to its promptings, and have obeyed them to the best of your ability, then rest there, for in the consciousness of having done your best lies your assurance of the approval of your heavenly Father, and you who have entered upon the path of attainment can not, consistently, accept anything less. Be faithful, and “the peace that passeth understanding” will be yours.

In order to attain that degree of physical perfection which forms the base of the triangle representing perfection of body, soul, spirit, every means at command should be used to keep the body in health, taking care that dress, diet, and occupation be adapted to the end in view. A knowledge and daily practice of physical culture, and especially of deep breathing, is inestimable in preparing the body to express soul. The clothing should be fashioned in such a manner as to leave the various organs of the body unrestricted in their action. This is an imperative necessity, as the strength and activity of the vital functions form the foundation upon which we build the structure spiritual. She who would be strong in soul power should leave nothing undone in bringing the body to its highest state of perfection. Certainly the mode of dress now prevalent is not in harmony with this aim; and I am sure the earnest ones will lose no time in freeing themselves from the bondage of the

* To those who desire a more complete understanding of their nature than they now possess I would say, You can find the key in “Solar Biology”—a scientific method of delineating character from date of birth. By H. E. Butler. For sale at the office of this magazine.

corset, and the heavy skirts depending from the hips. Much has been said by teachers of physical culture, and other advanced thinkers throughout the world, concerning the consequences of the abuse of the functions lying in and adjacent to the corset domain, and which are restricted in their action and weakened by its use: Ladies wear the corset until it seems to them an absolutely necessary support in keeping the body upright; they feel as if they would fall into pieces without these artificial bones and muscles. This is manifestly wrong. Nature formed the body to be its own support, and this it certainly will be if freed from its artificial support, and proper attention given to poise, and consideration of means for strengthening the weaker portions.

In regulating the diet to meet the requirements of the end in view, all meats, pastries, condiments, tea, coffee, etc., should be avoided. A plain diet of whole wheat bread, or corn bread, vegetables, fruit and nuts will be found to supply nourishment to the body of a much more satisfactory character, and to greatly accelerate the refining process we desire to accomplish. If the whole wheat flour can not be obtained, graham flour is next best. It is a mistaken idea,—and we welcome the light coming to the world on this matter,—that to give the body strength it is necessary to eat meat. Consumers of meat take into their bodies the nature and physical condition of the animal whose flesh they eat; its ailments, condition of servitude, nature and use; and these elements must be eliminated or changed to meet the higher demands of the human organism,—unless they wish to become *like* the animals eaten. In the bodies of animals, as in the human, a continuous process of tearing down and rebuilding is going on, and in consequence their flesh always contains a proportion of dead matter in the process of being thrown off, which the consumer takes into his body. This corrupt matter not only increases the work of the digestive function and gives the secretory functions an unnecessary amount of labor to perform,—thus perverting the life force which otherwise might be devoted to higher uses,—but the germs of disease are carried to every part of the body, and again necessitate the appropriation of life force to eliminate them; for nature is ever pure in her intents and purposes, and seeks ever to maintain that condition in our bodies. Not only do these impure conditions obtain in the body from the use of meat,

but the effect upon the mental and soul condition is to deaden the sensibilities to higher thoughts and intentions. The question with one seeking righteousness is, Shall I, by thoughtful selection of the material used, render intelligent aid to nature in refining and purifying this temple of the soul to receive its rightful occupant, or, shall I continue to pander to an abnormal appetite, or be governed by the false conceptions of the sense-loving multitude and by the selection of nondescript and inappropriate materials retard instead of accelerate my progress toward that higher, purer condition which is God's purpose concerning me? I trust my sisters will consider this question seriously before making their decision, for this matter of food is an important factor in the work we have undertaken.

Whole wheat gems made according to the following recipe will be found to be a very satisfactory article of food; no baking powder, soda or yeast to be used: Use a measure of cold water (the colder the better) proportionate to the quantity of gems you wish to make; sift the flour into it through the fingers (do not pour the flour into the water, or the water into the flour), stirring vigorously, until the batter is just stiff enough to round up in the pans without running over.

Use cast-iron gem pans, and have them on the stove or in the oven heating, to be filled as soon as the batter is ready. Fill the pans a little more than two-thirds full. Bake in a hot oven thirty or forty minutes. If properly made and perfectly baked, the gems will be light, dry and porous.

If the batter is too thin the gems will be mushy inside; if too stiff they will be heavy. If taken from the oven before they are thoroughly baked they will settle down and be heavy.

Do not put a knife into nice light warm gems, as that mashes the little air cells and renders the gem doughy. Gems should be broken open. These gems are equally as good when cold as when hot; some prefer them the second day, when they may be eaten cold, warmed in the oven or toasted if desired.

[To be continued.]

THE MIND THAT HATH WISDOM.

BY H. E. BUTLER.

Knowledge is the act of forming thought, cognizable by the senses. Knowledge may be gathered from experience in all the various ways known to the human family, but wisdom is the discreet, accurate and always the right use of knowledge. It is much more, for it is incomprehensible, being beyond the scope of all human intellection. It is like God: while we can not comprehend it, we can understand some things about it. We are thankful to Him who created us, that we are enabled to say that we know how it may be attained; and it is this knowledge that causes us to attempt to talk about it. In the Proverbs of Solomon, the eighth chapter, in the 30th verse, speaking of the creation of the world in its varied forms, wisdom is personified and made to say, "Then I was by him (the Lord) as one brought up with him: and I was daily his delight, rejoicing always before him." This verse, as well as the whole of the eighth and ninth chapters, beautifully portray the fact that wisdom is the chief attribute of the mind of God. Knowledge must of necessity be concerning things and facts that already are, but wisdom is a creator, and brings into existence new and useful facts. Knowledge takes cognizance of the materials in the external world, but wisdom takes materials already existent and moulds them into new forms of usefulness and beauty. The mind that hath wisdom in the spiritual sense, finds methods by which he is enabled to recognize the very substance of Divinity, Spirit. This knowledge, if he possesses wisdom, will enable him to become a creator: yes, it places in his hands, in his heart, the likeness of his Father, God, and all things, within his individual sphere, which are possible to the Father become possible to him.

This statement may be questioned by the general mind, but as we have told the people other and simpler truths which they did not believe, and which by experiment they have found to be true, possessing even greater efficacy than we claimed for them, even to laying the foundation in themselves whereby the high

ultimate embodied in the above statement is made possible to them, therefore, we have the boldness to claim your attention here, and as the way is simple, and it is self-evident that it can bring only good results, we venture to suggest the means by which you may reach even this glorious ultimate.

Proverbs XVIII. 1, reads as follows: "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." It seems to me that the whole plan or method, at least in its beginnings, by which wisdom is obtained is suggested here. The first thought to be considered is "through desire," connected with the fact that a man has "separated himself," and is enabled to seek and intermeddle with that prime attribute of Deity, wisdom. But there is a special kind of "desire," and a special kind of "separation," and a special kind of "seeking," before one can intermeddle with the things belonging to God, the eternal Father. First, then, "through desire." What is that special desire which one must possess? Desire is prayer. Jesus said, "Pray always with all prayer." This special prayer is that the mind and will of God interfill and take possession of the mind, soul, and every attribute and sensation of the being. However, this prayer is useless without the separation spoken of, which is to separate one's self from every carnal desire, every fleshly lust: in short, to live the regenerate life wholly, and to dedicate one's self without reserve to God and humanity. Not only to make the dedication, but to actually separate, in word, thought and deed from the world of generation, and everything interesting to men and women living under that law. This is sanctification, when one sets himself apart to God with the earnest desire to be as holy, "as perfect as He is perfect." This fulfills the kind of desire and the kind of separation.

The next requisite is the seeking, which is very important, for without knowing what to seek and how, one could never find. For instance, if one should tell you there was an article of immense value in your vicinity that could be had for the finding, you could never find unless you knew what it was when seen, and as wisdom is incomprehensible, you can not know it until you possess it. But God has not left us without means by which we may seek and find that jewel of greatest price. In his great wisdom he has created conditions by which a single thought, sometimes covered by a single word, when planted in a

prolific mind, like a seed or germ, will grow and expand infinitely. The first word in this direction upon which the seeker of wisdom must lay hold, is the name that God gave to Moses, of himself. The name is Yahveh, which, in its central thought, is the WILL. Now when we consider the office of the will in the human organism, we find it so absolute that we can not think a thought, or move a muscle in the physical body without its consent. We find it enthroned in the highest part of the brain organs, and we might say, it is without form yet forming all things. The anatomist may tell you all about the structure of the bones and muscles and nerves, by which locomotion is produced in the physical body; he can even go so far as to imitate this muscular action of the limbs by the use of electricity. This I am informed has been done with an automaton manufactured for the purpose. Experiments have also been made upon dead bodies, which proved successful in-so-far as to create facial expression, and incoherent and irregular motion of the muscles of the body. Here they have called into action a force not yet comprehended, and which in itself, is like to the force that is active in the human body. But in the human body the WILL calls this force into action, and guides and governs it in the most wonderful manner. See how fully the bright face and the smiling lips express joy in the mind, or how perfectly sadness is depicted thereon. See how delicately the fingers of the wise mechanic are guided to do their service.

This power that guides so accurately and so perfectly all things in the human body is the *will*. This will-power is derived from the Father of all life, and when you have mused long and continuously upon this wondrous power in its operation in your own body, then remember that your body is but an epitome of the world, yea, of the universe. The fountain from which you drew that spark of will, rules the whole universe just as it rules your body. It controls, from the motion of suns and systems in their orbits, down to the little mustard seeds that you place in the ground, and watch its processes of growth, from the time of its sprouting until it brings forth its full grown herb and flower. And if you should take a thousand mustard seeds and plant them in as many places, that wondrous will would govern the building of their organism, so that they would always be true to their nature in form, in blossom and seed. But it must be borne in mind in all your musing and meditations upon this name, that

it is not the will of physical energy, it would be best understood by calling it the will of stillness, for the electric energies that fill the human, animal and vegetable body, as well as the whole universe, are inert because they will always seek their equilibrium with their negative energy, unless there is a power interior to and behind them, to guide and control their action (see "Seven Creative Principles"). God is spirit and his will is spiritual, therefore interior to and the controller of all physical energy. As the will organ of the human brain never moves from its seat, but sits supremely calm sending out its mandates through the thought organs of the the brain, causing all action whether violent as the raging storm, or gentle as the love breath from a maiden's breast, yet it remains calm upon its throne, and is unmoved while moving all things. It does so through this superior, silent energy upon which all will of motion depends for its existence. If you allow your mind to dwell upon the raging storm of energy or action, or the physical manifestation which is commonly understood by the power of will, you will find that you are gathering to yourself the animal force, which was anciently known as mundane or black magic, and though you gather to yourself all the powers that earth possesses in that direction, a simple child who has understood and inspired the nature and quality of this silent will, will disarm you and make you powerless simply by its presence. But we will not carry out for you the lines of musings upon the wondrous workings of this incomprehensible power that we call the will. If you seek wisdom, then let your mind dwell upon that one word in all its millions of manifestations, until you are sure there can be no intellection, knowledge, or power without its kingly, guiding hand. And if this be so, then our attention is turned again to the Scriptures, where we read that God created the world and all things that are, by a word. A word is a thought formed out of the subtle elements of the physical body of man, therefore we reasonably conclude that the thought of God was formed of the subtle elements of his wondrous nature, which we call spirit, and that every organism that lives and grows upon our planet, is a thought form which has emanated from the creative mind of God. It not only possesses in itself the thought and mind elements of deity, but will enough to cause it to act out its nature and express the ultimate use for which it was sent forth, as this is true in things manifest to the physical senses, is it not

true also in relation to all the thoughts of Deity that fill all space, waiting their time of manifestation? Now, if there is a means by which we are able to inspire, draw in and recognize the form, feel the power, and sense the quality of these creative thoughts, then there is a way by which we may think the thoughts of God—bring them even into physical manifestation, building in the physical world images of usefulness beauty and joy. And if there is such a power possible to man, then this is the power that we are to seek by which we may “intermeddle (through the creative mind of God) with all wisdom.” We have seen “through desire,” and what that desire is, “through separating oneself,” and what that separation is, and “through seeking,” this desirable ultimate is accomplished. Now the next thing for us to find in its *perfection*, is the thing we seek for we have found out in the above what it is that we are seeking, namely, the mind and will of God.

Having complied with the requirements already set forth let him or her who seeks this wisdom, bear in mind that they must have complied with the prerequisites. Let them choose an hour in the night and an hour in the day or more to sit down or lie down, and banish every thought from the mind except the thought of the will of God, the name Yahveh. Hold that firmly fixed without a waver, musing upon its wondrous workings. Desire earnestly to draw into you the potency of that will and mind; desire that it shall control and even coerce every thought, feeling, or wish of your life. Call into your consciousness at once the prerequisites, the earnest yearning desire, the consciousness of your separation, and what it is that you are seeking, The WILL—Yahveh—The Mind of God. When the two former requirements are perfect in yourself, and the earnest desire of the heart is active for that will and mind to become the controlling power of all your life, reserving nothing for yourself, wishing as it were to be absorbed into the ocean of deific consciousness, and wishing henceforth to be an instrument of the will and mind of God, then will you be in condition for the will and mind power combined, or in other words for wisdom, to flow in. But after this mind power has flowed in, the neophyte will be in danger of finding himself largely in the same condition as the thousands of men and women throughout the land, who are in possession of certain marvelous powers, but they can

not tell how they got them nor how any one else can get them.* But we regret to say that we can not through the columns of THE ESOTERIC proceed further with the instructions on this line, for there are thousands of people scattered throughout the world, seeking in every direction except the one in which they should seek, for just these knowledges that we would be compelled to express. They are seeking it purely for the gratification of their own selfish ambitions, and it would become a crime for one to give them that knowledge. For it would be to them a means of self destruction, and a power by which they could injure, if not destroy thousands of God's people. Therefore we have organized the Esoteric Colony, where, alone, these higher powers can be taught to those who have made attainments, and have the moral and spiritual aspirations that make them worthy of so high a trust. Peace be with you.

* There is scarcely a thought in the preliminary Esoteric work which is not held in part at least, by different individuals, in varied spheres of thought throughout the land. Among them are the known systems of Theosophy, Christian Science, Mental Science, and all the Metaphysical branches: Spiritualism and Occultism in all their phases. These all hold and are working upon parts of the great Esoteric system, of course no one working upon the same part, but each has a fraction of the system. The reason of this is, as we showed in "Seven Creative Principles," in the lecture on Order. Form is the first principle of mind in animate existence; everything learns to judge of the nature of an organism by its form. This is the leading feature of the human mind as has been demonstrated by the fact that it has been made a science, and called Physiognomy. Phrenology, Palmistry and various other like systems. This principle, backed by the unrest which causes desire to be prominent in the human soul, has caused minds to reach out into the realm of thought, and to gather therefrom such fractions of truth as their peculiar nature demanded, and out of these parts of truth all these varied "advanced" systems have been builded. But none of them know how they obtain these knowledges, that is by what mental methods they were reached, therefore can tell no one else how to obtain them. They therefore require their followers to memorize their words verbatim, and live by them; but words can never express an absolute truth. The Esoteric system does not require you to memorize any word formation whatever, it gives you the knowledge of the methods, which when applied will enable you to draw from the same fountain that we have drawn, all that the individual mind is capable of receiving and utilizing. It also teaches methods by which the capacity of the human mind and soul may be grown and increased, without limit. The above will give the Esoteric student some idea of the difference between the Esoteric teachings and that of other varied branches throughout the world.

AN EXPERIENCE IN THE DREAM STATE.

[Written for THE ESOTERIC.]

BY E. J. HOWES.

There is doubtless in the life of every positive intelligence, aspiring in transcendental directions, a here and there experience, either in or out of the body, which it would be well to preserve as illustrative of the present dimness in which we usually abide, as well as the penetrative energy we exhibit in piercing toward our true life hid with Christ in God. I am about to relate a dream, which is remarkable in at least one point, that, it is the first dream of my life that I can recall. I may have had prior dreams, but I can not testify to any such. It was in the summer of my nineteenth year. The spring months had been made memorable by a deep spontaneous movement of the spiritual nature, in a large number of people, throughout a region of long and steady worldly growth, from the wilderness to a fair degree of prosperity. Feuds had accumulated, and selfishness had waxed fat, and a sort of scattered christian membership kept at feeble vibration the old faith, in connection with a school house service here and there. Suddenly at one of a series of services, once in two weeks, by the President of Hillsdale College, a phenomenon of emotion from the under deep, rose like a wave in the face and tones of a good deacon, and tears emphasized his imploring exhortation, bursting forth at the close of the sermon, that we awake and do something to break the upper death that lay like a spell through all the region. From this moment began a quiet powerful work in which all ages and entire families came to mutual reconciliation and love, and the beauty and power of Jesus made for months, and even years, the higher vibration of those long unspiritualized neighbourhoods. It would need a volume to suitably tell of the sublimity and loveliness of the spirit in a work that could never be wholly caught and fettered in the usual denominational planes. Organizations were made, but souls remained largely soulful

and free. Perhaps my own ideality, wrought into unity in my own behalf with this never to be forgotten era of illumination, saw and exulted in the celestial reality centered in all this human exteriorness of movement, far beyond that of most sharers and observers, but a hundred reviews of that now distant era shew its depths and heights to have been one with real soul motions. As I lived quietly and studiously in what in comparison to former days of mere aspiring intellectuality and worldly ambition, might be called a celestially toned ideality of purpose and peace, I usually brought home from our meetings for praise and prayer a sense of touch upon the far away and exalting. Returning from one of these services and retiring to rest, I had the following dream experience.

I was suddenly standing in the solitude of a mighty plain. In the western sky hung the blood red orb, the sun, and an ominous pall seemed slowly gathering upon it. The hush of death was everywhere, and all life had vanished from the great plain. The thought flashed through me that the day of judgment had come. No words can tell of the awful solitude and sublimity of the picture, nor indicate the cool and exultant sense of fearless individuality as I stood and repeated to my thought the words, "The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come." I seemed to realize the triumph of an immortality that could gaze on the wreck of Nature, feeling its own invincibility, and alive to the sublimity of a tragedy, which had no bearing except to hasten some impending glory.

At this moment I became aware of the presence of my father and sister, and that we were near the remaining part of some ruined building. My father very calmly, proposed that we should go into this while waiting and join in singing a hymn of praise. The calm ecstasy of this solemn moment was seemingly enhanced by the outlook we had through the half ruined wall upon the west, already grown more awful in import as nearing the end of doom. With a sense of utter happiness we joined our voices in singing and had sung but two or three lines of some hymn, when my sister said in a low awe struck voice, Look there! We simultaneously gazed on the plain to the west,

and saw the earth being eaten off down through its entire diameter by a wall or steep of living coals, which glowed and crumbled and came with the speed of a race-horse. Down through that diameter glowed the crumbling wall of coals, and behind it the earth steadily vanished and was no more. We seemed to see this inferentially rather than directly, and it all sped on and under us in a moment, and we were left hanging in air of space while the sublime and indescribable scene, now fully in sight, was in a moment more at its terrific speed receding far east. As the earth ruin swept beneath us we hung for a moment at the same level and then gently began to rise. This motion was rapturously sweet and easy, and we seemed to pass into a space indescribable in common terms, but which appeared one with a mist of life, and in which white forms began to show as if of beings emerging from the mist. Even here, amid the rapture utterly new and strange to my mortal ways, my reflective mind reasoned on these appearances, and I said to myself, "Our spiritual eyes are being opened and unveiled, and *we are being changed.*" And right here culminated the bliss and the dream. All that I can say is, "Oh such bliss!" Such celestial vibrations as opened and deepened between my ascending self and the emerging beings of whiteness, make all earthly happiness poor, whenever I recall the moments before awakening and the hour or more that followed. For the latter space of time I lay in rapture, hearing no sound and seeing no form. But whiteness of angelhood at one with indescribable happiness held my being as in a bright soft cloud. Then it interiorly faded slowly away, as in mid heaven of night one sees to fade, the lingering trail of a meteor. In often reviewing this experience I have never laid stress on anything save the utter unearthly bliss brought out and held at the surface of rational contemplation. Here is a reality that asks for a cause. But having studied the entire antagonistic medley of Theosophic, spiritistic, naturalistic and orthodox illuminations, upon the ever eluding wonder of the mental agent and its constantly assertive and recessive glory, I have no confident dogmatic explanations to offer. From the vital logic of Hegel alone have I seemingly, seen to crystalize the organic unity of spiritual individuality as the at-one marriage

of form and essence; and it is only there that the explanation of anything to the idealist obtains a start. But the fact remains that in the dream state I was one with cause, lofty and vibrant enough to make consciousness the measure of a world, beyond whatever happiness earth has offered in the open day of common states. Culture and imagination provided wings to the determinations of that cause which, becoming mental motion haled all to its behests.

A CHRISTMAS ANTHEM.

[Written for THE ESOTERIC.]

On the prophetic air of midnight,
 The Christmas bells are pealing;
 To the world again, a child is born,
 The light of life revealing.
 We come again with reverent steps,
 To view the manger's glory;
 "Peace on earth, good will toward men,"
 Repeat the beautiful story.

CHORUS.

Glory in the highest! Glory in the highest!
 Let all the earth exclaim;
 Glory in the highest! Glory in the highest!
 The Lord hath come again.

Proclaim His name throughout the land,
 Rejoicing every nation;
 Let angels chant the golden theme,
 Till reached the whole creation.
 So ring, ye bells! for friend and foe,
 The Prince of peace shall reign;
 Ring out the sin, all want, all woe
 Ring in the Christ again.

MRS. GEO. B. HUDSON.

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.]

GREENSBURG, Indiana.

MR. H. E. BUTLER:

Dear Sir,—As I read from the Esoteric the many letters on what the regenerate life is doing for people, I reproach myself for having withheld from you the great change its teachings has wrought in my life. Four years ago a friend sent me the first volume, at the time when it seemed to me the dark clouds of sorrow that hung o'er me would obscure my reason. I fear I was fast becoming insane, and that was only the beginning of many dark days that followed. But my tears have been wiped away by your comforting words in the Esoteric, and my new life began one year ago, at the birth of my little son. Aug. 2d. Four months previous to his birth, I was driven one dark cold night from my home, by the one who should have cared so tenderly for me at such a time.

Need I tell you it was his love for liquor that severed the bonds that will henceforth make me his wife only in name. For months before our separation, I was trying to live as your teachings portray, and it must have been the very week that I was praying so earnestly to crucify the flesh that I conceived. The second day after the birth of my child, I was praying for my eldest son, who is now my strong support. I assayed to pray for my infant, a ring of light encircled his little form, that indeed was a beacon of hope to me. He is in perfect health, and a laughing frolicsome child. I now live in a quiet retreat with my two children, surrounded by all the beauty of Nature, that my soul must needs have to help my progress in trying to reach the goal.

I never let a day pass without reading from the Esoteric, and the dear friend who first gave me the Practical Instructions, thereby sowing the seed of useful knowledge, has taken the Esoteric from the first, and says she could not do without it. My thoughts are with you almost constantly in your noble work. God grant they may help you.

Yours respectfully,

Mrs. M. B. P.

CARBONDALE, Colo., Nov. 5, 1894.

Dear Sir,—What would you say was the meaning of the following: I'd been lying awake for some time, on my back, when I became conscious of being surrounded by the walls of an old castle, a ruin. They shone with the richest golden color. Great strips of golden colored tissue paper were hanging about, which I was able to attract or repel

by extending arm and finger, and willing them to come or go. The scene darkened, but opened again in the same place. At the further end of the castle were a lot of vines. I tried the attractive power on these and succeeded in bringing them to me but they wavered and coiled about my head so that I imagined snakes and repelled them. The scene again changes. I feel more than ever self-conscious. Looking upward I find the clouds have parted showing depth of blue sky and stars, that the mind tip-toes to reach its immensity but can not. Out of these heavens come a flock of birds floating, but using no wings in their movement. I try my attractive power on them, but succeed only in starting them in a circle over my head. I regret having tried this and immediately turn my attention in another direction. Again darkness comes and goes, and this time out of those blue heavens descends a lead colored dove. It does not use wings, but floats toward me. I reach out for it with eagerness and when it comes near enough I grab it very carefully lest I should hurt it. It settles on my breast and then I stroke its head noticing how small a one it possesses.

P. S.—But at the beginning, when this light first appeared, I turned my head to the right and opened my eyes, receiving such an intense flash of light as is reflected from a mirror. I became conscious of this as the spiritual light, and wishing to retain it I closed my eyes when the above scenes appeared. I was constantly analyzing my feelings and assuring myself I was awake. Yours in kindness.

ORSON WOLCOTT.

Ans. The above experiences are indication of growth on your part. Of course the birds are symbols of spirits, and the dove of peace. The article in this number called, "The Mind that Hath Wisdom" will be of great importance to you, for the above vision indicates that you are where you can use it to good advantage.—[ED.]

A VISION.

I lay upon my bed during the daytime, resting, when I suddenly became conscious of entering a dark cave. After having gone on for some time I came to a place where there seemed to be an enlargement of the cave, and right there was a strong light, and in the midst of the light was an altar, on which rested an alabaster, oblong casket; and at the foot of the altar, and coiled many times around it lay a huge, horny and sharp spined Serpent.

I stood there for a short time, when I determined to go to the altar and open the casket, cost what it would. As I moved forward the Serpent uncoiled himself, and rearing his head, attacked me; I caught hold bravely and then began a struggle grim and terrible. I fought with the energy born of despair, saying, to the Serpent "I know that thou guardest the secret of life, but I will wrest it from thee, for it is my will to know that secret or die; so help me Yahveh." I redoubled my efforts, calling upon the name Yahveh incessantly, the Serpent bit and tore my flesh with his sharp spines, but I never gave in one inch, continuing to call on the Holy Name, until at last I saw that I was

nearing the altar. Then with the last grand rush I caught hold of the lid of the casket and tore it open, when there came out of it a dazzling white fire which enveloped us both so that I lost sight of my adversary, and felt his hold on me relax, and finally felt him no more at all, while the fire seemed to sooth and heal the hurts of his savage teeth and spines. After a while the fire receded and left nothing but a white cloud of transparent smoke which seemed to stand for a while as it were in the open casket, while I felt that I had indeed overcome the Monster who guarded the secret of life, and that the secret was fire: "For God is a consuming fire and had consumed the Serpent of my Animal Desires, but left me unhurt, and possessor of the Great Secret of life—fire. Then I rested quietly for some time, and with a sense of such perfect rest it was, that I at once perceived it to be a preparation for another ordeal. It came also.

After the rest I seemed to again come into a dark passage like unto a cave, when all at once I came before a place that was somewhat less dark than the previous passage, when after standing still for a while feeling that I was wanted right where I stood, I perceived a sort of stone wall in front of me and higher than my head, making a sort of parapet as it were. Looking up over this parapet I perceived in the dim light a tall man standing, draped in a kind of sacerdotal vestment, and having a tall Mitre on his head from the rim of which a veil fell down as far as the shoulders concealing the face. He took up what seemed to be a yellowish luminous skein of yarn, and holding it up so I could plainly see it, I seemed to sense but not hear the following words. "What shall I do with it?" I answered (hearing myself plainly), "Burn it." But it is both the good as well as the evil deeds of your lives"—without hesitation I answered—let the good furnish fuel to help burn up the evil; whereupon he, holding it yet a little while, cast it to the left of him down behind the parapet, and I saw it no more. Then he took up a flaming sword and lifting it up over my head said "There is yet much that must be cut away from you" I said let it fall, he asked "Hast thou courage?" I answered after a brief meditation, my courage I have from Father Yahveh to do His Will come what will and cost what it will. Thereupon the whole vision disappeared and I could get no more experiences that day. CHAS. PURDY.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

M. J. N. August 11, 1853. Caythorp, Lincolnshire, Eng.

1° of ♈ rising on the ascendant. Born in ♈ and polarized in ♎. Your horoscope shows that you have arrived at that degree of unfoldment when clairvoyance and clairaudience begin to be manifest. It now requires you to continue the development of those powers which you had evidently become conscious of in a former period of the earth. Do not let love of change and novelty and the pleasures of Venus fling you back. Expect danger when the 12th degree of ♎ or ♁ are afflicted, or 15° of declination. Enter into no new undertakings at those periods. Be careful in 1895 or misfortune will follow.

O. O. C. March 10, 1858, 4 a. m. Cleveland, Ohio.

26° ♃ on the ascendant. ⊕ in ♋; ♃ in ♌; ☽ trine ♌. I judge

you have not been much attached to the occult sciences in former lives, but just at close you seem to have cast your eye in that direction. Being polarized a long way from your natal sign, you may not make much headway in this life. But keep your mind constantly polarized towards spirit, and do not allow business projects to occupy all your thoughts, and no doubt next incarnation will find you ascending the ladder more rapidly. Read page 472 Vol. II. and page 393 Vol. VII. of *THE ESOTERIC*. Be mindful when the malefics pass through the middle of κ and ν .

W. H. C. February 28, 1818. Louisville, Ky.

Ephemerides only go back to 1819. But 1896 and 1897 will be very trying years for you, except you have so etherialized your body and mind that you have become superior to the magnetic influence of the stars and the attractions and vibrations of matter. Read page 472 Vol. II. and page 393 Vol. VII. of *THE ESOTERIC*. Natal sign κ .

L. B. T. May 6, 1858, 6:30 p. m. Hamilton, Ont.

6° μ rising. Natal sign δ : polarized in ω . You should be clairaudient and hear 'The music of the spheres,' if you will withdraw from the bustle of business and town life, which you will love so well. Make attainments best unmarried. Expect trouble, etc., when evil planets pass through the middle or 21° of ω . 1896 not a good year for you. Read page 471 Vol. II. and page 345 Vol. VII. of *THE ESOTERIC*.

J. G. October 27, 1861, midnight. Ayr, Scotland.

Leo rising. Born in μ and polarized in Ω . You have developed to clairaudience and clairvoyance. It will be best for you to give preference to clairaudience, as clairvoyance may lead to black magic in your case. I judge a weak heart will rather prevent great attainments in this life, but born and polarized in interior signs you should be very intuitional. Spare diet, fruit, etc. best for you. I strongly advise the esoteric life. Your evil periods are when the beginning of μ or δ are afflicted by the malefic planets. 1896 an evil time. Read page 215 Vol. II. and page 73 Vol. VIII. of *THE ESOTERIC*.

KINGSTON, October 11, 1894.

MR. H. E. BUTLER:

Dear Sir.—I wish to write you a dream I had last night, and one three weeks ago. Last night I seemed to be out late and when I started to come home, the thought came to me it is very late to go home alone. I will not likely see others on the street, and immediately I rose up in the air and flew swiftly along the center of the street, or middle of the road, and as I flew I met persons, some crossing the street but just keeping out of my way, and not seeming to notice me. I flew several blocks in a direct course, when two persons started to cross the road and I was so near them that I had to turn to one side to let them pass and I did not seem to go much farther. The thought entered my mind when I saw persons on the street that I had been mistaken in its being so very late. I had been thinking yesterday, that, I was finding out so many ways in which I lose my life, that it would be almost impossible for me to live the life you teach, would my dream be an en-

couragement. The night before as I retired, I saw just above me, a blue star, sometimes I see them and always take them for encouragement. Three weeks ago I dreamt I was at the foot of a steep smooth hill covered with grass. When I glanced to one side a train was coming along in full speed. I knew I was in its way, with a span of dark horses the other side of me, which would run over me as the train came near, but I immediately ran up the hill a way and turned to the right towards a fence. In this dream there was a gentleman friend of mine also ran up the hill, but, that was all I realized of his presence.

Yours sincerely, K. K.

Ans. Yes, we deem your experience of traveling or flying, as not only encouraging, but expressing actual progress in your attainments. The soul which is your real self was conscious as such, for the soul does not need to walk, the power of the will is its power of locomotion, and the regenerate life brings one to a consciousness that they are a living soul, and of what they do while their body sleeps. The other vision I should understand to be produced by the mental or psychic conditions of those by whom you are surrounded. Yes, there are many ways in which those in the outer world loose their life, and are hindered in the progress. That is one of the points which make necessary the Esoteric Colony.—[ED.]

NOBLESVILLE, November 18, 1894.

MR. H. E. BUTLER:

Dear Sir.—I have a son and a daughter who are twins. My son was born at 11:55 and my daughter at exactly 12 o'clock, September 23, 1875, my daughter being exactly on the line between Virgo and Libra. What peculiarity does that give to the person so born? My son is afflicted with Epilepsy, beginning at ten months old. Was cured at 10 years of age by a patent medicine. The attacks returned at 14 years of age, and since then (5 years) have resisted all treatment. He smokes cigars, drinks tea and coffee, and eats very little beside meat and white bread. Physicians who have treated him have found him free from any abnormal sexual disturbances. He seems to have perfect health aside from the Epileptic attacks which occur at any time without any apparent regularity. His mind is not affected by it except in so far that he has a poor memory and considerable irritability. He is almost a prodigy in mathematics and learns everything quickly, but forgets easily. I am well aware that his diet and cigars make his cure very difficult and he is very willful about those things. Virgo being his earth sign it may be that the stomach is the seat of the difficulty. I have given you the main points in the case as briefly as possible. What course of treatment would you advise.

Yours sincerely, H. F. L.

Ans. The case of your twins is a very peculiar one, and we wish to reply in the columns of THE ESOTERIC, as it will answer a question

in the minds of many. Twins are always supposed to embody as it were one individuality, but as one of yours was born on the line between Virgo and Libra, and the boy born wholly in the sign Virgo he would partake wholly of the Virgo qualities, while the girl takes all of the qualities that were in the germ, belonging to Libra. The only difference that can arise in the nature of twins is from the fact that, one will take certain of the Zodiacal qualities, and leave the other deficient in these qualities. As yet we have no means in "Solar Biology" of telling which has taken all of the qualities and which is left destitute of those qualities. We hope soon, however, to have an addition to "Solar Biology," which will enable us to do this. The difficulties that your son is suffering from are inherited from yourself. As we have before told you, your whole nature is a cyclone of activity, and the son has partaken of that quality to an intensified degree. Unless he can be induced to lay hold upon Esoteric methods of self-restraint and culture, he will not live long. It matters not what physicians may say, the fact remains that the sex nature is disturbed by abnormal conditions, and he, being born in the sign Virgo, should be interested in music and in literature, where that excessively active mind can find harmony and usefulness. There is a case in Detroit of a young man who was suffering in the same way, and is entirely cured through following the Esoteric teachings.

You were correct in saying that his habits in eating, smoking, etc., greatly aid the disease.—[Ed.]

A DREAM.

I saw a poor old man starting to climb a very high mountain, walking on two crutches. It looked almost impossible for him to ever reach the top of this mountain. He would walk a little ways and then rest upon his crutches. He would start again and meet a rock right in his path that would seem beyond his power to surmount. Then he would no sooner get beyond the rock than he would become tangled in briars. It was one obstacle after the other until he reached the summit. Then I saw him on the very summit of this high mountain feeding, I should think, nations, when he was so destitute that he hardly had clothes enough to cover his nakedness. He even had a woman's apron around him. The people seemed so hungry for this food that he had to give them. I think if I remember correctly that it was served on silver plates. The impression was that there was no respect of persons for spiritual food, which he was giving. I interpret this as representing the Esoteric work. Before I went to bed I had been thinking of all the different Magazines that I had seen on Occult lines, and while many of them I considered good I found that not one of them fed me as the Esoteric did. It seems to me that it is food for every living being when they grow up to it. We can not all be fed the same time.

M. M. H.

NETAWAKA, October 28, 1894.

MR. H. E. BUTLER:

Dear Brother,—Since returning from the meeting in Kansas City I have had the following visions: A flock of fowl, consisting of turkeys, chickens, doves, having among them an Eagle passed by me on the wing. I watched the direction of their course and saw them alight in what seemed to be a farm yard. My curiosity was excited and I followed them to the place where I saw them alight. I readily found all of them except the Eagle I seemed to know he had not flown away and continued the search. At last I discovered, perched up in the loft, what I concluded was the Eagle, still it had no resemblance to an eagle. While watching it, it commenced to shake itself, the feathers fell off and what seemed before to be a nondescript appeared a perfect eagle with the most beautiful and glossy, plumage. I reached upward for him, he came down took the fore-finger of my left hand in his beak and gently pressing it flew away.

The second was as follows: I was sitting in a room seemingly alone. This same eagle came in, flew onto my lap, put his face close to mine and talked or chattered, still I could not understand what he said. He appeared to be much pleased about something and as he went away I noticed a lady sitting in another part of the room. She seemed to be much interested, but nothing was said. L. D. NICHOLS.

Ans. DEAR BROTHER,—The two visions seem to be of the same nature. The turkeys are raised as food in the domestic sphere, and as all the bird family symbolizes spirit, therefore we should conclude that it was spiritual food. The eagle is the king of spirits, or the spirit of God. And as you found it a nondescript bird, it would indicate the condition of your spiritual soul which is the Son of God, but its shaking off the old feathers or covering and coming out a beautiful eagle would show that the human soul (your real self) is going to throw off the old, and somewhat distorted conditions, and come into the true Divine order. The eagle taking hold of the first finger, indicates that the domestic conditions are first to be put in order, as the first finger always symbolizes the domestic. The second vision points to the fact that you have been faithful in the knowledges you have been receiving, and that the spirit was well pleased with you. When the spirit is well pleased with our doings, we can rest confident that it will guide in all things, in the way that the Lord would have us to go.—[ED.]

November 8, 1894.

A DREAM.

I was going down a very steep hill with a fence on either side. The lane was covered with long, green grass, and on my right hand was a field of corn; there was corn as far as I could see, seven or eight feet high, and some large trees down in the field close to the fence. The trees and corn were all waving toward the high hill, and the corn had tassels, but still seemed to be getting ripe. When at the bottom of

the hill I stopped and gazed upon the field and thought, how beautiful. There were small hills near me but very steep, all covered with grass. I went up and down with great ease. About midway I saw string beans nearly ripe. I stopped to gather some in my apron and had it almost full when I awoke. There seemed to be nothing on my left hand, but all my attention was on my right. R. A. L.

Ans. I judge from the above dream that you have been anxious about your material welfare for the future, for the dream indicates a promise of great abundance from the external side of life, the right-hand side.—[ED.]

The Experience of the Soul Awakening.

[Written for THE ESOTERIC.]

The soul often wanders from its home in the clay,
To the higher realm of eternal day,
Where it nestles in rest from all earthly care,
Gathering new strength, life's burdens to bear.

It feels the weight of its covering of flesh,
And is constantly striving to take on a fresh,
Throwing aside all the matter made useless by wear,
Remodeling the garment with delicate care.

The sorrows, darkness, disappointments and strife,
That creep unawares in the current of life,
Are lessons, symbols or working of laws,
Which God has created to further his cause.

Thus we learn of the use each hardship and pain
Of which in life's morning I were wont to complain,
And gladly we grasp this doctrine of truth,
Enlivening our hearts with the spirit of youth.

Fall about me ye blessings of darkest disguise,
I shall ne'er again shrink or your presence despise.
So have I learned the power of God's Great Light,
Which lineth the canopies of earths darkest night.

F. S. CHANDLER.

BOOK REVIEWS.

Uncle Sam is a monthly published at Suite 714-716 Schiller Building, Chicago, Ill. Subscription price \$1 per year in advance. Foreign subscriptions in the postal union \$1.50. Editor—Dwight Baldwin. The motto of the magazine is, "American Institutions must and shall be protected." It is an Anti-Catholic periodical but deals with the subject from the comic, as well as the serious standpoint. *Uncle Sam* seems to be well posted as to what is going on in Catholic circles, and shows up the effort which is being made by them to overthrow American Institutions and establish the Monarchy of Rome. While he may be doing a good work, as well as the A. P. A. movement in general, yet it seems to me rather a late hour for them to hope to release the grasp of that insidious power from the vitals of American Institutions. It is an amusing periodical, the cartoons well gotten up, and the humor well sustained.

The *Arena* with its big Christmas number of over 200 pages opens the eleventh volume, and its increasing bulk as well as the repute of its contributors and the standard and character of its literature, indicate its extending influence and prosperity. In the December issue there are contributions from some of the greatest writers of our day, and some of the most delightful and entertaining of the younger American essayists and fictionists. In the former class are Professor Max Muller, the great Oriental scholar and authority on language and comparative religion of Oxford University, and Count Leo Tolstoy, the famous Russian novelist, and social reformer. In the latter are Hamlin Garland, the author of "Main Travelled Roads;" Will Allen Dromgoole, the Southern story writer; Rev. Minot J. Savage, the famous Boston preacher; B. O. Flower, the editor of the Review; Walter Blackburn Harte, the author of "Meditations in Motley;" Henry Litchford and Helen H. Gardener, the popular novelist.

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The Monist is a quarterly magazine containing 100 pages of reading matter. No. 1 of Vol. V. contains the following articles: Ought the United States Senate to be abolished, by Prof. H. Von Holst. In this he very ably controverts the criticism of a former writer, who claimed that it was not only useless but evil in its influence. He says on page 4, "Not only individual Senators have been visited with the keenest censures, but the Senate has been held up by many writers as a fit object of indignation and contempt." He calls attention in brief to the many occurrences which have brought the United States into ridicule in the eyes of other nations, which he deals with in my estimation altogether too lightly. For when a nation has become so depraved as to deserve the epithet of a "boodle government," which is the case with ours of late, it is quite time that something extraordinary be done. If justice is not done the people by their government leaders, Divine justice will

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take the matter in charge. But altogether his argument is very able in support of retaining three separate heads to the government.

The next article is "The Principle of the Conservancy of Energy," by Prof. Ernst Mach, and the following is on, "The Nature of Motion," by Maj. J. W. Powell. The two articles are masterly scientific elucidations of the subject, and worth many times the price of the magazine to those interested in scientific thought.

The article on "Buddhism and Christianity" is by the Editor and shows what a marked similarity there is characterizing the advent of the two religions. Saying the least, it is very interesting and instructive.

The communication on "The Nature of Thought," by Thomas Whittaker, while it is very learned, quoting famous authors, yet we consider it weak and unworthy of a magazine of the class of *The Monist*. The premise of the writer is an erroneous one, that "Speech creates thought," from which, however, he reasons logically.

The Monist is published by the Open Court Publishing Co. of Chicago, also in London by Watts & Co., 17 Johnson's Court, Fleet St., E. L. Price 50 cents; yearly \$2. In England and U. P. U. 2s 6d; yearly 4s 6d.

EDITORIAL.

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.

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.**

ERRATA.—Eleventh line from the bottom of page 226, November number, should read Nervana instead of Devashan.

The ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. VIII.

VS
DEC. 21 to JAN. 20.

No. 7.

SPECIAL INSTRUCTIONS TO WOMEN.

[Written for THE ESOTERIC.]

BY AUGUSTA E. BOYD.

Having suggested methods for freeing those organs upon which the body is dependent for the perpetuation of its life, and its *measure* of life-force as well, the latter also determining the measure of the soul's power and progress; and having illustrated the bearing the mental and emotional states have upon the object in view, and indicated the class of food material best adapted to furnishing the purest and most suitable elements for repairing and refining the physical structure, our next suggestion will embrace consideration of methods for bringing the body into harmonious poise, one part with another. A knowledge of physical culture, and especially of deep breathing, and a systematic and daily practice of the same is inestimable in preparing the body to express soul. To the thoughtful mind it becomes a self-evident fact that a body or mind inharmonious within itself (and the one is a reflection of the other) can give but imperfect expression to the divine attributes of that Mind with which we are striving to become at-one.

Any person living the life of regeneration may, by the united action of the mind and the will, combined with the proper kind and amount of physical exercise, restore to health and normal action any weakened or diseased conditions existing in any part of the body. To those whose occupation requires them to be

seated a greater portion of the time, the various systems of physical culture offer methods which, if put into practice, will tone up and vitalize the entire system. These exercises, the most important of which are the breathing exercises, will do much toward counteracting the devitalized conditions brought about in the body by the restrictions of its environment. Directions for the exercises are within the reach of all, by reason of their having been published in book or pamphlet form and for sale at a nominal price. An excellent work, "Comprehensive Physical Culture," by Mabel Jenness, containing 226 pages, paper cover, can be bought for 75 cts., or "Delsartean Physical Culture," by Carrica Le Favre, containing 108 pages, paper cover, for 25 cts.* Some valuable suggestions on the trinity of being are contained in "Delsartean Physical Culture," showing the relation different parts of the body bear to our higher self. I would especially recommend study of the chapter devoted to "The Three Primary Breaths."

Considered in connection with woman's especial effort in the conservation of her life forces, those exercises given by teachers of physical culture which are designed to strengthen the waist, back and abdominal muscles, should have our first consideration. After the physical structure has been brought into harmony *at the center*,—that is, every organ vitalized and performing its function fully, in harmony with every other organ, we may then consider the best ways and means for bringing that harmony into outward expression. I do not wish to be understood as saying that we should give no thought to grace of manner and speech—these should always be borne in mind—but that our time should be given to exercises bearing upon the vital organs, rather than to those relating to expression. These exercises should be faithfully and systematically practiced at least twice daily. The poising, bending and rotary exercises will be found especially useful. The general bearing of the body being an expression of the condition of the mind, it follows that harmonious poise in either, or the lack of it, will be expressed in carriage, walk and sitting posture. To hold the

* Either of these works, or any other, may be ordered of The Esoteric Publishing Co., 1658 Washington St., Boston, Mass.

body improperly while walking or sitting,—to bring its weight upon the heel in a careless attitude, allowing the muscles of the torso to relax, the effect of which is to throw the weight of all the other internal organs upon the delicate structure of the reproductive organs, is to incur a useless expenditure of life-force. This fact borne in mind may aid in attaining a higher standard of physical excellence.

To obtain the proper poise in standing or walking, sway the body forward from the ankles, without raising the heels from the floor, until the weight rests upon the balls of the feet, allowing the arms to hang a little forward of the hips, the shoulders drooping. Now bring the chest forward, without raising the shoulders, being careful to keep the abdomen and hips well back. This position taken will throw the shoulders into their proper relation with the rest of the body, and will form a curve in the spine at the waist. In walking always bring the weight onto the balls of the feet, stepping with a light, springy movement. This may be difficult at first, but once acquired it will be found that those troublesome backaches have disappeared,—along with other troubles. If compelled to be much on the feet, and feel the need of rest, throw the weight of the body forward onto either foot, instead of backward, as is the usual habit. The sense of relief is delightful, and the habit once acquired, walking or standing and resting in this way, one can be on the feet for hours continuously without experiencing excessive fatigue.

Too much importance can not be attached to the breath, and much time and study may be profitably devoted to breathing exercises; for herein lies one of the potent aids to soul-development. "The lungs are the great center of inflowing vitality, energy and activity—the Divine flowing into man on the physical plane." By deep inbreathing do we inspire of the Spirit that "maketh alive" in the true sense—spiritually alive. "To breathe properly is therefore a prerequisite to the soul's healthful manifestation. We must cooperate with the Divine in his effort to breathe into our nostrils the 'breath of lives.'" Keep the substance of the foregoing active in thought while taking the breathing exercises, or, indeed, at any time you are conscious of breathing, and you can not fail to experience marked benefit.

As you draw in the breath, try to take in as much *life* as possible, and while holding the breath before expiration direct the thought to that organ or portion of the body which is diseased or deficient in strength, with the will active that it shall appropriate the life to restore it to a normal condition. An excellent drill, to be practised while walking, is to slowly inhale the breath through the nostrils while counting to the beat of the footstep,—regulating the number of counts by the capacity of the lungs, probably five will do to begin with,—hold the breath for the same number of counts—or steps—then allow it to slowly escape, taking care that the expiration be even, and neither overlap nor fall short of the number of counts.

Music, of which the theme is in concord with our better self, is a great harmonizer. When disturbed, sit in the sun, if convenient, and sing softly, or hum some melody or bar of music; sing until the energies of the body vibrate in unison with the rhythm of the music. If not convenient to sit in the sun, or to give voice to the song, sing in the mind. Cultivate the habit of singing *under the thought*, and it will soon become evident to you that deep within the interior of your being there is continual singing. It is the voice of the soul. Listen to it, live in it, flee to it when in trouble, and it will voice to your inner ear the songs of angelic hosts, vibrating upon mortals the harmonies of heaven. To come into unison with such song, to feel it vibrating through the body, is to experience an exaltation the music of earth is powerless to give. Let the responses of your being ascend to the higher heavens in joy and praise, and on their wings you may be borne onward toward that Center of Light which is the source and sustainer of all.

By reading in "Practical Methods to Insure Success," beginning at the bottom of page 60, the law may be learned governing the growth and expression in the human organism of the psychic or soul germ. This information is very important, and should be carefully studied and continually borne in mind. A knowledge of the relation the human body bears to the twelve signs of the Zodiac, and the influence of the moon upon human life, is necessary in order to have a full comprehension of what we wish to accomplish. Many ladies lose the psychic germ

without being conscious of it, but my belief is that there are few, if any, in this line of thought whose bodies are not sufficiently refined to feel its action, once they know what the symptoms are. From three to sixteen days after the cessation of the menstrual flow there will be felt a fullness of life in the sex organs, and often a bearing down sensation, with, usually, a slight flow of mucous. At such times avoid mental excitement and worry; lie frequently on your back and breathe deeply, with the thought active of drawing the germ back into your body and transmuting it, and with your will firmly fixed that you will not allow it to pass out. When transmutation of the germ takes place you will feel a warm glow permeate your body, which will frequently, if not always, be followed by a feeling of exhilaration, and the uncomfortable sensations will disappear. Careful observation of the sensations in the reproductive region will disclose to you the fact that nature warns of the approach of the menstrual period from three to five days before it appears. This warning consists of an uneasy or slightly painful sensation similar to that experienced during menstruation, and is occasioned by the mature germ, or ovum, breaking away from its bed in the ovaries. When this is felt you should be doubly on your guard to avoid all exciting scenes, or excessive physical or mental fatigue, and should focalize your mind more intently upon that which you desire to accomplish. Daily concentration, with the will active to command obedience of the Scorpio function, that the waste shall not occur again, will be found to aid one greatly; but the mind should not at any time be allowed to relax its hold upon desire to be freed from the law of generation, to which the monthly period subjects us. Muse upon that portion of the Lord's Prayer; "Thy Kingdom come, Thy will be done in earth, as in heaven." In symbology the earth represents the human body. Thus we pray; Thy Kingdom come *in me*, thy will be done *in me* as in heaven. Think of the purity and luminosity of the bodies of the angel hosts, and that to do God's will is to become like them.

The student of "Solar Biology" learns that that part of the body named Virgo holds a controlling power over the reproductive organs. It is because in the Virgo domain is situated the

largest plexus or ganglia of nerves in the entire body. This plexus is designated as the Solar plexus, and is the center from which is directed the workings of the other plexuses. At the center of this plexus is a spot of brain matter, which is regarded as the medium through which the soul manifests to the human intelligence. The controlling influence of Virgo gives to the Solar plexus or Soul brain the right to command the intellect, but as the intellect (mind of the physical body) holds the soul mind in subjection to a greater or less degree with the most of us, it becomes necessary that the intellect instruct the soul mind of that which it wishes accomplished. A good time to do this is just before retiring at night. Sit quietly and formulate your desire; then impart it to the soul, as if speaking to an entity separate from yourself, charging it to see that your desire is achieved. Do this with confidence, for the requisite in order to secure implicit obedience is to think, believe, realize whatever you say to the soul.

ONWARD.

[Written for THE ESOTERIC.]

I, far away from life's unceasing peril
 Would stand, and see the busy scene move on.
 I, far away within some desert sterile,
 Would listen to the murmur of the throng.
 But not to me the cherished boon is given;
 I must tread onward would I enter heaven.

But ah! the heart pang where no sunshine shineth;
 Being is full of struggle such as this.
 The soul in vain without the veil reclineth
 On the light phantasm of an earthly bliss;
 And hope beams only from a heavenly sky
 Through which the fainting spirit longs to fly.

But up and onward Soul! Toil is thy portion.
 There is no respite on this side of time.
 But blended with eternity's great motion
 Shall echo on these feeble blows of thine.
 Still toil! .. The influence of the just is felt
 When time thrice numbered into time doth melt.

E. J. HOWES.

BIBLE REVIEWS.*

NO. LIII.

"THE REVELATION OF ST. JOHN THE DIVINE."

PREFACE.

We closed our last Review with the thirteenth verse in which the consolation is given to God's people that, from the arrival of the time under consideration, hence forth, happy are the dead that die in the Lord; for they rest from their labors, and their works do follow them. But between the present and the time above referred to, their faith and patience are tried to the utmost, and the query is given out, even by the angels, Who shall be able to stand? Let every soul that is striving for high attainments be awake and examine themselves thoroughly, even as did the disciples of Jesus when he said to them, One of you shall betray me; and they all began to inquire with one accord and say, Is it I, is it I? Greater trials than those that the disciples had await you. Therefore it is appropriate, as did they, to begin with one accord to inquire, Is it I who shall deny the faith and say "credo" to the beast power for the sake of worldly emoluments? By becoming associated with this power you will bring upon yourself the great condemnation referred to in verses 10 and 11, for in this interval there will be such tribulations as never were from the beginning of the world to the present time.

CHAPTER XIV.

Verse 14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

This verse announces why the dead are blessed who die in the Lord henceforth. The presence and the power of him who sits upon the cloud is all sufficient for the saving and protecting of the people.

"And I looked, and behold a white cloud." John being in the vision state, did not see at once, the whole vision, but one scene after another passed before his mental consciousness. These words imply that not until that instant, had he beheld

*The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

the cloud. The gloomy picture that had been presented to his mind before, undoubtedly continued to weigh upon it, which gave rise to the word, behold! The white cloud indicated relief to his suffering people. He knew it to be a visitation from God, for all of God's people who are blessed by having such visitations, know that a white cloud is the precursor of a heavenly visitant. The messengers of God often appear in the white light of the Divine substance; but here he saw upon the cloud one like unto the Son of Man,—not like Jesus Christ, as some think, but like the son of a man. John did not want to say that it was a man, but that in appearance it was like one. This man, who ever he may be, was crowned as king, therefore he understood him to be invested with kingly power. Those whom God crowns as kings are kings indeed, before whom the kings of the earth are but as puppets. "And in his hand a sharp sickle." A king in this instance comes to earth with an instrument of labor in his hand, like unto a servant; for he was indeed a servant unto God, and a godlike king unto man. For he came to execute the commands of the Almighty, whose words none can let or hinder. Therefore he will accomplish that for which he has come, and that speedily.

Verse 15: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

"And another angel came out from the temple." This implies that the temple is already builded upon earth—the hundred and forty four thousand before mentioned. The angel does not thrust in his sickle, nor begin his work, until he receives the command from the messenger of the temple that is upon earth. Here is a mark of God's great love and respect for his people. We have seen in past reviews manifest upon earth a hundred and forty four thousand, who, by virtue of overcoming, had been made of God, kings and priests unto him, and given power to reign upon, or over the earth. God has sent a special messenger from his high and holy throne and will not execute anything upon earth except by will and command of those to whom he has committed its affairs. Here is an instance of beautiful, heavenly courtesy. This kingly one comes to earth fully prepared as a servant, and stops in the

presence of John and of the holy temple, humbly waiting to do the bidding of those therein.

Verse 16: "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Here it is clearly stated that this holy one, as soon as he had received the command and the word that the time had come for him to reap, for the harvest of the earth was ripe, went forth immediately in the accomplishment of the work for which he had come. In this is fulfilled the symbolism carried all through the old and new testament, of the gathering in of the harvest of wheat. This was a favorite symbol with Jesus. He said, "Lift up your eyes and look upon the fields: for they are white already to harvest." Many other similar forms of such symbolic utterance were used by him concerning Israel or his people, not merely because it was a convenient form of speech, but because it was in harmony with the plans and methods of God in creation. Adam was as it were the one kernel of wheat, which was planted in the earth-(ly existence) the product of which was planted over and over again, incarnation after incarnation. Thus it multiplied, representing the growing, ripening of the souls of men, until the Christ advent, when the symbol was changed to the vine, as Jesus says "I am the vine, Ye are the branches." From that period still there went on upon earth the reincarnation, growth and development of souls, until they were fit to be grafted into the true vine. Still reincarnation goes on. Souls are born as members of the Church of Christ over and over again. Still suffering under the sins of their father Adam, until this glorious time shall have arrived, that the first ripe fruit of the earth, who are kings and priests unto God, the hundred and forty four thousand, shall command that the whole earth be reaped and its fruits gathered in. John says here "and the earth was reaped" as though it was done as quickly as the command came. Herein we are left somewhat to supposition, or more properly to reason, knowing that God in his work with the sons of men, complies with the laws that govern their existence. So the time elapsing may be one or more years before the gathering in of the harvest. Let us carry this symbology still further. A farmer

has a beautiful field inherited from his father, planted to some kind of grain which takes centuries to mature. His father had spent his life carefully cultivating it, and protecting it from destruction, and in his loving care for its growth and preservation, had even forgotten to instruct his son in the admonition of his fathers. As the time would come when that grain would be fully ripe, and the reaper would come and cut it down,—his labor of love would cease, the ground would be denuded, and all would appear as desolation and destruction.—we can easily imagine the feeling of this husbandman. Such is a picture of what will be, when the harvest of the earth comes. For conditions will come which will cut men and women loose from their family ties, from their home relations and from their property interests; will gather them from out the people and from their old surroundings into the place prepared of God, continuing the Bible symbology—his garner. How true will be the words of the prophet when he says, "He that departeth from iniquity is accounted mad." And what ruin and devastation appears in the farmers fields, when he has reaped his harvest, and has bound it in bundles and has gathered it into the barn. This is the legitimate completion of the symbolism presented to our mind in the verse under consideration, and may we not carry that symbolism legitimately further? While the corn was growing in the field, all the farmer could do was to cultivate it, and to keep out the beasts that would destroy it. But the growing grain had to put forth its innate energies to gather its sustenance from the earth and sun-light. Now that it is reaped, it is cut off from all this. Yet the farmer cares for it and it is preserved, so it is with you, dear reader, while the old conditions are maintained, you can gather all the necessities of life for your growth and maintainance, from the natural resources around you, providing you remain faithful where you are. But when the reaper comes (God's angel messenger) and cuts you off from all your resources, and from all the old conditions, then what will you do? Will you cry and bewail your sad plight or will you obediently and quietly follow the leadings of the hand that has severed you from the old, and led you into the place of security that has already

been provided for you? This is the question which you must be prepared to answer in the near future. Are you among those who have sung the joyous song?

"For soon the reaping time will come,
And angels shout the harvest home."

Have you rejoiced in the thought? Has your soul bounded as you sang those words? Many will say yes, but I never thought that it would come this way. Neither did the Jews think that the Messiah would come the way in which he did. It is the unexpected that always happens. God has said that his ways are not like your ways, nor his thoughts like your thoughts. The command has been on record for many years, "Be ye also ready, for ye know not the day or the hour in which the Son of man cometh." And Paul was faithful to the voice of the spirit when he said, "As many as are led by the spirit of God, they are the sons of God." If you are led by the Spirit, this day and hour will not overtake you unawares.

Verse 17: "And another angel came out of the temple which is in heaven, he also having a sharp sickle."

It will be observed here that, John was very careful to specify the fact that this angel came from the temple that was in heaven, not from the one that was upon earth, for his work as will be seen, was very different from that of the former angel with the sickle.

Verse 18: "And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

Here again the angel comes out from the altar of the earthly temple, and gives command to him that came from the heavenly temple. But this time he that comes from the altar, has power over fire. The work now to be done is a very different one from that in the former case. It is a work of destruction, therefore of fire. He upon the white cloud, and the messenger from the temple, had a work of salvation, the gathering of his people. As we have seen in former Reviews the fire is a symbol of passion, and that it was by the perversion of these passions that the fires would become a destruction to the people. Notice in this verse also a greater emphasis put on the words "sharp sickle" than in the former case. In the first, the mes-

senger from the temple said nothing of the sickle being sharp, but in the 18th verse he says, "Thrust in thy sharp sickle." This is a parallel to the text, for the word of God is quick, and powerful and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. A sickle is an instrument for gathering a precious harvest, but as will be seen further on, this gathering was of the unfit of the earth, of the wicked.

Verse 19: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

Jesus at the time of the last supper said "I will drink no more of the fruit of the vine, until that day, I drink it new in the kingdom of God. Here is the inevitable inference that he and his people are to drink of the wine of the earth. The question arises in the materialistic mind, how can they be partakers of the life qualities of the wicked? To answer this we have to consider other sayings of the same wise teacher. Jesus said "I came that ye might have life and might have it more abundantly." Here is implied that the abundance of life is the inheritance of God's people. All life is good in its pure essence, for it came from God, and is therefore spirit. Jesus said again, "He that hath to him shall be given, and he shall have more abundantly, but from him that hath not, shall be taken away, even that which he hath." That is, they that have used the talents that God gave them in the proper way, will have developed mental and soul qualities, which will give them the capacity "to choose the good and refuse the evil." Jesus said again "Love thine enemies, and pray for them that despitefully use you and persecute you." Prayer is ineffectual unless it is accompanied with sincere love of the heart. Love draws to itself the thing loved. Now it was not intended that God's people should love the wicked ways or the evil disposition of any one, but all that is good is vital, and all that is of evil is of death, therefore they love the good—life, and hate (repel) the evil—death. When this hundred and forty four thousand, who we have seen, were without fault before the throne of God, begin to pray for the world, their prayer being effectual, they lay hold upon the good that is in all men. They draw it toward

them and illuminate it by the spirit of divine light that is in them. As "men love darkness, rather than light because their deeds are evil," the workings of this law will be like a fire to such, and they will become angry, as it is said in this Revelation. "The nations are angry and thy wrath has come." This will be the signal for the angel to thrust in his sickle and reap; men will be angry, fighting something, they know not what, but that something will be no more or less than divine order and law which has come to take possession of the earth. Here will appear again the true signification of Jacob and Esau. Jacob being of those "who have power with God and man, and begin to prevail." But Esau being the purely animal man, the combat will be virtually between the two forces. Jacob's weapons are not carnal, but spiritual, therefore he will not fight. They that are of Esau will be gathered together, fulfilling the symbol of the Lord, where it is said "The Lord shall send forth his angels, and gather the wheat into his garner and bind the tares into bundles to be burned." The symbolism in the verse under consideration is changed, the nations that call themselves christians, are symbolized by the vine, and again symbolized by "the wild olive tree," for these will be not of the "true vine," but of the false. The nations will be gathered into the place "called in the Hebrew tongue Armegaddon." Even now the nations are all arming and are standing in readiness to move to battle one with the other, as soon as the word of command from heaven is given. Then will be fulfilled

Verse 20: "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." [This is 200 miles.]

These figures are appalling. Blood to such a depth as to come up to the horses bridles, over such an area of land, is inconceivable to the human mind. But if all the nations now armed and prepared for battle, were gathered together in one battle-field, with the wonderful inventions for the destruction of human life now in their possession, and infuriated even to desperation by the struggle within and the war without, such conditions might be possible. Now, as to how God's people are to drink of that wine. First we have seen that God's people

love the good that is in all men throughout the world, and hate the evil. That love will draw the diviner qualities of all these men that destroy each other, repelling the evil. Thus they will be filled with the precious life, for all that is good and precious, will be gathered by the angels, and given to those that have, and they will have more abundantly. And as life and light are synonymous, then will be fulfilled Rev. xi. 23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it; and the Lamb is the lamp thereof." The rest of the chapters including the fifteenth and nineteenth are descriptive of the methods used by the angel with the sharp sickle in reaping the earth.

SOUL, ANIMAL AND HUMAN.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Life is a constant struggle for existence. From the highest to the lowest, a fierce and relentless war is continually being waged. The strong look upon the weak as their lawful prey and this condition of warfare produces a combativeness that separates not only the animals, but men also, one from the other. This prevailing and almost universal condition of selfishness is one of the branches that grow upon the tree of generation and is produced by the perverted love of offspring, that the lower carnal nature has forced upon all living creatures. It is one of the chief factors in evolution, and is the sifting process, whereby the strongest and therefore the fittest, alone can survive. As like produces like and as the evolutionary forces always tend upward, therefore, of necessity, a higher order of animal is continually being produced upon the earth.

God in his great wisdom has so ordained, that out of the greatest seeming evil good always comes. Were it not for this fierce selfish spirit that prompts the strong to oppress the weak, the evolutionary development would be very slow, ages would work scarcely any perceptible change and could the selfishness that characterises the animal nature be entirely removed, would cease to act, and the progress of the world would cease. If such a thing were possible, all nature would stagnate, our planet would enter a state of negation, which would cause it to disintegrate and go back to the elements from which it was evolved.

The power of evolution compels the life forces of nature to be ever active. It is the hidden power that lies at the center of our being and forces all life to continually reach upward.* It is in fact a mighty current, in which float, as it were, all kinds and conditions of life, which by it are constantly born onward and upward. It is relentless in its workings and all life that exists upon our planet, is up to a certain point, compelled by it

* This of course applies to man only as long as he is under the dominion of evolution.

to be the sport of circumstance. One power alone of which we know is greater, and that is the power of the Spirit. None can hope to stand beyond its controlling influence, until he has developed soul power sufficiently strong to enable him to command and be obeyed, standing as he certainly will at that period of his unfoldment, a god, (one having power and dominion) an immortal conscious spirit, a son of the Most High, in whose breast ever resides power and ability, born out of, and therefore, like unto the source from which it was derived.

Oh man! Oh woman! realize this mighty fact, shake off now and forever this forcing power, which levels you with the brute creation, stand forth and claim your inheritance. An inheritance that is freely offered, which if you accept, you will no longer be controlled by any power or circumstance in creation. You will be a free agent in the truest sense, your capacity to receive knowledge and understanding being limited only by your ability to serve God. The greater your capacity to serve, the greater your power will be to receive. God's wisdom has made it thus, for by it new fields of knowledge and usefulness will continually present themselves to the sons of God.

In the higher states, evolutionary forces are governed by man, in the lower or animal states, they are controlled wholly by circumstances builded from and by conditions produced in a former life, or from those that he is daily creating around him. While the lower forces of nature govern, man is the sport of every wind that blows. At one time he is carried into certain spheres where all that he desires appear to come to him apparently without effort—his soul is obtaining an experience. Again circumstances conspire, all powers that appeared to favor, desert him, and often times he is brought from the places of power in this world to those of obscurity and want—his soul gains an experience. Thus is it always with those who are bound, and so it will continue, until they, through having lived many lives, have gained soul experience sufficient to enable them to comprehend the great problem of life.

Experience alone enables the human soul to utilize the knowledge that the animal soul has stored up. The animal soul of man is as it were the memory, in which are stored the accumulated knowledge that through former lives it has been enabled to gather. It constitutes the lower qualities of the real man, and is the animal part and controls his baser nature; when death

occurs it remains with the earthly body and continues to so remain until dissolution takes place. We believe that the animal soul of the old Egyptians who have been embalmed is still with the body, and will continue, bound to it until disintegration of the visible form, it will then join the human soul. The animal soul of such may remain with the physical body for centuries, thereby preventing the human soul, liberated by death, from reincarnating into a new fleshy organism. Such souls must of necessity sleep and will continue to do so throughout the centuries that are to come, unless perchance their mummified remains be destroyed.

The purpose of man's infancy is to grow an animal soul, that of his mature years, to subjugate and make that animal soul one with and part of the human soul, incorporating therein all the knowledge and experience gained by the ego, through many lives.

These thoughts are somewhat new to us and may be to many of our readers. In the silent hours of the night, when we are held in thought, and reach out to God that we may understand more perfectly, we realize that we are in a realm of such vastness and almost incomprehensible mystery that we find our finite powers inadequate to express what we perceive, therefore, if our thoughts are not clear our readers will understand where the difficulty has arisen. We consider one of the first things required of those who are striving to perfect the interior, is to know how to merge the animal into the human soul, thereby making as it were a more perfect and ever conscious condition within the physical organism. We can readily perceive that if we were constantly in possession of the knowledge and experience of our past lives, we would have at our command a vast and almost limitless storehouse from which to draw materials to build our future.

In the thought expressed above, one of the first thing to be considered is the distinguishing characteristic between the human and the animal soul, which being entirely different, are separate and distinct parts of man. The animal soul is formed wholly from memories, and is builded from experiences through which the ego has passed. The human soul is builded of the higher aspirations that arise in the animal soul. It forms the body for the spirit while the animal soul may be compared to a shell encasing the human soul. When in the lower animal

forms, the ego possessed but one soul, which as we have said, was builded from experiences and therefore is the storehouse or memory in which is hoarded the knowledge of the past.

It is through the animal soul that we are able to remember our past lives, were it not so, the resurrection would be impossible, the past would be a blank; the lives lived of no value, reincarnation a failure and we could not advance but would always remain as we were in the beginning or if change came, it would be from brute to brute, not from brute to human. Knowledge of the past comes to man through the animal soul, but must first pass into and become a part of the human soul, which impresses it upon the mentality. As the animal advanced to a higher state of being a body was created interior to its animal soul. This body gradually growing, until it encased the spiritual ego, became its body, and is, what is called the human soul. When the animal first began to develop a human soul, we confess we do not know, for as we look down the line, we find the the growth so gradual as to be almost imperceptible.

The human soul is composed of spiritual elements, while the animal soul is formed almost entirely of material, and always remains in the spheres governed by material conditions. It never forgets, neither does it remember, has no consciousness distinct from the animal body, but is simply the thoughts and feelings produced by the experiences through which the ego has passed. When it enters the human organism it becomes the factor that enables man to work intelligently, is the store house as it were of all ideas that are reflected upon his brain by exterior intelligences.

As man advances toward spirit, the human soul, evolved from the animal soul, will absorb into itself all knowledge and memories which makes the animal soul what it is. Regeneration developing and refining the soul, is the only method by which this can be accomplished. When this has been done by the human soul, the spirit will no longer possess an animal soul but only a human or spiritual one. The experience of all past lives, will have become one with the immortal consciousness and be ever present, a fountain of realized facts from which man can draw materials to build the immortal, spiritual structure, that is to last throughout all ages. A structure that can defy time, a building so pure and free from carnal lust or desire,

that the spirit of God will be able to enter and control, making of the purified being, a temple of God.

It is of these purified human bodies that the new temple of the Father is to be builded. Centuries ago Solomon the wise, framed a magnificent temple, in which to worship God. The temple was builded of stone, wood and metal. It was the grandest and most perfect structure of the age, and marked the culminating point of that period. It prefigured a temple that was to be builded sometime in the dim future. That future has become the present. The new temple is to be builded now. The materials like those used in the building of the anti-type are being prepared in the quarries of the world. Pain and sorrow are polishing and making pure the character of the human souls, that when gathered together, will form a living temple into which the Spirit of God will enter, and manifest his power and glory. Work diligently beloved, the time is short.

When the human soul has absorbed the memories of the animal soul it has created for itself a memory, but can not use it consciously, unless wholly under the dominion of the spiritual man. The power that gives man immortality is created by this process of absorption. Man alone of all God's creatures can be said to possess the ability to become immortal. The animals possess the possibilities of immortality but not the ability to become so; we will endeavor to explain the process by which man becomes an everlasting conscious entity. After the human soul has gained a spiritual consciousness, and has absorbed into itself the memories of the past, it begins also to absorb and incorporate into itself the finer qualities of the human organism, and as the spirit is the governing power, gradually an almost spiritual physical is created which being made a part of the soul, becomes one with it. This process finally changes the component elements of flesh until nothing remains but a refined and spiritual organism, which being under perfect control of the real man is fitted to become an inhabitant of the higher spheres, to which it gravitates when the ego perceives that its labors below are completed. A body wholly under the dominion of the spirit will never see corruption, but will pass from earth life to the spiritual spheres without perceptible change.* We are well aware that this truth will be rejected by many, claiming

*Elijah and Christ so went, while Enoch and Moses also are supposed by some to have passed on in this manner.

that if this were so they would have known of such instances but bear in mind that the high and mighty of earth always remain unknown except to a chosen few. They do not parade their superior powers to the masses, but silently and patiently work continually to do the Master's will, ever faithful to the duties of to-day. They have learned through sorrow and pain, the voice of God; their one object in life is to do those things that will please the Father, caring not for the opinion of man. Unknown, unheard of they silently bring conditions to earth, whereby man may stand where these lofty souls do. The master then moves forward to higher spheres of usefulness, taking all that is desirable with him and leaving behind only the dregs.

We see by the foregoing that the process by which man gains immortality is little understood by the world. It is generally believed that it is gained through the dissolution of the physical body, while in point of fact the opposite is the case, it being gained, not by the corruption but by the perfection or spiritualizing of the animal body.

SOW THE BEST SEED.

[Written for THE ESOTERIC.]

As the farmer carefully selects the grain,
That he casts within the well tilled earth,
Then waits the genial sun and rain,
To germinate and give it birth.

So we should scatter our best thought,
With care to have it well refined;
For wise the way the farmer sought.
All seed will re-produce its kind.

We oft must plant by tare and weed,
Where fallow lays the unbroken sod;
But sow in faith your best seed,
'Twill ever blossom unto God.

MRS. GEO. B. HUDSON.

OUR KINGDOM; ITS TRUSTS.

[Written for THE ESOTERIC.]

BY GERTRUDE LOVE.

"The Sceptre 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."—*Gen. XLIX. 10.*

When Jacob blessed each of his twelve sons these words were part of the blessing bestowed upon Judah or ♄ (Capricorn). Judah represents the mercantile and governmental interests of the world, which wield the sceptre of power, as controlling all the wealth and luxury produced by nature and man. ♄ (Capricorn) rules the world most royally at the present time; but the law-giver is to depart from between his feet ♃ (Pisces) and the business—an eye for an eye, and a tooth for a tooth—will no longer withhold or give for a price, a law-giver under the old law. Shiloh, which means, "a place of rest, a pacificator," is near and very soon the sceptre and law-giver must depart from the busy marts of the world to be vested in Shiloh—the people of rest. One who understands the teaching of the Nazarine can perceive the gross injustice, the foolishness of the present complicated system of barter, sale and exchange, based upon the selfish greed of man toward his brother. Judah is indeed the praise of his brethren, but the praise is founded upon the ancient law of self-preservation at any cost; and success means that some one fails. When the law-giver departs from selfishness and the people seek the ways of peace and righteousness, then will the problem of self-maintenance be solved for those who are not willing to bear the trademark of the beast. This is a problem which is agitating all classes of thinkers and especially among the religious workers, many ways are devised, many plans submitted, but none are practical in their workings. The clue to this problem is in the above quotation—unto Shiloh shall the gathering of the people be. It has been said, "The will of the people is the will of God;" and true it is that God works through and by some organic form so far as his laws

pertaining to the physical world are concerned. Thus if improvement in earthly conditions is to obtain, the refined, sensitive organisms of the most highly developed souls must receive a new and higher law and pass it on to the populace. These dwellers in Shiloh are those who have entered the Sabbath of rest, the cessation from physical generation. With brains luminous with the glory of life, and bodies vibrating with the light of Yahveh, they and they only can formulate the new laws which shall be based upon the great commandment, "Love thy neighbors as thyself." Healed from the wound of separateness—joined as one mind and body—they of the place of rest can sense the needs of earth's sorrowful children and wisely lead and guide them to the place prepared for them, which is the place of self-control—the attainment of peace within, from which shall come peace without. But in the meantime the problem is unsolved, for those who are in condition to solve it in the light of Yahveh, can do naught for selfish ends, but are willing to wait the gathering of the people and their expressed desire.

Asking within for the keynote to this "Trust," the answer came, "Prayer, the prayer of faith;" and the ♄ (Capricorn) trust is the knees, which are the feet of prayer. It is so natural to sink upon the knees, especially in the prayer of faith which is born of the soul's adoration and its reaching after God. In this attitude the mind and heart can say, "Our Father" in fuller confidence, for he is the Father of the meek and lowly, the simple and devoted; 'tis to their consciousness his creative majesty is allied in all its wondrous powers. With the soul kneeling before his throne in the fullness of trust, the petition voiced must needs be met in the creative realm of white light in which all things exist. Paul said, "Faith is the substance of things hoped for; the evidence of things not seen." This substance and evidence must be within ere it can appear in the thing or condition desired outwardly. Faith is not intellectual belief; it is knowledge.* Knowledge is possible only from ex-

* The writer says faith is knowledge, which contradicts the words of the apostle relative to it. There is, however, a sense in which it is true; faith comes from a knowledge of powers gained and experience multiplied in the soul-consciousness, but not experiences of the intellect or physical senses.—[Ed.]

perience, either sensuous or supersensuous, and experience in the realm above the mundane sphere and is only to be obtained by careful and earnest preparation through conserved "substance" (which is faith if we reverse the simile) and interior evidence, or knowledge, of the unseen.

With this kind of faith all things are possible to the neophyte. But to again quote Paul, "All things are not expedient," and the one who reaches a plane where the powers manifested by Jesus are possible, will have attained it through death of desire; thus when the prayer of faith becomes possible to him, it will be when he has grown beyond the temptation to ask ought for self. Those who do not seek the highest ultimate often receive answers to prayer through the intense desire, but the sure, un-failing response is for those whose hearts and minds are in the place of rest. When two or three are gathered there, Shiloh is the place of power through their united will of desire, which pierces through the thick darkness of the mundane sphere and on wings of devotion enters the solar realm to bring its answering ray of light from the God-mind to human soul or mind.

Prayer does not change the higher realm or dwellers therein; it is a state of receptivity of love. If the mind is full of hate or repelling vibrations, that quality will permeate even the seasons of prayer and act as a repellant force to the desired quality. In the life emanation of the divine Father-Mother, all that a child can need is generated and preserved; but it is as quality, not form. Thus to obtain a needed element of success, the quality or substance of it must be incorporated in the organism. The sixth principle of Eloheim illustrates this law; to think of a thing draws to us its quality and substance, and Transmutation, which is change without decay or death, forms a new substance which becomes Force, the first principle acting to form a new cycle or state. When Transmutation has become our friend through attainment, which brings in its hand wisdom, the law of prayer is revealed, and so is the secret of the alchemist who sought methods of making gold. When the pure gold of life substance is retained and transmuted, the elements which it contains will draw any needed substance; to him who formulates his thought power into a desire for gold,

it will draw the knowledge and materials for making it. While this may be a desirable mode of solving the vexed problem, yet the Nazarene, if he had the power, did not use it to gain advantage, but let nature bring him that which he needed when he required it. He had attained an absolute trust in the beneficence of nature and the power behind her. To him these were the expression of the Mother-Father which supply all the qualities needed in heaven and earth. "I and the Father are one;" "The Father worketh hitherto and I work" are expressions of his faith, which was the result of the substance which caused him to have absolute knowledge of the Father and his mode of working. Man worships the work of his own hands, and the first impulse of the neophyte who sees the need of gold for good purposes, is that he must gain a chemical analysis of gold and form it from distinct chemicals in a crucible. This belongs to the realm of magic, and is the influence of mundane forces acting upon a brain which is yet linked to the mundane realm by sympathy. It is not the way chosen by the higher ones who have trod the thorny path of life with souls in the heavens and bodies on earth. These had even a fuller knowledge of nature's laboratory than would be required to do this; they had obtained it through self-control and unchanging devotion to God—the God of the solar heavens. This is not the power which is so inverted in its passage through the psychic currents of earth, but the power which is the unfailing supply for each need in all the universe, and an ever present help to the soul, linked to it by the chords of unselfish devotion or love. Indissolubly linked to the Eloheim of the heavens, the master needed not crucible or chemicals save the crucible of his own organism and the chemical qualities of the will which is the will of the twain, active in the sense of need for the children of the kingdom; with these he formed the needed substance. The secret of the prayer of faith is answered in the attainment of the sixth degree of our order. Here the wondrous possibilities of nature lie before the mind as a great laboratory of chemical elements working in undeviating order to answer the prayer of faith. Here the neophyte passes between two pillars—strength and fleetness, or swift transmutation—

and enters the Temple of his own soul. Here he receives power, absolute instantaneous power over all the elements which are active in creation, and here he perceives the central sphere of light in which "I Will" stands with out-stretched arms, a cross upon which all humanity is upheld. Here, in the secret chamber whose bounds are as wide as infinity, he radiates the will which is the one will of re-creation; nature serves him with her best gifts and heaven is ever open to his desire. From this throne, which is one of those grouped around the central throne of power, the twain may obtain immediate answer to prayer (see Mat. XVIII. 18, 19).

When his disciples said to the Nazarene, "Lord, teach us to pray" they felt within that they had never known prayer, though versed in all the formulas of the ancients; they realized that he who stood upon the mountaintop with white and glistening garments, making visible to them in the moment of exaltation two of his past incarnations which the spirit taught them to recognize,* knew the true inwardness of prayer, and they sought to learn it of him. He gave them a formula for a prayer, from which all selfishness was removed—only the divine will recognized—and this prayer will lead the neophyte to the gate of power; once it opens at his command, all the glory of working with the Father is his, and the kingdom, and the power, and the glory are revealed; nations and kingdoms will bow at his feet and serve his will, which is the will of love.

Ere the twoleaved gate (Isaiah XLV.) shall open before him the neophyte will be tempted to accept power from mundane methods and practices. Occult societies will come into communication with him in the astral and offer him knowledge and every inducement to cause him to bind his soul to obey the

* We can find no evidence in the scripture, in fact no where else, that Moses or Elias was the incarnation of Jesus. His statement that before Abraham was, I am, to my mind would contradict the idea of his subsequent incarnation, but that there is no doubt he was the Son of God in the highest and grandest sense, before he took on him the seed of Abraham, but this does not mitigate against his having incarnated many times before, and gained his position as the Son of God through actual attainment; this justifying the words of Paul Heb. I. 1, where he says, "Again when he bringeth his first begotten into the world." For he undoubtedly was the first ripe fruit of the Creative Word, sent forth in the beginning of the creation of the world, but we do not believe that Moses or Elias was the manifestation of this ripe fruit.—[Ed.]

mandates of mundane masters who seek to enter the kingdom of heaven by violence or physical and intellectual force, symbolized in their red-turbaned heads. If he accedes to their desires he will become a member of some secret cult and be taught many things, but he can progress no further until his soul is purged from the last lingering stain of that oath of allegiance to mortal man. It may bind him for ages and freedom will cost him dear; if he meet this temptation and pass its subtle disguise safely after trials as by fire, those who guard the secret of Transmutation will permit him to pass the portal and enter the place of rest; then will the lawgiver and sceptre depart from Judah and gather in the will of the people, at the feet of Shiloh, the pacificator, the adjustor, the peace-bringer to all mankind.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

A glorious trust is this one of our kingdom; its interior function of use to support the muscular and vital organs of the body and form a means of adapting it to circumstances, or the will of God. Let those who would learn the true but mystic meaning of this function kneel in unceasing prayer to know and do the will of God, and desire to know their part in bringing the kingdom of heaven upon earth. Let them cry unceasingly to the Father, "Make me to know thy will that I may do it." The cares of the world choke the consciousness; they are so many and so petty, yet, through it all, the divine ray may enlighten the soul of one who prayeth always. Then when it comes, this little ray of knowing, do it, though it seem a little thing; do it, and ask for more light; then when the time comes for a greater sacrifice, do that and rejoice at the opportunity. Though loved ones turn from you, though friends become adversaries, though place, power, position be lost, follow the thread of light which will guide you from the labyrinth, and rejoice as one formed of God. Rejoice that you have something to give up; rejoice that you are able to sacrifice upon the altar of Yahveh. By and by you will rejoice in the resurrection unto Life, and know that Shiloh is come.

OVERCOMING BY ILLUMINATION.

BY H. E. BUTLER.

In the last December number of *THE ESOTERIC* we gave a very important line of instructions in regard to inspiring the will of God, and with it, Divine wisdom. On page 99 of Volume II. *Esoteric*, there is an article giving methods for carrying the light through every part of the body, and for cleansing the body from unclean souls or elementals. We ask our readers who are striving for attainments, to read the above named articles carefully and thoroughly, and those who have difficulty in bringing the white light perceptibly into the body, or who find that although able to bring the light, it fails to give them absolute control. Let them think of Yahveh as a consuming fire, but a fire that consumes nothing but the gross and unfit. Moses saw God in a burning bush, and the bush burned but was not consumed. Ezekiel saw seraphim, which means a flaming cherub or keeper of the law. In many of the visitations recorded in the Bible the messenger appeared in a flame of fire. Those who have made attainments in the Esoteric life, often have visitations from exalted souls, whose entire bodies are luminous and bright, as a flame of white light. It is this condition of luminosity that we are to reach in the fullness of our attainments. This white light which is indeed a fire, must be drawn from God, by our own volition.

After fixing in your mind firmly, the idea that God is a consuming fire to all but that which is in Divine order, know and realize that all in that order can not be consumed or injured by the Divine fire. Then begin to inspire from the name Yahveh, the fire, and carry it through the body as directed on Page 99. Vol. II. As soon as you really begin to receive the fire, you will find that you have stirred up many adversaries, who will probably cause you to have disagreeable sensations. They will darken the intellect, and reflect upon the mind thoughts of ridicule, and of the folly of proceeding further. They will try to intimidate you by pain in the body and general disturbances of both body and mind. If you firmly persist

in your efforts however, you will be enabled to expel the adversaries producing these conditions, and get possession of your own body. When you have done so, then your body is in a condition in which you can inspire knowledge, wisdom and understanding, directly from the mind of the Creator. Here however man meets difficulties, which make it necessary that there should be revelations made to him which can not be given by word or writing, to those outside of this Colouy. The reason for this becomes obvious when the neophyte is initiated. For some, the spirit may provide conditions and give the revelations requisite, but few there are who are so strong, and have minds sufficiently balanced, to receive these knowledges and use them without falling into dangerous errors. Therefore it is necessary that there should be a place where persons can gather, and be under the direct protection and guidance of those who know.

WOMAN.

You have as difficult a task as man, but it is more centralized and your nature better than that of man, suits you to the handling of these subtle forces. In ancient times, when those studying the laws of magic were called witches and wizards, there were ten witches to one wizard, and among the spiritualist mediums there is nearly the same per-centage of women. There are many reasons for this, which perhaps are all comprehended by saying that woman is governed by love, and is more interior, and her nature more than man's is governed by the occult.

Woman has a Herculean task because as long as she has the menses she looses also the seed germs, therefore she must conquer not only the waste of the seed, but also the moonly weakness. The reason for this difficulty is that woman is the life-giver to the world. All the strength of mind and energy of will possessed by man is occultly received by him from woman's love, which love is dependant upon the power of the reproductives. The inverted order of life in both man and woman is a deadly cold, and as long as woman's loves and sympathies are open to man who lives in, and delights in the cold of sensual passion, she draws to her this quality and gives in exchange the fires of life; as soon as she attempts to withdraw her sympathies from that sphere, and makes the effort to rise above it and conquer her weaknesses, invisible adversaries are stirred up against her. There reside in the immediate vicinity of the reproductives in every woman malignant intelli-

gences, who when she meets her sister woman, especially if she is beginning to get the control, will pierce her as with cold steel through the ovaries, and there will settle in the reproductive organs, a coldness, frequently followed by a trembling, and a consciousness of weakness. This occurring near that period will bring on the menses. Similar conditions are frequently produced by coming into the presence of a sensual man. Again worry of mind, fright, anger, unkind feelings, or meeting persons in whom the same conditions are active, will go directly to those functions, carrying with it that deadly cold, relaxation and general weakness, which will cause a loss of all that has been gained.

Owing to these facts we have questioned whether it is even possible for woman to attain, while subjected to such conditions, but, in order to reach them, woman must have absolute confidence in God, develop in herself a quiet, restful, loving trust, that will enable her, under all circumstances to maintain that evenness of temper, with a deep, soul calm which will possess the entire nervous system, nothing disturbing it.

Whilst laboring for attainments she must have regular and frequent periods of sitting and inspiring by constant repetition of the name Yahveh. She must earnestly desire, through the spirit of love to God, that the fires of his love may descend into and take absolute possession of soul and body. As soon as she becomes conscious of the heat flowing in, she must then by the occult power of her own mind, in which her intelligence will instruct her, carry that heat through the body in the manner set forth in the article on Page 99, Vol. II. Women born in Libra, Cancer, and Taurus will have but little trouble in getting this fire, and carrying it through the body. Others must labor long and persistently in order to accomplish this. Some will find as soon as the fires touch any organ, say the feet, adverse, invisible influences will be stirred up in combat against them. These will increase with each additional organ permeated with that Divine fire. Though it burns as a furnace, no danger need be feared in any organ of the body, save the sensorium of the heart (pit of the stomach). There, the heat should not be kept too much. When she has carried that flame into the loins and reproductives, she will have stirred up forces that will sometimes produce a nameless horror, and a general nervousness, mingled with unrest and dissatisfaction

Of course each person will be affected differently, but when woman has reached the point where she can get these fires at will, then, whenever she is invaded by this deadly cold, she can quickly counteract its influence by the powers of those Divine fires. She should carry that fire through ALL PARTS OF THE BODY as directed in the article in Vol. II.

Woman should really be protected during this time, by being separated from the vulgar hordes, in a place where she can be carefully guarded and shielded. That again was one of the objects of the Esoteric Colony. A woman who starts for this highest goal of human attainment must make up her mind that she is to entirely separate herself from the world. Some are so sensitive that they can not even receive letters, without also receiving these deleterious influences with them. The idea of the Roman Church that the nun is dead to the world and lives only for the church is very nearly correct. But instead of living for the church or for any organization, she must live for God, for humanity, and for the establishment of Divine order on earth. By this only will it be made possible to beat back the powers of darkness and of evil, and to establish a light which will illuminate every one that cometh into the world.

Man, as a rule will find difficulty in getting the fire, but he can get the white light. Some of our most brilliant minds really do not know what love is, and without love they can not reach high ultimates, therefore to such we would say, revolve that name in your thought, and as you sit, desire earnestly the spirit of love from God. Muse much upon the goodness of God—his mercies and of his love, and by the time you have illuminated your body with the white light, you will know what it is to love; for love is the chief attribute of Divinity, without it nothing can live. Love formed you in the womb, cradled and nursed you at your mothers breast—it has nourished and kept you to the present time, and gives all the pleasures that you know. Love is king in the inner sanctuary of your soul, though through the coldness of your reasoning, and the hardness of the world in which you have lived, it may be so imprisoned as to find no expression. By the above drill you will break down the bars and free that Divine principle. Do not think that to love is to be effeminate; it is the noblest attribute of a true manhood, when governed by a well balanced mind.

How many are there among the readers of the Magazine who

have sufficient perseverance and love for this high degree of consciousness, to follow out these instructions? The words of Jesus are applicable in this case to-day, where he said, virtually this: If you had not had greater light than has been given to the world before, you would have had no sin. Now you have no covering for your sin! Peace be with you.

ADVENT.

[Written for THE ESOTERIC.]

"Prepare ye for the coming Lord, prepare."
 Crieth the preacher of the Living Word
 In trumpet tones of warning and of prayer,
 Till sluggish hearts with terror vague are stirred.

"And how shall we prepare, how yet atone
 For the long years of evil and neglect?"
 Questions the soul in silence and alone,
 "What judgment, merciful and stern, expect?"

Go set the house in order for the Guest;
 Sweep out the thoughts of evil from the heart,
 And spread the scanty table with thy best
 For the Lord's poor, lest He unfed depart.

Yet not alone the meats that periah give,
 Break thou the dread of knowledge, pour the wine
 Of loving kindness, say "Partake and live,"
 To starving souls that know not food like thine.

Or if thou must go forth to clear the way
 Of rocky prejudice and thorny pride,
 Fear not to wander from the path astray
 For Bethlehem's Star thy loneliness shall guide.

Shine thou throughout our dark and stormy night
 Sweet Star of Hope, make plain to us the way
 Till we behold the Lord with rapt delight
 Clad in the splendors of eternal day.

EMMA S. E. SALES.

AFTER OUR LIKENESS.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

"And God said, Let us make man in our image, after our likeness; and let them have dominion."—Gen. 1. 26.

The whole purpose of the Creator concerning man in his ultimate, is herein plainly stated; afterwards it is written, "So God made man in his own image," but by evolution and his own effort man must develop into that "likeness." We therefore see that man has yet to gain the dominion over all the works of creation.

Scientists have proven, beyond a reasonable doubt, that the creation of man was a long tedious process of development through constant effort, and as that effort and development is still going on; we see that the ultimate of the words, "after our likeness" is not yet reached, consequently it must be upon a plane far higher than that upon which he now stands, that man will find the fulfillment of these words. The question as to what constitutes God-likeness naturally presents itself, yet this can not be fully answered by one who has not attained thereto. One phase of that likeness is to be able to create. It is written that God "created all things by the word of his power;" therefore to attain to that likeness, man must be able to create material things. Not to take one thing and of that make another, as a carpenter would take a tree and of it make a house, but to create a visible, material thing, out of that which is not manifest to the senses; this was the process of creation, for it is written, "we understand that the things which are seen were not made of things which do appear."

All things were made by faith, "by faith the worlds were framed by the word of God." This same faith is called the substance of things, that is to say a foundation not the thing of itself, but that upon which all rests, however, this does not imply that faith is that upon which material creation *directly* rests,

but a foundation is that *below* all else. If the visible and formulate was created out of the invisible and informulate, then man in attaining to the creative likeness, must have this power. The question then is, how can this be attained?

If God made man in his own image, as written in Genesis, we may perhaps find a solution to the question by heeding those words of ancient wisdom "know thyself." A man wishes to make an article, say an iron nail; one will say that he must first procure a piece of iron, then heat, and pound it into shape and the nail is made. This is not all of the process however. He first says I will make a nail, then forms it in his mind. In other words he images it in his mind, of the material of the mind. This is imagination, the beginning of the work of creation, and corresponds to the words, "so God made man in his own image;" imaged him forth in his mind, and of his mind, or in other words, imagined man. The will has first come into play in the words, "let us make," or we will make man, implying also complete confidence in the ability to do so. Hence we see that the process in the two instances are identical, except, that the image of the nail in the mind of the man remains an image, while the image of the man in the Creative Mind takes material form and gradually becomes, as to qualities and powers, like his creator, fulfilling the words, "like us." The image in the creative mind was his own image, which is the pattern after which man is being built.

The image of the nail in the mind of the man is the pattern after which the real nail must be built. But it may be suggested that God made man of the dust of the ground, the inorganic salts found by scientists in the tissues and bones. Hence the visible body is built of other visible materials, just as a mechanic builds a box from boards. Not so however, for the body is only a representation of the real man.

Men say of one who is dead, "he has gone," while the body remains, for we realize the fact that the body is but the material appearance of the soul, the true entity. Thus we see that the work of man's creation was not the building a body out of visible material, but forming a being out of that which is the base of all matter, the material of the creative mind. The

visible man is but the materialization of the invisible soul, by harmonization with the vibrations of matter. In one sense the soul is the pattern upon which and after which the body is built, but from another and more correct point of view, the soul gathered together and formulated a material image of itself, thus making man in its image.

One of the maxims of Esoteric thinkers is that if man thinks of a thing, he draws to his mind the qualities of that of which he thinks. Since material objects are simply certain qualities manifest to and cognizable by the physical senses, it follows that if the qualities of iron, for instance, are drawn into and held in the form of a nail, an iron nail will be the result. The iron being the physical manifestation of the qualities of iron; the nail is simply form and indicates, not quality but function. We conclude that an object having all the qualities of iron is iron. A man finds a piece of metal which if upon examination is found to have the color, hardness, ductility, malleability, strength and all other qualities of iron; he at once says it is iron, for this is the only method by which he can judge of the material. We reason therefore, that, if by desire, followed by confidence, based upon knowledge, the will is turned upon the thought of making a nail, the image formed in the mind is used as a pattern; one like it is objectively formed and of the size required; by thought the qualities are drawn to the mind and sent by the will to the objective form. If the thought is intense enough it becomes real and is first perceived by the clairvoyant, then by the physical eye, and finally becomes perceptible to all the senses. It has become material iron in the form of a nail. The nail has been created.

Should the force of will cease to hold the iron in form, it would dissolve at once into its original elements, for the power of cohesion has not been applied, which is harmony; for as harmony binds many persons in one body, so does it bind each particle of matter to its fellows. Four principals are necessary to creation and maintenance of form:—Force (of the will), Discrimination (of the mind), Order (in combination of substance), lastly Cohesion (binding all together in permanent form). When man has full control of these forces he has at-

tained the creative attribute of God-likeness; he can create at will.

Let us see what relation the mind bears to the material of which the object is formed. By thought this material is drawn from its place in the universal storehouse,—the creative mind, wherein all things exist in formless condition and of which the mind of man is an epitome. This material thus drawn to itself, is sent by focalizing the mind upon the place—be it far or near—where it is desired that the object be created, thither the material of the mind goes and manifests itself. As a convex lens focalizes upon a certain spot the rays of the sun passing through it, there manifesting the sun, so the mind of man becomes a lens through which pass the rays of the creative mind, manifesting itself at the place of focalization. Every piece of glass can not focalize the sunlight, neither can every mind focalize the creative mind, simply because the law is not complied with. From whence is derived this power of creation? From the will, one may say. If so what supports even the will,—the power which moves the invisible, from which the visible is formed? But one thing, faith. Then we have in their order that which is necessary to creation:—Desire, Knowledge, Will, Faith (the foundation of things), Imagination. When man has obtained power over these principles, he has the dominion.

AN ESOTERIC TEXT BOOK.

FERN COTTAGE, KEIGHLY, Eng., Nov. 24, '94.

DEAR MR. EDITOR:

No doubt many students have felt the need of an Esoteric Text Book (or call it what name you like)—that is, of a little book giving a condensed account of the principal doctrines taught in THE ESOTERIC MAGAZINE, and held by you at the Colony. Like myself, many have been accosted by their acquaintances with the question, "What do you Esoteric people believe in?" Now it would take us too long to explain all the things treated of in the magazine,—supposing even one did not wish to argue some point before we had half done,—and to give the enquirer all the 7 volumes of THE ESOTERIC, asking him to read for himself, would be too large an order all at once. So I think that you will see the necessity for some condensed form of the Esoteric principles.

If I may be allowed to anticipate, I would suggest the following subjects: Such for instance as your idea of God, Spirit and matter—different grades of density, the Esoteric idea concerning Jesus of Nazareth, your idea of man, his capabilities and inherent powers, where he came from, what he is here for, and whereto is he bound, the Esoteric idea of generation and regeneration, atonement or at-onement with spirit, the best method of soul development, the ego—what is meant by it, karma, reincarnation, heaven or devachan, the dwellers of the threshold, the Solar Masters, difference between the Esoteric and the Theosophical society, also the difference between you and the Spiritualists, a short account of the seven degrees of the order of Melchisedec, the second coming of Christ, the beginning of the new solar cycle of 1881, the beginning of a great spiritual era, etc., the three divisions and the seven divisions of man, which are held by the western and eastern schools of thought, immortality of the soul and body—how attainable, the object of the Esoteric Colony and what are the conditions of entrance into it, or any other subjects which I may have omitted to mention. Now if we had a book containing a short treatise on these subjects we could lend it to our friends who desire to know of our beliefs and methods and tell them to name what they do not understand and we will try to explain it to them. No doubt there are many connected with the Esoteric movement who could write such a book, but for my own part, I would prefer it being written by yourself (Mr. Butler) so that we should have it direct from the fountain head. And if you brought it out

at a moderately cheap price every Esoteric student and the public generally could afford to buy one. The Theosophists have their "Catechism," and their "Keys," etc., then why not the Esoterics have their Text Book, or what other name you prefer to call it.

Yours fraternally, DAVID LUND.

Answer.—Such a text book as you refer to might have its use, but, on the other hand, it would have a detrimental influence upon the minds of the majority, appearing as it must of necessity as a statement of doctrine, whereas with us, in reality it matters not what one believes, so that they are able to grasp the reasonableness of the basic principles we promulgate and have the will to live them. If one applies the true methods for attainments all those points of doctrinal beliefs will take form in his mind as naturally as leaves are put forth on growing plants. "Practical Methods to Insure Success" covers all that we esteem as vital doctrines, for whoever follows the teachings therein given, will, through their own experiences, obtain knowledge concerning all those other points of belief. It has always been our advice to avoid all points of doctrine, and argue only a question of the reasonableness of the regenerate life, as a means of mental, physical and soul growth and development.

It is with these great truths as it is with children going to school. The first object placed before them is to learn their letters so they can read, and when they are able to read, they naturally see the necessity of being able to write, then of mathematics; and so each step in the upward progress of education reveals other and higher steps, and makes manifest such necessity. We feel that "Practical Methods" is the primer, and when that is learned, all the rest will come naturally and in the order of ordinary education. Theosophy needs its text books, keys and guides, because it has no natural system, and its people are necessitated to learn verbatim its teachings, and to follow them blindly, without any attempt at ascertaining the reason. If we, through a text book, thrust upon a credulous public a great number of ideas about which they know nothing, they would turn from it bewildered, if not disgusted. On the other hand, if we can present reasonable methods by which one may increase all their capacities—physical, mental and even spiritual, they will be very apt to lay hold upon them

and put them in practice. Then, as they gain mind-power, they are enabled to reason logically, which shows them the necessity of higher knowledge, which is found in the course of reading Esoteric thought. We, like Buddha, must always remember that it is useless to attempt to teach men things they do not know, for anything that a man does not know, he does not believe, and will be antagonistic to it. If we teach men things they do know—that is, put in orderly form, facts which they have seen and realized, but have never had the time or the ability to reason out to logical conclusions—they will readily accept them, because they know parts to be true, which makes self-evident truth acceptable to one who is not so egotistic and bigoted as to be thoroughly self-satisfied. Such an one should be let alone. We should only make the effort to teach these sacred things to those who feel the need of some means by which to reach higher attainments, and “Practical Methods” is exactly suited to all such minds.

There is a large number of persons in the world who have been examining every new system, from purely an intellectual stand-point, until they have come to think that they are able to grasp the entirety of the Esoteric, upon a very superficial examination of them, and being incapable of doing so, they form their own conclusions and learnedly point out its errors, which exist only in their own minds. Thus they become, as it were, missionaries of error, preventing others from looking into and discovering the truth. This is the class who ask you for a text book; and were they to get such a book, they would only use the headings of the different subjects as a text from which to argue against such a belief, using the errors of Theosophists and ignorant Hindoos, Buddhists and others against the great truths which would otherwise be self-evident.

There is another and large class of people who desire to become conspicuous in every new movement, and who change constantly through their inability to properly grasp and adhere to any movement. Their excessive egotism has made them obnoxious to good, sensible people, and being really too indolent to read and post themselves properly, could they get hold of a text book of the character you mention, they would be enabled to make an ostentatious display of their knowledge of the Esoteric doctrine and their professed adherence to the same, would be the worst recommendation the Esoteric doctrine could have to those

unacquainted with it. Such friends would be a constant reproach, and we have concluded that the text book would result in more injury than good. Of course we might mention many other conditions wherein such a book would be an advantage, but none that would balance the disadvantages above referred to. Our brother Lund, as well as all that love the truth,—even the angels,—are anxious to give it as fully and completely to the people as possible, but long experience has made us know that to divulge a truth that a people are not prepared for, is to commit sin against them. Therefore the words of the great master teacher Jesus, "Be as wise as serpents and as harmless as doves."—[H. E. B.

PRAYER.

[Written for THE ESOTERIC.]

"Thou wishest some preponderancy from without would fix thy choice; and yet if thou consider well, it is external circumstances only that inspire thee with a wish to trade, to gather, to possess; whilst it is thy inmost want that has created, that has nourished the desire still further to unfold and perfect what endowments soever for the beautiful and the good that may lie within thee."—*Goethe.*

Come gracious objectivity and harp
 Constraint so sweetly that I seem to hear
 A last godlike decision of my way,
 And find a hand upon the helm to steer.

Such often is the prayer our trouble breathes.
 But never yet did "spirit" breath such prayer.
 And spirit scorn is on us as we kneel
 And vain our eyes for message search the air.

The inmost want so regal, and the power
 To counter wisdom to the wealth of grace,
 And find the country of the inner voice
 Needeth no angel dropping down through space.

Rise most interior spirit! fix thy helm
 For where thy passion and thy want decide.
 The when and how are in the grace of God;
 Thy must and shall can only win the bride.

E. J. HOWES.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. 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.]

I wish to relate to you my dream of a few nights ago. I seemed to be walking alone through a narrow lane. The ground was covered with snow, which was very white and clean—not a speck of dirt to be seen. Then I heard a voice (which seemed to be behind me) say, "Do not go any further, for if you do you will be buried alive." I turned to see who had spoken, but saw no one. On looking ahead again, I saw myself between two large snow drifts which reached many feet above my head and so close together that I could go no further; still I was not afraid, everything seeming so peaceful and the snow so very white and clean. I stood a moment, when the drifts parted and I pursued my way without further delay. Would like the interpretation of this, if time and space permits. Most truly,

P. R. THOMPSON.

Ans. Snow being cold and of the positive forces, is a fit symbol of intellectuality. When one starts out in this life, and the brain is fully awakened to thought, it sometimes appears as if he would be lost in the great labyrinths; but if one trusts in Divine wisdom and guidance he will find that the great drifts of floating thought in which so many have been lost, will part and he will pass through without difficulty. Many have been lost in multifarious, conflicting thought. This has been the origin of the agnostic. Persons should not try or desire to know everything at once, for that is impossible; it is enough for one to know those things which are of practical value to him. As soon as he leaves the realm of practicality and attempts to grasp the multitude of theories that have been wrought out by other minds, he is sure to get lost.—[ED.]

I seemed to be in a town poised near the tall, new shaft of a building, square save at the top, which was pointed, from which height I beheld the streets below and the people moving as dark objects upon them, and wondered what they would think if they beheld me up there. I did not seem to be in a body, either physical or spiritual, but with full consciousness and a light, blissful feeling. Suddenly there appeared toward the sky a light cloud and out of it, reaching down toward me, a hand as of some friend inviting me to go into space. I seemed to have a dread of launching out into the unknown and

refused the silent invitation, by what, in the body, would have been a shake of the head, though I was not aware of having any head. I then awoke.

The cloud had slightly dark edges and the hand and cuff, I think, similarly tinged. Have since felt as if I had experienced being "in the spirit," but am in doubt about its significance. L. O.

Ans. Your dream seems to indicate that though you are climbing the heights and have risen above the people on the planes below, yet you fear to follow the hand that has guided you into pure spirit and still cling to the material sense-world. Before you can be free you must have sufficient confidence in God and his guiding spirit to follow perfectly, notwithstanding the material senses all condemn it. God is spirit, and he that worships him must not only worship him but follow him in spirit and in truth, for all old things must pass away and all things are to become new.—[ED.

NEW YORK, 891 Amsterdam Ave., Dec. 10, 1894.

MR. H. E. BUTLER:

Dear Sir,—To my dear brother in the new life I must speak a word of grateful thanks for myself. THE ESOTERIC has been, with its inexhaustible unfoldings of new and Divine truths, a very precious well-spring of satisfaction and life in my few remaining days, fitting me more nearly to join the redeemed beyond. After we are 80 years old I feel we are living on borrowed time, and for a use, and may be called home at any hour. While I stay these God-given unfoldings will be the triumphant key-note of my life, both here and evermore. With many thanks and very grateful remembrance, dear Mr. Butler, for all your favors, I remain your humble sister, LUCINDA H. STORRS.

SAN FRANCISCO, Calif.

Through all the ages the sun was supposed to be a ball of fire; but looking at it with a clairvoyant sight, which penetrates the interior as well as the exterior, we perceive the light and heat thrown off to be due to the electric and magnetic forces. When man becomes so well advanced in science that he knows the power of that light and heat emanating from the sun as an electric power, then will machinery be propelled by that power and not as at the present time. Electricity was created before man and is next in power to God himself. It is soon to be utilized in a manner which will be most truly surprising, to all who will give thought to its wonderful uses. DR. M. C. GEE

JACKSONVILLE, FLA. Dec., 5, 1894.

MR. H. E. BUTLER:

Dear Sir and Brother,—I have received so much encouragement and help from your interpretation of some dreams I have had, and

from many things you have said in *THE ESOTERIC*, as well as to me by personal letter, that I relate the following dream, not, however, with the expectation of an interpretation, should there be nothing worthy of note in it. With a party of four or five other men, I was on an inspection trip over a railroad, which seemed to be in the Tropics, there being a dense jungle near both sides of the track. At length we stopped in the midst of an immense swamp or marsh, the growth from which was far above our heads. As we stepped from the car one of the men gave warning to look out for snakes, which were said to be very numerous about there. We had not walked far up the track when I (who happened to be in advance) saw a movement in the tall grass, and the next instant an immense snake came out on the track and reared his head almost as high as my own, right in front of me, but a few feet distant. I drew a pistol and fired, the charge taking effect in the monster's neck, and with a great threshing, it fell back into the grass and disappeared. We then returned to the car, I entering first, and there, suspended from one of the racks on the top of the coach, was a duplicate of the snake I had just encountered. I seized a shot gun which lay on a table and fired just as the snake struck at me, and being so near, the effect was to utterly blow off its head, when a mixture of blood and foul fluid came forth spattering all around and completely filling the gun barrel. While I (as well as the others) was wondering how I should clean it, I awoke. I had no feeling of alarm in either instance, but only that I must act, and be quick about it.

I thank you for your Bible Reviews, as well as for the many good and helpful things you send forth in *THE ESOTERIC*, and pray God for the success of the cause for which you so faithfully labor.

I am sincerely and fraternally yours,

H. S. JENISON.

Ans. A snake is invariably given as a symbol of a deadly enemy, and that enemy will arise in connection with your business. A railroad and cars are symbols of the general business affairs of the world. As you are connected with the railroad, I should suppose it would come in the direct line of your business. Though you are successful and apparently conquer the enemy in the first and second attack, yet on the second attack you will suffer great annoyance and difficulty from scandal, which probably will endanger your situation.—[ED.]

NATIONAL CITY, CALIF., DEC. 19, 1894.

MR. H. E. BUTLER:

Dear Brother.—As you have given invitations to those having visions to send them to your office, as possibly they may help some poor struggling child of God, I will send you a vision in which, if you find any thing worthy of notice, I shall feel thankful to see published. The house in which I live is not built north and south, but stands from north-west to south-east, so the head of the bed is north-west. I had retired, and as a general thing I spend some hours in praying, treating and sending good thoughts to all humanity. After a little while I seemed to pass into a passive state, I knew every time

the clock struck, and it seemed that I was not asleep or awake: I knew that it was a strange state to last so long. About 2 o'clock I was looking up toward the sky, for I saw no portion of the house. The sky or heaven above was all clear except floating clouds of white. In the south-east arose two full moons which seemed to be two or three rods apart, they started from quite low down on the horizon, came directly over my head as I lay in my bed, but were high in the sky, sailing through those white, fleecy clouds, swift as a bird, going directly to the north-west. My granddaughter and husband were in the house and it seemed to me there were many other people. I called loudly for all to look at this wonderful phenomenon. I arose into a sitting posture while calling and looked, and lo! I saw a beautiful sun shining in all its glory directly over my head; it was a glittering white; its beauty I can not tell. I looked and found I could gaze as long as I wished without hurting my eyes and said, "I can not look at our sun shining in our day with out hurting my eyes." In the morning when my granddaughter arose I said to her, "Did you hear me call you to come and look at the great wonders in the sky?" "She said, "No I did not hear you." I do not understand the meaning of all this. As to you and all those who are working to help humanity, may our heavenly Father-Mother bless and prosper your work. I wish I was able to send you something to help you in your publications.

NANCY HAYDEN.

Ans. Your vision was indeed a remarkable one, and none but those who are making good progress in the attainments of a higher life have such manifestations. You were undoubtedly wholly in the soul-consciousness, therefore no one could hear you call but those who were in the same consciousness as yourself.

As the moon is a reflector of light, these would symbolize messengers of truths, which you saw as passing through the heavens, amid the white fleecy clouds, which are spiritual and intellectual conditions.

The sun was probably symbolized by the words of the prophet when he said, "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." (Mat. iv. 2.) These things were given you because of your faithful devotion to righteousness and truth. May all that these symbolize, be verified in your life.—[ED.]

CHICAGO, DEC., 1894.

I was all alone and seemed to be walking along 63rd. street, in Chicago, near an elevated railway station, looking for a music teacher, whose house faced the South. I knocked and was admitted, she being quite tall, regal looking, with golden hair, blue eyes, large shapely hands, a modulated voice, but firm in tone. I told her my mission, and she asked me to sing a few notes, which I did, and she was well pleased. She then told me of a new kind of piano she used; opened a closet—(which appeared like a secret apartment) and in it was an instrument

with tones like a violin, but large as a bass viol. It had five strings and was tuned like a violin. She said these strings connected with her piano, and made it suitable to accompany the voice. She then closed the closet and we were transported upstairs, but did not walk. We went into a room with low ceiling, beautifully frescoed, wall painted a rich maroon shade and flower frieze. There were two pillars in this room and the piano stood between them and out from the wall. I did not notice a stool. She asked me to sing for her and I sang part of "Come Unto Me" from the "Messiah." She said, "You sing well, but I want to teach you how to read music readily." She sang a few notes and then asked me to sing them after her, which I did several times but not without some mistakes, as they were in a minor key. She said, "You can and must sing these correctly before you leave," and I did. She put some music before me to sing and I found it difficult till she showed me how to read it properly. She said, "Listen to me," and then sang five tones, at the same time indicating pitch by writing them upon the staff. She sang them again and connected these notes with lines, and the result was the picture of a leaf. She continued bringing the leaves for me to interpret in song. The more complicated the leaf the more difficult the music became, until finally she placed before me leaf pictures of various sizes, shapes and many colors and told me these represented songs of different time and tone-quality, whether secular, or sacred; comic or pathetic, etc.. The coloring of the leaf meaning the tone coloring of the voice. The veins represented measures and phrasing. From this dream it appears that music or sound gives shape as well as color. She played on the piano for me and the tone was different from anything I have ever heard. She herself tuned the instrument.

ABIGAIL E. SMITH.

Ans. Your dream seems to be symbolic of your receiving lessons in the beauties and harmonies of nature. Woman's calling in the Divine order is love, harmony and home. Harmony and beauty are identical; all harmonious construction is beautiful, and the music that you were being taught being in the form of leaves, indicates that your soul was being taught in the harmonies of pure nature. The whole scene that you mention was undoubtedly a real experience in the travels of the soul, and it indicates progress in the higher life.—[ED.]

EDITORIAL.

We asked our friends some time ago to write their dreams and visions and send them to us for publication in THE ESOTERIC. We find that the publication of dreams makes an unfavorable impression on the sceptic, where ever the Magazine goes, therefore we have decided not to publish dreams, but do earnestly solicit our friends, who are living the regenerate life, to send us their visions and experiences. We beg of them not to withhold their names, unless there are strong reasons for doing so, for the enemies of THE ESOTERIC use the absence of signatures to confirm their fabrication, that these letters are manufactured by ourselves.

We, as well as our people throughout the country, for a long time have felt the need of something to put into the hands of the sceptic, which would be proof positive that Esoteric teachings produce the results claimed, without any detrimental effect; consequently in February and March, 1891, we sent out to the students of the Esoteric a circular letter containing the eleven following questions.

1. What effect has the practice of the Esoteric regeneration theory upon your physical?
2. What effect has it upon the sensibilities and sensations?
3. Has it increased your physical endurance?
4. Has it increased your mental clearness and capabilities?
5. Has it added to your mental strength?
6. Has it increased your capacity to understand abstruse facts and matters?
7. What effect has it as to your capacity or ability to understand spiritual things, Bible subjects and kindred matters hitherto not understood?
8. Has it given you added ability in your sphere of service? Has it given you the capacity to foresee the results of your business transactions?

9. If married and your companion is with you in this thought, has it increased love, harmony and happiness in your home?

10. If married and your companion is not one with you in this belief, has it served to increase his or her general health; or what effect have you noticed in this particular?

11. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness etc., even with your present responsibility as to domestic relations?

These questions were answered by a large number of people, and published in the April, May and June numbers of THE ESOTERIC. We have now taken these questions with their answers and put them in pamphlet form, adding to it our reply to an important letter, which answers the general questions which arise in the mind of the sceptic on the presentation of this thought. It makes a pamphlet the size of THE ESOTERIC containing 58 pages, and can be had by addressing this office and sending 15 cents.

It seems to be difficult for the readers of THE ESOTERIC to realize that the Esoteric Fraternity is not seeking numbers in their membership. Such, however, is not the case. The Fraternity was organized expressly for those who are seeking the highest goal of human attainment, and who have reached a degree of unfoldment within themselves, in which they feel the need of such a place, not only for their own personal attainments, but for the organization of a body of men and women, whose lives are thoroughly dedicated to God; who are prepared to live henceforth wholly under the guidance of his Spirit; who have come to believe that the time has arrived, when it is by the will of God that such a body should be organized, and used for the indwelling of his spirit as perfectly as was the body of Christ Jesus, that they may be made Saviors to the world in this, the closing period of the old dispensation. Before such a body can be sufficiently purified and unitized, a great work must be done in the person of every individual. Up to a certain point that work can be best done before coming to the Esoteric Fraternity, but after that point has been reached where it is necessary for

them to be gathered out from the world, then their progress will necessarily stop, unless they are obedient to the guidance of the spirit, and come to the place prepared of God for the completion of the preparation within themselves.

We are having many applications from persons seeking admission to our association for a great variety of reasons. Some for a home, because they can not make a living where they are; others because they have difficulties to meet around them, and think to find a place of freedom from all trial and difficulty. Now the first mentioned class need not apply, and to the second we would say, that if any one is seeking to run away from the psychic influences of adversaries, they should seek some other place beside this; for of all places on earth besieged by adverse psychisms and where men's souls are tired, this is the one above all others. The invisible adversaries know full well, that if this organization succeeds it will become the greatest power on earth. The Spirit of God, working through this body, will destroy the power of evil in the world, and will reverse the present order of things by punishing evil and rewarding righteousness. One thing is certain, God has here commenced the preparation of such a body and there is not power enough in all the world combined to thwart His purpose. Therefore, those only who have faith in God and feel that they are called to be members of this body, will be welcomed.

We are now having Volumes I., II., III. and IV. of THE ESOTERIC revised, and reprinted in two volumes, which will be neatly bound and sold for \$2.00. This is a work that we have been anxious to have done on account of so much worthless and even disgraceful material appearing in THE ESOTERIC during the time of our absence from Boston, looking for a site for THE ESOTERIC Fraternity on this coast. We feel now that there will hereafter nothing appear in any of the volumes of THE ESOTERIC of which our friends need feel ashamed. We are also having "The Narrow Way of Attainment" reprinted, which will be sold, bound in cloth, for \$1.00. Also "The Seven Creative Principles," which is a book that has met a demand in

the minds of the people, and has had greater sale than any ever published by the E. P. Co. The fifth addition of "Solar Biology" is now out of print and we are having the sixth edition published. These books will be ready and on sale about the first of February. The pamphlet called "What the People Say," above referred to, is now ready and on sale at this office.

THE EPHEMERIS, giving the position of the moon for 1895, and designed for insertion in the "Solar Biology" table, can be had by sending five cents in stamps to this office.

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.

We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experience, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

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.

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BIBLE REVIEWS.

NO. LIV.

"THE REVELATION OF ST. JOHN THE DIVINE."*

PREFACE.

We said in our former Review, that in this final great struggle of the Nations, Jacob would not be one of the combatants in a physical way, yet that struggle would be between the Jacob and Esau body of humanity. As to how they occasion or are partakers in this great battle is shown in Bible Reviews, June number, Vol. VII.; for up to the time of which it is said. "Blessed are the dead which die in the Lord from henceforth," the people of this world and all the elementary forces from the nether world, will send to this body their hatred and antagonism: and all the magical powers known to those on earth, and to those in the dark zone of the astral world, will be turned upon these who are called Jacob, and they will be forced to fight these forces in order to maintain their existence.

CHAPTER XV.

Verse 1: "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God."

"Another sign" or symbol: It seems that John at this period began to realize that these things were not actually taking place upon the earth at the time of seeing, but that they were setting forth before his mind symbols, which should in reality take place in the time to come.

* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

Seven angels or messengers having in their possession or authority the seven last plagues: He says in them were filled up the wrath of God: that is to say, in the execution of these last plagues God would remove the wicked from the earth, and will have thoroughly cleansed it for the establishment of his own supreme order and dominion upon it. There are seven messengers, which are the representatives of the seven vital principles which govern the life of humanity. It will appear further on as to how these plagues are executed.

Verse 2: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

"A sea of glass:" The first thought in this is, that the plain or sea was translucent, for it was mingled with fire. Glass in the natural world is a nonconductor of electricity and of magnetism, neither of which being able to penetrate it. Jacob has up to this period been subject to the electric and magnetic forces of adverse men and women, and elementary psychisms, which caused continual annoyance and struggle of mind and body. Here John sees why they are blessed who "die in the Lord," for being insulated from, and as it were above the people, their evil machinations and the powers of magic, nor any of the elementary forces, can any longer touch this body.

"It is mingled with fire:" Some of our people already begin to realize the fires of God burning throughout their organism; and now that the whole body of this hundred and forty four thousand have been gathered together in one place, the fires of God's presence will not only infill every one of them, but will, in itself, form this crystal sea which will be mingled with the fires of his own great nature. What ever comes, must first pass through this fire and be purified and fitted for their use; for none can stand upon that sea of glass but the victorious ones who have fought the good fight, have conquered the beast, his image, have not received his mark or the number of his name.

These "stand on the sea of glass, having the harps of God." A musical instrument is the means of producing harmonious vibrations, and "having harps of God" symbolizes that the power is given them of creating and maintaining God-like harmonies; they

are harps of God and not of man. This harmony will not be of body and mind only, but it will be a spiritual harmony, which will permeate their entire being and all their surroundings, so that all animation and even vegetation will be changed and brought into harmony with them. At the present time, vegetation does not produce the essential elements for nourishing this higher order of people, but the overflow of their superior life and the harmonies of their natures, will cause the earth to bring forth the vegetation suitable for their nourishment.

Verse 3: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints [nations or ages]."

These who stand upon the sea of glass, "sing the song of Moses the servant of God;" for it is prophesied even in the covenant of the ten commandments, when the correct rendering is given, that he will deliver them from another bondage and servitude like that of Egypt. In Exodus Chap. xx. 2, God's covenant to Israel in its proper translation reads thus: "I will be thy power, like as I have brought thee out of the land of Egypt, out of the house of service," and the prophet Hosea (xi. 11), who prophesied about seven hundred years before Christ, and over seven hundred years after Israel came out of Egypt, said, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their own house, saith Yahveh;" and many other places in which the prophet speaks of God's people being in a bondage like to, and in many instances worse than that of Egypt, from which they are to be saved in this last great deliverance.

What say you, my readers? Are you free men and women? or are you forced to serve contrary to your will, and do you receive for service the needed food and clothing and shelter? Have not our servants, in whom we trusted, sold us into an enslavement worse than that of Egypt, and denuded our land of its gold? Have they not robbed you of property valuations and revenues that you before had, so that we have been spoken of by other nations as "a boodle-government?" Do not those for whom you serve continually, your wives, husbands, children, father or mother, brothers or sisters, enslave you by ridicule

and false accusations, so that you dare not follow the guidance of the spirit? Is not the prophecy of Isaiah (LIX. 15) fully verified in your experience: "Yea, truth faileth; and he that departeth from evil maketh himself a prey: (marginal reading, is accounted mad)." Think over your surroundings and general conditions, and see if you are not in bondage worse than that of Egypt. If you realize that you are in slavery, then remember the covenant that God made with our fathers, when He led them out of the land of Egypt, the house of servitude; for if you read the ten commandments including the second verse of Exodus, Chap. xx., according to the translation which we have given in the above quotation, you will see that it is indeed a covenant, or the condition of a covenant, and not a commandment. God by all his prophets continually refers to it as his covenant with the children Israel. Jeremiah xxxi. 31-34 said;

"Behold the days come, saith Yahveh, that I will make a new covenant with the house of Israel and with the house of Judah;

"Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was a husband 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 neighbor, 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."

Now those of you who have this covenant in the heart, fear not to obey the guidance, for God has promised to support and care for you like as he did the children of Israel, when he brought them out of the land of Egypt. Therefore turn to the history of Israel's delivery and sojourn in the wilderness, and believe his word and trust his guidance, that you may be among those referred to in the verse under consideration. Then indeed will you sing the song of Moses. Exodus, xv. 1-3.

"Then sang Moses and the children of Israel this song unto Yahveh, and spake saying, I will sing unto Yahveh, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

"Yahveh is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Yahveh is a man of war: Yahveh is his name."

(Read the balance of the song.) And the song of the Lamb is referred to in Rev. xiv. 3. For when he begins this final de-

liverance under the hand of his seven messengers, the work will proceed with great rapidity. While God works by natural law, yet when the necessity arrives, His messengers are at hand to do the needed work; and the work of evolution is exactly like the law of mechanical revolution: for instance, if we take an immense fly-wheel, some times called by mechanics a balance-wheel, and put just enough power upon it to start it in motion; continue the same amount of power. At first you can scarcely perceive its motion, but every revolution is made in less time than the former one, and so it gathers velocity, until finally the velocity becomes so great, that centrifugal force will cause it to burst asunder and go to pieces. So it is with the evolutionary work of nature. A few years ago it was remarked, we as a people are running by steam—railroad speed; now we are beginning to run by electricity—lightening speed; and these, God's angels, have been sent with messages to you to save you from the inevitable destruction that is now imminent. You, who have dedicated your lives to God, and have confidence in his word and his guidance sufficient to follow it absolutely, will be led out from your present environments to the place of safety, which the spirit will designate for the gathering of his people; and when you find yourself upon that sea of glass mingled with fire, you will realize the fullness of meaning in the words: "Great and marvelous are thy works, Lord, God Almighty: just and true are thy ways thou King of saints" (or nations). For though devastation and destruction be on every hand; "the sea and the waves waring, men hearts failing them for fear;" nation fighting against nation, man against man, neighbor destroying neighbor, and the very elements themselves angry, then will your heart rejoice, knowing that God has risen up to execute justice; to cleanse the earth from those who corrupt it; to prepare it, that it may again become a garden of Eden, but transcendently more beautiful and grand than before. You will then realize that war and oppression, and every evil that has cursed our fair earth in the past, will soon come to a perpetual end.

Verse 4: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest"

In view of what has been said, this verse needs no explanation: for when we see the things before spoken of coming every day with increased rapidity, and realize that it is God's justice that is working through the hearts of men, causing them to judge and to execute justice upon each other by destruction, then will we realize the force of these words: "Who shall not fear thee, O Lord, and glorify thy name?" and further we will realize that "thou only art holy;" that it is only by being like him, partaking of his nature, acting under the governing power of his will, which will cause us to be the expression of his mind, that we, or any can be holy. "All nations shall come and worship before thee; for thy judgments are made manifest." Not only will you say, as have all the prophets, that though the nations are proud and haughty, and despise the day of small things, which is the present condition of this work, yet God will bring them to bow at your feet, when these judgments are fully manifest: and especially when it is known, that God through this people has wrought and caused to be wrought, all these wonders. When the prophet says that they shall worship at thy feet, it does not imply that they shall worship you as a member of that holy body, but the coming and worshipping at thy feet is fully expressed by the Prophet Zechariah xiv. 16-21.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

"And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

"This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the howls before the altar.

"Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."

For as it has been said in a former chapter of this Revelation: "They shall be kings and priests unto God and reign on the earth."

Verse 5: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened."

"After that;" that is, after those things about which we have been writing have taken place, then the temple of the tabernacle will be opened. Now the tabernacle was a tent, so arranged that it could be taken up and carried wherever the children of Israel journeyed; when it was set up in any locality, this tabernacle was the temple of God. "Of the testimony in heaven:" The testimony is the record of the covenant which God made with his people and sealed by his own name. Jeremiah in the prophecy that is above quoted, shows the difference between this testimony or covenant which is made with this people, and the one that was made with the house of Israel anciently. The first testament was placed in the ark, closed up and put into the holy of holies, which was closed to all but the high Priest once a year. For any man to look upon this testimony, or even touch the ark containing it, brought death, because the law was not in his life and he was a sinner against it; therefore it condemned him and he died. Now it is opened to the world, and they are made to see it in the life, thought and character of this body of people which we have been considering. The opening of this temple will again condemn and bring death and desolation upon all that behold it. Herein will be fulfilled the prophecy of Zechariah v. 1-4.

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

"And he said unto me, what seest thou? and I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

"Then said he unto me. This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off on this side according to it; and every one that sweareth shall be cut off on that side according to it.

"And I will bring it forth, saith Yahveh of hosts, and it shall enter into 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."

"This testimony in *heaven* was opened:" For now that the tabernacle is builded, the kingdom of heaven has come to earth, and its law, from this period henceforth, must go forth to every nation, kindred, tribe and people. It must enter into them and their very dwellings; and as our God is a consuming fire, it will consume every thing that is not in accordance with it, even to

the very timbers of their houses, so that they will be as if they had not been.

Verse 6: "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

These angels come "out of the temple," as if having entered there to obtain the powers or instrumentalities by which to produce these judgments upon the world; for these seven are messengers by which God makes known to all mankind his law and its requirements. Thus they will fulfil the words of Zechariah's vision above quoted. The plagues are seven, because they appeal to the vitals of all flesh. They are "clothed in pure and white linen;" for as it has been before interpreted, the white linen is the righteousness of the saints, therefore, they are clothed as it were by the the law of right: all wrong, or they whose lives are wrong, will be condemned. "Their breasts girded with golden girdles:" Their breasts represent the maternal function of the body. These are no longer open to the world in its distorted state, but are closed, and so to speak girt up with the purity of the regenerate life, so that there is no sympathy or affinity with anything else; thus justifying the words of Jesus when he said (Matt. xxiv. 19), "And woe unto them that are with child, and to them that give suck in those days!" For until this judgment is over, and the earth is purified, even maternity is condemned by this higher law.

Verse 7: "And one of the four living ones gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."

There has for a long space of time, been no reference made to the presence of the four living ones referred to in the first chapter, but here it is brought to light that they are still present, guiding and controlling the acts of all the heavenly messengers. He gives "unto the seven angels seven golden vials full of the wrath of God:" In chapter v. 8, these living ones are said to have "vials full of odors which are the prayers of saints." We saw then, that these great judgments that are coming upon the world, were really the answer to the prayer of all saints, which was, "Let thy kingdom come that thy will may be done on earth, as it is done in heaven." Now here these vials appear again, but in the hands of those whose it is to finish this impor-

ant work. This combines in one, the many symbols given by the various records throughout the Bible as the "covenant of God;" "the law of God;" "the flying roll:" in fact it is the focalization of the purpose of God from the foundation of the world; the establishment of his kingdom on earth. The repetition of the words, "who liveth for ever and ever," carries with it the idea of the unchangeableness of the spirit and purposes of God; and also conveys to our mind the thought of the absolute certainty of its speedy fulfilment.

Verse 8: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

Here those composing the temple in its tabernacle state are glorified by the indwelling presence of the life and power of God. In the antetype we read that when Solomon had finished the temple, and had moved the ark of the covenant (God's law) into it. That the temple was filled with the smoke from the glory of God, so that no man could enter into it to worship. In the present case, the number of the first ripe fruit having been filled, the hundred and forty four thousand being builded into a living tabernacle, and all necessary preparations having been made, so that they are fitted to receive the heavenly guest, he takes up as it were his abode in them, and works through them to finish the purification of the earth; therefore none others will be accepted as members of that body until the seven angels have finished their work.

We often think of the words of Jesus when he said, "many are called but few are chosen;" and again of the words of the angels in this Revelation, "Who shall be able to stand," and our soul inquires, where is that holy body, and how many must there be that will be called, and that will be gathered, and that will be weighed in the balances and found wanting, be rejected by the spirit, and others called to take their place? Who is called? Inquire within your own soul, "Is it I?" am I perfectly obedient to the guidance of the Holy Spirit? can I always remain as a little child to obediently follow the guidance of our Father? For we remember that the kingdom of heaven was compared by Jesus to a supper given by a certain noble-man, who sent his servants to bid all his friends

to come to his supper, but they all with one accord began to make excuse, some had married, some had property interests, and some had other obligations, none of them could come; then he declared that these that were bidden should not be partakers of his supper, and sent out into the highways, and compelled the poor and the destitute to come in and partake with him of his supper. Do these lessons come before any of the friends of the nobleman, the son of God, and are they making the same excuses which he said they would? Alas! if God is "able of these stone to raise up children unto Abraham," he surely is able to make of the poor and the outcasts of the earth, kings and priests unto Him; and to give unto them the dominion, and to cause kings and all the nobles of the earth to "come bending their feet." Surely the willing and obedient shall eat the good of the land. May the peace of God that passeth all understanding, rest upon and abide with all such.

[To be continued.]

THE HIGHER REFORM.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Mother nature, although most lavish with her bounties, is economical and permits nothing to exist unless it serves some use, therefore this question often arises in our mind: why is it that so many seemingly useless men and women walk the earth to-day? They are not producers and many of them, in order that they may have the necessities and comforts of life, delight to prey upon those willing to labor. The 19th century, while it has made rapid strides in science, religion and art, has produced more paupers than any period in the world's history. Has civilization as a whole proved a blessing or a curse? We certainly believe that it has proved a blessing, but at the same time civilization has produced a condition of selfishness, by which the world has lost many of the benefits that should naturally attend a higher and more refined civilization. The great cause of all this is, that as a race, we live almost wholly in the physical senses, forgetting that life entails a great responsibility and was given to us, in order that we might develop soul powers; thereby fitting us to be of use to the children of earth.

Soul-development will alone permit us to become dwellers, not only of earth, which is only the cradle in which the young soul sleeps the sleep of infancy, but of that land lying beyond the physical perception.

Man, while living in the physical senses, can neither comprehend nor handle the things which belong to spirit; the earth-material is too gross to touch or see that beyond. Therefore man has become sceptical, and scepticism has created the breach that separates the realm of material from that of spirit; it has become so wide, that few now living are able to bridge the two worlds and make them one. This is our task, if we desire to truly make a success of the life with which God has intrusted us, and reap the benefits of having lived earth lives. The

question is, how can this be accomplished? and we believe Esoteric teaching answers this question.

America, a nation truly blessed of God, has within its boundaries over one million citizens continually on the verge of starvation. California, the most favored State in the Union, has been compelled to form committees of safety, in order that her citizens may be protected from the depredations of starving and often vicious hords flocking to many of her large towns during the winter months. In the history of our country, the social problem has never been so grave as at present. Those who have made Sociology a life study, are appalled at the outlook, and numerous remedies have been proposed for cleansing our fair land of evils, that for the last decade have been slowly sapping the very vitality of our government.

If we mix with the idle crowds that congregate in all large centers of population, or enter the halls of legislation, we find reform the one thought uppermost in the minds of all. Reform movements are numerous throughout the land, each reformer with his own idea of the cause of existing evils and his own remedy to offer. We have searched long and earnestly for the cause of the fearful and appalling disasters that the near future must assuredly bring to us as a people. The most conservative thinkers throughout the land are beginning to realize that something must be done, and quickly, if we would stem the resistless tide, that with almost lightning speed, is fast driving our ship of state toward destruction; and is creating conditions which if maintained, our social, religious and political system must melt like the dew before the rising sun, and vanish so completely from the world, that those who survive will marvel at the rapidity with which our country was destroyed.

The present outlook is most serious, and there is but one solution to the problem. Each member of reform movements should be a reformer in its truest sense; before trying to reform others, he must reform himself. Believe me, friends, there are few living who do not need reform—to be recreated, born again; not of flesh, but of the spirit.

All of us are members of one body, and all sprang from, and are branches of a mighty tree planted by God, when He, by

the powers of mind, created this world. The vicious and seemingly useless, which swarm the earth, are unripe fruit growing upon the tree. Through their indolence and aversion to labor, they bring to the grand body of humanity conditions that force them into a struggle for existence; which struggle is nature's subtle method of compelling man to think reasonably, and to reach upward for higher and better conditions, that they may have improved surroundings, in order to express the soul's desires that are constantly growing and expanding. Struggle creates a condition of prayer in the interior of man, and this silent aspiration draws to the world qualities, that will in time establish an equilibrium among all classes. When this equilibrium is established, the world will have reached a state of unfoldment, in which the seeming waste of energy entailed by struggle upon all will cease, and man will be able to direct all his energies to the one object, that of consciously handling and intelligently using the finer and more potent laws, which will prove to be the reform that will lift the world from its present degraded and sorrowful condition.

The only method for the elevation of our race is to bring into action the faculties of mind now dormant; to instill into their very inmost, the knowledge of who and what they are; the purpose their Creator had in view when he created them, and the ultimate toward which our world is so rapidly hastening.

Absolute chastity is one of the first things to be considered, in thought, word and deed. We are told that a childlike condition of innocence is the prerequisite for entrance into the kingdom of heaven, and when we look abroad upon the world, our heart is exceedingly sad at the low state of morality into which our race has sunken. Sensuality, in high and low places, has polluted the atmosphere, and men's physical bodies are in a state of putrefaction. This state of things can not exist, the world is to be purified and made a fitting abode for the children of God.

My friends, the time is short. If we can not turn our neighbor from the evil of his way, we can at least purify our own bodies and put them into such a condition, that all who come near us will perceive that we hold in our possession something which

they have not. A possession that will bring to us not only happiness and peace, but elevate us morally, intellectually and spiritually above those, who are content to wallow in the mud and filth with which the sensual practice of a fast degenerating race has filled the world.

"Cleanliness is next to Godliness;" so says the old adage. Yes, we believe it, but we consider that the cleanliness referred to, means not only a clean body but a clean heart and mind. A mind freed from all the contamination and debasing thoughts of sensual desire is a jewel indeed; the possessor of such will be able to approach so close to the great white throne, that the glory and power emanating therefrom—the center of creative mind—will so fill him to overflowing with knowledge, wisdom and understanding, as to give him the discriminative powers of a god, thereby enabling him to judge correctly between good and evil.

Do you, my brothers, consider that we, in our present state, can judge between good and evil? Do you imagine, for one moment, that we are fit criterions to pass judgment upon our fellows? Do you believe that we are wise enough to say, "This or that thing displeaseth God." As yet we are but babes lying in nature's womb; not yet born into the sublime dignity of true man's estate. Therefore let us pause, and examine ourselves with the impartial light of a true desire to deal out justice and equity to all. Let us begin first to cleanse this God-given temple, in order that we may develop into his image and likeness. Let us first cast the mote out of our own eye, which when accomplished, we may perchance be able to perceive the one that is in our brother's eye.

The thought that we are made in the image and likeness of God, should be sufficient incentive to work faithfully, honestly and diligently, so that, that image and likeness may shine forth in every word and act. If we have the welfare of the race at heart, let us not content ourselves by soliloquizing upon the frailties of human nature, but work conscientiously, that we may be better fitted to become servants to those we profess to love. Let us prove by our deeds, that we truly love and have at heart, the welfare of our brothers and sisters.

Certainly we are all from God, all belong to one family, brothers and sisters, linked to our common father by a chain which none can separate. The least of all God's children possess the same possibilities as does the greatest child of earth. There are no high, no low among God's children, all are equally loved by the Father. There may be, perchance, a child that has wandered far from the ever outstretched and loving hand, that would willingly lead all to where the sunlight of an eternal day forever sheds its life-giving rays upon those, who through tribulation and sorrow have been cleansed and purified in the fiery furnace of affliction.

Help us, oh reader! to reach those who have wandered far into the darkness of a night, blacker by far than was that which enwrapped ancient Egypt, and has since shrouded her in gloom so profound, that no ray of light can penetrate and illuminate the wonders of her departed glory.

History repeats itself. Our own country, fairest and greatest on earth, is rushing forward, with a speed awful to contemplate, toward the same condition. The servants of the people, blinded by their sensual nature and love for the pleasure of this world, have sold our people into abject slavery. There remains but one hope whereby salvation may be brought to a fast dying race, which is not in the ballot or in any reform movement that is agitating our people, but in each individual going to work upon himself; developing the latent spiritual powers that give to us the likeness of our Creator. Every man living has sufficient spiritual power lying dormant, which, if developed, would reform the world and elevate it so far above its present condition, that the darkness which now enshrouds us will be dispersed and we will wonder how it were possible for human beings, priding themselves upon their superiority, to have lived on the same level with the brute. We repeat that if they develop their spiritual nature, every man living would prove a Saviour to the world. Remember that the spiritual ego of man possesses divine attributes and unlimited possibilities: God, the creator of all, has planted within us a part of himself. Make conditions in the body, and that wonderful and incomprehensible attribute of Deity will manifest its power and glory. Awake! those of you

who sleep. The time has come when, if we do not our part, we will be swept under by the tide of events that will submerge the unprofitable earth-dwellers. Reform must come, but it will not come gradually and peacefully as so many believe. No! No! the wrath of God cometh not so, but like the Sirocco that sweeps across the Libyan waste, and will consume all the impure and unfit, leaving nothing save the pure in heart, who alone will see God.

THE CYPHER WITHIN.

[Written for *THE ESOTERIC.*]

Every presentiment of the mind is executed somewhere.—*Emerson.*

Oh joy! that in our embers
Is something that doth live.—*Wordsworth.*

The secret cypher of an unknown god
We all some day unearth; and from that day
We linger in some ante chamber vast,
Atouch with clues that give the mystic' sense
Of drifting, toward a brink, where being dips
Itself into a newness, knowing well
The meaning of the cypher we have found,
And that we have our own at last to use.

When once lies bare the moment, where the age
Of ages, in the germ of psychic start,
Delivers its first cry within the frame,
No more can we return to childish things.
Even if we should curse the insight deep,
And long with weeping for the past away,
We sense a steady motion of the mind
Of secret thought, which turns the cypher o'er
And haunts its fringes of infinitude.

Then, though as artists of the Beautiful,
We keep the shrines that we have built of gold,
And bow yet outwardly to marble gods;
And with a secret smile see fantasy
In splendors of our great Athenian toil;
We do all these as one who keeps his frame
Angelical; well knowing that its use
Guides an interior motion to the seat
Where all use changes to the Holy Ghost,
That lives within the framework we call man.

E. J. HOWES.

BODY, SOUL AND SPIRIT.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

In symbology, the triangle represents the body, soul and spirit of man. This spirit is a part of the Universal Spirit—the spirit of God—not detached, but individualized; as it were a molecule or cell in the body of the Infinite. This fraction is striving to develop into a complete likeness and consciousness of the Whole. God the spirit is one; a unit comprising all; everywhere present; equally and as fully conscious in one place as in every other. Then each part of the One must be equal to every other part, and be an epitome of the Whole; and as a corollary, it has all the powers and possibilities of the Unit, and the desire of continuously advancing toward the perfection thereof (for this perfection is not yet manifest); yet it may never be reached, for all other spirits have been, and still are, so far as we know, striving to attain it.

The spirit of man, as an integrant part of the Infinite, is governed by one law in its efforts to reach its ultimate, which is the gaining of knowledge by experience. This is dimly referred to in the words: "Man has become as one of us, knowing good and evil;" also in what Paul says of Jesus: "To make the captain of their salvation perfect through sufferings." Suffering is experience and implies knowledge gained.

The spirit of man, unless individualized, could not suffer, and in order to gain knowledge, which comes only through experience, it was necessary for it to create for itself a body subject to suffering; hence the physical and its uses. It is a sensing organism, and is used by the spirit for the acquisition of knowledge; it is the child of the spirit. The spirit is not the Mother, but the Father; hence God is not only Father of spirit, but the Father of all flesh. Flesh or matter is the antithesis of spirit; spirit is positive, matter negative; the two thus standing in the relation of male and female, father and mother. (see Ezekiel

Chap. 24.). The physical is the means or instrument through which experience comes. The consciousness of separation of being, and of knowledge so gained, is the soul. The spirit being of necessity the guiding as well as the creating power, permits the physical to pass through only such experiences as are necessary to the desired end; which end, as before stated, is the developing of an individuality resembling in all points the whole, in other words a man resembling his Father,—God. That individuality created by the action of positive masculine spirit upon passive feminine matter is the son, but is not so called until there is some completeness of the resemblance upon a plane higher than the material. Herein we have the trinity of being; spirit, matter and man, or Father, Mother and Son. A process of development is implied, when we say of the soul, that it grows into a resemblance of its Creator, and, as before stated, experience (knowledge) is the process by which the soul is so formed; yet this is but partly a truth.

The master used nature to illustrate spiritual methods, as it is one octave in the scale of being; and as one octave is but the repetition of every other on a higher or lower key, we assume that is the correspondence complete, and that so called material nature is the lowest octave in the scale. On this plane we find that the body of the child is formed of the substance of the mother, and if the correspondence be correct, the soul is formed of the material of the body. The body, having been created, is re-created or regenerated into soul elements, just as the food we take is changed into animal tissue. The sex is the instrument by which the processes of creation and of recreation are accomplished; both implying sexual activity. This activity was figured by the fire upon the altar of sacrifice in the Jewish tabernacle and temple; and as therein the smoke (transmuted flesh) rose up, a sweet smelling savor before God, so by the fires of sex-activity is the flesh of man transmuted into a finer substance containing life; thus matter ascends toward spirit. In generation, this life is given to the physical child, but in regeneration, in which it is all retained in the body, it generates the spiritual child, the soul. Thus we find the one point requisite for soul development is sexual activity. To restrain this activity from the direction of generation, which is downward and outward, turning it inward and upward, is the first step toward accom-

plishment, and furnishes the material for the growth of the soul, as the mother's blood does for the child.

Another point in all development is, that it is accomplished by exercise. Since it is the soul and not the body that becomes God-like, evidently Paul had this in mind when he said: Exercise thyself unto Godliness, for bodily exercise profiteth for a little time, but God-likeness [obtained through exercise of the soul] has the promise of this life and that which is to come.

The natural man is as the child in the womb, which is dead to the life that awaits it. The ordinary man is as truly so, until through the regeneration, he is resurrected into the real life, and by the fires of transmutation the animal is converted into the psychic. As food taken into the digestive organs is changed into plasma of which the body is built, so the sex elements are changed by the fires into a psychoplasm of which the regenerated body is formed.

The intellect bears the relation to the body that the mind does to the soul, in that, brain structure, giving it capacity, is developed by its effort to grasp facts.* So the mind, the silent intellect of the soul, receiving and recording knowledge develops soul; and as intellect is the medium between body and soul, so is mind between soul and spirit; or as the brain is of the body, so the intellect is the head and consciousness of the soul, and the mind of the spirit. The conservation within the body of the transmuted flesh, the seed of generation, is the means by which the consciousness of body and soul become merged into one. When this is attained, man is equally conscious in the realm of soul as in that of matter.

If we continue the comparison between the seen and the unseen, one step or octave higher in the scale of being, we find that there must be that in the soul which corresponds to sexual activity in the physical. This would transmute the soul tissue into spirit, and permit a blending of the consciousness of the combined body and soul with that of spirit; and as in the former process, the physical and psychic man becomes consciously one, so will this new man become consciously one with his spirit,

*As they are used as synonyms by the majority of people, we give the definition of intellect and mind. Intellect is the power of selecting ideas and formulating them for use. "The power to perceive objects in their relations; the power to judge and comprehend."—Webster's International.

Mind is that which uses the intellect as an instrument. "It is that which knows independent of reason, intellect."—Webster.

and of spirit, if not blended with all Spirit. The master said, "I and my Father are one;" the "I" being a combination of the two in one, and with the Universal Spirit, the Father, a being of three in one; unity in trinity, or trinity in unity, which is the merging into one of all three states of consciousness. Thus attaining the God-likeness expressed in the words, "and these three are one."

THE SOUL'S ASPIRATIONS.

O waft this spirit to another shore
Where sorrow's pangs are felt no more;
There I may see Thy wondrous ways
And still proclaim my feeble praise.

The starry dome may still stretch o'er,
But time and space will bind no more,
The soul set free at will may roam
And view the grandeur of that home.

Here, fettered by this bond of clay,
We ne'er can see the brighter day;
Bowed down by sorrow, pain, and woe,
This life will never brighter grow.

We know the anguish of the heart
When pierced by falsehood's hateful dart;
How sick and sinking is the life
Of shattered hopes and envious strife.

No more the joys of youth can raise
The buoyant hopes of other days;
How sad this life would oft appear
But for another drawing near.

Yes, drawing nearer day by day,
It throws its beams along our way,
Disperses the clouds and clears the sky
And bids the spirit soar on high.

Extend the radius of our sight
That we may view the loftiest height
Of wondrous Wisdom wrought by thee
And swung throughout Eternity.

The ear attune to zephyrs lays
That we may hear angelic praise
Swell forth from summers balmy breeze
Or rolling tempest o'er the seas.

O let us taste bread from the skies
And feel the joys of Paradise
Before the tempter entered in
And robbed the senses by its sin.

The mind as in old Eden's Bower
Again may feel its Godlike power,
And walk and talk with thee alone,
Once more enshrined on wisdom's throne.

O may sweet blessing from above
Imbue our life that deeds of love,
May season every action here
And to Thy purpose draw us near.

Yes, nearer we may come to Thee,
When thou shalt set our spirits free;
Ah, loosened by thy loving grace,
We then may see Thee face to face.

T. H. WILKINSON.

ALL OR NOTHING.

[Written for THE ESOTERIC.]

BY PROF. CHAS. PURDY.

It often appears to us a seeming paradox, that it is most difficult to convince those leading temperate lives, that there is a still higher life, in which all animal desires are merged into the one desire to know the Father, and to be allowed to help do His work on earth.

Many times, in presenting to these the highest teachings that have been disseminated among the peoples inhabiting this planet, it is a source of pain to hear these hopeless words: "Oh! I am so moderate in my indulgence of the sex function, that it amounts to continence on my part." Or as a friend said to me when conversing on these subjects: "You don't mean that indulgence once a month is breaking the law of chastity!"

So it comes to me to respond, that the many good people advocating the elimination of the drink curse, do not hesitate to say that there is absolutely no half way; it must be all or nothing. They call the man who drinks a drunkard. They affirm that the man who takes but one glass of beer a week, is aiding and abetting the saloon evil, and helping to consummate its influence in government.

The good Vegetarians who are in this Esoteric movement, would not for a moment hear of any one being called a vegetarian who ate meat even once a week.

Yet, such is the inconsistency of human nature, these same good people will aver that there is an important thing known by the intensely poetic name of "The Higher Generation," and it is highly acceptable to God, yea, even so ordained of him; vide, many important passages of Scripture; and of course they are living this life *to the best of their ability*. God bless them.

Now it is not meet that I should dare to criticise the transcendental and even inspirational interpretations of our friends, the "Higher Generationists," concerning these passages of Holy

Writ, but we at least claim the right to read these passages according to our own understanding of the same. "Increase and multiply;" "He that giveth his virgin in marriage doeth well." Concerning the first quotation will say, that, as the chronicle reads, it was given to a people some four thousand years ago, who had neither the development nor the calling to come into this higher sphere. God then wanted them to live out their nature and raise up a people unto him, who would be his children and to whom, in his own time, he could send the teacher, who by word and example would show them the truth concerning this same teaching regarding Regeneration, which we are now giving to the world. Secondly, in order that the simple child-like beings of that age could, through repeated incarnations, have the opportunity of consummating their necessary Karmic experiences. Concerning the second quotation; it is answered by the same great teacher who uttered it, saying: "But he that giveth her not in marriage doeth better;" "Nevertheless such (the married) will have trouble in the flesh." And is not the question put to Jesus sufficient? "Then, Lord, it is not good for a man to marry?"

Such questions as the following, one often hears when engaged in the work of teaching Regeneration: "What would become of the human race if everybody stopped generating?" "How could we have had such grand men as the world has known, if there had been no one following out their animal instincts, as you call it?" The answer to that is, that there will always be a people, who have not risen high enough for any sphere of life but that of generation; they will replenish the earth. But those who have out-grown that sphere, could not produce healthy physical bodies for their offspring, therefore have no right to live longer in generation. So that on no planet on which regeneration is taught, would there be a lack of individuals necessary to consummate all the ordinary avocations of national life, while if the old order were to cease to-morrow, the people who could or would not retain and transmute would have to finish their Karmic experiences on some other planet; perhaps under greater disadvantages than those under which they would have labored, had they been willing to live the

highest life ever taught in the world's history. Which teaching; from the very intensity of their animal desires, neither listens to nor follow. So if there is a people who stop generating, it will in no wise depopulate the earth, but will, on the other hand, be the means of bringing about that order which has been prophesied from the beginning of history. The individuals who have earnestly tried, but could not go through the portals of the higher attainments, would of necessity be allowed to reincarnate either here or on some other planet, and so consummate their Karmic experiences; and perhaps under more favorable circumstances than in their case had obtained here. If they had really been progressing in a ratio which would have entitled them to a place in the ranks of attaining neophytes, they would certainly in no wise be the losers for having to reincarnate.

Thoughts again come concerning those changes which are about to be consummated upon this old, corrupt planet; for Yahveh says: "Them that corrupt the earth, will I utterly destroy from off the earth." So if there are those who can not stand during these times, they must of necessity fall, and their place shall belong to them no more; for place and condition must prevail for the erection of the Kingdom of God on earth. Let no one, in this last supreme hour, think that he shall receive other than his just deserts, for the All-just shall judge, and there shall be justice such as never was, or ever could have been. Those that have corrupted and dominated the earth, to the fulfilling of the indulgence of their sensual gratifications, will be removed therefrom, and only those who have been living the life of utter sacrifice to the cause of the uplifting of their fellow-man, can in this hour stand, when the old earth passeth away and the new one cometh. Then let us no longer sophisticate and fig-leaf, for the Lord will make short work, and the chaff will burn. If there be anything of the old order in your life, it will burn; and deceive not yourselves, for the Higher Generation is not yet for this earth: no, nor will it be until the Lord Yahveh hath cleansed it from all corruption in this matter. Until then, it would be in no wise fit for those conditions, which can only prevail when the regenerate ones have been permitted to organize, consolidate and ensphere themselves in a place

prepared of the Lord for them, as the nation of Yahveh; so that when the night time cometh, when no man can work longer, they will be safe from the destruction that is to fall upon those that corrupt the earth.

When the night has passed away and the dawn cometh, it will find the earth in condition favorable to beginning the work of erecting The Kingdom. Those who have not been destroyed by the tribulations, but purified, will be gathered into cities and nations, to settle down to the life taught by the wise ones, and in time, and according to these higher laws, begin the work of furnishing bodies for those souls, who have perhaps long since earned the right to have the conditions that will now exist for their further development. Perhaps these same souls would long ago have blessed this gray old planet with their clean, sweet presence, had only the inhabitants of earth, in holiness and devotion to the Father, given them conditions by which they could have come into their inheritance and have fulfilled their destiny upon earth, elevating and purifying it by the knowledge and love they could have given it.

Forget not that somewhere in Practical Methods it is said: "Regeneration, and regeneration alone, is capable of bringing you into soul-consciousness without danger and of enabling you to know the mind of Yahveh, and to make these higher attainments." There it is—no more celibacy has ever accomplished these results, else were the whole earth Roman Catholic to-day; and what celibacy has not and can not do, Higher Generation certainly can not accomplish. Those of you who follow the Son of Man in his regeneration unto Yahveh, shall inherit age-lasting life. Know all truth. Get the peace which passeth understanding, and do greater works than him who taught you. Amen.

BETH-COL.

[Written for THE ESOTERIC.]

Only a life laid down,
At the lowly Master's feet:
Only a mortal crown,
Yielding a fragrance sweet.

Beacon fires aflame,
On every mountain height:
Only a watcher there:
Watcher! what of the night?

MARGARET BLANCHARD.

CLERKS CHOSEN BY ZODIAC SIGNS.

Bankers and Insurance Men Who Choose Aids by Means of Solar Biology. Just Give the Date of Your Birth and a Big Book Tells the Curious All About Your Character.

We copy the following article from the *New York Herald* of December 16, 1894, in order that our friends may understand how our work is growing. It already begins to ramify into all departments of human life, and if the past can be accepted as a criterion of the future, we hope, before long, to be in a position to fulfill every expectation of our most sanguine followers.

Not long since the manager of a thriving life insurance company sat at his desk, chatting with a casual caller. He was a big man, broad shouldered and muscular, with an alert, shrewd-witted face and kindly, if keen, blue eyes. There were firm, almost hard headed, lines about the mouth—indeed, the man's whole aspect was exactly reverse to anything one might recognize as cranky. He spoke with the fluent ease of a man of affairs, who was also more than half a man of the world, upon a range of topics showing a wide general culture, along with wider general knowledge of what the end of the century is bringing to pass.

So much by way of emphasis to what follows. In the middle of a discussion two cards were brought in. The caller at once rose to go. The official said:—

“No; sit down. I want you to stay, for a particular reason. I don't think you have ever heard of solar biology.”

JUDGED BY BIRTH DATES.

After chatting a few minutes with them, showing what appeared to me an equally hopeful affability to both, the manager said, tapping the papers he had taken from them:—

“Oh, by the way, when were you born? I mean, how old are you? Give me the date—we keep records, you know.”

They gave dates about six months apart in the same year. He jotted them down carefully, then said, rising to bow them out:—

“Come back to-morrow morning about this time. I will have looked you up fully by then and can give you a definite answer.”

When they were out of hearing, he turned to me, saying:—

“No doubt you think I am going to read the letters they have left with me. So I shall—after a while—by way of finding out how far either of them has shown to those about him his real nature.”

“How will you discover that?” is asked, greatly mystified. By way of answer he took a big book out of a convenient drawer, ran his eye over some tables in the back of it, muttering to himself faintly as he did so, then drew out some letter sheets, printed over with queer marks and queerer symbols, wrote hurriedly upon them, then leaned back in his swivel chair, saying, as he set his fingers, tip to tip:—

“I’m sorry for that Pennsylvania lad, I am, truly. He wants the place badly, but it would be doing him an unkindness to give it to him.”

“How about the Maine man?” I asked, somewhat amazed. He laughed outright.

“I want him,” he said, laconically. “Further, I would give him the place if I had never heard of anybody that knew him.”

“The other impressed me a shade the more favorably,” I said. “Please explain to me what it is that gives you so different a view of him?”

HERE WAS WHAT THE PLANETS SAID.

“He is the brighter of the two—not a doubt of that,” the manager said, bending again over his book. “For another man’s business—say a banker’s, a broker’s, a publisher’s—any place indeed that required only faithful effort on his own part—he would do better than my man. He was born March 15, 1869—that puts him in Pisces. In solar biology, Pisces, the feet of the grand man, stands metaphorically for the understanding. So far, so good—understanding is all very well. But the Pisces man is shrinking—he does not want to go at other people about anything—least of all their own personal concerns. Then he is polarized in Gemini—that is to say, the moon was in that sign—hence he has Gemini’s executive ability, and capacity for bearing another’s burden, along with the restless exclusiveness of that sign. Uranus, the most interior and mystic of planets, is in Capricorn, which is the head of the serving trinity, and the strongest of the exterior signs. That means the finest business qualification—provided the business is wholly within his own grasp. Saturn, which represents the

religious principle, is in Gemini—thus tending to throw the personal force more and more back upon himself. Jupiter, the planet of strength and riches, occurs in Libra—this giving tremendous energy of application and accumulation—but wholly within his own sphere. Mars in Pisces, the birth sign, doubles the potency of the earth. It weakens the domestic impulse till it is almost nil. Naturally then, a man without a care for home will not succeed in impressing others how very necessary it is that they make the provision for it which is the basilar principle of life insurance.

“Still Venus, the heart planet, in Leo, the home sign, might do a great deal toward overcoming that if it were not for this scaly fellow Mercury, who is a very prince of tricksters, and is here in Aries, the head sign, which is also the head of the intellectual trinity. Mercury in that position makes a materialist, who brings all life to a grind of facts, and looks out solely for number one. I will wager that eight out of ten gourmets have this conjunction in their horoscopes. That is not the proper word, though. Solar biology has nothing whatever to do with astrology. It takes no account of the stars or constellations, neither does it concern itself with the jargon or aspects, houses and so on.

THE LAD FROM MAINE WON.

“But that you can learn later. Now I am bent on showing you the difference. Here is my lad from Maine, born July 28, 1869. The earth then was in the home sign, Leo, the moon in Aries, which turns all the thought and intelligence still more in the domestic channels. Then he has Uranus in Capricorn, pre-eminently the sign of business, with both Jupiter and Mercury in Scorpio, which is the fire sign, the place of potential energy. That gives him enormous will force—nobody can stand up against him who is not something in the same signs. He loves home and humanity, too, for here is Venus, in Aquarius, exactly opposite the earth. Mars in Taurus reinforces still more the dominant good will toward his kind, and Saturn in Gemini makes him feel it a sort of religion to save them from blundering waste. So you can see he is not an ideal person, but very nearly an ideal insurance man. I rejoice to have found him, and shall write to-night and thank my old pastor for having sent him to me.”

"You speak riddles, or marvels," I said. "Tell me something more about this science of yours."

"Fire away!" he said, settling back in his chair. "I will answer as many questions as you can crowd into half an hour."

"First, I want to know if you are the only person who makes use of it thus practically?" I said, "I assume, from that big book there, that the science has plentiful disciples."

QUITE A USUAL PRACTICE.

"Heaps of them," he said. "And plenty of others do as I do—ask what the planets have made of those they wish to employ. I have followed that course now for several years, and have not, in a single case, had cause to regret it. I could give you names of half a dozen men in similar positions to my own, besides three or four bankers, and at least one publisher. Yet so far we have but little more than learned the accident of this, our spiritual grammar, though the thing itself is as old as nature. The Bible is full of it. Did you ever—no, I am sure you never did—think of the correspondence between Jacob's blessing upon his twelve sons and the twelve zodiacal signs? The names of the sons are deeply symbolical. If you are born under Libra, you come of the tribe of Reuben; if in Scorpio, the tribe of Simeon, and if in Sagittarius, the tribe of Levi—both of which predispose to self will and passionate anger. Capricorn folk are of the tribe of Judah, from whom the sceptre shall not depart. If Cancer is your sign, you come of the tribe of Zebulon; if Gemini, you are Issachar, and may expect to bear other people's burdens. Aquarius brings you into the tribe of Dan, who is either a judge or a serpent. Aries is correlated to the tribe of Gad, which cometh as a troop and overcometh as a whirlwind. Taurus prefigures the tribe of Asher, whose bread shall be fat, thereby forshadowing commanding success, won through intellectual effort. Pisces, as a birth sign, marks the tribe of Naphthali; Leo, sign of home and love, sets you of the tribe of Joseph. Virgo, the savage mother sign, puts her children in the tribe of Benjamin, who shall raven."

WOMAN'S SPHERE.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

What part shall woman take in the great social problem is a vexed question in the world to-day. Many claim that attention to the domestic spheres of life is her true mission and bring forward much argument in favor of the assertion. Others take the opposite position and assert that woman, being man's equal, it is her right and imperative duty to stand side by side as a co-worker with him in all that pertains to the religious, political, educational and business duties of life. We have nothing to offer against such assertions, but simply give to our readers our thought upon the subject, leaving the matter entirely with them, feeling that if the thoughts placed before them are of value, they will find a response from those women who are earnestly striving to understand the will and bring themselves under the guidance of the spirit of God.

Inclination, mode of life, and former habit have perchance unfitted us to understand woman's nature, yet we feel that our Esoteric studies and a great desire to understand God's purpose toward man, has in some measure fitted us to comprehend the thoughts we intend to express in this article.

Unquestionably, man and woman are equal in the broadest acceptance of the term, but the spheres they are to fill though equal, are separate and distinct. Man represents mind; woman love and harmony; woman's duties are to gather; man's to express: man represents the positive uses in the great economy of nature; woman the negative. Man being the positive, is the expressor of what woman gathers. Without woman, man would soon die; being the expressor of love, she throws around him the cohesive property—the subtle, magnetic force which holds him in form. No man lives upon our earth to-day but some woman loves him. He may be unaware of the fact, but that he lives is, to those who know nature's law, proof that he is loved by woman. Upon the above assertions we base our argument, and realizing that facts underlie the structure we will

erect, we are convinced that we shall not wander far from the pathway of truth, but express the divine law when we say that woman, apart from the busy mart, is the silent power which compels the world to move ever forward along the lines of progression.

Foremost among the world's reformers, we find many grand and noble women; their hearts moved to its center by the misery that fills the earth, they are always ready to do their part to improve the conditions of life and make existence more enjoyable. In the intellectual sphere, she frequently excels man in the pursuit of knowledge and fame. It matters not how absorbed she may be in carrying out her cherished plans, she finds time to sympathize with those in suffering and in want. Willingly she undergoes hardship and privation, in order that she may bring her desires to a successful issue. Intuitively realizing that the world must be reformed, she allies herself fearlessly with all reform movements, casting around them a refining and elevating influence, that man, with all his boasted strength and superior powers (?) can never hope to equal. In many cases, when nothing but a forlorn hope of success remains, she pushes to the front, and through her intuitional foresight, brings to a happy issue projects that man had pronounced impracticable. When she espouses a movement she is a worker, and evinces a courage worthy to be imitated by all interested with her. We find her standing by man's side at the ballot box, using the privileges conferred upon her wisely and well; putting to shame those male hirelings whom a degraded political faction has given the right to vote with honest men. She has proved successful in the counting room and her eloquence and fervor have drawn crowds, as she stood in the pulpit or upon the rostrum. She fills positions of trust and responsibility with an integrity that few men possess.

Woman has had all the joys and honors which this world can bestow and with her admirable and lovable qualities, has she found the priceless jewel that her nature craves? We think not. We believe that few women living know true happiness. It is true many of them obtain their heart's desires and for a time feel elated with success, but in the silent hours, when the cares and duties of life are set aside, does she not, with a yearning desire that arises from her inmost being, pray for an indefinable something for which she longs? Does she not painfully realize that

the loving, womanly heart is unsatisfied? Does she not know that she has not been filled with that joy that cometh only to those who have found their true sphere of use? and this knowledge convinces the sensitive soul, that entire success can not attend her endeavors to elevate those who perchance stand below her on the ladder of progress. We know that deep within woman's soul there is a yearning desire unsatisfied by anything she has yet known. Fame, honor and wealth have perchance placed to her lips a cup of worldly joy, but after she has drained to the dregs, she finds it at the last so bitter, that she turns away sickened and disheartened, with a feeling that opportunities have been wasted and hopes unrealized. Happiness comes not to those who devote time and energy to its pursuit, seeking to enjoy more than a just proportion of the blessings of God that have been given so freely to all. It comes only to those who silently, prayerfully, and earnestly endeavor to help those unfortunate ones who feel the pressure of want, suffering and the many vicissitudes which life forces upon the child of earth.

Sister woman, do you not feel that there is a void within the aching heart which neither husband, lover, friend, has been able to fill? that continually there arises from your soul a longing which none of your cherished idols satisfy? In a few rare instances we may find an exception, but the majority of women find life a barren waste. The cup of happiness is no sooner placed to their lips, and before they can quench that burning desire which arises from the soul of every true woman, it is dashed to the ground.

Years of observation have convinced us that contentment and happiness are scarcely known to the woman of to-day; and there must be a cause for this; nothing comes by chance; all things in the universe are governed by law and order. Therefore we must conclude that she is living out of her true sphere, and consequently, is out of harmony with the laws that govern her nature. To know these laws should be the first consideration of every true woman.

To find her true sphere of use woman must be secluded as much as possible—withdrawn from all that pertains to the positive uses—and turn all the energies of mind and soul toward God, with a desire that she may draw from the overflowing fountain of wisdom, knowledge and understanding, qualities which will give her soul growth hitherto unknown to

the daughters of this earth. She will then become the ruling power for good in this world. As she reaches out toward God, she will consciously realize that she has found a pathway leading straight to true happiness; and as the inflow of divine wisdom surges through her being, her soul will echo the harmonious song of the redeemed women, who have passed beyond physical pain and death. As she draws down wisdom, she gladly permits man to express what she has gathered, knowing that by so doing she will be able to penetrate further into the realm of spirit, where is stored all that is desirable in the universe. The further within this wondrous realm she penetrates, the more will she understand and appreciate true joy; and as her soul awakens under the fostering care of those who will be sent to guide and instruct, she will realize that her mission is not to ally herself with those who are struggling, but to silently stand beside the throne of God and be the instrument through which he manifests his divine powers.

Many women will say, "I must struggle to get food to keep body and soul together." True, such is the state of things in the world to-day. Women are compelled to struggle even as man struggles, but this has been caused by her misunderstanding the use for which she was created. We believe that the time is not far distant when a place will be prepared where women can gather and be true to their higher nature.

The Romish Church, understanding this law, have secluded their women from the contaminating influence of the world, building convents and nunneries, in order that conditions might be established which will enable them to obtain the power requisite to advance their cause. We feel that no body of women existing on the planet to-day approaches so near finding their vocation as those in the Roman Catholic Church who are leading the life of a recluse. All who understand these matters do not question that these women have made high attainments in certain directions, and were it not for the spirit of selfishness which binds them to the church, they would rise into degrees of such grandeur, that nothing could withstand their power. This selfishness effectually prevents them from gaining true happiness or developing a soul-consciousness that is lasting, but numbers of them, through living the regenerate life, obtain a degree of soul-unfoldment that enables them to retain that consciousness long after they lose their physical bodies. They are thus en-

abled to still work for that church to whose upbuilding they have sacrificed the welfare of their soul.

Woman's true sphere, then, is not to mix or battle with the material conditions of earth; neither is it to devote herself to a selfish priesthood and bury herself in a nunnery, in order that she may gather power for the upbuilding of a sect that wish to rule the world, whose one desire is and has always been, to keep men in ignorance, so that they may be willing tools to do the work of these, their masters. We believe, and we feel that all sensitive women will echo our words, that woman's true sphere does not lead her to the ballot box, into the counting room, or pulpit, or on the rostrum; neither does it place her a leader among reformers, but in the seclusion of her chamber, as far removed from the jar of struggle as possible, in order that she may be alone with God. Then with a heart pure and free from guile, and her whole being filled with a yearning desire to be of use to all mankind, her womanly nature will unfold; and as it unfolds and becomes purified from the material elements, the spirit of God will fill her whole being with a taste of that joy that is to be her everlasting inheritance, when she has freed herself from all desire of a worldly nature. Then she will truly be a power for good and will be able to lift a fallen race to where they should stand, glorified, redeemed sons and daughters of God.

It is our great admiration and sympathy for our sister woman which send these thoughts upon their mission, for we well know that if she has a true understanding of these things, she will forever renounce the old way of life with all its heartaches and disappointments, and seek the higher and purer one, which will lift her so far above her present surroundings, that her place and sphere of action will no longer be with the dwellers of earth, but she will be a sojourner with the redeemed and purified souls of the heavens.

In theology intuition works marvels. While ordinary intelligences are climbing the paths of the holy mountain by force of study, the choicest minds gain its summit with one bound. They do not learn; they understand. They have the instinct of the divine. They see, they possess, they enjoy.—*Jos. Rouz.*

SCENES IN THE COLONY.

BY H. E. BUTLER.

As we sit in our little board shanty, situated on the ridge which divides between two distinct climatic conditions, and looking out of our window eastward across the deep canon of the north fork of the American River, which rushes down with great haste from the mountains to the valley of the Sacramento, we see, at this writing (Feb. 5), the heights of the opposite side, which rise several hundred feet above us, covered with snow, and the snow-capped peaks, which lie far beyond, will remain so probably the whole year. Almost within rifle shot of the snow is our cabin, where we have the warmth and genial atmosphere of balmy spring time; where the grass and germinating flowers, wild birds and beasts, and all nature seem to be springing and bubbling over with the joy of new life. Just a little west of us, down a slight descent, rises a beautiful hill between four and five hundred feet higher than Oak Park, which lies still further west.

This morning seemed to bring a new life to the scene, as six of our Fraternity came up the hill in the large farm wagon with a span of mules, whose size was such that it would take a tall man to see over their backs or to reach their ears. As these came up and were unhitched from the wagon, and as the log-chains, axes and grub-hoes were taken in hand, the men began their joyous work of clearing this hill, which is covered with a thick growth of manzanita, chamiso, a few scrub oaks and small pines.

It might be interesting to those who have never seen a manzanita or a chamiso bush to know something of their general appearance. The manzanita usually grows to a height of from ten to sixteen feet. They begin to branch out immediately above the ground and spread out as wide as they are high, with multitudes of branches which cause them, in the early spring, to appear like a beautiful bouquet of white bell-like flowers about the size of a small pea. They have a small, bright green leaf, thick and waxlike, nearly the size of a half dollar. The

chamiso grows very much in the same way, except that the branches are much more numerous and almost like vines, intertwining all through each other; with many viny, knotty projections which are like thorns, so that where they grow close together, they form what the Spanish call the chaparral or impassable jungle. During March and April, these and the manzanita bloom, and the fragrance is very rich and sweet, and sometimes almost overpowering. In clearing this land, without a good, strong team to pull them out by the roots, a man would have, in some cases, to cut his way by a slow and tedious process to where he could get at the roots, and it would then take longer to cut one of these down than to cut down a good-sized tree. The work before them now is to denude the hill of nature's product, to fit the ground and to put in place olive trees.

There is something in the motions of the tiller of the soil, which, at a distance, reminds one of the quiet, plodding movements of the patient ox; the atmosphere of a serene calm rests upon the scene, and the very sunshine enwraps him in a dreamy haze, upon which one feels tempted to float off, caring only to bask in the warmth and light. But here the scene is changed, there is no work of more lively interest to the spectator, to the men and to even the beasts engaged in it, than that which our brothers are now beginning with such energy. The bushes and young trees to be "pulled," are some of them fifteen or twenty feet in height, and the manzanita glories in roots of a particularly long and tenacious character; but a glance at the team standing, calmly contemplating the preparations is sufficiently reassuring and the men go blithely forward with the work. A heavy log-chain with true dental precision is placed around the offending presence, and the mules hitched to the other end of the chain, and at a sufficient distance to escape the danger of the falling tree; and now we are prepared to see the animals settle into the harness, and with great tags, which bring every muscle and sinew to the surface, *gradually* loosen the roots; but not so, amid a mighty crackling and tearing of earth and roots, which seem to awake the echoes of the hills, these mules calmly walk off with the offending tree hitched to the other end of the chain, and with a grotesque enjoyment of our surprise, seen only in the donkey, the mule and the wag. In the meantime, a little to one side, the choppers are busy lopping off the branches of the fallen trees, and piling

them in heaps, above which the flames are merrily dancing; for manzanita is the wood amid which the fire delights to hold high carnival.

While Mark Twain in this scenery would find plenty of material from which to write a book, yet underneath it all, is that calm, fixed purpose of the mind of the true man, who wills to subdue the ground as well as his own person, and whatever elementary forms there may exist, as the ancients claimed that there were nymphs of the forest, as well as other unseen intelligences; and to cause all these to serve the mind and purpose of God, in process of incarnation within the individual: and would it be superstitious to believe that the grounds cleared by the hands of men with hearts staid on God, will bring forth more abundantly. See the many promises of God given by the prophets, one of which we quote. (Ezekiel xxxiv. 25-31.)

"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 the LORD, when I have broken the bands of their yoke, and delivered them out of the hand 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 the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

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

Many other like promises are given to those who seek to know and do the will of God.

While there is very little in these lands which can be raised without irrigation, except the great variety of fruits and nuts, yet it is the experience of those who are getting well on in their attainments, that their system is perfectly satisfied with plenty of these as food. In fact the fruit in these foot-hills, grown without irrigation, is superior in richness and flavor to that grown anywhere else in the world. We have every reason to believe that we shall be prospered in our work, and shall accomplish that which God has undertaken here.

SPECIAL INSTRUCTIONS TO WOMEN.

[Written for THE ESOTERIC.]

BY AUGUSTA R. BOYD.

Reference has already been made to diet, as constituting an important factor in bringing the body, its appetites and passions, under subjection to the higher will, and I would especially invite attention to consideration of the *quantity* and *quality* of food partaken of during the moonly period. In my own experience I have found that a hearty meal weakens the action of the will in obeying the mandates of the mind; hence consider the food question in connection with this overcoming, as well worthy the attention of all earnest students in the higher development.* It is also my conviction that nearly every one will find it advantageous to be as much alone as possible during this period; to excuse herself from receiving or paying visits, and from attending places of amusement, and to avoid the society of those not in sympathy with her aims and efforts; also to be particularly careful that neither body nor brain are overtaxed, and to avoid mental excitement, especially anger and worry. And I would say to all: That which you desire to accomplish is of more importance than anything else can be, and opens the way for you to be of greater service to humanity than could possibly be the case until you have made this attainment. Remember that in no undertaking in life can the highest degree of success be gained without bending all the energies of your being to its accomplishment; neither can it in this. The more intense the focalization of your will on the object to be attained the sooner will the goal be reached. Employ the methods given in the January Esoteric, Vol. VIII., for the conservation of the psychic germ, namely, lie frequently on your back, and

* While the above advice regarding food at this time may be the experience of some, it is the experience of others that it is necessary to take good, strong food and keep the body well nourished during this period; but it is with this, as with all advice relative to food, each person must find for themselves what is best for them.—[ED.]

breathe deeply, with the will active to draw the life forces back into the body and to restore equilibrium in the circulatory system. Inspire the will of Yahveh, the will of power to hold and control the distribution of the life fluids.

Our study of ways and means for perfecting the at-one-ment of body, soul, spirit, grows more interior as we become conscious of the working and increased power of our life forces, and our thoughts are turned more and more to the contemplation of the wondrous unfoldment from within. We learn to distinguish between the powers of the soul and those powers which are merely physical, and subject to decay and death. As the body is freed by the casting aside of our chains in the way of dress and observance of the petty claims, in multitudinous form, of the external life,—in obedience to which we have frittered away many priceless moments and opportunities,—and purified by right thoughts and proper food, and grown stronger and more harmonious, and more refined, by reason of the conserved life forces, and by attention to physical culture,—our minds ever desiring to know the will of God that we may do it,—we become more plainly conscious of the guiding voice of the spirit. We learn that this external self of flesh, wonderfully complex as it is in its mechanism, and endowed with powers making it capable of so great achievements on physical and mental lines, this self which we have hitherto regarded with so much pride, and for the worldly advancement of which our forces have been perverted from their higher uses, thereby robbing, dwarfing the soul, that its desires for pleasures, and ambitions for securing high places, according to the world's standard, might be gratified,—this self which we have called the "I," is not the real self, but only a shell, a dwelling, a perishable garment, as it were, intended for the use of the real self—the entity that lives after the death of the body, i. e. the soul. Now may we know that the radiation of that light "which never shone on land or sea" touches us, yes, enfolds us in its wonderful radiance; that we need no more walk in darkness, groping our way in doubt and fear, but in this light, and confidently, though yet a child, and as a child walks, its tiny hand grasping the loving,

protecting hand of its father. We learn to think of this physical body and brain only as instruments for voicing the call of our heavenly Father to his earth-children—the loving call He is ever sending forth to them, to “Come up higher.” The never-dying fire is lighted upon the altar of sacrifice within our breasts, and, faint though it be, and feeble and imperfect our efforts, yet such as we can we long to give, lovingly, freely, as we have received, praying ever for knowledge, understanding and wisdom.

It may be the experience of many that for a time, varying in length with different persons, the dream life will be sadly at variance with the daytime life. Oldtime habits of thought, oldtime loves and pleasures will hold away, in the dream consciousness, and will be enacted over and over again, with all of the old associations. Herein lies a field of investigation wonderful in its revelations, and it shows us in the beginning that while we labor diligently to bring the body into order, and to eradicate the evils haunting heart and brain, we have also a work to perform interior to this. While many dreams reflect the conditions of body and brain, or are half-waking thoughts in continuation of some daytime thought or experience, some of them are soul experiences, and indicate the degree of bondage in which the soul is still held by old habits of thought and action. It is absolutely necessary that this bondage be broken, and the physical and dream consciousness made one; for until it is the aspirant can not control the waters of life. The temptations which one meets in the dream life, if yielded to rob one of the precious gold of the regenerate life as surely as if occurring during the waking hours. To aid in establishing the union of the physical and dream, or soul consciousness the same method may be employed as suggested for overcoming the moonly illness, and if desired, the two may be combined. It will be seen at once that to carry the active desire, and the active will to overcome, into the dream life is imperative. Instruct the soul that you desire to know all that transpires during the sleep of the body, and to be warned in time should danger threaten. On waking try to recall your dreams.

When the same kind and quality of thought, action and as-

piration that is present in the daytime life characterizes the dream life, it indicates that the soul has received and appropriated the higher qualities of thought formulated by the brain out of the sublimated essences of the body. The brain also has become more refined, because of purer habits of life, and more capable of receiving the light reflected upon it from the Source of all light and life. Now, in the soul experiences will be found wise instruction for application in the external life and to aid the development of the soul's powers. Do not fail to make use of these instructions, and strive in all earnestness to make holy use of them, for unless you do so you will be left to struggle on alone, darkness will again enshroud your path. As success in conserving the psychic germ and the control of the moonly period becomes more assured, the soul experiences become clearer and of a higher order, until, finally, the approaching hours of physical rest will be welcomed as the awakening to real life, and the waking hours will be regarded as the dream.

Let no one become wearied because of slow progress, or discouraged by repeated failure. And do not be deceived by thinking the cause for these failures lies outside of yourself, but look within; study self; search for, and recognize, the imperfections of your nature; know that in these lies the solution of your bondage, and seek earnestly to release your real, your better self from its chains. That our greatest weakness becomes our greatest strength when understood and brought under dominion of the higher will, has been wisely said. Again, it has been said that eternal vigilance is the price of liberty. This implies patience and perseverance in like degree. Remember the work you have undertaken to do within yourself continues not only for a week, a month, or a year, but to all eternity; therefore have patience, and do not relinquish your efforts. "Knowledge is experience." Learn to look for, and when found treasure the knowledge hidden in every experience. Having dedicated all you are or hope to be to God, regard your environment as given of Him who knows your needs better than you know them yourself, and wait patiently, doing your best meanwhile. "Wait on Yahveh; be of good courage, and he shall strengthen thine heart." This is the practical appli-

cation of having confidence in God, and developing within one's self that "quiet, restful, loving trust," which enables one under all circumstances to maintain that "evenness of temper, with deep soul calm" which nothing can disturb, and which is an assurance to the finite senses of the at-one-ment of body, soul and spirit. When the lesson of the present environment has been appropriated, unexpected ways will open before you, and new lessons will be yours to learn. Eternal progression is the Divine law governing our being.

It is the privilege of man to overcome by the power of will,—the positive force of the Creative Mind. While it is evident that woman must also cultivate will power, since she must exercise it in releasing herself from all influences that would bind her to the old order of life, and in pursuing that course which will place her in condition to receive the divine illumination, it has been shown that her crowning triumph over the physical condition which subjects her to the law of generation, in other words the overcoming of the moonly period, can be completed only through the entire submergence of her will in the will of the Creator and the inspiration of Divine love. (See "Overcoming by Illumination" in the January number of THE ESOTERIC, Volume VIII.)

(Concluded.)

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. 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.]

ATTICA, Ks., Jan. 10, 1895.

MR. H. E. BUTLER:

Dear Sir and Brother,—As you have heard nothing from me for several months, probably you think I have abandoned the Esoteric teaching. Not so, however, though I have several times laid it aside for a time, and returned to the Christian Science line of thought, being unsettled in my mind as to which was most in harmony with Christ's teaching and life. Have been corresponding with Bro. Purdy lately, and he has written such good letters, that I have been led to see the whole matter in a new light. A few evenings ago, as I sat alone in my room musing upon these things, I earnestly prayed—desired to know which was the right way—the true way; and the words of the Great Master came to me—"I am the way, the truth and the life," "No man cometh to the Father except by me." So I thought this meant, no man cometh to the Father except by living the life as presented to humanity by me, that is, as he said, "Follow me." How else can we follow him, except as we practise what he taught and lived himself, thus proving his doctrine true, and from the Father? This line of reasoning led me to see and feel, as never before, that if Jesus the Christ was our example in one thing, he was in everything, and if that is true, and it must be true, then how could I escape the logical conclusion, that he was also our example in regard to the several functions. He not only lived a pure, chaste, holy life, as the churches and Christian Science teach, but more, he lived an absolutely celebrate life, and says positively, "I am the way." As much as to say, this is the way you must live, would you follow me in the regeneration, and gain power over the world and material conditions. Then Jesus said: "Except a man forsake father, mother, brothers, sisters, wife, children, houses and lands, for my sake and the gospels, he can not be my disciple;" that is, could not learn or prove his doctrine. How much it means to follow Christ in all his ways, all his teaching! Well, this line of thought brought in new light upon the path, and showed me plainly wherein the Christian Scientists, Mental Scientists, etc. fell short in their teaching; yet I have reason to know that there are a great many of them, more than would be supposed, who believe in and are living the Esoteric teaching secretly, but do not openly teach it, because they think others are not ready for it: and it is true that few are ready for it. "Let him that can receive it, receive it." Well, this thought of Jesus being our example, not only in some things, but in everything, his whole manner of life and teaching, has led me to see and feel that the Esoteric teaching, as to regeneration, is the true one:

And has given me new courage and hope and faith to press on toward the mark of our high calling in Jesus Christ, as St. Paul says. According to the Master's teaching, we are to first get the beam out of our own eye, before we can see clearly to cast the mote out of our brother's eye. So I am earnestly engaged now at the beam in my own eye, with the earnest, longing desire to be a co-laborer with the Father in his vineyard; earnestly desiring the wisdom and knowledge from above, that I may know how to do the work the Father has for me to do. So I am daily striving to forsake all and follow Christ in the way of his appointing—showing. Most cordially yours for truth and righteousness.

W. W. BROWN.

Ans. Dear Brother,—The question is not which—Christian Science or the Esoteric, for the Christian Science truths are also Esoteric truths. The only question is, whether you take one little branch of the Esoteric doctrine and be satisfied with that, or take the whole truth and go on to perfection. The Esoteric can not afford to spare out of its structure the truths in Christian Science or Metaphysical Science, as some call it. It matters not what name we give it, it is a science of mind in its control of the body, which is absolutely essential to every Esoteric student in getting the command of himself and keeping the body in order.—[ED.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

I. II. October 5, 1856. Winchester, Va.

Born in \sphericalangle ; polarized in f . \odot square with $\frac{1}{2}$. You will have to overcome love of excitement and society; and you will be liable to crosses and disappointments in love affairs. You are the best unmarried; and I strongly advise you to have no dealings with the opposite sex from now to the end of '97. Also avoid making any change or entering into any new undertaking or speculation, no matter how fair and promising it may seem, during the above period, for it will come to misfortune and involve you in great trouble and fling you back for years. Read page 165, Vol. II., and 173, Vol. VII., of THE ESOTERIC. They relate to you.

F. W. P. March 14, 1855, 10:45 p. m. Turner Potts, Mass.

19°m on the ascendant. \oplus in K ; D in z . Should be very lucid and clairvoyant, especially in the crystal glass. Being born and polarized in extreme signs, you will develop a powerful will in striving to retain the seed germs in your body. It will be best for your development to follow some occupation that does not bring you in contact with others, as shown by H . Don't marry a second time. Read pages 472, Vol. II., 153, Vol. III., and 393, Vol. VII., of THE ESOTERIC. Be very careful in your affairs, etc., when the malefics afflict 23° to 30° of K or m ; also 10° to 14° of z or L in any year.

L. M. March 26, 1860, 10 a. m. Portland, Oregon.

26° of D rising. Natal sign V ; polarized in S . This should cause you to develop quickly, by esoteric methods, but you will not develop such a strong will, and thus you will often be flung back in your

attainments. You are clairvoyant and should be able to read in the astral light. Read pages 426, Vol. II., and 451, Vol. VII., of THE ESOTERIC. Your evil periods are 6° of φ or \triangle .

E. G. September 16, 1869. Herrington, Kansas.

Natal sign π : polarized in ω . You should be a favorite with the people. \odot sextile to Ψ . But I advise you not to dabble in politics and become mixed up with the jostle of the masses, as it will much delay your spiritual development. Domestic harmony, music and beautiful surroundings are the best for your development. Enter into no new speculations during 1898. It will be an evil year. Read pages 118, Vol. II., and 108, Vol. VII., of THE ESOTERIC. They are intended for you.

A. C. D. November 6, 1864, 3 a. m. Wellington, Ohio.

\triangle on the ascendant. \oplus in μ ; D in ω . You are a born occultist, and must have made great progress in former lives. You have arrived in your unfoldment to clairvoyance and clairaudience, and you are ready for the "mystic marriage." If you will follow esoteric methods nothing can keep you from making attainments in this life. Be on your guard up to the end of 1896, so that you will not be flung back. Read pages 215, Vol. II., and 223, Vol. VII., of THE ESOTERIC.

G. A. W. July 10, 1875, 5 a. m. Maumee, Ohio.

Born in σ and polarized in \triangle ; and 21° of σ rising in the east, with the \odot on the ascendant. You are of rising fame, and if you will control your passionate nature and direct all the forces of the body inward and upward by the force of your will, you will have fine intuitions and be capable of sensing the conditions of your present surroundings and also of perceiving the nature of future events. 1895 and 1896 should be fortunate years for all things. Read and study pages 32, Vol. II., 516, Vol. III., and 14, Vol. VIII., of THE ESOTERIC. They concern you especially.

M. S. C. June 5, 1859, 5 p. m. Michigan.

16° of μ on the ascending angle. Natal sign Π ; polarization Ω . You have reached that stage of unfoldment called clairaudience and should hear the higher vibrations of sound. But there is a danger that want of determination and restless dissatisfaction will prevent or delay attainments. You will require to strengthen your will. Your hindrances are not outside yourself, but within. Read pages 516, Vol. II., and 557, Vol. VII., of THE ESOTERIC. They contain special instructions for you.

I. I. November 13, 1877, 10:30 p. m. Birthplace not given.

13° of Ω rising. \oplus in μ ; D in χ . From the positions of Ψ and Ψ you will be inspirational, and if you will live a chaste esoteric life, you will sense the thoughts of the Universal Mind. You will be rather excentric in manners and difficult to understand, and it is very probable at some part of your life, that you will be estranged from your kindred and live an ascetic life. Expect trouble and disappointments in 1895 and 1896. Read carefully pages 215, Vol. II., and 223, Vol. VII., of THE ESOTERIC.

DENVER, Colo., Jan. 5, 1895.

Mr. BUTLER:

Dear Sir,—I feel like writing you some of my experience. For five years I have not only seen beautiful colored lights of every hue, but most of all a beautiful shimmering brightness, like so many diamonds grouped together and in motion, which I see either with my eyes closed or opened. About two weeks ago it formed a hollow triangle with base down; my eyes were fastened on the apex. New Year's day I heard a sound like some one telegraphing to me, just as is done with the battery; I do not understand telegraphy. One day I saw an angel flying through the air blowing a trumpet, and Jesus standing at a distance on the other side. I stood looking at him for a few moments; then went to him and knelt at his feet, when he placed a wreath of laurels upon my head, and a poem and other words were held up before me by a tall young man; I could not see his face very well. This is my first experience in this line, although I have often read a few words written in the same manner. I have been given another article and told to send it to a certain paper, but I hardly know how to begin, for I can not give my whole time to it just now, being a teacher and having to support myself and child. I have also seen stacks of books, which I am to read and write. The same angel opened one for me, but the print was so small that I could not read it. Was told that I was not ready. "What must I do to become so?" "Study, pray and not weary." Since, I have been able to read the title and part of the preface. I have seen Masters. One with florid complexion, thick bushy hair and white beard; he is surrounded by men, as though teaching them. One day, while feeling very much dissatisfied with my work, and wishing I had the opportunity to devote my whole time to my much loved study, I was doing some work for one of the children, when that brightness came and hovered over my hands and work; and as I gazed from one child to the other, the brightness rested on each little face, and I wondered if my development was strengthened through the association of these innocent babes; for they are Kindergarten children. I have had an inexpressible something within me struggling for utterance all my life, and when opportunity presented itself, wanted to write, and have done so. Of course I feel very happy that I have developed so far, with so little time for study or investigation. I have given the sample copies you sent to be read by friends who are interested, and hope to send some names soon. Very respectfully,

E. S.

Ans. Your experiences indicate progress in the development of the soul powers. The lights are the life qualities attracted by like qualities in yourself. You are evidently now in a dangerous passage, for if you give too much heed to the visions of persons that you are seeing, you are liable to be led astray. You are now opening into a world, peopled with a greater variety of character than you can imagine as peopling this world; and they are much more malignant than those here, for each one is zealously working to lead the developing souls in the way that they have

gone. Some, because of the truth of the old saying that misery likes company, and others, who were zealous in certain spheres of life whilst here, and were so bigoted that they will not even receive higher light or truth where they are, would mislead and deceive you in the most treacherous ways; besides multitudes of dark souls whose sole delight seems to be to mislead and torment those who are seeking a higher life. Any of these can personify in their appearance and claim to be masters, angels, Christ Jesus or even the Almighty. Your only safety is in holding for practical truth that will lead you into the knowledge of the mind and will of God, and to treat all these visitants just as you would those in the flesh; that is, if they come bringing knowledge that you are conscious of needing, and of which in the light of your own intuitions and the spirit of truth that you receive through soul devotion to God, you see the need and practical use, to lead you in the way that you want to go, then accept it and use it; but in the absence of this, ignore them and pass on, the same as with mortals in this life. Remember that your safety lies in your having an object, which implies methods for attaining it. Never deviate from that object; and if your soul is devout toward God, to know and to do his will, you will be given the spirit of truth, which will enable you from the inner-consciousness, to discern between truth and error.—[Ed.]

A DREAM.

I dreamt that I was returning from a professional visit to a patient and was walking along the brow of a small hill or ridge just back of our house. At the foot of the hill some of the neighbors' children were playing: they called to me to know whether I had seen the strange light. I asked, where? The children pointed East, and immediately I beheld on a hill opposite to where I was, what seemed to be a tent (bell-shaped), and out of the tent, there shone upon me the rays of what appeared to be the Allseeing Eye as it is pictured on an Odd Fellows Chart. The light was so strong and dazzling white that it seemed to throw me face downward to the ground, and as I was thrown prostrate, I cried out, "God save my soul and body" when I awoke.

DR. W.

Ans. The above vision I should regard as a call from the unseen world to a higher life. A tent or a tabernacle is a temporary dwelling-place, so it seems to me, that the vision was to show you that the tabernacle of God is now among men. As the Allseeing Eye was turned upon you, your soul recognized the import, and therefore asked for mercy. Now, if your intelligence will do the same, and be obedient to your heavenly calling by living the life, you will always have reason to thank God for the vision.—[Ed.]

EDITORIAL.

We have often been informed that Sunday school teachers are using our Bible lessons as far as they can in the Sunday school; we have, therefore, concluded to aid them more fully by publishing in each issue a short treatise on the International Bible Lessons for the month; hoping thereby to bring the true light of the scripture more fully into the Sunday school and especially into the Bible classes. We intend to begin with the next issue of the Magazine (March number). We ask the friends of the Esoteric to aid this work by bringing the facts before the teachers; and when they find one sufficiently interested to wish to see the Magazine and investigate the matter further, they will oblige us by sending the name, and we will send a sample copy.

We now have Volumes I., II., III. and IV. of THE ESOTERIC revised and reprinted in two volumes, which are neatly bound and sell for \$2.00. This is a work that we have been anxious to have done, on account of so much worthless and even disgraceful material appearing in THE ESOTERIC during the time of our absence from Boston looking for a site for the Esoteric Fraternity on this coast. We now feel that, hereafter, there will nothing appear in any of the volumes of THE ESOTERIC of which our friends need feel ashamed. We also have "The Narrow Way of Attainment" on sale, which we sell, bound in cloth, for \$1.00. Also "The Seven Creative Principles," which is a book that has met a demand in the minds of the people, and has had greater sale than any work ever published by the E. P. Co. Price \$1.50. The sixth edition of "Solar Biology" is now in print. Price \$5.00. The pamphlet called "What the People Say," is on sale at this office. Price 15 cents.

Many of the students of Solar Biology have been trying to use the fiery, airy, watery and earthy signs, as given in Astrology, as belonging to the persons born in the different signs of the zodiac according to Solar Biology. We wish to correct this error, as it is a serious one. Now, the divisions as above given of the signs of the zodiac are wholly related to the rising sign, that is, the twenty-four-hour zodiac. We are satisfied, however, that it does apply there very correctly, for we know that the organization of the physical body and its temperament are controlled by the twenty-four-hour zodiac.

Persons can to some advantage use Astrology in connection with Solar Biology, by getting the hour and minute of birth, and then from Raphael's Astrological Almanac, get the rising sign. There they will find a description of the physical organism and the temperament of the person. For instance, if they find a person born when the earth is in Libra, Leo the rising sign, then the nature of the person, as long as they are living in the external or physical senses, will be as given in Astrology; namely, large, full statue; big bones; full broad shoulders, well set, gray or blue eyes; quick sight; light hair and eye-brows; head, large and round; complexion, sanguine or ruddy. Disposition: bold, firm, generous: ambitious and aspiring; free and courteous; quick in anger, but soon over; fond of sports and recreation, and bodily exercise; active, intrepid, and very determined. The interior and mental characteristics are completely described under the sign Libra in Solar Biology, but they would be most apt to come under the latter class of the three given under Libra.

Those who are using Solar Biology would do well to use the rising sign at first cautiously, until they, from experience, find how near they are correct; and it would be wise to keep regular memoranda of the variations from the description given. If our friends will carefully preserve these memoranda, we can then bring these variations together, and compile a work, which will be an important addition to Solar Biology.

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No. 9.

BIBLE REVIEWS.

NO. LV.

"THE REVELATION OF ST. JOHN THE DIVINE."*

CHAPTER XVI.

Verse 1: "And I heard a great voice out of the temple saying to the seven angels. Go your ways, and pour out the vials of the wrath of God upon the earth."

He heard "a great voice." Where similar language is used in another place, John said that it was as the voice of many waters or people; and we have reason to say, that, in this case, it was the united voice of the hundred and forty four thousand or two hundred and eighty eight thousand men and women builded together in divine order into that holy temple out of which he heard the voice come. For as we have seen in earlier Reviews, the messengers of God came and awaited the command of this people, and herein is fulfilled the words of the Apostle when he said: "Do ye not know that the saints shall judge the world?" also DAN. VII. 22. Obad. 21. And this judgment is not as man's judgment, neither are these commands as man's commands. Their presence and purity of life, their love of the good and their hatred of the evil, opens the inner consciousness to receiving the spirit of divine justice; and even now, as they hear the cries and moans of the oppressed, and see the pomp and heartless corruption of those in wealth and honor in the world, the mercy in their soul will cause them to call for divine justice.

*The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

And that earnest, yearning desire for the good, and the equal hatred of the evil and oppression and vice that curse our fair earth, will bring God's messengers to them, and will formulate in them the command: "Go your ways, and pour out the vials of the wrath of God upon the earth."

It will be remembered that in a former Review we saw that there were seven vials, which in one place are said to be filled with the prayers of all saints, and in another, with the wrath of God which shall be poured out without mixture. Three of these vials or plagues, John had, up to this time, seen poured out upon the earth. Now, there are yet four more whose pouring out will finish the work of judgment.

Verse 2: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image,"

We have seen in former Reviews, that the mark of the beast and of his image were the religious and occult powers that are now organizing upon the earth; and it was also seen that at this time, all, both small and great, rich and poor, with one accord have been forced to receive this mark or the number of his name, except those who trusted in God wholly, and had overcome the beast, his image and his mark. Therefore the classification has all been made, the line of distinction has been perfectly drawn between the righteous and the wicked; now, therefore, when God's wrath is poured out upon the world, divine justice can be executed upon all alike, without discrimination, and will be so poured out upon the inhabitants of the earth.

God works in these judgments, as in all his ways, through law, therefore there will be no manifestation of what man would call the supernatural; and when the angel said that the vial was poured out upon the earth, he meant just what he said. It was not poured out upon man, but upon the earth and its elements, so that the very elements of the magnetism with which man's vicious deeds have corrupted it, will, in turn, produce what the angel said, a noisome and grievous sore upon man. The International Dictionary says of the word noisome:—"Noxious to health; hurtful; mischievous; unwholesome; insalubrious; destructive; as, noisome effluvia. Noisome pestilence.

Ps. xci. 3. Offensive to the smell or other senses; disgusting; fetid. Foul breath is noisome." This definition of the word noisome is fully comprehensive of the intended thought herein embodied (see Ezekiel xiv. 21). Thus the corruption of the earth will be, as the angel said, grievous upon man; but it will only effect those who have the mark of the beast upon them, which worshipped his image. We might reasonably expect that the nature of the effects will be manifest in strange and heretofore unknown diseases, in malarias and every imaginable destructive condition which the poisoned state of the earth can produce in the varied organisms of mankind; so that as adversaries have, as it were, risen up out of the earth to menace God's work and to torment and disturb his people, so will it be poured out upon them who have been instrumental in these things, a hundred fold.

God has sent to his people the knowledge of the laws of mind and spirit by which all these diseased states may be averted, therefore we feel that it is necessary for all Esoteric students to study carefully, and practise in themselves every method of mind and spirit by which diseased states are eradicated and by which perfect health conditions may be maintained. The very foundation and source of powers in this direction are found in our instructions in this magazine for carrying the light and the fire, and going in the consciousness of the selfhood into and through every organ of the body. The unity of this self with the will of the Infinite should give power and elevation above, and therefore superiority to, every detrimental influence that can reach you from whatever source.

Verse 2: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

We believe, that, in this case, the sea has no symbolic meaning. It has been seen, that, at certain times and in certain places, vitiated conditions will exist in the waters of the sea which will cause the death of great quantities of fish, and we believe that pestilence among men could be traced to localities where atmospheric and ocean currents carry this vitiated state of the waters inland. But here this vitiated state is to be of the whole sea—not of one sea, but of all of them—and the

atmosphere of the whole world will be vitiated by it, "and it (the sea) became as the blood of a dead man." Now, whatever the condition of the water may be would only be a matter of speculation, but the words "as of a dead man" imply similarity, or similar characteristics of the water. We can imagine the putrid state of a large quantity of blood from a dead man—not that the waters will be blood, but that the putrid state will be similar to it, and sufficiently so to cause everything in it to die.

Verse 4: And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."

Here again we feel that the symbology is literalized; whether in full or in part, we are not prepared to say. We read in Exodus vii. 20, that Moses and Aaron turned the waters of Egypt into blood, and we read in the prophecy of Ezekiel xx. 36: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." Smith's Bible Dictionary carries the idea that it probably was not real blood, but a vitiated state of the waters; with which idea we are inclined to agree: notwithstanding, we believe, that, when that time arrives, it will be difficult to distinguish between the conditions of the waters and that of putrefied and decaying blood. Thus justifying the next three verses.

Verse 5: "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."

"The angel of the waters." This would seem to justify the idea of the ancients of the angel of the four elements;— fire water, earth and air. We are prepared to believe that there is a spirit of the water, just as there is the spirit of the mundane, the God of creation in contradistinction to Yahveh, God of the universe. Yet when we say God, we use it with its signification in the same limited sense that the word Lord has always been used, and as Paul used it when he said, "There are Lords many and Gods many." We use it, however, in this case, as explanatory,—the power of the water, an intelligent, spiritual being; who in place of bemoaning and feeling, as men will, like blaspheming the name of God because of the terrible things that are coming upon the world, he says, "Thou art righteous, O Lord," that is, this act is just, "which art, and wast, and shalt be, because thou hast judged thus." Now,

herein is an apparent incongruity. We have seen that all judgment was delivered into the hands of God's children, but here the angel of the waters gives thanks unto the Lord which is, and was and is to be: that is, he who has been from the beginning, still is, and shall always be; and we have been in the habit of thinking that God was the only Eternal One. He truly is, but herein he is found incarnate in his temple, and it is Yahveh, the God of the universe, thinking, acting and speaking through that body, that performs all the works that are performed through them. "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us." Isa. XXVI. 12: see also Isa. XLI. 4. None can fully comprehend what this means until after he has passed the Fifth Degree of attainment, neither can we teach it to any other; but there is a deep and profound significance in it, unlike anything that has entered the mind of man in the lower degrees of attainment. But the angel of the waters proceeds further with his glorifying and giving thanks to God in the sixth and seventh verses.

Verse 6: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

He accuses all this people of having shed the blood of the saints and prophets, and this accusation is not merely of the blood that will be shed between now and the time of its fulfilment, but the blood of all the saints and prophets, all the way down the ages. While but few of those who are made to suffer will be guilty of this crime in this incarnation, yet they have allied themselves to the spirit of the beast and his image, thus not only giving their assent to it, but their power to help it on. Therefore the angel of the waters declares that they are worthy of this punishment.

Verse 7: "And I heard another out of the altar say, Even so, Lord God, Almighty, true and righteous are thy judgments."

In the beginning of this verse is a wrong translation, It begins thus: "I heard the altar saying." It must be remembered that the pouring out of these vials is causing nature's elements to respond, and not men or souls of men; but it will be seen by those who have eyes to see and ears to hear, that, when these judgments come, every thing responds as if it were a living intelligence: and when it is known of what the altar

of sacrifice was symbol, then it will not be a wonder that the altar says, "Even so Lord God almighty, true and righteous are thy judgments."

Verse 8: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."

It will not be thought a thing exceedingly strange, if the sun pours out its intense heat upon the earth until it destroys thousands. Even then the newspapers, if they are living and still active, will say that it is the hottest that it has been for ten, twenty or forty years; even though it be many degrees hotter than ever before; for they fear lest they be called alarmists. In the last blizzard throughout North America and Europe, such have been the reports, notwithstanding the many instances of unprecedented cold and storm. And the worse the atmospheric conditions become, the more will our leaders (?) try to dissipate alarm and say, it was just as bad at such and such a date. Thus they keep the people from recognizing the fact that God has risen up out of his place to judge the world for its iniquity. When this time comes that men will be scorched with fervent heat, the masses *will* begin to realize that death and disaster are upon the track of the human family, and some will then endeavor to seek God when it is too late. The words are especially applicable now in which Isaiah (LV. 6) says, "Seek ye the Lord while he may be found, call ye upon him while he is near;"—for now is that time.

Even now the Roman Pontiff has sent out his invitation to the churches to come over to the Romish Church, and as many as accept that invitation, must be partakers of all her sins that are heaped up against her; and when she gets the dominion, and forces all, both small and great, to receive the mark and the number of her name, the time of repentance will be passed for them. All classes then alike will have to suffer the penalty of their deeds; and though they call, only the powers with which that body is in sympathy will respond. If any one wishes to know what those powers are, they have only to go among the lower classes of the Romanists and observe their spirit. The rich and cultured devotee of all religious denominations is enabled to keep the bright side out-

ward to the observer, but the poorer classes always express just what they are, and what the spirit is which they imbibe in their devotions; and they have nothing to restrain its expression in the extremes.

Here, in its speaking of the sun, it is said, "Power was given unto *him* to scorch men with fire," as if the sun were a personality; for as we have said of the altar, God is now dealing with the spirit of the elements.

Verses 9: "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

Notwithstanding men were burned with great heat, they blasphemed the name of God that had power over these plagues; for when the time of repentance is past, men's souls recognize it, and their intellect is left free to even curse God, and there will be no disposition in them to repent. They are left to believe a lie and be condemned. In the words, "They repented not to give him glory," it is virtually said that they did not change their mind—repentance means change of mind—and still believed that it was the working of nature and not the just judgments of God for the wickedness of the race, notwithstanding they pray most devoutly to God to interfere with nature's methods, and when he does not, in their desperation they will blaspheme his name.

Verses 10: "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain."

The angel pours out his vial upon the seat or throne of the beast; thus justifying the interpretation of the last of the eighth verse. Not only will they find that their prayers are not heard, but "his kingdom will be full of darkness." The light which they now see, the hope of dominion over the world as God's vicegerent, will then be taken away, and all their anger, hatred and rage, that have existed so many years against God's elect, will be turned back upon themselves and difficulties will come upon them, and pains and troubles, fully justifying the words, "They gnawed their tongues with pain."

Verses 11: "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Thus when all their hope is gone, there will be no more religious sentimentality: then will they openly blaspheme the

God of heaven and think to take the power into their own hands through their knowledge of magic, as will be seen in verse seventeen.

Verse 12: And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The sixth angel poured out his vial upon the waters of fruitfulness (Euphrates means fruitfulness) to dry them up. Were it not for the last sentence, "That the way of the kings of the east might be prepared," from the above words we might think that all fruitfulness was caused to cease; but "the kings of the sunrise," are kings of light, therefore they are the kings and priests unto God that are to reign on earth. Therefore we reasonably draw the conclusion that it is a want of fruitfulness in the generation; and as soon as the restraining influence of woman is withdrawn from mankind, they will become fiends incarnate. At the present time, as woman well know, the sex, as a commodity, is the only restraining power woman has over man as a sensuous being, and the masses of humanity are filling the very atmosphere with the most sensuous desires and passions; so much so that none but the strongest among the sons and daughters of men can overcome those proclivities, even in themselves; and all, both small and great, are harrassed by elementals (subsisting wholly upon squandered life) to such an extent that their progress is continually impeded. The waters of fruitfulness in mankind is at the period referred to, dried up, and the elementals will loose their subsistence and fall asleep. Then will those who are called the kings of the sun-rising experience relief, and their way will be made plain before them from henceforth: but woe, to the inhabitants of the earth, in deed and in truth, because of the plagues already upon them and the seventh which is yet to come! At the present time the great book, sealed with seven seals, referred to in the sixth chapter of this Revelation, is unsealed, and those things that were seen going forth on the earth are even now abroad in the land. See Bible Review No. xxxviii. Vol. V. Page 152, of THE ESOTERIC.

While it may take the balance of this year, or even more, to bring into external manifestation, yet these causes are now at work in all nature, and the manifestation according to the prophecy is certain. May the God of peace guide your mind in the way of righteousness.

[To be continued.]

THE WISDOM OF THE ADEPTS.

We quote the following article from a book privately printed and distributed called "Esoteric Science in Human History." We advise our students to read it carefully and cull therefrom the many important suggestions to the neophyte of the first and second degrees, remembering that Divine law never changes, but the human must change to come into its order.—[Ed.]

"Favor me by imagining a plain, watered by a seven channelled river, winding in such an order as to embrace many islands of the plain. By our engineering art these waters were distributed besides, for purposes of irrigation, over an extensive region. The waters were under such control, that where our city stood the river banks were never overflowed, but were always full. It was here that our Nation had the central edifices of its religious seat. There was a labyrinth constructed here, and this was made use of for purposes connected with the initiations and the educative processes of the Illuminati, the Secret Fraternity, the Brothers of the New Life; they being advanced through seven rounds of degrees, each inclusive of minor spirals of ascension, in the science of the Hidden Way."

* * * * *

In the labyrinth were two occult ways, making one way. One of the ways opened through the processions of the Divine Man in the Divine Woman. The other way of the two opened through the processions of the Divine Woman in the Divine Man. The two ways, making one, centered outwardly in the starry vault, within was the altar, on which reposed the Book, which was received by us through the speech of the Omnific Word.

* * * * *

There is a Word that I must speak with you, foot to foot, thigh to thigh, breast to breast, mouth to mouth, and ear to ear; this word you have already. Out of this word, spoken by the mouth, proceeds the sharp two-edged sword, which penetrates the place where the nerve-spirit of the outer flesh enters for conjunction with the spirit that is within the flesh. * * *

Be therefore welcome as an acknowledged Brother of the Sword: for the sword of the Spirit is the word of God. Come unto Me, all ye that are weary and that are heavy-laden, and I will give you rest. If a man will keep My commandments he shall have right to the tree of life, and shall enter in through the gates into the city. He that has eyes to see, let him see. He that has ears to hear, let him hear. Come up higher! * *

"I will now begin.—The hierophant who acted for the office of chief of initiation, for initiates into the Way, in our ancient time, was necessarily of the supreme head,—one of the seven, called 'the Exalted of the Sanctuary.' He typifies in his office one of the Seven Spirits of the Word.—He first drew the initiate to himself over the threshold of the Way;—that threshold being called 'the Impassable;' bearing him over in the strength of the word that is derivative from the Omnic Name. Let my utterance be made in your transcription of it as symbolical or as veiled as is consistent with the present purpose.

"The initiate was then in the opening that is called 'the entrance into Truth.' There, his eyes being clarified, he saw 'THE TRUTH,' not by the form of the Husband Truth, but by the Form of the Wife Truth: represented as a Woman, veiled and silent. She, being satisfied that he was in the spirit of a son, removed from him the first veil, and led him to the audience chamber of the first degree. * * *

"In this chamber of audience, the Woman Truth instilled into the mind of the initiate such as may be inferred in these sentences. 'Believe not every spirit, that may seek inwardly to be in you or outwardly to form upon you. Try and explore, search and introspect, feel and sense the spirits, to see if they are of God. Many false spirits, foreign to the order of the originals of creation, have begun by their projectives to seek to influence the mankind of this world. These false spirits have one among them who is named, [the father of falsehood] but he is also able to infatuate by the style of woman, as the mother of deceit. He is also able to project by appearances terrifying to the opaque body and the senses of its flesh. * * *

Be watchful, awake, circumspect, circumcentered: desiring not in your body by any spirit of self-desire. * * * For your

defense I communicate the Power of the Sword. * * * Be not afraid of the sufferings that may destroy the opaque body. Be only afraid of that yielding to self-desire that shall consume both the bodies and soul of naturality, and the body and soul of spirituality, even to avichi.' * * *

"The neophyte was hence left alone. We produced no temptations: we played upon him by no jugglery, invented for the delusion of the occult or the material senses. It was in the way of the Truth, and in the process of its science, and in the accomplishment of its purpose, that whatever occurred to him took place. Commonly the neophyte was at first ecstasised: the seven-fold nature-constitution opened to him: he was in the hitherto unfelt delights formed in his own good karma, according to its quality and intensity: he was in the karmic beatitudes. The color-world, the music-world opened to him. Then the odor-world diffused about him and pervaded him: the love of the Divine Truth, by its Womanhood of God, a blissful peace, exquisitely stilled and calmed; then thrilled the sensitives of mind and body with influences that proceed from the mystery of the divine repose.

"Now, in this exceptional world, the law of the attraction of antagonisms so operates, that approximation of the highest calls forth the invasion of the lowest, and the quickening of the best provokes the active malignity of the worst. If therefore there be,—as necessarily there was,—in the neophyte, a form of structure in the organism like the body of self-desire, the divine elixirs, flowing to and diffusing therein, would cause it gradually to strengthen and arise. The natural soul of self-desire, in its self-desiring and self-delighting body, energizing by means of the self-desiring lusts, was made prominent, so that the man might thus sense and meet the un-good and un-truth, as embodied in the sense-form of his own activity. To overcome this was the battle of the first temptation; for in that degree of the initiation a man is tempted by his own lust, and if he will not overcome he is led into enticement.

"It was said in ages long subsequent, 'easy is the path that descends into hell.' That path we beheld as opening into all human constitutions, and the fumes of the poisonous delights

that are in that path are the temptations that ascend from the infernality of the natural degree. Man makes to himself, by the inverse action of his voluntary will, a *causal force*, in his own determination. Thereby, cutting himself off from the causal action that proceeds from the world of divine causation, he becomes the originator of his own volitions; the mind, by its will of self-desire, expelling for this purpose the Spirit of the Divine Volition; which will only act in him as he receives it into his desire and adopts it as his own, and wills for it, and in it, as if it were his own desire.

“Plunged thus into the initiative combats of the Mystery, the neophyte stood in deathly grapple with the spirit and the body of his own self-life: the combat being in the form and functions of his own material degree. * * * He was led on, by other processes, into further series of what have been recently termed ‘temptation combats.’ * * * Thus he was led,—with alternative periods of delightful repose,—passing on from each into more intricate experiences of temptation, till he had finally met and conquered the living lusts, formed in the spirit and body of self-desire, and had pierced that body, by means of the power of the Word-sword, and wounded it in the central principle of its natural life. * * * He was then named, as a Brother in that degree, by the appellation ‘Faithful.’ * * * It was also said to him, ‘Well done, good and faithful servant: having been found faithful in a few things, I will make thee ruler over many. Go on to further entrance into the joys of the Lord.’

A term or terms of years might elapse, before one who had become a Brother of the First Round was led up to the second term of the Secret Life. There are seven mansions in the unitary house of the mysteries. Hence it was said, long ages afterward, by One who held in Himself the mysteries, “In my Father’s house are many mansions: I go to prepare a place for you.” Hence also it was said afterward, in the days of the evil and adulterous generations, “Straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it; because wide is the gate and broad is the way that leadeth unto Death, and many go in thereat.” It was also said to

those of Earth, who listened to the lips of wisdom, "Enter in at the straight gate."

It was easy to know a Brother, even of the First Round, from the generality of our people. For those who had been admitted by the Mother of Life, to that which is concealed within the first outline of her vail, were henceforth distinguished by an absorbed and solemn expression. *They had seen*: hence the term "seer," came to be applied to them. Such men took henceforth a more weighty part in the responsibilities of civic and religious affairs. It was held, that only after the ordeals of the initiation had been triumphantly passed through, were men fitted for rule, authority or direction in the public executive. By far the greater number of Brothers never passed beyond the first vail and its pathway, because their round of natural life was traversed and their karma ripened before they had reached the stage from which access is opened to the second vail. Yet these were men of God, walking with God all their days and living only for the offices of good works to their fellow men.

Now by this all of the people knew of those who had become Brethren in the Mystery. * * * They bore a certain emblem which signified that there were two kingdoms; one being God's kingdom of Earth, established in our land, and the other a kingdom of God that was formative in the subjective spaces of life. This was styled in the words of One who came long after "the kingdom of heaven." Hence it was said, of one of those who thus had entered the secret of the hidden life, by those who were in the outer of our people, "His kingdom is within him: it is formed to him without any observation of ours."

"The Brother stood thus, meekly in the feet, strongly in the hands, bravely in the bosom, wisely in the brain, of the Public Body of the people. By the law of his initiation, he became henceforth, solely for the service of the public good. He had renounced the rights and privileges of the private citizen of the land, whose service was in the order of the external form of the law. He had become one in the unified Body of those who represented, in the outward of the State, the principles of an inward kingdom and of its secret life, and upon which the wel-

fare and guidance of that outward kingdom was made greatly to depend.

“Those Brethren who passed through the round of the first degree, in their cycle of ensuing life, instead of maturing a body of the earthly karma in their form of natural desire, became gradually disqualified for the processes of the inferior evolution, and hence became, in a certain sense, as if they had no ability to form to earthly increase from the generative seed: they were quenched, upon the plane of the lesser and inferior delight. It was in this state, when the body of their earth-karma had ceased to pulsate within them, that their first round drew to its climacteric. * * *

“Having been found faithful in the round of the labors, the Brother was now prepared to be a candidate for initiation into the second degree. * * * He was welcomed in such sentences as may be approximately imagined by words as these: ‘Come thou blessed of the Father! inherit the kingdom prepared from the foundation of the world. I was hungry and ye gave me food; thirsty and ye gave me drink; infirm and ye healed and lifted me; blind and ye gave me sight; bound and ye liberated me.’ So he was led to the threshold of the second round, and conducted peacefully to the entrance of the second chamber. * * * Here one met him, as saying, ‘Behold the Sepulchre! Will you of yourself, yet of God in you, will to renounce, for the sake of the further bearing of burdens for mankind, the rest of delights, that is already prepared for you, and that is now awaiting you in the kingdom of delights. Pass in for the trials of preparation, if you are willing and esteem yourself to be ready.’ * * *

“The Brother was hence subjectively involved into the devachanic life; as it was then enjoyed by his people, who had passed already, from Earth to their high and blissful karmic abode. * * * In order that a man should renounce, in the fulness of the freedom and wisdom of his intelligent spirituality, he must know of the form and contents of that which he renounces. Now the temptation that is in the opening of the first round, is that which springs in the contest between evil and good. Thence the temptation which ensues, in the preparation of the

second round, is that between a personal world of real good in the ripened karma of good, and a deeper and hidden but merely nascent and germinant genius and aptitude for higher good, formed in the inner personality. It involves the alternative; a giving up of a kingdom of delights, to continue in the round of blissfulness, through rounds of ages of immense duration,—a kingdom in the Divine Peace and Favor, a kingdom of rewards already formed in the karma, as the recompense for the round of the life of earthly labor in good,—or of abandoning the certain result, already won, for that which is, at present, but a mere negation; a possibility of future time.

“It is to the Brother, whether having become a full deva ripe for Devachan, he shall renounce, being a deva; renounce devachan, with all that this implies? Whether he shall exchange his coming round of ages of delights, for which he is blissfully empowered, for a coming round of labors, of which the possible nature, weight or duration can not at the time be weighed or known; a round involving results which must, at the time of decision, be also unknown?”

“It is shewn to the Brother, what this sacrifice involves to him. Intromitted into the mystery of the devachanic existence; mingled with its people in their ascended delights; led into a condition that is out of time, so far as these delights are out of time, and out of space, so far as those delights are out of space, he must, if he will win the pathway of the nobler good, overcome the tendency in his own karmic constitution to blend with them, to be involved permanently in them, and to rest. Being so intromitted into Devachan, he must evolve the strength of purpose of self-sacrifice for humanity, so formed and concentrated, as to be able to evolve his forms again from devachan; to overcome its attractions, and re-enter his natural body, for a new round of labor in the terrestrial world.

“Now this was anciently termed, to be ‘twice born:’ it was also known as re-incarnation. But a few comparatively of the adept brothers of the first round ever entered the chamber of the Sepulcher, but those who did so became capable of renewing their existence, apparently in the same bodily form, for another life-round of the earthly labor. In the sepulcher, their

prior round terminated: emerging from it, the ensuing round began. The face of the man, during his first round, had always been turned, and his feet kept moving, through the good and truth of his intent, toward the land of upper delights.

"Behold him now, commencing the second life round; 'a man of sorrow and acquainted with grief;' occult sorrow, hidden grief. Behold him now; a wayfaring man, no longer domesticated in the settled habitudes of the people; living, outwardly and inwardly, but to serve. Behold him now; no longer dwelling, as to his subjectives, with the blithe and sportive races of the gentler and essential humanities; but entered deep into the secret burden and the tragic encounter; gathered up in fixed interior resistance against the malignant geni of the dark satellite. Behold him now; evermore watching, for our world, against the operations of their magic, and forming elements from his consecrated vrilic and arch-vrilic essence; with which, so far as possible, to dissipate the streams of the black magnetism, projected by their forces to sting and poison the formative human seed."

SECRET THOUGHTS.

I hold it true that thoughts are things
Endowed with being, breath and wing,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it, as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by
Like some March breeze whose poison breath
Breathes into homes its fevered death.

And often you have quite forgot
Or all outgrown some vanished thought;
Into some mind, to make its home
A dove, or raven, it will come.

Then let your secret thoughts be fair—
They have a vital part, and share
In shaping words and moulding fate;
God's system is so intricate.

ELLA WHEELER WILCOX.

GO ON UNTO PERFECTION.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

The perfection that we are to seek is that of which Jesus spoke when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is God-likeness, the ultimate of the words of the Creator; "Let us make man in our image, after our likeness." To be perfect is to live in complete harmony with divine law, which includes all natural law; for all save man-made law is divine.

Perfect obedience to all the laws of being will give perpetual life, and most rapid development into that divine likeness which is the ultimate of man's creation. It follows, therefore, that his great object should be the study of the laws of life, for ignorance excuses no one from the penalty of violation. The child which puts its hand into fire, ignorant of the consequence, is as badly burned as though it foresaw the result. Hence the true wisdom for man is to study the laws of his being, and to live at all times in harmony with them: doing this he will be "perfect as his Father in heaven is perfect;" for more than this God can not do. It is written, "Fear God and keep his commandments;" reverence the Divine law-giver and keep his law. This is man's whole duty.

Broadly speaking there are twelve manner or classes of people; each class with peculiarities common to itself, and each representing one of the twelve parts of the human body. The individual is a part of the grand *body* of humanity, and belongs to that part which corresponds to the sign in which the earth was at the time of his birth. There are twelve qualities of life, and the classes differ because each one acts in accordance with one of these qualities. Environment, mental development, temperament etc. modify these peculiarities, and they are further modified by the moon polarizing the life toward the sign in which it was at the birth. Persons having equal brain development differ, in that Aries people draw their life from the brain

of the grand man of the heavens, Gemini from the shoulders, Scorpio from the sex, Pisces from the feet, etc. The brain center in that part of the body corresponding to the sign in which a person is born gives to him his peculiarities: one looking through a red glass sees everything red; so with all the colors. In like manner an Aries sees with the brain through the brain, a Gemini with the brain through the shoulders, Scorpio through the sex, Pisces through the feet, etc.

Wherever one focalizes his mind with sufficient intensity, there he is consciously, whether at a distance or in a part of his own body. For instance, if a Gemini concentrate upon his feet, there his life and consciousness gather with increased intensity, adding vitality to the feet, and also developing in him the Pisces nature, with an increased understanding of it. He begins to see and sense things as a Pisces person. This is true of all the signs; for the mind is the master builder of the body, and it develops that part of the organism upon which it is focalized, and intensifies its life. With the mind goes the life, and the plasma, or as yet unvitalized cells prepared by the digestive process to rebuild the wasting tissue, are vitalized by the life. This process is continuous all through the body, but more especially so in the part concentrated upon. Hence if any organ of the body lacks vitality, it can be restored by focalizing the mind sufficiently thereon, keeping active the thought of health and vigor. If one knows of a lack of certain desirable qualities in himself, he, by focalizing the mind continuously upon those qualities, or upon that function which is their expressor, can so develop them that in time he will obtain a well rounded character.

But this is only one side of the matter,—one half. Throughout all nature we find that life is generated as the life elements masculine and feminine blend: this is true also of the as yet unvitalized plasma ready to be built into the body as new tissue. Each person is surrounded by an aura or atmosphere of his own life emanations, and if two of opposite sex remain near each other, the aura of each will in a measure blend with that of the other. If one lacks qualities which he finds in the other, he will be attracted to the possessor of those qualities; and if each find in the other qualities lacking in themselves, the attraction will be mutual.

This is sexual love,—it only exists between the sexes: also

animal love,—it seeks to build up the physical body. It is the source of physical life; for two meeting, the attraction is caused by the physical sensing the life qualities needed, and with the love goes the life to the other, drawing the life of that one to itself. Each for the time becomes the polarity of the other. If the attraction is between a man born in Aries and a woman in Libra, he assumes the characteristics of an Aries-Libra, while she, those of a Libra-Aries. This, however, may be modified very much and in many ways. This law carefully observed will enable one to choose intelligently those companions who will give the qualities most needed; for the law aids only those who seek to attain in themselves the ultimate of their creation.

There is reason for care in this matter, for the fires transmute the tissue into life energy, and the quality of this life is already determined by that of the blended auras which vitalized it. The tendency of that life is to express itself according to the mental conditions of the individual at the time of its vitalization. This is another law of great importance, and he who strives to make spiritual attainments must, if he would succeed, polarize his mind toward the spirit realm during the time of this companionship. The life forces are then blending, and the qualities of the new life are governed accordingly. While enjoying the companionship of one of the opposite sex suited to him, man should hold in mind and strive to realize in himself his highest ideal of manhood.

And yet again: Not only is there a blending of the life of each, but also more or less increase of sexual activity,—it may not be noticed, but it is always present. When by this transmuting power the blended life qualities are liberated from their imprisonment in the tissue, the direction in which they are turned will determine the development. Therefore those who are striving for the things of the spirit life, should make this time one of most earnest devotion, not only polarizing the newly forming life in the right direction, but sending the newly liberated life there also. It is easy to train towards spirit the life already polarized that way. Men and women if possible should worship together—not alone. Yet let them beware lest the life and sex activity draw them into sensuality; for as the two sons of Aaron, when they offered strange fire before the God of life, found that the fire broke forth and slew them; so would it be with them.

ESOTERIC DEVELOPMENT.

[Written for THE ESOTERIC.]

BY JOHN E. THOMAS.

The study of Esoteric law, or the inner laws of life, is not in conflict with any rational system of religion; nor will the application of such laws as accelerate the generation of physical energy, which adds greater mental acumen, intuition and spiritual power to the individual, detract from any order of society that has for its basic principle the welfare of the people. Throughout all the centuries of the history of the human race, man has waged a ceaseless warfare against his fellow man in a vain attempt to appease that insatiable selfishness born of gluttony and sensuality. Living upon that low animal plane of life, his intellectual, moral and spiritual nature submerged in darkness, his progress of a century was scarcely perceptible.

The unmistakable evidence of the times shows that the advent of the printing press, the application of steam and electricity, mark a new and distinct era in the progress of human affairs, with scarcely any analogy between present and past history. The velocity of the locomotive and electric motor can not be reduced to the slow rate of the work ox, neither can the printing press be limited to the comprehension of the ancient ox-driver. The philosophers (?) who have their eyes in the back of their heads and are trying to solve the problem of civilization backwards, have an endless and unsatisfactory task. We doubt very much the expediency of resurrecting the fossilized remains of dead ideas to apply to the living present.

Man's intellectual and moral progress is constantly crystallizing into national law, and no legislation can rise higher than the standard of the people from whom it comes; otherwise, there would be a violation of the law of order. If one who has commenced the study and investigation of Esoteric law can not accept this basic concept, he will find it a waste of time to proceed further; for all development and attainment, provincial and national, centralize in and radiate from the individual. And furthermore, he must not delude himself with the thought

that the unfoldment of his soul powers can be accomplished in a day; for nature does not work with man spasmodically, but demands law and time for his evolution.

The secret of Esoteric development lies in the practical methods by which the will can be persistently directed toward keeping the physical body in perfect harmony with the laws of the universe, transmuting the gross matter of the physical world into the sublimated elements of mentality and spirituality. To be able to accomplish this, the Esoteric student must come into an understanding of his triune nature,—body, soul and spirit, and their relation to the sense and cause world. "Let us make man in our image" expresses only in vague language the silent and divine thought force, which, according to certain immutable laws, set matter in motion to form man, who, through all the ages of progressive development up to the present time, has not yet become the complete likeness.

To the extent that man is ignorant of the laws which govern force, just in that ratio is he a menial, abject slave to its power. To the extent that he understands the laws of force and utilizes them, he becomes a ruler, a being or god, having absolute power over that domain of creation. Man being the embodiment of every force and element of the universe—the solar system in miniature, and as all the passions,—thoughts and feelings that find expression in him are expressed in all things, it reveals to him, that, in order to reach the highest goal of human attainment, and to get control of the forces and elements of nature, he must first subdue and control them within himself.

The culmination of development is perfection. We count not with our finite minds the eons of time requisite for its fulfillment. The universal condition of humanity to-day gives conclusive evidence of an unparalleled activity and intensity of life. Greater evolution in the race-condition will take place in the coming decade than has been consummated in the half century preceding. Social upheavals are rife and potent with prophecy.

The inevitable penalty for the violation of law stands pre-eminent throughout all the vicissitudes of existence, and he who deludes himself with the possibility of escape "is blinder than the blindest bat that ever fluttered in the darkest night of Egyptian darkness." Therefore the Esoteric system of life offers no process of vicarious atonement; for the violation of law has the inexorable penalty of all forms of bigotry, hatred, ma-

lice, envy, jealousy, social confusion, gluttony, sensuality, weakness, disease and death. The result of undeviating compliance to natural law is physical, mental and spiritual growth, order, harmony, health, happiness, love and "age-lasting" life. Incomprehensible it is, that man, with all the enlightenment of the nineteenth century civilization, will from choice or the influence of environment persistently transgress the laws which precipitate individual and consequent national deterioration.

The observer of refined (?) society readily perceives remarkable facts in regard to the birth rate, which show that under the strained and tense conditions caused by a potent influence upon life in the present era, the order of humanity must be changed, or man will be so depleted of physical energy that he will cease to reproduce his kind. Man, by indulging his physical sense-desires in quest of happiness, drinks the bitter dregs of disappointment and regret. Right is eternally right without the possibility of extreme, and leads to the only road by which we may reach the condition of happiness and the highest goal of human attainment.

Man does not aspire to attain that which is impossible. The very fact that his aspirations are for a higher condition of life and power over death, is a living evidence of its future consummation. Not in the whole order of mineral, vegetable and animal existence can the active entities of matter aspire to become or to affiliate with the element with which there can be no correlation. The activity expressed in attraction between different forms of matter is evidence of an affinity. The need of the printing press and all other inventions was felt long before they became tangible and practical realities—answers to the silent prayers of humanity, aspiring to a higher, nobler and more useful life.

In the primitive state man ruled his fellow man by the exercise of superior muscle—the cudgel being the instrument of defense and aggression. To-day the kings of civilization rule with brains, and their coercive power is money and starvation, violating every precept of the Golden Rule, and consequently working their own destruction. The present era ushers in a higher order of civilization, in which man will rule by the exercise of the spiritual power inherent in his nature, completing the three gradations of unfoldment,—physical, mental and spiritual,—the trinity.

“The watchword of the race is, onward!” Failures of the past give experience and power to conquer the present, and outlive the karma built up in preceding ages. The present order of despotism is being replaced by giving the individual such practical methods as will place him in harmony with the laws of nature, so that he becomes absolute ruler of himself to the exclusion of all other forces, mundane and astral; and by subduing his passions and overcoming his moral weakness, he will attain a state of perfect liberty and self-government. “On the wings of morning” the brotherhood of man is heralded as tidings of unspeakable joy.

Fellow travelers, who are toiling upward toward the rugged divide which separates the seen from the unseen, be not dismayed by the seemingly insurmountable barriers that appear to bar your further advance. Have courage, and be not disheartened by the blackness that surrounds you. Were your eyes opened you would perceive standing by your side one who has the strength to remove everything that would impede your footsteps. You will not have to climb very high before you will see the rising sun of truth, which, when seen, never again will the weary traveler experience that blackness and despair, which is the portion of every child of earth in the beginning. As you near the summit, the light will become brighter and brighter, the way-marks will stand out bold and clear, and you will not be compelled to inquire the way from those you meet. At this point doubt dies and hope, peace and confidence are born. We are but children when we travel in doubt and darkness. The hopeful and confiding traveler moves steadily forward, not in darkness, but clothed in bright, spiritual garments, the light of which is the eternal ray emanating from the Infinite himself. Man is now nearing his inheritance and understands that truly he is a son of God, a priest forever after the order of Melchisedec.

INTERNATIONAL S. S. LESSONS.

SECOND QUARTER.

LESSON I.—April 7.

The Triumphal Entry.—Mark xi. 1-11.

Jesus said in unity there is strength. What strength of thought there must be active at the hour of these lessons! Stop and think,—if in a single Sunday School you find yourself surrounded by a hundred scholars, and if you multiply that hundred by one hundred, and the result by one hundred again, yet you have not enumerated all the pupils who are studying this same lesson, and most of them at the same hour. You would find that you have a greater army of children than of those who came to welcome, glorify and praise our Lord when he rode into Jerusalem.

This most interesting story of the life of Jesus had a deeper significance than is generally supposed. The Jews looked for a Messiah who should come as a king with great power and glory, but he had up to this time come to them as a poor man whose followers were poor fishermen, and from all external circumstances had nothing to introduce him into a position of influence, even among the Israelites; therefore the Israelites thought that they were fully justified in rejecting him as their Messiah: for the thought of poverty and the lower classes as associates, always carries with it the unquestioned idea that such an one is poor because he lacks ability to be otherwise. It became the duty of the Lord, in view of divine justice, to manifest the fact to them that he could, if he would, be accepted and hailed as the king of Israel, and ride triumphantly into the city of Jerusalem and sit upon the throne of his father David, if he so desired. But he demonstrated to the Jews, the Levites and the sons of Manasseh that he did not desire, nor would even accept a kingly position as a temporal monarch, but choose rather to teach the people the ways of peace and righteousness; thus removing the last opportunity of reasonable self-justification on the part of the Israelites for not accepting him: and God's just judgments soon followed, the Romans coming and

destroying the city of Jerusalem and scattering though all the earth those of the inhabitants who were not killed.

There is still a deeper significance in his riding into Jerusalem upon the colt of an ass, but this latter meaning lies hidden in the mysteries of symbolism. Jesus taught from the beginning methods for obtaining eternal life and certain attainments in which his followers would first have control over their appetites and passions, and then have perfect dominion over the entire body. This removes the barrier that prevents man from becoming fully accepted of God. Then through the name of the Father, his nature being in them, they are enabled to do the works that Jesus did. Still further on in the way of attainment that he taught, there is a degree, which when one reaches, all nature, even to the rebellious hearts of men, will soften and become obedient to their presence. This he wished to demonstrate to all his followers.

In connection with this high attainment the ass is made a symbol of the physical body. The origin of the word meant a burden-bearer. In this degree the physical body is made a burden-bearer for the indwelling soul,—the real man, who has become at this stage of his attainment a God-man, a Son of God, and the body is a burden-bearer for its uses in the physical world. Looking into the face of an ass as he trudges along under his burden, did you ever see that expression of meekness and submission to the will of his master? How he will carry great burdens day after day, over mountains and through valleys, in places that the inexperienced would think impossible for man or beast to travel! Yet he trudges on, obedient to the will of his master.

This picture furnishes an illustration of what the physical body must become; it must obey the will of God as known to the soul-consciousness, and guided by it, labor on with patience night and day, obediently going through difficulties which the reason would pronounce insurmountable; yet meekly obeying without even the fear of death. When the body is made thus absolutely obedient to our will, and our will absolutely subject in all things to the will of God, so that neither pain nor pleasure can intimidate or bribe us to deviate one particle from his known will, then will God have set up his kingdom in us; and his presence and power in the body of man will cause the world to acknowledge and reverence such an one more than temporal

kings and rulers. So in this little story there is set before us an object to live and strive for. Much more might be said of this instance, but those familiar with the Esoteric teachings and Practical Methods to Insure Success,* will comprehend its meaning more fully than time or space will permit us to discuss here.

The account of this event and the conditions surrounding it are given in the Bible lesson, but if we may be permitted to criticise one error that is so common among all Bible students, it is, namely, this: In the explanatory notes on this lesson it is said; "By a census taken in the time of Nero, it was ascertained that there were 2,700,000 Jews present at the Passover, being visitors." Now, it is well known among Bible students that there were left of the people of Jerusalem and Judea, after the last were carried away captive and before the final dispersion that took place after Christ's crucifixion, the tribe of Judah, the tribe of Levi and half of the tribe of Manasseh; and there were scattered throughout Palestine many others of the tribes of Israel. So if there were 2,700,000 people at that Passover who were visitors, probably not ten per cent of them all were Jews; for according to united authority on Israelitish History, the tribe of Judah or the Jews were mainly the *residents* of Jerusalem. While many of the Levites also resided there, yet the larger portion of them lived in the surrounding cities and towns.

It must be remembered that there were twelve tribes or families of Israel, and that Judah was only one family, therefore one twelfth part of Israel; and when we read that the chief priests and the elders condemned our Lord to death, it is an error to call them Jews, for they were not. They were Levites of the tribe of Levi; and it is more than probable that the tribe of Judah had much less to do with condemning and crucifying our Lord than the tribe of Levi. So rather than to say that it was the Jews who so crucified him, it would be more correct to say that it was the Levites.

LESSON II.—April 14.

The Wicked Husbandmen.—Mark XII. 1-12.

In the explanation of this lesson the author has been very explicit and complete in so far as it related—not to the Jews, however, but to the Israelites; but he has overlooked the fact, that he who planted the Gospel, Jesus, said, "I am the true

* Sold at this office for 10 cents per copy.

vine, ye are the branches." Here he laid the foundation for the continuation of the true meanings of this parable throughout the christian dispensation: and if the Lord should send a messenger to the Christian Church of to-day, we question, how would he be received? Most any of our brethren, the clergy, would answer, "If he came duly authorized by the church, and believed the doctrines that the church teaches, and dressed according to the custom of the people of to-day, he would be well received; providing we could see that he was building up the church, and not condemning it, or in any way scattering its forces."

But in the sending of our Lord to the Israelites, did God comply with these requirements? We think not: for, as Paul said, he came as a priest after the order of Melchisedec, and not after the order of Levi; and his clothing was peculiarly simple and plain, his associates were the commonest of the people. He violated the law of the priesthood by eating with publicans and sinners, and with unwashed hands; and his own disciples, who were his continual associates, were fishermen, with exception of one, who was a scribe. Fishermen in those days, as in these, were most illiterate, and in the social scale, the lowest of the people.

And has the Lord since that time sent any prophets among his people? We presume that all would answer with one accord, "No: the time for prophets has passed." We would ask, then, how do you know that he has not sent prophets among you? for God sent his messengers irregular according to the Jewish church. John, The Baptist, wore only a garment of fur, and lived in the wilderness and fed upon locust and wild honey, nor did he comply with the requirements in any form. How do you know but that some of those whom you call cranks are really the angels of God; for Paul said (Heb. XIII. 2): "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The word angel literally means messengers: a spirit angel would not need to be entertained, but his messengers whom he may send in the flesh, because of the flesh, may need to be entertained by his people.

True it is that God is reasonable in his requirements of his people, and he does not expect us to entertain the profligate and those who, because of their worthlessness, are outcasts; but when one comes, having a message that claims to

be of God, should we not listen to it? Have we not enough of the spirit of truth in us to be able to judge between truth and error? If the Jews, as they are called in this lesson, had refused to allow our Lord to teach in the synagogues, or had refused to listen to him in the streets or market-places, they would have been much more blame-worthy than they were; for they did allow him to teach in their synagogues,—not once or twice, but whenever he wished to teach, he went into the synagogue with the elders and with the priests, and taught the devout worshippers there. Would the churches permit our Lord to teach their people, if he should come to-day as irregularly as he did to the Israelites? The only recommendation that he had was his power and wisdom. As to his reputation among them, it was even that of a bastard, which stamped him from his mother's womb as an outcast among the Israelites.

No: God has not changed, he is the same to-day that he was then; and when he sends a messenger to the people, he will just as completely disregard their formalities as he did at that time. While the times of the world have changed, and the messengers of God are not beaten with stripes, yet they are beaten with words and imprisonment. Isa. (LIX. 15) says, "He that departeth from evil is accounted mad." True it is, whoever dedicates his entire life to God and follows the guidance of his spirit wholly, is at once accounted insane; and such an ordering of life is enough to make him an out-cast among the people.

We fear that the Christian church is in a condition at the present time to come under the ban of the words of the prophet Hosea (v. 6); "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." For when we come to them with knowledge of truths and methods by which they may be lifted out of the base conditions of a sensuous life, their ministers plainly declare that they do not want knowledge. So it seems to us that the Lord spoke the parable under consideration, condemnatory of the present condition of his church.

In verse 7th. we read that those husbandmen said among themselves, "This is the heir; come let us kill him, and the inheritance shall be ours." Is this in any way true concerning the churches of our present time? They do not kill physically, but they do literally kill the influence of God's messengers, and

cast their names out as evil, declaring that the inheritance is theirs. Among all classes of people it is common to hear the expression, "my church," instead of acknowledging that it is God's church and not theirs; and they allow nothing to be taught in it but that which they already know and accept.

In note on "The Winepress" it is truthfully said that those who tread the grapes did it amidst singing and other expressions of joy. Men in our day are not apt to be very joyful while doing hard work, but we are informed by the prophets and by history that such was the case while treading out the grapes. The prophet refers to the wine which maketh the heart glad. They thought that gladness while treading the wine would put gladness into the very qualities of the juice. Was this mere superstition? We think not; for a fine, sensitive person can feel the conditions of a cook who prepares the food, and it is a common thing to observe to a house-wife, "your food tastes so good." There is more in the spirit that is put into the food by the cook than in the success of the recipe by which she is guided; and we believe that this was recognized by those treading the grapes.

Note on verse 5 says, "The nation as a whole was very disappointing." It has been set forth that God was the owner of the vineyard, and that the husbandmen were the Jews (more correctly the Israelites). Now, was God disappointed in the Israelites? One can not be disappointed unless they have an expectation which is not fulfilled, and for God to have such an expectation implies that he did not know what the Israelites would do under these circumstances. This, of course, we can not believe, for God at least knows all things from the beginning; therefore the purposes of God can not be thwarted, neither can he be disappointed. He must have had a purpose in all that took place, and his purpose was not in the materialistic Israelite. They were given the law, and in their state of unfoldment at that period of the world, it was all they were able to receive; but it was the purpose of God that they should be rooted out, and a higher and more spiritual order of things be established: and we believe that the time has come in the history of the church, when it might be again said; "God's vineyard is very disappointing. For new and higher truths are now being given to the world, and those who reject them and claim the inheritance as their own, will be just as literally

destroyed as where the Israelites who rejected the higher truth that Jesus brought to them.

Note on verse 10 is so constructed as to imply that God expects the Israelites to build that spiritual temple. We have seen in the above that it was not so intended; and not only so, but Jesus himself quoted Isaiah's words in Matt. XIII. 14, "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall understand; and seeing ye shall see, and shall not perceive;" and Luke (VIII. 10) says (Jesus speaking to his disciples), "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see, and hearing they might not understand." Here Jesus plainly affirms that the mystery of his teachings were not intended for the people of Israel, but only for the few who were to be the promulgators of his gospel. Thus he virtually declares that Israel should not then build his temple; but it is left unto us, who in the fulness of times have developed greater spirituality and capacity for receiving truth, to understand the mystery of the kingdom of God,—his great truths, laws and methods,—and under the guidance of his spirit, rear that spiritual temple that is to stand as the light of the world forever.

In note 6 the author says, "The great corner-stones in all world-famous causes have been stones which the builders rejected; e. g., unpopular principles, unwelcome truths, unconventional, but consecrated men." Now, that being known and accepted by the leaders of the Christian Church, why is it that they willingly exemplify this declaration in their own lives. THE ESOTERIC has been before the world for nearly eight years, bringing the highest truths that the world has ever had, and yet these same teachers and would be builders willingly put themselves under the condemnation of this parable by rejecting it. And not only so, but to a very great extent, put themselves under the woe pronounced by our Lord (Matt. XXIII. 13) "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

LESSON III.—April 21.

Watchfulness.—Matt. xxiv. 42-51.

"Watch therefore; for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch

the thief would come, he would have watched and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant, whom his Lord, when he cometh shall find so doing.

"Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My Lord delayeth his coming;

"And shall begin to smite his fellow servants, and to eat and drink with the drunken;

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The above lesson is but the sequel to the first part of the chapter: to divorce it from the preceding prophecies would be to do a great violence to the words of the Master. A portion of any story or history may be isolated from the body of the subject and made to appear as something entirely different from that intended. It is because this has been so much done in the use of the Bible that the infidel claims, in his own language, that "the Bible is like an old fiddle upon which you may play any tune you please." This is not true, however; if we adhere strictly to the subject under consideration, its harmonious truths would shine out and convince the most sceptical.

In the chapter under consideration Jesus was simply answering three questions propounded by the disciples to him while sitting upon the Mount of Olives, and the questions were these:

"Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

These questions arose from the statement that Jesus made in verse 2 concerning the temple: "There shall not be left here one stone upon another that shall not be thrown down." The disciples seemed to be astonished at this statement, as they saw those immense walls so well built and so thick. They seemed to take it for granted that this would not be accomplished until the end of the world, at which time they expected the destruction of all things. The entire balance of the chapter is made up of the answer to these questions.

In this chapter we meet a difficulty arising in the 34th verse, in which it said; "Verily I say unto you, This generation shall not pass, till all these things shall be fulfilled." Now, we are face to face with certain facts which present to us an unques-

tionable error somewhere in this statement. In the first place, it is well known to explorers that there is standing at the present time quite a large portion of the wall of the original temple. The statement made by Jesus, which called out the entire chapter, that "there should not be left one stone upon another," has not yet been fulfilled. Now, when this fact stands before us, unquestionable as it is, and believing that Jesus could not have made a statement which was untrue, we are compelled to question the 34th verse.

There are many ways in which an error might have crept into the original text. The apostle might have chosen the wrong word, generation; or the Romish Church, which has had the custody of the original manuscripts from the beginning, may have taken liberties with this text to suit it to their belief; as we have unquestionable evidence that they have done in other places. The Greek words employed are "*genea autee*," meaning the generation or persons then living—contemporary with Christ. Now, that generation did not see the throwing down of every stone of the temple, neither was there at the destruction of Jerusalem the fulfillment of verse 21: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Nor was verse 7 fulfilled, if indeed any part of the chapter was fulfilled at that time. Therefore the veracity of the balance of the chapter should be maintained, even to the sacrifice of this entire 34th verse. As the leading question was concerning the end of the world or age, it would be reasonable to suppose, that, if in his reply to them he did not refer to that time, he would have so stated; therefore we are forced to accept the whole chapter as referring to the times prophesied of by the angel in John's vision on Patmos, given in the book of Revelation; which Jesus called the harvest of the world.

Space in this magazine will not permit a consideration of the entire chapter. The book of Revelation is an elaboration of it. A review of this book has been running through the magazine for the past two years and will continue to the close of Chapter XIX.

The admonition in the beginning of this lesson, "Watch therefore; for ye know not what hour your Lord doth come," has been heeded by some among Christians from the time of Christ's disciples down to the present. There have always been

those who believed that the Lord would come in their day. The great Advent movement of 1844, which still lives and flourishes, was only a revival of similar movements which have characterized the Christian Church from the beginning. But the fact that they committed a serious error in appointing a time is not so great a condemnation upon them as there is upon those who do not heed the warning contained in this lesson.

It will be seen from the Bible Reviews on Revelations that the thousand years of millennial glory do not come until after the great tribulations spoken of here, and not until long after Christ's second advent. In fact the coming of Christ to the world is given in the Revelation as the cause of the tribulations, and as his work to subdue the wicked and purify the earth and set up his Father's kingdom in the world. After this is accomplished, then there will be a thousand years of millennial glory; after which we will not now prophesy.

But, as he says, his coming will be as in the days of Noah,—they ate and drank and married and were given in marriage, and they knew not until the floods came and took them all away: so will the coming of the Son of man be, or the second coming of Christ. The people will go on just as now, times will begin to get hard, great difficulties will arise in various ways,—famine and pestilence, wars and rumors of wars,—and as Jesus said in the chapter under consideration, "All these are the beginning of sorrows." Some time during the period of these tribulations the Christ will be manifest as a "thief in the night," and in what ever way he comes, in order to fulfil his own prophecy, it will be in a way and at a time in which he is not expected. See verse 44, also Chap. ix. 13.*

Now, to watch in this important time, in which many of the signs that he gave are already being fulfilled, is to obey the injunction of the Apostle, "As many as are led by the spirit of God, they are the sons of God." Therefore it remains for his people to make an entire dedication of their life, of all their hopes and aspirations to God, and to seek day and night continually with earnest prayer to know his will and to do it. For if you dedicate your life to God, honestly and earnestly, WITHOUT RESERVE, and will follow the guidance of the Spirit, without regard to what may be said, or where it may lead you, God is a

* For the manner of his coming see article "The Coming Messiah," Vol. IV., page 233, of THE ESOTERIC.

loving and faithful Father, and will "lead you into all truth and show you things to come." Then, if we are in the time of the manifestation of our Lord, that being the most important thing which is "to come," you will be shown it and how to prepare yourself for it. We know this, the Esoteric work, is the first manifestation of our Lord's coming; and you may know this for yourselves, if you dedicate your life to God and fearlessly follow the guidance, and are not found among those who reject knowledge. If you do, remember God says by the prophet, he also will reject you.

LESSON IV.—April 28.

The Lord's Supper.—Mark xiv. 12-26.

The Lord's Supper was nothing different from the ordinary Passover commemoration, save as he added to it the bread and wine which was a symbol of his body that was to be broken for us, and of his blood that was to be shed. Now, the study of the lesson should lead to an understanding of this symbology; for we all agree that it is a symbol, and not the transubstantiation of the body and blood of Christ as claimed by the Romish Church.

According to Luke, Jesus said he would drink no more of the fruit of the vine until it be fulfilled, that is, until that which it shadowed forth was fulfilled. Whatever was shadowed forth in the body and blood of our Lord must certainly have been related to the foreshadowing embodied in the Passover lamb. We are all familiar with the story of the institution of the Passover (Ex. XII.), and we all unite in the belief that the Passover lamb was a symbol of Jesus as a savior. Now, in order to find how this is a saving ordinance, it is necessary to examine closely the antitype. It will be remembered that they were to kill the Passover lamb and to take its blood and strike it upon the two door-posts, so that when the destroying angel passed through the land, he would see the blood and pass over those posts and not kill any of the first-born of Israel; and that the flesh of the lamb was all to be eaten in their houses.

Another peculiar utterance in this connection was an especial charge to the Israelites that they should eat it all, and nothing of it was to remain until morning. Now, right here a suggested thought comes,—where was the lamb in the morning? Was it not in the person of those who had eaten it. In Matthew's account, in Chap. XXVI. verse 27, concerning the cup, the eu-

phatic rendering is "Drink you out of it all this; it is my blood, while the punctuation would imply that they should all drink of it, we are satisfied that the semicolon should follow the word this, and not the word all; thus fulfilling the autotypical requirement of the Passover.

This Passover not only pointed back to a time when God wrought great destruction throughout the land of Egypt, but pointed forward to a time when a greater destruction would come upon all the world; for if there was nothing yet to come of which this was a symbol, Jesus would never have commanded its perpetuation. The prophets have foretold a time of another deliverance of God's Israel from a condition similar to that of the bondage of Egypt, which was used as a symbol, as you will see by reading Isaiah Chap. XI. beginning at verse 11, also Ezek. XXIX. 14-16, Hosea VIII. 13, Zech. X. 10; and the whole book of Revelation points to the time of Gods judgments upon the earth, and a time of another great deliverance for his people. In the former lesson the admonition was to watch—watch for what? Jesus said, "when ye shall see these things (signs) begin to come to pass, know that it is nigh, even at the doors."

But watching alone will be of no use: Israel might have watched for the destroying angel, but it would not have prevented their destruction. They had to make use of the blood and flesh of the lamb, by which means alone they were saved the calamity which befell the Egyptians. The typical lamb now means to us, that not only are we to eat the flesh and drink the blood of Jesus, but we must eat it all. Then will Christ be in us, and the presence of his life and character will give us a knowledge of his Father's name, which, as symbolized in Rev. XIV, will be written in our forehead, the seat of intellection. Israel was commanded not to eat the blood of anything, because the life was in the blood. Jesus said (John VI), "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Jews murmured and said, "how can this man give us his flesh to eat." Jesus answered, "The words that I speak unto you, they are spirit, and they are life."

It is that spirit and life that animated and controlled Jesus of Nazareth, that is to save the first born of Israel in our day. We say our day, because we already see the signs that Jesus gave being fulfilled: and in order to eat his flesh and drink his blood, we must dedicate our life without reserve to God, and

follow the guidance of his spirit in all things. Paul says, "As many as are led by the spirit of God, they are the sons of God." If we dedicate our life from the soul-consciousness, without any reserve, then will the Comforter come, who will lead us into all truth, and shew us things to come; and that comforter is none other than the spirit of life that was in the man Jesus. In order that it lead us into all truth, we must know the truth and the truth will make us free; but if we reject knowledge, God will also reject us.

The object of the Esoteric movement is to lead the people into a knowledge and understanding of the truth as it was in Jesus, so that they may become par(t)-takers of the Lamb of God: and having eaten his flesh and drank his blood, or having received into them his spirit and a knowledge of the truth, he will be in them; and the knowledge of the truth, will be the mark in their foreheads of his name and his Fathers, which is the knowledge of God, his laws and his methods, and a will to do his will.

The washing of the disciples feet.—The feet are the symbol of the understanding. If we have an understanding made clean (correct) through a knowledge of God's laws and requirements concerning us, then, as Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." JOHN XIII. 10. The washing of the feet by the Lord—cleansing the understanding—symbolizes the fact, that no one is given a correct and complete understanding of God's truths unless they do his will. Jesus said in JOHN VII. 17, "If any man will do his will, he shall know of the doctrine."

Here many of our church brethren err greatly: they think, if they live a devotional life and do as near right as they can, that all the knowledge that is necessary for their salvation will come; but such is not true. Man must dedicate his life to God without reserve, and not only promise to do his will and follow his guidance, but he must desire (seek) to know his will; and they must also trust him wholly, and be willing to receive knowledge in any way in which he may see fit to send it. Let it be through books, magazines, or messengers who appear as cranks to the ordinary world, or by direct revelation. Such will know the doctrine and none others.

In the explanation of this lesson, it is said that it was the supernatural power of Jesus which enabled him to send his

disciples to follow the man bearing the pitcher of water. There is no power above or beyond nature; for if God is the author of all nature, the creator of all things, he must be the most natural, and there can be nothing superior to him: and if God created man in his own image and called him his son (see Ex. vi. 2 and Ex. iv. 22), then, it follows, that in man is the germ that may be developed in all points like to the powers manifested by Jesus. As he said John xiv. 12, "Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father." This is accomplished purely by the spirit of God perfecting his nature in us.

[To be continued.]

PROGRESS.

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself,
And high as God."

THE NARROW WAY.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

So much has been said about the brightness of the Esoteric life, that we seem to have lost sight of its dark side; and as we consider that both sides of this question should be understood by our readers, we will endeavor to present the shadowy side of the picture, in order that the neophyte may fully comprehend through what he must pass if he wishes to conquer the evils and gain the summit of the mount of attainment.

All who would travel the narrow way must meet and conquer, not only the adverse forces thrown upon them by the depraved thoughts of mankind, but also the spirits of the elements or elementals, who reside in the mundane realm, or realm lying next beyond the physical plain. No language is vivid enough to describe these monsters. One can have no idea of these hideous entities until, through having developed soul-powers, they are consciously able to enter the realm of which they hold undisputed possession. They are the servants of the monster of the threshold, as none can enter the spiritual realm and hold a consciousness of what they there find until they first, through the power of will, are able to command these monsters and compel them to be their servants.

Our good friends in the churches, who truly desire to be like Christ—perfect before God—and whose one hope and prayer is to be able to draw so near to him that they may feel the illuminating of that presence that will give to them a consciousness of being accepted of the Father, do not desire magic powers. They feel, that, if they live a devout and holy life, they will at death enter into the spiritual sphere and become one with its heavenly inhabitants: that they will at once become immortal beings, and will partake of the joys of the redeemed who inhabit heaven—that place much talked of and but little

understood—where reside those who have loved God and kept his commandments.

Friends, you are doomed to disappointment. There is only one road leading from an earthly existence to a spiritual one. The way is very narrow, and, as Jesus said, he that tries to go by any other way is a thief and a robber. These by-ways look so much like the true way that many thousands enter them, feeling that they are in the straight and narrow passage, and are lead far from the true path and in the end find themselves in the quagmire of materialism. This condition closes the eyes of the soul so that they can not perceive their error, and spiritual progress, stopping for this incarnation, they will at some future age find themselves once more at the bottom of the ladder where they will remain until their eyes are opened and they perceive the right way.

It matters not what our church or creed may be, if we are earnest and devout, and are willing to absolutely follow the guidance of the spirit, we will be led into the truth; and if we faithfully follow the light that will be ever before us, in the end we will realize that we do possess true magic powers. We will also come to an understanding of the fact, that none can come consciously to an understanding of God and his purpose toward man, unless they possess these powers. It is their possession that gives to us the dominion over all things and makes possible the promise of God that man should be a Creator. For until we possess these magic powers, the elements out of which all things are created will be our master and not our servant. When this point is reached, the neophyte will understand that these powers are not to be used to further a selfish purpose, but are to be applied solely for the elevation of mankind into a condition which will enable him to see the need of living a pure and exalted life. If these God-given powers are used unlawfully, they become Black Magic; and those who so use them close the doors of the spirit realm against themselves. By the reaction they will be forced backward, and will continue to sink lower and lower until they repent. If they do, they will once more be compelled to overcome the material conditions of earth, and their second attempt will be much harder than the first.

The kingdom of heaven is well guarded from unlawful intruders, and it behooves all to weigh well all sides of the question before they determine to enter. It can only be entered by force; and the one who will so take it will require all the will power he is capable of commanding, and all the fortitude of soul that he can gain through true devotion and a child-like trust in God. His arm will always support the trustful, earnest child of earth; and in the hour of trial, the potency of the divine mind will certainly bring the required strength at the right moment, providing we have done all we could.

There are many Magic societies in our land, who by the unlawful means of their Black Magic try to gain an entrance into the realm of immortal souls; but not fully understanding the enemies they are compelled to meet or the laws which they have broken, they all, without an exception, will be forced to return to a material body, and begin once again the battle which all must fight who would overcome the monsters which guard the dividing line between the kingdom of earth and the kingdom of heaven.

All who try to enter by the power of will alone, without a self-dedication to God and a child-like desire to know His purpose in their creation, will find, when too late, that they have wandered far from the true path and are much further from the kingdom of heaven than they were in the beginning. Our students should beware of all societies having the acquisition of power as their chief aim. Truly the words of Jesus were those of profound wisdom when he said that all such were robbers. They do not know the way of truth, but will lead those who trust in them into darkness and doubt, instead of knowledge and understanding.

When we begin to travel the road that leads to an immortal existence, everything seems bright and promising; and as we look along its vista with our imperfect vision, we can see no possibility of anything to impede our onward progress. God, in his wisdom, has blinded our eyes; for were it possible to see and understand the obstacles to be overcome, few indeed would have the courage to undertake the Herculean task which alone can give to the soul the power to command and be obeyed, not only by animate but inanimate life.

Naked we came into material life, naked we must enter heaven. Nothing belonging to earth can find a place there; those who would enter must renounce *all*. If we do not make this renunciation willingly,—be it father, mother, wealth, children, fame, honour or even life itself,—it will go hard with us: forcing circumstance, which we can not hope to combat, will strip us of all and leave us like the way-faring traveller, naked and helpless by the roadside. All that we hold dear will be torn from us, and we will realize that we stand alone, apparently forsaken by God and man. Not so, however: the spirit of the highest will send those to us who have travelled the same rugged path, who will, by their unseen presence, sustain and strengthen.

At this stage of our unfoldment, we must travel wholly by faith; our eyes are still closed to spiritual conditions. Oh the bitterness of the position! Surrounded by those we love; loving them—willing to help and instruct—yet misjudged and condemned. None but the poor neophyte, who has reached this point, can imagine its meaning. It is true, however, as all who have reached this point know from bitter experience, that one soon realizes that he stands alone in the world: a child of earth, yet an outcast; none to understand; none to sympathize; none to love or advise. Those whom he desires to serve and to enlighten become his bitterest enemies. Those whom he loves most are the ones who will nail him to the cross.

Do not be deceived, dear friend, do not hope to escape; no one ever has or ever will. If you live the Esoteric life, sooner or later you will reach this point. If you value honor, you will lose it. If family ties bind, they will be severed. If you hold to the wealth of this world, it will be taken from you. If love of power be your idol, you will be made to painfully realize that power alone belongs to God,—not to man. Those called earth's powerful ones are but puppets in the hands of the unseen forces, carrying to ultimates the evolutionary laws of God. If you are striving to become superior to these forces, let go of all material ties, which alone bind and make you a servant instead of a master. Once we have mastered self, we have gained control of and will be obeyed by all beneath us. To do

this, love, passion, sympathy and all earthly desires must be under the control of the mind; then, and not till then, will the unseen and subtle agencies, that unconsciously to ourselves mould our lives, be our servants. The psychic influences must be met and overcome.

The magic-working societies referred to,—chief of which is the Jesuitical order, an organization whose leaders, and in many instances whose members are adepts in dealing with mundane forces—work for selfish purposes only. They, understanding the law of mind, and their one object being to build up an organization that will rule the earth, resort to the most subtle methods to destroy all who endeavour to gain a spiritual insight into, and a union with the spirit of the Highest. Do not imagine that you are to be exempt from their relentless hatred of all that is high and noble. Do not be deceived because they pose as the Church of Christ, and have for their head, God's representative on earth (?). They will destroy you if they can, and nothing but divine wisdom and justice will prevent them from doing so. Do not think us extremists: bitter experience is teaching us that the note of warning we sound is none too strong.

If at any time you should hear a sound in the ear, accompanied by a ring that has the hiss of a snake in it, be assured that some of their emissaries are upon your track: and it is the focalization of their minds upon you that produced the sound referred to. At first they will throw into your minds promptings, intended to turn you from your purpose. If this has not the desired effect, they will sit in circles and try by their united efforts to destroy. This will cause you to experience severe pain in the front brain, cerebellum and in the back. At times you will seem so benumbed that it will be difficult to move. If you feel this and know of no apparent cause, watch your thoughts, and you will find them altogether different from your aims and purpose.

Do not forget your vows, but remain faithful to your purpose: God permits this in order that your body may be strengthened to endure the greater trials that will meet you as you approach the threshold. Try and live in the mind; ignore bodily pain

as much as possible; try to realize that you, the real man, are superior to all such influences. All organized bodies working for unholy purposes can but effect the physical.

And should you feel at any time—and you undoubtedly will—that you can not bear the strain that is bearing upon the material body, lie quietly down upon your couch and turn your thoughts inward instead of outward; hold the consciousness to the thought that you are an immortal son of God, created by him to serve a use. Then, demand in the name of the Father the right to control the body, the right to live, and the justice of having a place to live in. Try and draw down power, at the same time realizing that the power you are receiving is divine power, backed by divine will and through the potency of that resistless power, hurl back the force upon those who would destroy you.

This will in all cases relieve you; and could you enter the room where the enemies of truth and righteousness had met, you would see them scattered in confusion and dismay by a power which they do not understand, and can not control. Right will in the end conquer, and divine right and justice will give you the power to overcome all adversaries. Be careful never to fall asleep, when you lie down to rest in this way; for if you do, you are at the mercy of the adversary, who may perchance throw upon you, through their knowledge of the laws of mind, fetid virus that will create a diseased state in the physical organism, and may produce even physical death.

The adversaries will follow and harass you through the first five degrees of your attainment. If they can not destroy, they will try and bribe. They can, if they so desire, confer wealth, honor and social position; and many a highly developed soul has been misled and destroyed by these emissaries of evil, who know so well the frailties of human nature, and are so perfect in the art of deception, that they would deceive the very elect, if that were possible. Guard well their points of attack; for remember, that, if you press onward and gain true spiritual power—divine magic,—you will be more powerful than all the mundane workers in the world combined.

As we advance toward the heavenly kingdom, we approach

the dividing line between matter and spirit. This is a vast realm, peopled by monsters of every imaginable shape and form, with powers surpassing our present conception of power and subtlety. They are to be the servants of mankind, but will not obey until we possess will power sufficient to compel them to do so. Remember that the will you are creating by living the regenerate life is divine will, which is the potency that all things in the universe recognize and absolutely obey. When you meet these monsters, they will be to you real, tangible material (in every sense of the word), fear-inspiring monsters. They will approach you in every conceivable shape and form and try to conquer you through the weakest part of your nature; some through fear; some through promise of honor, wealth or fame. They often personate beautiful beings and endeavour to appeal to the senses. Do not heed them; simply ignore and will them to be your servers. All this will appear to the beginners as the dream of a distorted brain. Wait, before you pass judgment. As we said in the beginning, there is but one narrow way through which all must pass if they would gain immortality; and all will meet and must conquer these monsters before he can say with Jesus, "I have overcome the world."

BE NOT A SLAVE.

" Who dares not follow Truth where'er
 Her footsteps lead,
 But says, 'O, guide not there, nor there,
 I have not strength to follow where
 My feet would bleed ;
 But show me worn ways, trodden fair
 By feet more brave—'
 Who fears to stand in Truth's broad glare.
 What others dared not, will not dare,
 Is but a slave."

If we have not quiet in our own minds, outward comforts will do no more for us than a golden slipper on a gouty foot.—*John Bunyon.*

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. 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.]

EAST CHATTANOOGA, Tenn. Feb. 3, 1895.

MR. H. E. BUTLER:

Dear friend.—I feel that I must tell you that my interest continues for THE ESOTERIC without abating, and how glad I was that the books some of us have wanted so long are now ready. I for one shall send for them at the earliest opportunity.

THE ESOTERIC gave me the first glimmer of light on spiritual matters that I ever received. I keep my mind filled with it, and how can it help but touch the heart and keep despair at bay until strength enough is obtained to drive it away entirely? It seems but an act of justice to testify to the good it does, and in my case it gives pleasure to do so. I was sorry that you deem it necessary to give up publishing the dreams on account of the sceptics. I used to belong to that class myself as far as dreams went,—was brought up that way,—but I have had occasion to change my mind since paying some attention to the dream state. I was going to ask you to tell me the meaning of one or two that made such an impression on me that they keep recurring to my mind. It may be just as well.

Would it be out of place if I ask to be thought of especially among you sometimes? I need strength, and am not among those who care for anything different. Those around me would not be in sympathy in talking on Esoteric subjects, so it gives me a fine field in which to keep silent and act as near right as possible. Often when courage and strength are at a low ebb, the words (so often read), "You can over come if you will," "All can who will" come to my mind, and my flagging spirits revive and I keep on. O, God is Good! and I need the trials, and you as one of the messengers have helped to make some things plain; and let me ever give the credit where it is due, and continue to ask aid of all the Good there is. With kindly feelings toward all, I remain, Yours sincerely,
ELIZA H. STROUD.

Ans. On account of the general lack of understanding of the difference that really exists between the dreams of the people who are living in generation and of those who are in the regeneration, we have decided not to publish dreams, as it appears from reports which we get, that their publication is of greater injury to the movement than good. But visions are of a very different nature; and lest the difference between dreams and visions is not understood by some of the readers of THE ESOTERIC, we will explain. It is not necessary,

however, to speak of dreams, for all have had experiences in that direction, but only the few have had visions.

A vision literally is seeing, and to see a thing, a person must be in a conscious state of mind. These visions occur in varied states of mind and conditions of body among the people; but when the faculties of conscious thought are so fully awake that one knows perfectly well what is going on around them, and there appears before the eyes of the soul or of the body a scene which is vivid and apparently real, this constitutes a vision. We believe, however, that it is just as literally a vision, when one lays down and closes his physical eyes to rest, and there comes up before him a real, vivid experience or picture entirely foreign to his line of thought, or answering some queries that were active in the mind. Such experiences are very common to persons who have begun to reach some attainments in the Esoteric life. There are many, however, among those who are very sensitive or are highly developed souls, who have those quiet visions from childhood up; but as the foolish, and those ignorant of every thing but thought upon purely physical subjects, claim that all these things are but vivid imagination or a diseased mind, such persons are apt to be led to ignore these experiences, though they may be as vivid as any of their life. If these persons, so sceptical on all these subjects, had lived at the time of the Bible prophets, they would have claimed that all their visions and dreams, for both are recorded, were only diseased fancies produced by their isolated and "abnormal course of life;" and these same people would have scoffed at the idea of Christ receiving the ministrations of the angels, and Peter, James and John seeing Moses and Elias on the mount of transfiguration talking with Jesus, they having been dead for many years, as a distorted imagination, and that such persons were fit subjects for an asylum for lunatics. But we can not allow such fanatics, even though they are in the great majority, to close our mouth or the mouth of our people to experiences that are more real than any realization that this class of persons were ever in their life conscious of.—[Ed.

PLEASANT HILL, Oregon, Jan. 7. 1895

MR. H. E. BUTLER:

Dear Brother,—During the years 1884-5-6 just previous to my introduction to the Esoteric thought, I had the most remarkable visions of my life. The interpretations of the most of them have appeared to me at times, but upon a few of them I have never been fully enlightened, and if not too much trouble, I would like to have your opinion on the following, through the columns of THE ESOTERIC, or in any other way you may please.

In my vision there passed before me in single file, all the old mar-

tyrs from a hundred years ago back to Jesus Christ. They slowly walked past me as I stood, until the last one had passed out of sight, and in front of me stood Jesus with his arms folded, his head hanging down so that his chin rested on his breast. Seeing that he did not move, I stepped closer to him and found that he was dead.

With love and best wishes for the success of your labors in behalf of the people, I remain, Fraternally,
M. DOANE.

Ans. We think that the above vision, coming at the time it did, was to show you that the time had again come for the martyrdom of the saints; as the wise man said. "All that has been, is to be." Up to the period at which you had this vision, probably you, like the rest of the world, were worshipping a dead Jesus, in place of the living Christ that liveth and abideth forever. It was undoubtedly to show you, and impress upon your mind the fact of how the world has always dealt with the illuminated souls, and what you may expect if you follow the light which was immediately to come to you.—[ED.]

ST. ANSELM'S COLLEGE, MANCHESTER, N. H., Feb. 1, 1895.

MR. H. E. BUTLER:

Dear Sir,—With reference to Mr. Lund's suggestion for an Esoteric text-book. I heartily endorse your answer thereto. I think that "Practical Methods" and "The Narrow Way of Attainment" will be quite sufficient for any one who wants to investigate sincerely. I would rather see the "Twelve Manner of Genii" printed in a separate pamphlet or conjointly with "Twelve Manner of People." Another desirable work would be a set of questions which would bring out the most prominent characteristics of each sign. This would enable us to place those persons under their proper sign whose date of birth we can not get. I have put together a set of questions for that purpose, for my own private study of Solar Biology; but if you or some one under your immediate direction would bring out such a work, it would certainly be more satisfactory than anything I could do. It would be a good idea to bring out the questions pertaining to each month in the current Number of THE ESOTERIC. In February bring the questions characterizing people in Aquarius,—as he is very sensitive, nervous, fond of being among people, inclined to politics and speaking in public, etc. Of course, the question should be formulated so as to clearly bring out the differences of cognate signs. For example, Cancer is sensitive also, but in a different way from Aquarius. It requires more discrimination than I have (I am a ♋ in ♀) to bring out these finer points. For you it would be an easy matter. And I am quite sure that the people at large would be very much pleased to have such a help for the study of themselves and others.

I have one question to ask here: Why is it that on Sept. 27, 1858, German almanacs give the moon in Taurus, and according to Solar Biology it is in Gemini? Does a difference in Longitude East or West cause a difference as to the position of the Moon? I would like very much to have an answer to this.

Your article in January ESOTERIC, "Overcoming by Illumination," pleased me very much, especially the part referring to woman. I always thought that woman had an easier work in overcoming than man. I, for my part, have a very hard work and am placed in unfavorable surroundings. Am absolutely tied down to a flesh diet, although I would far prefer to be a vegetarian. By concentration I readily experience the heat of the white fire you speak of, but I have no perception of the white light (of course I can imagine it, but I do not see it). So also I never, or hardly ever, have dreams of a sensible symbolic nature, nor do I desire them nor visions of any kind. I am doing what I can to make people acquainted with THE ESOTERIC, and I generally lead them up to it through Solar Biology. It astonishes them how I can hit it so well; then this astonishment leads them to inquire further. However, I must not weary you any longer. I remain fraternally yours, for the good cause. E. M. H.

Ans. Dear Sir,—In regard to your suggestion to put The Twelve Manner of Genii in a separate pamphlet, I will say that it is with that as with Practical Instructions and Bible Reviews; we have been asked many times for them bound in a separate book, but neither time or means will permit of our complying with the request. We have only a little job press which is kept going continually to get out THE ESOTERIC, and to supply the demand for Practical Methods, and other odd jobs.

The questions to which you refer would certainly be useful in the study of Solar Biology, but we do not have room in the magazine for publishing such matter. We hope, however, that time and means will permit us soon to add to Solar Biology the twenty-four-hour Zodiac; then we can add also a list of questions for determining the date of birth, for it surely ought to form a part of that book.

As to the question in regard to the position of the moon according to German almanacs, etc.: Of course the Longitude makes no difference in the position of the Moon, but it does make a difference with time-measurements. Solar Biology is calculated for Washington time, which is about five hours earlier than the Greenwich time, and it is calculated for twelve o'clock mid-day; thus sometimes the moon is in a sign eleven hours before and after it appears in Solar Biology. The reason we have not published the time of the moon's entering the different signs is, that we have had many reasons to believe that the real zodiacal lines are not definitely known, and we hope to locate them and publish an Ephemeris in the future. The probability is, that, if you were born in Germany before eleven o'clock a. m., the moon was in the sign Taurus. It entered the sign Gemini at twelve o'clock and one minute on that day, Greenwich time, and judging from the map, there is an hour's difference more or less between Germany and Greenwich in the sun time.—[Ed.

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BIBLE REVIEWS.

NO. LVI.

"THE REVELATION OF ST. JOHN THE DIVINE."*

PREFACE.

We saw in our last Review, that the waters of fruitfulness were dried up that the way of the kings of the sunrising might be prepared. The spirit of devils, as they are called here, who have lived upon the life substances of the race, will from this time seek admission to the bodies of all those who are in sympathy with their base principles.

CHAPTER XVI.

Verse 13: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These unclean spirits that now act through the intelligence of men are said to be like frogs. The frog is an amphibious animal, living in the filthiest of decomposing water; and so these unclean spirits are amphibious in that they are able to go out from the decaying bodies of men, where they find congenial subsistence, to execute the will and malicious designs of those men. These came out of "the mouth of the dragon." As to who and what this dragon is, we have seen in the two previous Reviews; and we have also considered the beast, who and what he is; but the false prophet appears for the first time in this verse.

The false prophet is the body of professed religionists who

* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

adhere to false doctrines and creeds, and, consequently, their bodies are an open receptacle for these unclean spirits or elementals. They profess to be guided by the spirit of God, but in reality are guided wholly by unclean spirits. When we say religionists, we therein comprehend not only members and leaders of churches, but it has a special manifestation, and has had for some years past, in a body of people known as Spiritualists: and also Theosophists (?), who by this time will be to a very great extent merged into spiritualism. The difference, however, in the workings of the two bodies will be, that Spiritualists are mere passive instruments to be used according to the will of those elementals, without any volition of their own; while Theosophists, not having conquered the evils in themselves, and thinking to draw to them these elementals and control them, will become on the magical side a more potent factor for evil than the Spiritualists. These unite with the dragon, and with the beast power that we have heretofore considered, to break down all established institutions; and will think that they are building on earth an order of civilization which will bring to them happiness.

Verse 14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

These are "the spirits of devils working miracles." These words need no explanation; for that there will be in the near future great wonders performed by these classes, there is no doubt: sufficient to attract the attention of, and open the sympathies of the kings and leading men of the whole world. And as soon as the kings of the earth give themselves up to these dark forces, they will manifest the same disposition that has been shown on a small scale by the magic-working societies of India. It is well known to all impartial travellers, that there is a most bitter hatred and deadly war waged between the different magical associations throughout India. The same spirit and philosophy has been imported to America: and, in fact, is being popularized throughout the world. The people close their eyes to the great degradation and depravity that this spirit has wrought during its thousands of years of control in India and China, and receive it as if it were the most elevating

influence conceivable. It is said by those who know, that, in all the Orient, the number of true noble-hearted master minds, who have really made attainments in the higher degrees, is to-day only thirty three: and these are unapproachable in the physical body by those who have not reached high attainments in themselves.

Truth is the only vital and potent energy in the world, therefore potent magical associations must of necessity possess much of divine truth; but such truths, held and used in carrying out unrighteous designs, become the greatest evil. It is these truths in selfish and egotistic hearts, led, controlled and served by the elementals or devils, which will gather the kings of the earth to the last great battle, which is called the battle of God Almighty. It is so called because, as the prophet says, "He causeth the wrath of man to praise him." Thus he guides and governs even those malignant forces, and will only allow them to do that which will serve in carrying out and ultimating the objects of divine will.

Verse 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Here is a direct reference to Matt. xxiv. 42-51: for in the midst of this prophecy concerning the evil, and as to how those controlled by it will destroy each the other, comes this word of warning, as it were thrown in, separate from all the rest of the chapter. To whom are the words spoken? "Behold I come as a thief." Is it not wholly to those who have ears to hear, and a disposition to listen to the voice that speaks from the silence, and to obey that "still, small voice?" for it is only to such that the words apply, "Blessed is he that watcheth and keepeth his garments." For all they who follow their reason and physical intelligence will certainly be deceived by signs and wonders that will be performed by those claiming to possess the same powers as the Lord Christ, when he was here. They will demonstrate that they have powers similar to those possessed by him, and these wonders will be credentials by which they will demand to be accepted and followed. Whereas the Lord's Christ has said that he will come as a thief in the night; that is, he will come unknown to all men save they who watch with the eyes

of the spirit,—in whose souls there is no darkness (night) at all. They who expect him to come with great demonstrations of power, performing wonders in the world, will be led to accept the anti-christ, and will become a member of the body of evil-doers that will destroy each the other.

This time that will try men's souls tries them not as to fidelity to the beliefs that they have formed through their intellect: but it will try them as to their fidelity to truth and right-doing, and as to the dedication of their life and all that they have, are or hope to be to God, following only the guidance of his spirit. Those who so follow the guidance will be given to know the manner of the coming of the great God and our Savior, Jesus Christ. Enough is said in the words "He comes as a thief," to cause suspicion of those who come in great demonstration of power; for we know that a thief comes silently and unexpectedly, and gathers up all the precious jewels that he can find, and when the man of the house awakens, he only knows that the jewels are gone. So will it be in this, the end of the age. To all who follow the guidance of the spirit unselfishly, and become jewels of purity and righteousness, will he come and take them away from the evils that are in the world, and will silently gather them into a place that he has prepared for them.

"And keepeth his garments." As we have seen in former Reviews, the garments are robes of righteousness and purity of life, found alone in the regeneration. "Lest he walk naked, and they see his shame." There are many, even in this early stage of this movement, who are Esoteric students and profess to be living the life, but it is only in word. These will be found naked, and all their shameful deeds, which they do in secret, will be revealed.

Verse 16: "And he gathered them together into a place called in the Hebrew tongue Armageddon."

The place of the gathering together of the kings to battle is called in the Hebrew tongue Armageddon. "The mountain of Migiddo, or the mountain of the gospel; otherwise, the mountain of fruits or apples." This definition of the word Armageddon locates the place of this great battle-field among the Christ-

ian nations where the fruits of the gospel are ripe; and we believe if we should claim for it the American soil, it would be just and true. Many of the prophets have indicated as much. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." (Isa. XVIII. 1.) The wings of the great eagle, so frequently spoken of by the prophets, are peculiarly the ensign of this nation. While Russia has the double eagle, yet she has virtually destroyed in the imagery the wing formation of the bird. And our Mother England took the wings from her lion, thus symbolizing that she gives them to her daughter.

Ezekiel (xx. 34-35) further identifies this country in the following language: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face." The historian, in referring to this country, calls it "the wilderness of the people:" and Ezekiel in this chapter speaks of "the wilderness of the people" as the place where he will make the new covenant with the house of Israel, and further identifies it with the above thought by referring to it as the place of God's great judgment upon Israel, justifying the meaning of Armageddon as the mountain of fruit, where the ripe fruit of the Gospel of Christ is matured for the final harvest.

Verse 17: "And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

"And the seventh angel poured out his vial into the air." It must be remembered that these vials are filled symbolically with the prayers of all saints. "And there came a great voice out of the temple of heaven from the throne, saying, It is done." Now, to know what is done, we must consider what is the prayer of all saints. It is embodied in the words, "Let thy kingdom come. Thy will be done in earth." Therefore saying, "It is done," implies that all is done requisite to bringing about the full and complete answer to that prayer: so that from henceforth the spirit of divine justice and judgment will fill the air surrounding this planet, and from this period all that re-

main is that is not in harmony with divine order will rapidly be destroyed.

Verse 18: "And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

"And there were voices." As God does not supersede any of his laws, but works always through instrumentalities, therefore we must conclude that these voices are of the leading minds of the day, who will go forth among the people, proclaiming ideas which will produce what is called thunders and lightnings, and the "great earthquake, such as never was since man was upon the earth." There never was a time when all nations were so linked together as one, by telegraph, steam and newspaper, as at the present time: therefore whatever great upheaval in human affairs takes place in one nation will effect all nations, so that the thunders will be the voices of the nations, and lightnings their attempt to execute (carry out) their international designs, which will produce the mightiest earthquake in human society that was ever known in the history of the planet. All the oriental nations are now opened up, so that they will unavoidably become partakers of all these mighty changes that are going to be wrought upon the planet.

Verse 19: "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

"The great city." A city is the place of people dwelling together. Most of the cities of the world have been united as one, so that they talk together through the lightnings as if in immediate proximity; and there is an effort now being made by the head of the so-called Christian world, namely, the Pope of Rome, to unite all bodies of Christians in one: and through the Jesuitical branch, the effort is being made to unite all mystic societies in one. This work will apparently be accomplished among all, except those who belong to the Christ-body that is now being organized upon the earth: and up to this time Rome will virtually have dominion over the planet: but when this mighty earthquake of human thought takes place, it will be found that the great city is not one, as they had supposed: that is, the unity that they thought had been established.

was not established. The Greek does not say that the city was *divided* into three parts, but was into three parts, *εσ τρια μερη*. Thus through being divided against themselves, the cities of the nations fell. They, having thought they had united all in one government, and were established so that they could suppress and destroy every thing and every one not in harmony with their beliefs and selfish designs, suddenly find that their power is divided into three contending parties.

“And great Babylon came in remembrance before God.” We read in the history of Babylon or Babel, that the people were all of one speech: that is, that they all understood each other, and that they had united to build a way of their own to reach heaven; and God came down and confused their tongue, and scattered them abroad upon the face of the earth. So are these people doing now, uniting to build their own pathway to heaven, which will bring this greater Babylon to remembrance before God. “To give unto her the cup of the wine of the fierceness of his wrath.” What that fierceness is, and how it will be executed, will be seen in the next two chapters.

Verse 20: “And every island fled away, and the mountains were not found.”

The island is a symbol of a nation or people set apart from all other people. This condition ceases to be. “And the mountains were not found;” that is, those that had, through this great unity, become rich and powerful and separate from the ordinary people, and exalted as a mountain above them, were not found. They were humiliated, over run and cast down by the contending forces that spring suddenly into existence.

Verse 21: “And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

While this fall of great hail upon men may take place literally, yet that side of the plague will be comparatively small; for when we consider the meaning of the word hail, from the side of creation, we find it may represent powerful contending thought of man. We read that all things in nature were created by a word of God. The rain of water is a symbol of life descending upon the people and hail is frozen rain; therefore the hail being the life qualities organized by heavenly

thought, and the cold, which freezes the water, being the positive force of nature, answering to the positive thought of the creative mind, unmingled with the warmth of divine love, dealing out to all men justice without mercy, then, the hail, justice without mercy, coming down from heaven, will indeed produce a plague which will be exceeding great. May the divine presence illuminate his word, and give his people an understanding of his truth.

[To be continued.]

NATURE'S LULLABY.

[Written for THE ESOTERIC.]

Listen to the swinging, and the singing of the trees.
 Listen to the rustle of the grasses, soft and low.
 How the waters plash, as they coolly dash
 Over pebbly beds, or through the valleys go.
 In and out the flower bells,
 Delves the busy bee,
 On the wings of swiftness, flits the humming bird.
 Over all the sun and moon, with their witchery
 Speak in voiceless beauty of Nature's mystic chord.

But man idly turns from the Mother's heart,
 Spurns her gentle wooing, and her myriad charm;
 Walks in roval self-hood, from his own apart,
 Heedless of her pleadings to rest within her arms.
 Deep within the Silence, there with God alone,
 She would show the Father's face,
 Bid him never fear,
 Keep him in the pureness of her witching grace;
 But he turns away, her mission does not hear.

Patience yet, sweet Mother,
 Your children yet shall know;
 Hear again your lullaby,
 Their early cradle song;
 See in cloud and sunbeam,
 Reflecting Heaven below,
 Join the heart in unison,
 With angel chorus strong.
 Then all eyes shall see thy face,
 Know the Father's love,
 See the lessons of their lives
 They earthward came to prove;
 Souls be lifted from the low,
 To the heights above;
 And in rhythm of beauty
 Each universe shall move.

ARRIX A. GOULD.

THE ULTIMATE FOR WHICH WE LABOR.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

The ultimate for which we labor, and the attainment of which every power of body, mind and spirit is centered, is a high and noble one. An ultimate so grand that those who are unacquainted with our aims and intentions can but faintly understand.

Many noble societies have been organized throughout the land for unselfish purposes: their object being to elevate man to a broader platform than that which he now occupies; thereby fitting him to more fully comprehend the relation he bears to God, and the part he is to play in the future history of our earth.

All societies with which we are acquainted, and *all* that are truly great, have for their prime object the development of superior men and women. They believe and teach, that, through culture, and a correct idea of the laws governing the physical organism and a right application of those laws, they will be able to produce a people, with such mind powers and with physical bodies so rounded and developed, that they, through their transcendent abilities, will so thoroughly understand nature's laws as to reform the world through physical means, by bringing into it a superior people to supplant that which already exists.

This is good, and there can be no doubt in the mind of every thinker that a noble race could be born under these conditions, providing certain mental laws did not exist. We must bear in mind the fact, that a people more highly developed than our present race would surpass them in mental ability, and were their mentality of the right order, it would prohibit them from carrying out the designs of their progenitors; they would bring into existence an inferior instead of a superior offspring.

No man whose mental organism is of a truly high order can

give a good material organism to his children, and how would the world be benefited by a race of superior mentality, if they possessed an inferior physical, through which to express that mentality? If it were possible to people this world with such inhabitants, our race would in a few generations disappear and leave the planet destitute of inhabitants.

Another and graver barrier stands in the way of reform in this direction. For ages past, through sensual passions and love for the so-called pleasures of this world, people have been led into a course of life which has almost destroyed their manhood; and were it not for the ripened souls scattered over our land, the outlook would be most appalling. On these alone the future of our race depends. The lower sensual nature of the average man has at the present day reached such an abnormal growth that it governs his life and makes him a slave to the baser or animal nature; and few of the rising generation are strong enough to hold under the control of the mind that principle which, if wisely used, would make of us gods, but, when misused, robs us of our manhood and makes us, in purity and morality, inferior to the brute. It is the abuse of this God-given trust that lowers, instead of elevating our race.

The Esoteric movement differs from all others in many respects. While it is true that we expect to produce a superior people, mentally, morally and physically, we do not intend, however, to stop here, our aim is still higher. The ultimate toward which we labor is lost in the dim and unexplored future. The pinnacle of greatness toward which we aspire has for its base old mother earth. The apex reaches upward until it touches Divinity itself; and when the individual has reached that almost unimaginable standard of perfection, his life's work will have just begun: for he will see stretching beyond,—ever beyond, into the great cycles of time, attainments which even he can not perceive or understand, nor will he even then be able to understand the limit of his possibilities for gaining knowledge and transcendental abilities to praise God.

Can you ask more? Can you in your wildest flights of imagination picture a grander ultimate toward which to labor, or a being more exalted than one, who will ever stand at the right

hand of God, having power like unto the Father. God created us for that end; he made us in his image and after his likeness. If this be true, we can not place our ultimate too high, or too far distant; for as God himself is perfection and governs all things, so also can the son govern, his power of governing and building worlds only being limited by his power to comprehend God's laws, and the will power to execute in accordance with those laws.

Through all our flights into the unseen and to most people unheard of realm of the seeming impossible, it is our purpose to hold to the practical things of earth. We have started on the lowest rung of the ladder, and each step we have made since the beginning, has been gained through struggle. We have earned all we have got, and a great deal that, as yet, we have not received. We have endeavored to work unselfishly, faithfully and honestly, having only the good of our people at heart, their spiritual welfare and bodily comfort being our first consideration. For ourselves, we have asked only the bare necessities of life. To carry out the ultimates toward which we labor, much more will be required, and when we absolutely need it, we will have it; for we hold control of vital principles, which will give us all things needed. With confidence in the truths which we possess and a faith in God that nothing can move, we push steadily forward, having a consciousness of power and ability to overcome all obstacles that would hinder this God-appointed work. Should we in the beginning be deprived of the things of this material life, what does it matter? They are of small importance compared to the joy that Esoteric students will experience when they have been given the keys that unlock the realm of spirit. In that realm all will be found that makes man truly great and noble, an unlimited store from which to draw power and understanding that will enable us to overcome all adversaries that try to retard the onward progress and spiritual elevation of the race. God created his children to be the inheritors of light, and not of darkness, and we feel assured that THE ESOTERIC will ever increase in power and ability to give to the world those truths that will dispel darkness, and that it will be to the world the herald of a new and brighter age.

Our purpose is to teach each member methods whereby he may attain individual superiority, developing powers through natural law which will endow him with abilities of body and mind, and a right desire that will enable him to rise above the sensual and depraved habit of those who now inhabit our planet. The aggregate of such individuals will be a superior people; yea, more, a race of gods will walk the earth—men in form, gods in power and wisdom; a people endowed with power, and with a knowledge that will transcend all earthly wisdom—knowledge of such a character as will enable them to intelligently use the more subtle forces of the unseen, which are the factors that nature uses in her work. Such a people will be able to live, not by the crude application of physical or hand-made machinery, but by and through the subtle power of mind.

A day brighter than any which has yet dawned upon our planet appears. Intellect is to be the governing power. Intellect having just dawned, the people are still bound up in self: still ruled by the animal that has governed them in the past: still in the old rut that limited them to narrow spheres; still in darkness, groping after those things, which when found, will permit all to live in peace and comfort. The great struggle that at present convulses the people, and which has just begun, is the death throes of the old animal nature that has so long blinded the eyes of man and prevented him from seeing any need beyond his own selfish, personal desires. Truly a bright and glorious time approaches. The earth, in her journey through the ages, has now reached conditions when the higher laws can be understood and incorporated into the lives of men. Before this cycle, the higher laws could not be understood.

An Edenic state is once more to brighten old mother earth and fill the souls of her sons and daughters with praise to God:—praise that will swell spontaneously from hearts, which, heretofore barren of all joy, will now be more than full of gladness which their near relation to nature will make possible. This Edenic state upon which we have now entered, is far different from the one long since passed. Even its memory has almost faded, leaving nothing but an imperfect tradition, which tells us little concerning the grand and noble people who walked

hand in hand, male and female, living, trusting and confiding one in the other. How different the present day! Purity of thought, which should be the first object of all, is a thing unknown to the masses, and will so remain until, through soul unfoldment, they rise above lust.

Let us picture a people who have completely freed themselves from the possibility of harboring one lustful thought toward each other: a people bound together by an everlasting covenant of friendship, each having perfect confidence in the honor of the other. This would mean nothing more or less than the Kingdom of God on earth: for remember that the prerequisite for his Kingdom is a childlike confidence, purity, love and trust among its children.

Dear readers, you who have from childhood prayed, "Let thy kingdom come. Thy will be done on earth," help us to spread these truths. Be not ashamed to acknowledge the truth before men: for if you are, when the good are separated from the evil, God's people will be ashamed to acknowledge you. As we have before said, the new Edenic state differs from the old so dimly seen in the obscurity of the past. The past was the age of intuition, the present is that of both intuition and intellect, which will produce a people whose mentality will be of such a high order that the most intelligent man of to-day will be but a boy, compared to the giant intellects that will govern wisely and well the affairs of men;—intellects of such an order that it will usher in the time when the age of mind will come to earth.

Mind is the greatest factor in existence. God is the mind of the universe, and governs, controls and holds in place all worlds and systems that in their countless number fill space. The people of our earth are some day to possess ability to use and understand that subtle agency which is centered in the mind of God, and this mind power is to be developed through and by the Esoteric teachings of regeneration. Shakespeare truly says,—

"The earthly author of my blood [life],
Whose youthful spirit in me *regenerate*,
Doth with a twofold vigor lift me up."

No one living a life of lust can form a conception of the

people who have at their command the powers of mind. Those who possess and live in the realm of mind transcend the idea a lustful person would have of a personal god. Time and space does not exist for these men. There is no limit to their capacity or power of action. Nothing can limit or control them unless they so desire; they are limited, however, because they wish so to be, and the reason they so desire, is because limitation make them individuals—separate entities. We believe they are, so to speak, merged into God himself, and become a part of the one mind which holds all that is, within itself; separated from it, however, by their own center of selfhood, which they always will maintain in order to retain their individuality.

All of the children of earth, without exception, can reach that high altitude, if they so desire. No one is prevented from climbing the height; man's desires alone lead him and control his actions. If you desire to attain to this state, begin at once a work of preparation.

We are slow to comprehend, that, almost within our grasp, is a resistless power, which, if understood, would enable us, not only to lift ourselves upon that plain where only gods have power to exist, but ability to carry a race with us.

Awake, ye sleeping multitudes, throw off the yoke that the beliefs of your fathers have placed upon you: step from under the burden of materialism that is crushing the finest qualities from your life and the lives of your children; make conditions on earth by which those who come after you may enjoy blessings, that you, with all your struggle have failed to find. God, who created you, is a God of love. He has implanted within you powers that will enable you to be more than intelligent animals. He has given you soul powers that permit you to live,—not by physical struggle, which causes the heart to sadden and hides all the finer promptings of your nature, but by the power of the silent will.

Let false beliefs no longer blind you: listen patiently for the silent voice, which from the inmost recess of your soul calls you from a world of sin and misery to a land of eternal sunshine and true happiness.

THE SPIRIT IS LIFE.

[Written for *THE ESOTERIC.*]

BY W. P. PYLE.

God is life. He is the fountain of all life, and every living thing moves by that life. However, life does not demand constant motion, for it is possible to be alive and yet to be still. Our bodies would be always still, were it not for some force acting upon the life that is in them; and that force is the will. One might will the body to be still and be obeyed, if it were not for the fact, that other wills act upon his life and it obeys those wills as if they were his own; and so we say that man is not yet master of himself. One of old wrote, I perceive a war among my members, for what I would I do not, and what I would not, that I do.

If it is true that the will is the power that causes the life forces to become manifest, then, if one should overcome all the diverse wills that effect him, his own will being supreme in his body and life obedient to the will, it seems he could do as he wills in that body with his own life. We know that it is the life, propelled by the will and guided by the mind, that builds the body; for this has been clearly proven by those who make a study of these laws. One does many things automatically—naturally, as we say. The secretions of the body or its heart-beats are so guided, yet, these must be under the control of the will. So it seems that life is controlled only by the will; and if so, then we (our wills) are, or should be, the supreme, absolute power in our own bodies.

But naturally it is essential that we know how to guide the life forces, if we would accomplish certain definite results. Herein we are "destroyed for lack of knowledge;" we have the capacity to be and do according to our will, but for some cause, not the ability; and this cause seems to be simply our ignorance. We are told that the will is the focalization of mind, and we know that we can focalize our minds wherever we choose. We also read that God, who is our life, is everywhere. If, then, the will is the only power that can effect the life forces and the

life of which we are a part is everywhere, it follows, that, when man's will is not controlled by other wills, he will be able to effect the life forces outside of his own organism—that he will even become master of them, causing them to do his will.

It is written, "All that a man hath will he give for his life." It is precious, and his hold upon it is precious; and yet many live all that life in fear of the finally triumphant enemy death,—still, it may be overcome, although it is the "*last enemy* to be destroyed." In other words, not until he has overcome all the enemies of his will, is his life sure to him.

As yet, it is difficult to conceive of that attainment in which one has control, not only of the life in his own body, but also of that which surrounds him, causing it to obey him and accomplish his purpose; thus working by the power of God, who is universal life. But how can a king rule, and cause a nation to obey his will, while he himself is shut up in a prison and jailers make sport of him, causing him to do those things which he would not, and preventing him from doing those things which he would? The limit of our knowledge is the limit of our prison: therefore it is written, "Get wisdom: and with all thy getting get understanding."

Let not desires for the material pleasures of the physical world gain control of your senses. If you do, your higher nature will be the slave, your low, base, animal, sensual nature the master. A master who knows no love, no pity, no sympathy, but whose one object, one purpose will be to crush in order that the subtle powers of hate, anger, revenge, and above all the carnal passions may hold high revel; thereby forging chains around you that will bind and imprison the soul in such a narrow dungeon that it will never be able to understand that there is a realm which is its lawful inheritance;—a realm where night does not exist, but which is, through the endless eternities, lighted by the divine goddess of truth. Be still and know that the angel of truth stands continually at your side: waiting with a sublime patience for an opportunity to prompt and to instruct, in order that the earth-bound sons and daughters of this world may receive the blissful assurance that God, the father, is a God of love.

GEMINI-CAPRICORN.

FURTHER ADVICE ON OVERCOMING BY ILLUMINATION.

BY H. E. BUTLER.

The instructions that were given in the January Number, Vol. VIII, Page 315 of THE ESOTERIC, Article Overcoming by Illumination, connects with page 99, Vol. II. (Page 50, Vol. I., Revised ESOTERIC.) In these articles are given some of the most vital methods for bringing the soul and mind to a consciousness of its immediate connection with and its relation to a spiritual world. The thoughts therein contained should be dwelt upon and diligently practised.

There is danger, however, of those born in the sign ♎ (Sept. 22nd to Oct. 23rd) overdoing in this as they do in everything. The especial danger in this instance resides in the fact, that it is the Libra nature to inspire, take on and become that with which their thought or association brings them in contact, and if these persons dwell too continuously upon the fire, if a woman, she may *by force* throw back the menses so strongly as to cause some ovarian difficulty; if a man, he may so fill himself with the fires of that divine substance that the passion nature will be carried beyond his control.

And all persons born in the sign ♈ (April 19th to May 20th) will find, if dwelt on too continuously, that this method will open their consciousness to a spirit world prematurely. Visions and revelations will roll in upon them so wonderful, that it will excite their egotism and elevate them so in their own esteem that they will imagine themselves the associates and especial favorites of the gods, which will be their destruction. These should remember that they belong to the system of sensation, and whenever they touch by inspiration any of the higher realms of spirit and thought, it enters into their sensations and realizations as if they were actually there. Many will see and actually talk with thoughts, which will take form as individuals of that realm; and, for the time being, they will take of those thoughts and ally them to their own physical desires, appetites

and passions, which will in that state of exaltation mingle with the highest consciousness of their real self and deceive them into the belief that they have reached these high attainments, which they have just inspired and are sensing. This will open the door for the animal self-hood to assert itself by taking of the things of God and using them for their own selfish designs and purposes, which is the greatest crime to one's soul that it is possible to commit, and it will result in the most dire calamities to the individual. They should remember, that, no matter what they appear to be told by those apparent personalities (which they are—only the thought forms), they have not reached that high altitude until they have perfectly subjugated every appetite, passion and desire, and are indeed one with the body that the Lord is forming now upon the planet.

And we make the very emphatic assertion that it is impossible for any man or woman born in this sign to reach those attainments alone. They must be associated with the body, and be held to serve in their sphere of use by the wisdom and intelligence which controls that body, and must hold themselves subject to the control and guidance of that intelligence. They must remember that they embody the sensations of *the* body: and as in the individual body the sensations must be taken control of by the intelligence of the soul and physical intellect, so must they yield themselves willing subjects of the body of Christ that is now forming upon the earth, to be guided and controlled by it. This is very difficult for Taurus, for its nature is egotistic and self-assertive; and this is reasonable, because it has powers that no other member of the body has. Being the sense system, it is bringing spiritual things to the physical senses in the most vivid pictures and apparent realities, just as the five senses of the physical body does to the intelligence of that body: but they must remember that the physical senses are not master, but must be servant.

The Cancer (♋) nature (June 21st to July 22nd) is very bright, intellectual and orderly. Persons born in this sign, being the embodiment of the mother principle, take every thing as by absorption. As soon as they come in contact with a person or even a book, they absorb that which is harmonious

with their nature, and immediately take it and form it into their own ideals and accept it prematurely; and as they sense it and think that they realize it, they are led to believe that they already have it in all its minutia and perfection. But it only acts upon their system like a powerful stimulant which soon passes off, leaving only the reaction, its memory, and that of its past influence over them. Thus they are deceived into the belief that they have attained all that there was expressed and implied in the thought that had so powerfully stimulated and inflated them at the time. They fail to hold these vital truths and work them into the very fiber of their being, and totally fail in working it into their soul consciousness; so that the ultimate effects upon them are liable to be injurious rather than profitable. These should remember, that, while they are the head of the family on the maternal side, that this means faithful drudgery, in the body. They should look at the mother inspiring life from the fountain of life—not for herself, but for her offspring; nourishing it with the milk of her own breast; caring for it with the most untiring faithfulness—not thinking of herself but always of her offspring; finding her only happiness or pleasure in its protection, nourishment and general care and support.

Now, you who have dedicated your life to God must remember that that service must be rendered to humanity, and first of all to the man-child, the Christ-body, the embryo of the future cycle now in the womb of the world. They can do no service to God direct and personal, for he is above all need: therefore their love and all this maternal principle, that we have observed, must be given as the faithful wife to the husband, which husband is the intellectual sphere of this body now forming. This function then, is to inspire, draw in life, love, wisdom, knowledge and understanding for the use of the husband, the representative individuals of the mind and intellect of the body. Being the mother-principle, they are to inspire the cohesive element, which is the one that holds together the family, the body, and renders the most faithful service to it under all circumstances. Thus, in order to fill their office, they must, as Jesus said, become servant of all; like the faithful

mother they must forget self, and give life and all that they are or hope to be to the body.

Now, the inclinations of the perverted Cancer nature are exactly opposite to this. As soon as they begin to inspire these truths, they IMMEDIATELY open up in clairvoyance, clairaudience and in their sense consciousness to these grand spheres toward which their mind has been attracted; and not having conquered the evils and perversions of their nature, they use these powers to enable them to shine before the world as something superior; thus gaining admiration, like the giddy, gaudy, butterfly nature which develops first in the young girl. So that, in place of settling down into the sober, solid service and uses of this important work to which they *think* they have dedicated their lives, they become separatists. Finding that they possess that which the rest of the body has not, they become like the unfaithful wife, flitting around seeking their own sensuous pleasures, committing spiritual adultery with all their admirers. Men become silent, dignified, self-assertive, seeking their own and using all these powers for their own aggrandizement. Women of this sign chatter and buzz like a bee going from flower to flower, and hold themselves aloof from the body. Like a wife who gads the street from day to day, leaving her children alone and neglected, so they flit from one thing to another, neglecting all the uses of their true function. Now, whilst we have described in the above, two characters, —Taurus and Cancer, and certain dangers and errors that are most common to them, it must be remembered that these natures are intermixed more or less in all persons: therefore many who are not born in these signs should examine themselves and see to what extent these natures are active in themselves.

Ladies should be careful, in using the principles embodied in the articles under consideration, not to inspire the will too powerfully with the thought in view of stopping the menses. They should simply elevate the inner consciousness in their aspirations to the Edenic state, when the sensual conditions did not exist and consequently the menses were not known. They should try to realize and live in that state, and keep in thought

that their body is and must hereafter be in perfect divine order, and therefore superior to such a state as that which produces the menstrual period among women. When the period comes, they must admit it in the mind only as the last relic of the old order passing away, and try to realize, and believe that the psychic germ can not pass away again, and that that period can not again return nor remain long with them. And in starting the wheels referred to, by the breath down through the sex and up through the spinal column, let them keep in mind, when trying to draw back the life and restrain the menses, that the wheel is carrying everything up the spinal column; otherwise dangers of derangement and difficulties may follow.

Those who get the fires to an extent to become disagreeable should strive to confine it as much as possible to the sex-function, and to distribute the surplus through the body. If in doing so they find it continues to produce disagreeable results, they should entirely stop inspiring the fire; and those especially who have not gotten control of the seed should be very careful not to carry this inspiration too far, but should in place of inspiring the fires, try and inspire the mind and will of the Universe. If this method should continue to bring the fires, then let them stop the process of inspiration, and absorb mind and thought in the intellectual uses of the "Practical Instructions for Reaching the Highest Goal of Human Attainment." Persons experiencing difficulties that they can not avert should carefully write us their experience, that we may give them special instructions, always stating whether they object to the publication of the letter, and also what is the date of birth—year, day of the month and hour, if they can give it.

On first reading the above, it will be seen that these thoughts lead into something entirely new, and those who are in full sympathy with the old will wholly condemn it in every way; and this condemnation in their feelings and thoughts will act upon the minds of the sensitive student and confuse his intellect, opening the door by which he may be more readily led into error and into forsaking the true path. By keeping the following facts ever before his mental vision, he will be enabled to ward off the effects of the error and keep the true path clearly before him.

The facts are these: The account of creation does not apply alone to Adam and Eve in Eden, but continues on to the present time, and is the descent of spirit into matter; and its use is experimentation with matter and mind to develop intellectual faculties, and to grow a soul consciousness. Now, experimentation can not always exist, the time must come when the truth is discovered; and when that time comes, all old conditions which have controlled—yes, absolutely ruled all men—must give place to the power of truth as known and experienced in the developed mind and soul. Then all that belongs to the old order of creation must be superseded by a new and higher order, in which man through knowledge allies himself to the source of his being—his Father, God; and through the powers inherent from being the son of God, he takes control of all the creative laws of nature, reorganizes and rebuilds civilization, first in the individual self; then by the collection of one hundred and forty four thousand or more of such individuals into one place, all having one mind and one purpose, the powers thus aggregated will supplant—supersede—all of the old order of things, and establish what Jesus taught us to pray for, the kingdom of God on earth. When this is accomplished, then will be fulfilled the words of the angel to John in the Revelation: All old things are passed away, “behold I make all things new.” Also (Isa. XLIII. 18-19), “Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing, now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.”

With this picture in the mind of the student as the object of his existence, toward which he is pressing with all the powers that he can inspire from God, his Father, nothing can effect or change him. I would advise that our students study and actually memorize the above picture. This fact is about the only one in all our writings which we would advise our students to memorize verbatim. May the spirit of wisdom, knowledge and understanding so impregnate these words that the above thoughts may expand in your intelligence into a full realization of their importance and magnitude.

INTERNATIONAL S. S. LESSONS.
SECOND QUARTER.—(Continued.)

LESSON V.—May 5.

The Agony in Gethsemane.—Mark xiv. 32-42.

A very full and complete explanation of this lesson has been given by the compiler. There remains to be noticed one point in verse 32: "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray." Jesus knowing that his hour was come, that he was to be given into the hands of his adversary, instead of going to the mountain, a place of exaltation, he went down into the valley. The word Gethsemane means "a very fat valley, or the valley of oil;" so named because it was an olive orchard.

There is something in natural symbolism. A valley is a symbol of humiliation; that is, the bringing low of one who has been exalted. If a general commanding an army was degraded from his rank, we would say of him, He has descended very low. Thus our language, and our feelings and thoughts, all accord with the physical appearance of nature; and the inclination of the human mind is to suit itself, even in topographical position, to the mental conditions. But it is in the valleys that vegetation grows most abundant. It was the garden of oil, or the garden of the anointing in which he was apprehended, for he humbled himself and was afterwards exalted.

The balance of the lesson is devoted to the history of the mental state of our Lord and of his disciples, and of what occurred during the night of his betrayal. We need say but little on the history of this lesson, as all has been very well said by the author of the Bible lessons: but he has not touched upon the most important point relative to the *apparent* weakness of Christ and his disciples in this most trying hour; neither can it be understood by any but those who have similar experience.

Christ and his disciples, whilst teaching among the people, had the mental and moral support of all those who were even partially interested in his miracles and doctrines; and he had the spiritual support and help of his Father and the holy angels.

which enabled him through their aid to hold back the psychological influence of all his adversaries. He was protected in a way similar to that in which Job was, when the Lord said to Satan, "Hast thou not considered my servant Job?" and he answered, "Thou hast put a hedge about him that I can not touch him." This is true of all those who have a work to do in the world. They are hedged in by divine authority: but when, as in the case of Job and of Jesus, the time arrives that they are given into the hands of their enemies, the hedge is withdrawn, and their tormentors rush in upon them with all the heretofore restrained fury of their nature.

There are invisible and malignant intelligences which hate every reformer in proportion to the magnitude and power of his work, and when the restraint is removed so that they are enabled to rush in upon him, they will produce mental and physical suffering transcending anything that could be understood or even imagined. Even within our own recollection, there are numerous instances of men who stood high in public esteem, and suddenly fell from that esteem, and in consequence their bodies soon failed and they died.

There is a law of human mind which causes every individual to take sides for or against an accused person. Observe your own feelings the next time you take the newspaper in your hand and read of a controversy between two nations or public men, or of some public man being accused or perhaps arrested under the accusation. Observe carefully your own mental inclinations. You will find that you immediately take a decided stand either for or against, and that stand will in some instances excite all your nervous system. Thus you unite all your power against either the accused or accuser.

Now, imagine the condition of the Nazarene, who was forsaken by all men in this terrible struggle in the garden. All who knew that he was to be apprehended involuntarily gave their power to the adversary to torment him; and he was open to that torment, simply because he loved the people and the work for which he had come into the world many times more than life; and he suffered with all his great capacity to suffer, through his wonderful spiritual development, more than any ordinary man can realize. His suffering at this moment was in proportion to his capacity to love his people and his work for which he came into the world.

Imagine the sufferings of that mighty heart, when he realized that the end of his work on earth had come—and from all human reasoning that work had been a failure; and knowing, as he did, that there was to come to the world hundreds of years of spiritual darkness, so that it would appear almost doubtful which would prevail, the forces of darkness or the spirit of light that he had introduced into it. Then imagine rushing over that great mind all the humiliation and suffering and disgrace that would be brought upon all his followers because of the way in which he was to leave the world. But a mind and soul great as his could, under all ordinary circumstances, look over and beyond all this and see the triumph that would certainly follow; but all the demons of the class that he had cast out of others now rushed in upon him as a dark pall, preventing his spiritual eye from penetrating the future, and impressing upon his mind all the malignities of their triumph.

His disciples, under ordinary circumstances, would have had no trouble to watch with him—not for one hour, but for many hours; but these psychic forces and the malignant demons being let loose, and the disciples being weak, the flesh failed them and they fell asleep,—not the sleep of rest, but that drugged sleep or terrible stupor which is thrown over the mind and feelings of an individual under such circumstances. During which condition the adverse forces get control of his reason, his understanding and even his consciousness; so that the things that were before plain and simple to his understanding become darkness and even changed in their meanings: so that the things he before loved, he now hates.

Alas, how weak and frail is the individuality of man! The psychic influence of a stronger mind and will can utterly change all his consciousness, feelings, sympathies and loves, so that in a single hour, as to all his consciousness and thought, he becomes entirely another man. This is why Jesus required his disciples to watch and pray, lest this change should come over them.

We are told that in this, the closing age of the world, the devils are to be let loose, and they go forth to deceive the whole world; and Jesus, in Matt. xxiv., considered in the last lesson, admonishes you to watch against these very things; for if you allow yourself to be influenced by anything short of your own personal guidance by the spirit of God, to whom your lives are

dedicated, you will be thus deceived and transformed in your feelings and understandings, so that you will love and cling to the chains of darkness and of evil, and will fear and even hate the light of truth that God sends to save you. So here again the text becomes golden: "What I say unto one I say unto all, watch."

LESSON VI.—May 12.

Jesus before the High Priest.—Mark xiv. 53-64.

The above lesson is only a history of the event under consideration, and has been carefully studied and carefully reported by the arranger of the International Lessons: with the exception of one point: that is, the day of the week, which will be noticed further on.

LESSON VII.—May 19.

Jesus before Pilate.—Mark xv. 1-15.

This lesson, like the former one, is only the history of the Lord's trial before Pilate. We often think, when we see the churches giving so much thought and worshipful feeling to the histories relative to the physical suffering of the Lord Jesus, that they should give a moment's thought to the words found in his great life sermon (John, v. and vi.), in which he said, "It the Spirit that quickeneth; the *flesh* profiteth nothing." True devotion to an object is dwelling upon it, and through love and sympathy making it vivid and real to our consciousness.

Dwelling so much upon the brutality of man toward our Lord and his physical sufferings tends to lower and make materialistic the standard of mentality, and, when thought of too continuously by those of lower type, it tends to make realistic in the consciousness conditions of cruelty and brutality. There is enough of practical instruction in the Lord's teachings and beautifully elevating thought to dwell upon and practice to advantage, without living in the horrors of his death.

The observance of days in which these events are made entirely the subject of thought and prayer—entering, as it does, into all the devotional thought—is purely man-worship, and is an offence before God. When I say man-worship, I mean the worship of the flesh of the man Jesus, who, as Paul said, "Took not on him the nature of angels: but took on him the seed of Abraham." Now, this seed of Abraham was the physical body and physical mind which he, the Lord from heaven, took upon

him that he might become "in all things like unto his brethren." Of course we agree in that he that took on this flesh was the Lord from heaven; -that is, the spirit, the soul of the man.

The Roman Church has led all churches in this man-worship, and if evidences prove anything, they prove that they have excelled in their devotion. The stigmata has appeared on the devotees of that church in about ninety instances, of which eighteen are males and seventy-two females. The affliction appeared in the majority of cases in the order of the crucifixion; that is, the first appearance being the bloody sweat, followed by the imprint of thorns upon the head, afterwards the hand and foot wounds appear, showing the nail marks, the wound in the side appearing last. This generally takes place after the austerities of Lent, usually on Good Friday, when the mind is intent on our Lord's passion. The cause of this is that the Lord's death and passion are continually in the mind, which is filled with loving devotion, and keeping vividly before the mental eye the image of a man suffering these indignities.

There is the case of a peasant girl, Louise Lateau, living at Bois de Haine Hainault, upon whom the stigmata appeared April 24, 1868. In her case there was a periodic bleeding of the stigmata every Friday. This case was carefully investigated by Prof. Lefebvre. Her biography was written by him and published in 1870. These instances prove how fully the human mind is capable of not only worshipping the flesh of a man, but, through a vivid imagination, of making the sufferings of that man so really their own as to actually produce the same conditions in their own flesh.

The only difference which exists between such devotion as this and the Hindoo stoic who lays his bared flesh upon a bed of spikes, or holds his hand over his head, or sits with his head between his feet until he grows into that shape, is that the Hindoo does it with an object and obtains results, while the Christian devotee obtains no results except to attract the attention of the curious, and cause people to say, "How devout he is!" The Hindoo gets the senses under the control of his own will, and obtains psychological powers transcending anything known by the so-called christian devotee.

Now, if such physical results can be produced upon the human body through devotion and thought upon the physical sufferings of another, what grand and spiritual states might be

reached in the physical organism, if the same thought and devotion were given to true spirituality and to God-likeness. Rome is proud of the achievements of the stigmata, but if she had any knowledge of true spirituality, she would be ashamed of them.

While the Protestant churches do not carry their devotions to this extreme, yet they do carry them altogether too far: for a mind dwelling in the atmosphere of such brutality will become so accustomed to it that it will be capable of almost any brutal act towards that which may cross the line of its religious prejudices. It was by this, and this only, that Rome could devoutly justify the barbarism of the rack, the thumb-screw and all the hell-born instrumentalities of the torture inflicted upon those whom they thought were heretics like those who crucified the Lord.

Let us, then, henceforth remember that we become like whatever we think upon, and in our devotions dwell upon. Then, let us dwell upon the love, wisdom, knowledge, understanding and the exalted qualities of the Spirit, that we may become like it. Let us not remain at the tomb worshipping a dead Jesus, but let us live and walk in the light and understanding of the teachings of a Savior that liveth and abideth forever: even the Christ, the anointing spirit, which applies itself to every man's soul that seeks it, and who said, "Lo, I am with you alway, even unto the end of the world."

LESSON VIII.—May 26.

Jesus on the Cross.—Mark xv. 22-37.

So far as the history of this lesson is concerned, it is probably as correct as any authority on the subject. But there is one most gross error—and shall we not say libel—upon the character of so great a one as Jesus of Nazareth? that is, the cause given for his death. It is too plainly manifest that it was not the cross that killed him, and so it is assumed that he died of a broken heart, which implies real, personal, human suffering.

Now, if the great God, as many believe him to be, could suffer so intensely because of the suffering of the flesh, or even in his contemplation of the sins of the world, it would be, to say the least, imputing to him great weakness: for why should not his heart have broken and his body failed when he wept

over Jerusalem? For whether he be God or a great master, he certainly foresaw all that would come; and why should it not weigh as heavily upon him when his thought was especially attracted to it, as at the time of his crucifixion? No, these are childish imaginings of those who neither know the Lord Jesus Christ, his mission, his great nature or his plan of salvation; for did they but perceive the basic plan of his methods of saving the human race, they would perceive that he was indeed the light of the world in the sense of being a pattern to be followed by all his followers. (See article "The Coming Messiah," February number of *THE ESOTERIC*, Vol. IV.)

The great central thought in that pattern was the subjugation of his physical body, the flesh of Abraham that he bore, by abstaining from all manner of food for forty days and forty nights; at the end of which time, if there were any unclean spirits in the physical body, they would be forced to leave, as he said in another place, "This kind goeth not out but by prayer and fasting." No man living can fast forty days and nights without destroying the physical body, unless the mind is so pre-eminently strong as to hold and keep it alive during that period. That mind is no more or less than the power of the soul. Therefore after the time of his fast, he lived no more from the animal life as other men, but from the power of the soul and its unity with the God of Life, his and our Father.

He that took on him the seed of Abraham had freed himself from the controlling power of the flesh and was in himself a separate, conscious individuality, while the flesh was symbolized by the Lamb that was led to the slaughter morning and evening by the Levites. He continued in his body, causing it to serve his will by transmuting its substance into the elements of thought, and sending them out into the world as angels of knowledge, wisdom, understanding and mercy. Jesus knowing that his hour had come, when he said "It is finished," meant his physical labors on earth were finished; and when he had done all that was to be done in the earth-body, he had only to withdraw from it, and it immediately died.

When the intellect of the physical body became conscious that its God-power had forsaken it, and being left without the comprehensive understanding that it had possessed when he, the real man, still abode in it, cried, "My God, my God, why hast thou forsaken me?" and immediately the body was dead;—

dead, simply because he who was its life had left it. Jesus had said before his crucifixion that he would leave the body for three days and three nights in the heart of the earth; after which time he, the Christ—that Christ that liveth and abideth forever, that never did and never can die—returned to the body, entered into it, reanimated it, took it up and walked among his disciples again. Thus bringing life and immortality to light through demonstrating the fact, that he had power to lay off his body and he had power to take it again.

And he further said that the things he had done should his disciples do, and greater things than these should they do, because he went to the Father; that is, because he returned to the spirit world, where he would be able to watch over the affairs of the sons of men, and to send his angels to guide and instruct and to lead those who dedicate their lives to God into the knowledge and understanding of the true course of life, by which they, as he, might gain that same immortality and become victors over the power of death and the grave.

There is an error in the explanation given here to which we wish to call attention. The Author says that the emphasis on the words, "My God, My God, why hast thou forsaken me?" is on the word *thou*. Now, this word is supplied in the translation; for in the Greek the personal pronoun is indicated by the form of the verb (the number and person), and not being expressed, consequently can not be emphasized.

The introductory remark says, "When the angel of the Eternal appeared to Moses in the burning bush, he forbade him to approach without taking his shoes from off his feet: 'for' said he, 'the place whereon thou standest is holy ground.'" He applies this by saying, "Let us not approach this holy place until we have removed from our hearts every carnal, worldly or profane thought!" We will admit that that which is symbolized by the cross is indeed a burning bush, but the putting from our hearts evil thoughts, etc., must be done long before we can even think of approaching that which is symbolized by the cross; neither does the putting off the shoes have any relation in symbology to the thoughts to which the author here allies it.

The feet are always used throughout the scripture to symbolize the understanding; and as the understanding is the only means by which one may obtain knowledge of the truth, there-

fore you are admonished by these words to remove from your understanding the covering of preconceived theories and ideas, in order that your mind may comprehend the great underlying truths, which none can receive but those who have followed the Lord's example and teachings until they have reached attainments transcendently above anything that is now known to the Christian world.

May the Lord uncover your understanding long enough for you to perceive that there are great heights of attainment that you must reach whilst here in the body, in order to be a follower of Jesus and obtain immortality. To these attainments teachers and people throughout the Christian world have willingly closed their eyes.

THE ELIJAH MESSAGE.

Come see great *Yahveh's* chosen host.
His ancient people that was lost;
The "sheep" that Jesus came to "save,"
A nation risen from the grave!

In heathen climes they long have roamed.
And under loads of sin have groaned.
Till God, in mercy, with his wand
Beckoned them to the "pleasant land."

Here, in the people's "wilderness,"
He promises to cheer and bless.
When, in "the valley of Achor"
They've waded through earth's fevered war.

'Tis here, among the "stars of heaven,"
To each of which a name is given,
He'll make his promised covenant
Which never will again be rent.

Then, under their great captain's lead,
Israel and Judah will proceed
"To Canaan's fair and happy land,"
Joined heart to heart, and hand in hand.

O come and join the sacred host.
Ready to march, be at your post,
When God again his wand shall raise
To guide them to that Paradise

Where sin no more shall enter in;
Where Christ shall always reign supreme;
Where there will be no war nor strife;
"And in the midst, the Tree of Life!"

H. DOUGLASS.

WHAT IS MAN?

[Written for THE ESOTERIC.]

BY W. P. PYLE.

The thinkers of all ages have asked this question; and while many have not answered it to their satisfaction, yet there are many who have. These answers are varied and contain more or less truth. Some think that man is only an intelligent animal; that all there is of him begins at conception and ends with the decomposition of the body. Others believe—and say that they base their belief upon what they find in the Bible—that man, the intelligent animal, has a soul that at the death of the body will go into a world of souls, taking with it all the memory and consciousness of the physical; and will there exist unchanged and unchangeable forever.

We are of those who believe—and we also base our belief upon the words of the Bible, and upon our own reason—that man is a living soul; that although he is so at the present stage of his development, the time was when he was not. The soul is the sum of the thoughts of the man. It is written, "As a man thinketh in his heart, so is he;" for this reason we say that the sum of his thoughts is himself. In Genesis we find that God "breathed into his nostrils the breath of life, and man became a living soul;" hence he is no longer man but soul. There will appear at first sight a discrepancy in the two statements, that man is the sum of his thoughts, and that he was created by the breath of the Creator; but man inspires the divine breath, that is, the divine word, with its qualities of the divine likeness, because the life is in the word.

It is well known that much talking exhausts the body; especially if the words be earnest and sober. This is because the life goes out with the words. The breath of the Creator went forth in the beginning, bearing his life and forming into the words, "Let us make man;" and this word, having within itself all the qualities of Divinity, formed itself into man and is man. Man, whose life is a part of the divine life and as perfect, was in the beginning a breath, a word of God. Man is not a

fragment of Divinity, if so, he were incomplete: but, as the words of man exhaust all the essences of his life, so the words of the Creator contain the essences of all qualities of the divine life. Hence man, instead of being a fragment, is a drop of the essence of Divinity, containing within himself a measure of all that exists in the Divine.

We find, however, that man is continually inspiring new thought and adding to the sum of his being; in fact breathing in more of the divine breath or word, growing continually, becoming more and more like his Creator. This divine life, which is in the breath that formed the word, comes continually to man: for the process of becoming a living soul is not yet complete, and the work of creation is still going on within him. This word was the expression of the thought of perfected man, and this thought comes to him in fragments as he is able through development to receive them: thus he inspires, fragment by fragment, the Divine thought or word. For this reason we say that the sum of a man's thoughts is himself," and "As a man thinketh in his heart, so is he." By thinking the thoughts of God, man becomes perfect: or in other words, develops into the ultimate of his creation.

Thus we see that while man *was* a thought, in the Creative mind, he is now a word, or that thought in the process of manifestation or expression. The completion of that word is the divine image; for the word was, "Let us make man in our image, after our likeness;" and it is toward this likeness that man is developing. He develops this likeness by thought. It is only by thinking that he can obtain new thought, adding fragment to fragment, building himself into the divine likeness. Necessity compels him to think, thus developing in him the capacity of moving forward. Desire for pleasure may draw him: or if not, then fear of pain will drive him; but, forward he *MUST* go; for the divine thought is not like man's thought, nor his words like man's words. It is written of it, "It *shall* not return unto me void, but it *shall* accomplish that which I please, and it *shall* prosper whereto I sent it." Thus we see that man, who is as yet but the partial expression of this word, *must* go forward, whether he will or no.

When a word goes forth out of one's mouth, it has power to accomplish according to the strength of the will which sends it. The divine will is absolute monarch of the universe, it is al-

mighty; and that almighty will was in the word sent out sufficient to accomplish its purpose; for he said, "It SHALL accomplish, it SHALL prosper." Therefore each individual is the embodiment of sufficient will to do and be that to which he aspires. Man, if he be wise, will strive continually to attain to the image and likeness of his Creator, that he may receive the dominion of all creation below him; for the fullness of the creative word was, "Let us make man in our image, after our likeness: and let them have the dominion."

John said of Jesus, "In the beginning was the Word, and the word was with God [that is, power], and the word was God [power]. * * * and the word was made flesh, and dwelt among us." The power that was in the word Jesus was the will of the Creator: "My word SHALL prosper." In the man Jesus the word had accomplished, it had prospered, he had attained the divine image and likeness: therefore he truthfully called himself the Son of God: and his words before he went away, "All power is given to me in heaven and on earth," imply that he had obtained the promised dominion. He, being the first man to finish the work of creation in himself, is called the first ripe fruit of the earth.

In looking at the man of sorrows, even with his wonderful powers, as the ultimate of man, we perceive that there is something yet lacking: for that which we see of him was only the process of suffering through which, as it is written, he was made perfect. The fullness, the completion of the manifestation of the divine word, which went forth with power and was power, is shown in the words afterward written (John XIX. 11-16): "And I saw heaven opened, and behold a white horse; and he who sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on

his thigh a name written, KING OF KINGS, and LORD OF LORDS."

This is the ultimate toward which man is tending. Truly the answer to the question "What is man," is a mighty one. Man *was* a thought of God; man *is* that thought in the process of expression; man *will become* a personal God,—but who can receive it? The will of YAHVEH of hosts shall perform this.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

We think it would be interesting to some of our readers to have the name of God in forty-eight languages. We copy a slip that was sent us, which gives only two forms of the Hebrew name of God, or rather the Hebrew appellations for God. The revealed name to the Hebrews was Yahveh; all others are appellations or names of attributes.

Hebrew, ELOHIM or ELOAH	Olala Tongue,	-	DEU
Chaldaic, - - -	ELAH	German, - - -	GOTT
Assyrian, - - -	ELLAH	Flemish, - - -	GOED
Syriac and Turkish,	ALAH	Dutch, - - -	GODT
Malay, - - -	ALLA	English and Old Saxon,	GOD
Arabic, - - -	ALLAH	Teutonic, - - -	GOTH
Language of the Magi,	ORSI	Danish, - - -	GUT
Old Egyptian, - -	TUET	Swedish and Norwegian,	GUD
Armorian, - - -	TEUTI	Slavic, - - -	BUCH
Modern Egyptian,	TENN	Polish, - - -	BOG
Greek, - - -	THEOS	Polaca, - - -	BUNG
Cretan, - - -	THIAS	Lapp, - - -	JUBINAL
Eolian and Doric,	ILOS	Finnish, - - -	JUMALA
Latin, - - -	DEUS	Runic, - - -	AS
Low Latin, - - -	DIEX	Pannonian, - - -	ISTU
Celtic and Old Gallie,	DIU	Zemblian, - - -	FETIZO
French, - - -	DIEU	Hindostanee, - - -	RAIN
Spanish, - - -	DIOS	Coromandel, - - -	BRAMA
Portuguese, - - -	DEOS	Tartar, - - -	MAGATAL
Old German, - - -	DIET	Persian, - - -	SIRE
Provençal, - - -	DIOU	Chinese, - - -	PRUSSA
Low Breton, - - -	DOUE	Japanese, - - -	GOEZUR
Italian, - - -	DIO	Madagascar, - - -	ZANNAR
Irish, - - -	DIE	Peruvian, PUCHOCAMAE	

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. 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.]

ANOKA, MINN. Jan. 16, 1895.

MR. H. E. BUTLER:

Dear Sir.—I dreamed that I was walking out in the evening with the intention of going to some particular place, when suddenly my path seemed obstructed by snakes, nearly all of them small. They were on every hand; I could not walk for fear of being bitten. Then I awoke. The dream impressed me as being in some way an object lesson, and this is the solution I arrived at in my own mind: It seemed as if the serpents represented the "children of generation" who surround me, and that their object would be to "sting," or in other words, *turn* me from the regenerate life, which I have been struggling to attain for the past few months. I was born April 25, Friday, between 10 and 11, 1862.

A hearty admirer of THE ESOTERIC.

O. S. C.

Ans. While your understanding of the vision of the snakes may be correct, if it was a vision given by the Spirit, you will find that your interpretation is altogether too mild, and that it relates to enemies of the most subtle and vicious character. However, when it comes, we hope that you will write us as to the realization of your vision.—[ED.]

MR. H. E. BUTLER:

Dear Sir.—On Christmas night, as I sat in silent meditation to know, if I could, whether it was best for me to make application for membership in the colony. When I had cleared myself, as it were, I saw a place where there was a hill on the east side, and a valley on the west, and one little box house on the hill. It seemed to be where you stayed, for I saw you standing near it, looking up and I seemed to sense your feelings: You seemed to feel so utterly alone, as far as anyone understanding you was concerned: there was such a space between you and the others, but not the space that we see. You seemed to feel the great burden of the people upon you, and you were so thoughtful, while the people in the valley were occupied with their little duties and didn't feel the responsibility at all. Then I saw a covered shed reaching from me to you: it was like a snow shed, only all enclosed and perfectly dry and clear under it, and I could see clear through it from one end to the other. Then I said, Is this a sign? and I went further to get more and I saw this: It looked like a shaft let down a little way

out of heaven, and full of rays of radiant light, and angels coming down and going back. All at once I felt myself going up; but to rise, I had to lift my self at every breath with a strange kind of effort, such as I find I use in my dreams when flying, and I could look into the lower end of the shaft. There was an angel sailing down with a ribbon in his hands, and I saw letters; then I raised myself a little higher and I saw the words, "Peace to all." Above it I saw another ribbon arched above, that completed the wreath around it; and on the upper half was written: "Herein lies the truth." I then let my self down and told mother. It seemed as though, if I would let go, I could leave the body unprotected; but was afraid to go through what was there, so saw what was for me, and still clung to my body.

I think it meant something, so I tell you of it. I have dreamed of flying all my life, and strange as it may seem, sometimes I see things which are actually transpiring. With best wishes, I remain your friend.

F. E. D. WISHART.

Ans. Your vision, as to our location and house, was probably correct all through, as things really are. We think that the shaft of light was given by the holy ones as a confirmation of your thought to apply for membership with us; in fact there are but few who get us strong confirmation of questions asked as that given you by your vision.—[ED.]

PLYMOUTH, Jan. 9, 1895.

MR. BUTLER:

Dear Friend and Brother.—I have thought to write you for some time regarding a vision I had about four years ago. I had been treating a sister, who was at that time in deep sorrow over a dissipated husband. By treating, I mean I had been denying her grief as unreal; and after giving her many like thoughts, I turned over on my right side and closed my eyes, and as I did so I saw a beautiful purple light. As it neared me it began to open in the center and a yellow edge appeared of the same shining brightness. I felt so eager to know what was to be revealed to me, and with this thought a face appeared, which I felt was Jesus, as it looked like the many pictures I had seen of him. He seemed to be looking down and a little to my right. I felt such keen disappointment at his not looking at me, and then it seemed to fade away. As I lay thinking of the beautiful face in all its shining brightness and perfect meekness, it appeared again and with his eyes still downcast; and I felt the same sadness at his eyes not meeting mine.

Also a dream I had about four weeks ago. I was in the same house and had about the same surroundings. I seemed to have my body across my lap and was pulling the flesh off the bones; and as I pulled hands full of flesh and sinew I seemed to have this thought, I will build a better body with purer thoughts. I was working with my left hand and from the feet upward, and had the body nearly stripped of flesh with the exception of the right hand, arm and breast. The face and hands I did not like to see and I would try to push them under me; and in trying to put them away from me, and in

the dread of seeing them, I awoke. Does it mean anything to me? I am trying to live the regenerate life, and words cannot convey the glorious benefits I have received already. Your loving sister,

TAURUS-VIRGO.

Ans. Your vision was significant of the work that you were doing. The purple light which appeared was a symbol of grief, sorrow: but the yellow, forming on its edge, symbolizes rest and good that would come.—probably to the sister as a relief from her sorrows. The Lord appearing to you with down-cast eyes expressed the fact, that, whilst on earth, he was a man of sorrow and acquainted with grief, and you, like him, were trying in your way to alleviate the suffering. Your dream which follows was indeed significant; for this old flesh must all be changed and regenerated with new. The fact that you did not want to see the head and face indicates, that there are some things belonging to your general appearance, surroundings, etc., that you are still inclined to cling to: and you, the real soul, would gladly put them out of your sight, but can not. We would advise you to study well your covenant with God and make sure that you have dedicated all: for God will not receive a part.—[Ed.]

GOODING, Jan. 21, 1895

MR. H. E. BUTLER:

Dear Sir.—Since Oct. last, your *Solar Biology* has been my almost constant companion: scarcely an hour passes but I refer to it. The more I study it, the more true and practical it proves to be. If you will send me 40 or 50 descriptive circulars of the work, I will place them in the hands of intelligent men and women. It is a "light" that should shine. Yours for the good of humanity,

Mrs. A. H.

Ans. The above letter is truly practical. It is from a mind which is capable of grasping the importance of such a work as *Solar Biology*. It has been in print now nearly seven years, and its real importance is just beginning to be known by some of our brightest minds: and we hope the above letter will be an incentive to those who have that work to study it, or better still, to read the book and study the people in the light that it sheds upon the nature of the human family.—[Ed.]

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

M. B. November 29, 1870. Omaha, Nebraska.

Born in ♄: ♃ between the signs; no time given. If you enter the life of generation you will be married more than once. You will be subject to disappointments in love matters. A man of short stature.

pale complexion, thin face, dark brown hair, and blue eyes, courteous and fond of music, etc., is the best person for you to marry; and from June, 1894, to July, 1895, is a marriage period—brings you offers, etc. Read pages 255, Vol. II., and 246, Vol. VII., of *THE ESOTERIC*. They concern you.

F. K. March 30, 1866, 11 p. m. Leavenworth, Kansas.

5° Γ on the ascendant. Natal sign φ ; polarized in \sphericalangle . Your horoscope shows that you have developed up to clairvoyance and psychometry; but it is best to give preference to psychometry during your present stage of unfoldment. There are wonderful attainments in that direction. A piece of stone from the Pyramids of Egypt would bring a good psychometrist en rapport with the past history of those mysterious symbolical structures,—the secret passages and chambers of initiation would be revealed. Your evil periods are when the first 10° of φ or \sphericalangle are afflicted. 1895 will be a very evil time for you. The following pages of *THE ESOTERIC* contain much concerning you, viz., 357 Vol. I., 426 Vol. II. and 451 Vol. VII.

C. E. E. July 20, 1865, 6 p. m. Chicago, Ills.

7° \mathcal{V} rising. Born and polarized in \sphericalangle . Astrologically, you have reached an high stage of unfoldment. You are very intuitional, clairaudient and strangely clairvoyant and capable of developing these attainments quickly. But you are fond of change and novelty, and the pleasures of Venus. And you will be rather lacking in will power, which gives great danger of being often flung back in your development. Although it is not wise to seek after pleasure, it will not be to your advantage to shun it when it is presented to you. Pleasures, as well as sorrows, have their use in developing, and perfecting, and rounding off our soul powers, but for which our unfoldment would be one-sided. Therefore instead of shunning pleasure, seek rather to know the lesson which it is intended to teach you. Be particularly on your guard when the beginning of \sphericalangle is afflicted. And attend to the instructions given on pages 32 Vol. II., 516 Vol. III. and 14 Vol. VIII. of *THE ESOTERIC*.

L. C. H. March 11, 1846, 4 a. m. Hamburg, Mich.

23° \mathcal{V} rising in the east. \oplus in \mathcal{X} ; \mathcal{D} in \mathcal{M} . From the position of the mystic Neptune and spiritual Saturn you evidently entered the "path" which leads to the occult in your last incarnation, and it now remains for you to pursue that path by always giving preference to spirit and putting matter in the second place; and take comfort from the thought that every fall and trial enables the soul to take a deeper and a firmer footing in order to reach higher attainments. The beginning of \mathcal{M} and \mathcal{X} are your evil periods. 1895 will be a bad year for you. However, read pages 331 Vol. I., 472 Vol. II., 153 Vol. III. and 393 Vol. VII. of *THE ESOTERIC*.

F. J. B. August 7, 1866, 1 p. m. Huron, South Dakota.

18° \mathcal{M} on the ascending angle. Born in \mathcal{Q} ; polarized in \sphericalangle . The configuration of the Moon and Uranus will give you a love for the romantic, especially in regard to the transcendental. But you will be too fond of change, and lack continuity to make much headway, and this weakness in your nature you will have to overcome. Clairvoyance is your principal fort, therefore make that a specialty in your

attainments. But I would strongly advise you not to seek to pry into the dark side of the "invisible." When the object which presents itself to your vision is dark and cloudy, you should desist at once, because you will see things which will be very unpleasant, and which will disturb the equanimity and harmony of your mind, and thus retard your progress. Your evil period is when the early degrees of Cancer are afflicted. Meanwhile read pages 55 Vol. I., 75 Vol. II., and 73 Vol. VIII. of *THE ESOTERIC* and you will see things concerning you.

R. K. December 17, 1854, midnight. Hartford, Conn.

26° of ♀ on the first house of your horoscope. Born and polarized in ♄. Psychometry as an attainment is the best adapted to you in the present stage of your unfoldment, especially with regard to letters and books. A letter or book held in your hand should bring before your clairvoyant vision all the surroundings and conditions of the writer. So that a work of the old alchemist held in your hand should reveal to you all their doings and secrets. The beginning and end of ♄ are your evil periods. 1895 will be a fortunate year. The following pages will show you your weak and strong points: 197 Vol. I., 355 Vol. II., 246 Vol. VII. of *THE ESOTERIC*.

DENVER, Colo.

MR. H. E. BUTLER:

My Kind Friend.—On December 20, 1893, I received a letter from you in answer to a line I wrote you in regard to myself. You stated that I had opened out in the astral, and for the kind advice you gave me at that time, I thank you very much. I was born July 15, 1838, about 2 o'clock in the morning. Since the last time I wrote you, I have seen so many grand things on the spirit side of life, and as I see by *THE ESOTERIC* that you invite those having visions to send descriptions of them to your office, I feel like writing you some of my experience.

Why! my dear Mr. Butler, I often sit me down and drop into that passive state of mind; it is then that my spiritual friends come to me with that beautiful halo around them, and it almost makes me wish that I were with them. I find now that I am living in two worlds. Some of the visions that I have been seeing lately are as follows: A gold-fish floats before me, and opens in the back, and forms into a hammock. Then they show me large pictures, stand the frame on the corner and twirl them so that I may get a better view. Then a hoop is placed before me and photos of different persons are hung, as it were, on this hoop, and it revolves around showing me many faces. Then two beautiful forms float before me and seem to join arms round each other. Now I see four gold spots; now five blue spots in center of old gold. I see a city with beautiful houses, the shrubbery a pea green and a mild yellow, after which, the same city filled with people moving in every direction. Next I saw quite a large pack of hounds racing along, and when they stopped, I saw a figure of a lady in the center; they all seemed to be under her control. Then I saw a beautiful white cross, clear as crystal and beneath this was the form of a female in a light pink halo, and surrounding this,

was an old gold color; then it changed, the old gold taking the place of the pink and the pink that of the old gold, then all the colors of the rainbow.

Next follows a cross with a circle in the center of the cross, and beneath all this there was the form of a man with a badge on his breast and a long staff in his hand. Next I see a maltese cross; then a river, the water of which is a light blue tint, and as I looked up this river I saw that it branched off to the right and left, and just below where it branched off there was a fleet of ships clear across the stream, and every here and there they flashed lights or showed me lights from the port holes. Now I see the colors of the rainbow shining upwards like the points of stars; and just here a dove floats past me to the right. Next, forms floating past through space, their color an old gold and the sky a light blue. Then a very black cloud comes up in front of me and breaks in the center, and I see in the distance a light blue sky and spirit forms are coming in old gold color, and lights are sparkling above their heads like diamonds, and the stars in the heavens are twinkling in every direction. The red forms come and extend the arms as though they were reaching out toward me. Then silvery forms take their place, dressed in white robes; they descend in immense numbers until they fill the space round about me. Next I see old and young spirit forms descending a ladder and coming toward me; then white robed forms descend in large numbers. I see a light blue sky and an opening appears, and just below this I see the most beautiful forms hovering in the air, and looking upward, and just then the rays of the sun shine down over this group. Then I am taken up very high and I look through a casement or small window and see a cupid dressed in gold. Then I am taken down into the earth and see a white cloud, rocks and cliffs, and men walking over these cliffs and looking. When I am brought back on the earth a wreath of flowers is handed me and I am told, "This is for you, come up higher;" immediately other wreaths are joined to the first. Then a kaleidoscope is placed before me, and when I looked into this I saw numbers of spirit faces. Then they take me into a room, the walls of which look very rough, but I find we are ascending to a great height; we stop, and it is just for a second, then we go down toward the earth, and as we descend, the rough walls which I saw on my way up are now covered with spirit forms bowing and smiling toward me. After stepping out of this elevator I look and see a circle in the sky; as I look it deepens and I find I am looking up through a long circular shaft, and at the top the light brightens, then it changes to an old gold and a light blue. Then I see angels flying round and round at the top of this shaft, and immediately a light appears in the center so bright that it dazzles my eyes and I am unable to look longer.

I hear the birds singing quite often; and not long since my daughter Lulu came to me with a limb or branch as though it was broken from a tree, and on this branch was a beautiful bird nestled in among the leaves, and when I asked if it was a white bird, it flapped its wings showing me a cream color. I also have developed as a magnetic or mental healer. I have helped a great many here in this city, and others by absent treatment, as far away as Pennsylvania; for which I have letters to show. By taking a small piece of mineral in my hand,

I can see right into the mountains and can tell our miners all about their mines. How grand, how beautiful! why it is just (as I have said before) like living in two worlds! Respectfully Yours, C. J. R.

Ans. If our friend had heeded the advice given in the letter to which he refers, he would not have been so charmed with his present experiences. His letter is a fine illustration of what we have so often spoken of in *THE ESOTERIC* and by private letter, which we repeat: There are many who open prematurely into the astral realm, where they meet the dwellers of the intermediate, which are called by the occultists, elementals. These are darkened souls who appear to delight wholly in playing with the ignorance of those who become conscious of that realm, and in every possible way allure and deceive them. They are the powers that every true follower of Christ must meet and overcome. There is no doubt in my mind, that the spiritualistic movement was made up of those who opened up into a consciousness of the astral realm without knowing anything of the dwellers there, and they were illured into becoming passive instruments of those dwellers; even as our friend whose letter is under consideration has done. Consequently they can go no farther; but to whatever extent they allow themselves to be controlled by them, they will be led downward instead of upward. The writer of this letter was born in the sign Cancer (see article in this number, *Suggestions on Overcoming by Illumination*). The reader will please observe the multifarious visions recorded, and that their character is such as to clearly indicate that they are without import. Therefore those having similar experiences should remember the dangers and ignore such visions, and in all their sittings be positive and determined to press through and beyond these mundane influences, and reach the heavenly sphere where reside the souls of just men made perfect, whose thought and demeanor is grave, positive and practical to the extreme. There are multitudes of people who are deceived by these elementals into thinking, that, because they have visions which to them seem wonderful, they have reached high attainments; and as many of these are of aspiring natures and egotistic, and these same semi-intelligences knowing their mind and everything that they desire to be and obtain, they are given visions by these influences which make them believe that they have received what they desire, and are bolstered up in egotism so that they are prevented from making any real attainments. They should remember that visions prove nothing, either for or against attainments. In this respect it is the same in the astral world as in this,—men who desire wealth, grandeur and luxury may go where such grandeur and luxury are enjoyed by others, but a sensible person will never feel that it is all his, simply because he sees it; no more are these high attain-

ments ours, because we see them when our eyes are opened in the astral world. We should remember that the world of souls is just as much a real one as this, the world of matter. The Esoteric methods aid men and women to become consciously free from the bondage of the physical body and to open their eyes in the world of souls, and the evolutionary process of nature has also opened many into that world. These teachings warn the people of what they may expect to find there and of its nature, so that they need not be deceived if they will read and understand. But self-esteem opens the door wide for every manner of deception, both in the intellect and in the world of souls. It is my advice to such persons to always seek the practical and useful, and to know this,—that they have attained nothing only in so far as it enters into the daily consciousness and nightly experiences;—not even then, unless it gives added capacity to lead others out of ignorance into the light of true knowledge and the grandeur of manhood and womanhood. It should be remembered that the cause world is a world of mind, and in that world, more than in this material one, use determines all things, whether for good or evil.—[ED.]

LOST SPRINGS, KANS. Feb. 26, 1895.

PROF. H. E. BUTLER:

Dear Friend and Brother.—Last night, just before we were going to bed, I happened to glance through the window, and was greeted with what seemed to me at first sight a meteor: but when I took the second look, I knew that it was not, and then I called my mother to come and see it too. It was coming straight toward me until she was called, when it turned westward. It seemed to me to be about 10 or 12 inches in diameter, but to my mother, it appeared in the shape of a triangle, with rays of light reflecting from it like those from a diamond. To me it seemed to be round, and as pure white as it possibly could appear. It traveled rather slowly from the time I first saw it until it passed west of us, then it began to travel faster and faster. Just as it was north of us, there appeared about two or three feet above it the figure of the head and shoulders of a person of the color of a flame of fire. It threw a ray of light into the house like that of the moon. The triangle looked just like the one in the Seven Creative Principles. We watched this phenomenon for about five minutes, until it disappeared far off in the west. I would like to have some light upon this, if you have the time and will be so kind as to give an explanation. I remain your co-worker,

GEO. E. ZIDERS

Ans. The above vision seems to be one of the many instances of the fulfillment of the words of Joel (II. 28-31), quoted in the Acts of the Apostles II. 17-19: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and

your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my spirit: and they shall prophesy: And I shall shew wonders in the heaven above and signs in the earth beneath: blood, and fire, and vapor of smoke." Numerous visions of similar, and even more remarkable character, are now being seen by persons in all spheres of life. Many have come to us through newspaper reports: but as the newspapers are so unreliable, we have not ventured to publish anything from them. However, those experiences referred to by the Apostle are becoming so numerous that nearly every one has some personal knowledge of remarkable visions, either from their own experience or that of some one with whom they are connected. So that it is no longer a matter of credulity to believe that the time has come when the above prophecies are being fulfilled. And we doubt not that the import of these visions is to impress the minds of the people that we are in the time of the end—a time of which the angel said to John (Rev. XXI. 4-5), "For the former things are passed away.* * * Behold I make all things new." We feel that the Esoteric movement is laying the foundation for the "new heaven and the new earth, wherein dwelleth righteousness." We were asked by one of our correspondents to give the Esoteric meaning of Isa. xxiv. We take occasion to answer in connection with this thought, that we do not think it has any Esoteric meaning, or in other words, that it means just what it says. It is a fact that it never has been fulfilled: and as those holy men were in harmony with the Lord's prayer, praying for the time when God's kingdom should come on earth, therefore it would naturally follow, that the vision had by them would be in answer to their prayers, showing them what would take place at the time of, and prior to, its establishment. We believe that it inevitably follows that the above chapter was giving a description of what should take place preparatory to the establishment of divine order, or a condition in which God's law would be supreme among men, which would constitute his kingdom.—[Ed.]

BOOK REVIEWS,

The Metaphysical Magazine, devoted to occult, philosophic and scientific research, is edited by L. E. Whipple and J. E. McLean, and is issued monthly by The Metaphysical Publishing Co., 503 5th Ave., New York. It is a first-class magazine, containing 95 pages of metaphysical thought by some of the best authors. Its thought seems to be broad, generous, and highly educational. Number 3 of Vol. I., which is before us, has the following articles: "Metaphysics in India: Reincarnation"—Swami Vivekananda; "Physical Action in Levitation"—C. Staniland Wake; "A Vision of 'Being'"—Prof. C. H. A. Bjerregaard; "Popular Fallacies Concerning Mind Cure"—J. L. Hasbroucke; "The Ideal of Universities"—Adolph Brodbeck, Ph. D.; "The Building of a Brain"—S. M. Miller, M. D.; "The Religious Training of Children"—Abby Morton Diaz; "Concentration"—W. J. Colville; "The Epoch of Decision"—Carrie B. Darling; The World of Thought, with Editorial Comment; Special Notice—Agents and Canvasers—To Friends of the Cause—J. Elizabeth Hotchkiss—Infinity—Book Reviews—Notes, etc. The line of thought carried through this magazine is intended to expand one's mentality, and furnishes a class of knowledge that fits the mind to lay hold upon the principles of self-culture and self-development as taught through the columns of *THE ESOTERIC*. The great difficulty with the spreading of the Esoteric doctrine is the ignorance and egotism of the masses. Such magazines and the books that we have reviewed in this number serve to expand the narrow limits of the ordinary mind, and to cause it to inquire for some practical methods by which all the powers and faculties of the human organism may be expanded, cultured, and increased. This is the sphere of use in the world of *THE ESOTERIC MAGAZINE*; therefore we welcome with delight, as a co-worker, the advent of this excellent metaphysical magazine.

"*Beyond the Clouds*," comprising a number of Sunday evening lectures on the Spiritual Science of Life, given before the Alliance of Divine Unity, by Charles Brodie Patterson, author of "Seeking the Kingdom." This is the title-page of a very neat little book of 134 pages, which may be procured from the author, No. 19 West 31st St., New York. The book is one which is destined to do a great deal of good in that it takes the ordinary reader, of whatever church he may be, and leads him by gentle steps to think. If the family of the Esoteric student has members who are disposed to remain in the old ruts, this book would be an excellent one to place on the table, where they may find and read at their leisure. We quote a paragraph from the fifth lecture, which gives a good idea of the general character of the book: "'I die daily,' said a New Testament writer. The same writer also said, 'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' In the study of any subject, if we would know it understandingly, we must approach it with *unbiased minds*. * * * *Truth is eternal and unchanging*. It is the same yesterday, to-day and forever. But

man's ideas in relation to the truth are ever changing. Day by day is he dying to the things that he conceived to be truth in the past; day by day is he living, as his mental vision discerns new scenes in the spiritual realm of truth. * * * Do not be deceived; there is no permanent camping ground on which we can pitch our tents and say, Here will we abide. Many try to do this, and as a result have both spiritual and physical stagnation."

We have before us a pamphlet containing 35 pages of well written matter and most profitable thought. We copy the preface of the pamphlet: "The following essay was the second in a course of lectures delivered in Boston during the past year under the general title, 'Talks on Life in its Relation to Health,' and given in co-operation with Mrs. A. G. Dresser. Like the others in the series, this paper was designed to emphasize certain great truths of the inner life on their practical side. It is now revised and published at the request of many who have found it helpful." The book is entitled, "The Immanent God." No one can read this book thoughtfully without feeling that he has a better idea of God and his relations to him. The author says in a circular that the number is limited, but we hope that when the issue is exhausted it will be reprinted; for it is a lecture that should be read by every one. Its tone, like the general make up of the pamphlet, is modest, gentle, and thoughtful, and must of necessity win a place in the heart of its reader. It is sold for 35 cents per copy. Address A. G. Dresser, 481 Beacon St., Boston, Mass.

"I Am Well" is the title of a book on methods of healing through mental attitude and unity with the Fountain of Life. The title page reads thus: "The Modern Practice. Natural Suggestion, or Scientia Vitæ. Science (L., Scientia)—The orderly arrangement of ascertained facts—Vitæ—of Life. By C. W. Post. (Worded for plain people.) Published by La Vita Inn Company, Battle Creek, Mich. Price \$1.25." It contains 147 pages. Among all the methods now before the world, going under the various names of Christian Science, Mental Science, etc., etc., this system is undoubtedly superior. It begins with the underlying facts with which John began his gospel: "In him was life; and the life was the light of man." John 1. 4. But it is carried still further,—that not only is it the life of man, but the life and health of man. This is undoubtedly true; for John spoke of Jesus, and all know the history of his career, how he went about healing the sick, raising the dead and casting out devils. The author is thoroughly in earnest, and imbued with his subject, and one would have to be of a very materialistic and stubborn mind not to feel while reading it the healing power that is in the book. It is the only system that we know anything of which heals instantaneously. Of course there are persons who do instantaneous healing, but it is more in the person than in their philosophy; but we are prepared to say that any one can be healed as soon as they can get the mental attitude recommended by this author. Of course he makes the mistake that all specialists do, in explaining the Bible and nearly all mental phenomena from his stand-point of research. Thereby he is led to virtually condemn many things in the Old Testament scriptures, and to teach things in this book with which we can not agree; but we can cheerfully recommend it to all our readers as the system of healing from which they can derive the most vital benefit. We now propose, after our people have had time to thoroughly read and

digest this work, to give a series of articles on the system; so as to broaden the conception, and, if possible, give a perfect idea of the Christ-healing. Mr. Post also publishes a pamphlet which he sells for 10 cents. It is entitled "The Second Man," and can be obtained from the publisher or from our book office in Boston.

Purdy's Monthly, devoted to Christian Science teachings, is a little pamphlet of 15 pages. Price 50cts. per year. Published by the Purdy Publishing Co., McVicker's Bldg., Chicago. Franc. L. Dusenberry, Editor.

Miscellaneous Notes and Queries, a monthly magazine of History, Folk-Lore, Mathematics, Mysticism, Art, Science, etc., published by S. C. and L. M. Gould, Manchester, N. H. One dollar a year in advance. The above magazine is a very clever little work of 24 pages, made up of jottings of useful information gathered from various sources. This little periodical on file would make a volume of valuable reference.

EDITORIAL.

We wish once more to call attention to our catalogue of books, and to give a little idea of their nature.

Solar Biology is a quarto volume of nearly 500 pages, devoted to a method of knowing the nature, mental tendencies and general characteristics of all persons, giving cause of mental and physical powers being dwarfed, and methods by which they may be increased and developed. It obtains a knowledge of an individual's characteristics, liabilities to disease, etc., etc., by the position of the earth, moon and planets of the Solar system at the time of birth. It is entirely separate from all other systems in existence for delineation of character or prognostication: and occupies a place in the literary world entirely its own.

The Seven Creative Principles is a book of 170 pages, containing eight colored plates: and treats of the workings of the seven creative forces in all nature, and their relation to the physical organism, the mental structure and tendencies of man. It lays the foundation in the mind of the reader for a more complete comprehension of methods necessary to be applied, in order to develop mental, physical and spiritual faculties and powers.

The Narrow Way of Attainment is a course of lectures, containing 140 pages, well characterized by its name.

Practical Methods is a small pamphlet suitable for carrying

in the pocket, containing 103 pages; and is intended as an introduction and a careful elucidation of the methods for young men and women who wish to develop within them the highest ultimates in human life. It is of practical value to all persons in every department of life.

THE ESOTERIC Magazine began its work in July, 1887. The first four volumes have been revised and put into two, containing the most practical Esoteric thought. The first of the revised volumes contains a line of Practical Instructions for Reaching the Highest Goal of Human Attainment, which are indispensable to all those who wish to reach the highest possible attainments in this life, mental,—physical and spiritual. The Magazine has been conducted from that time up to the present in a way to make it a careful guide and instructor in the minutia of the methods for reaching that highest goal of attainment.

THE ESOTERIC and the above literature, published by The Esoteric Publishing Co., occupies a place distinct from all other branches of literature; and the only obstacle in the way of its being generally accepted is its advanced ideas and its being too practical for the dreamy public mind. It means practice from beginning to end, without which persons soon lose interest in it. The prices of the above books will be found in the advertised catalogue in this Magazine.

F. B. West, 197 Lagrave St., Grand Rapids, Mich., is the special agent at that place in charge of the circulating department for the National Purity Association of Chicago. The department in Grand Rapids, he calls the Self Culture Society. He has on sale the books indorsed by the National Purity Association. We hope our friends in that vicinity will extend their aid to him, for we feel that he is doing a good work. While we know but little of their plan of work: we hope by the next issue to be able to better inform our readers concerning it. Judging from the list which they have sent us of magazines indorsed by them, we feel that we can heartily co-operate with them.

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THE ESOTERIC COLONY; ITS OBJECTS.

BY H. E. BUTLER.

There are many who think the Esoteric Colony merely an occult society, organized for the purpose of making certain attainments of a spiritual and occult nature, and that, providing one can accomplish the attainments for which he is striving, it does not matter where he may be. But such is not true; that object in itself would be rather a selfish desire, the same in character as any line of educational development, self-drill, and self-culture to better qualify one's self for worldly advancement.

With the idea, that, if they gain the attainments, it is all they desire, many are going off to themselves in a sort of seclusion, where they hope to reach these attainments. Again we say that true attainment under such circumstances is an impossibility, for reasons that we will see further on. They may, as many others have done, obtain certain magic powers, which are mundane in their nature. There is another large class who are becoming sensitive, and the business world, society conditions, association, and surroundings are incompatible with their feelings, and they would like to have a place in which they can be protected from all these inharmonious influences and conditions, and be where they can have harmonious associates and surroundings. This is purely selfish; but it is a selfishness that is commendable, perhaps, when circumstances permit these persons to follow out their desire. This again is not the object of the Esoteric Colony.

But some will say, Have you not held out the idea of self-culture and attainments for the individual, and of a place of harmony and harmonious associates, where these attainments can be more easily reached, and also many other desirable things in connection with the work? Yes: but this is not the ultimate object; these are only the stepping stones necessary to prepare for the real work. They are not by any means the ultimate sought.

Many of our readers have become dissatisfied with the Bible and its teachings, and regard it as an old book of superstition and priest-craft. Another, and probably a larger class, members of church organizations, believe, as many of the ministers teach, that the Old Testament Scriptures have all been fulfilled; and consequently, are a thing of the past; that its prophecies have no relation to us, and that the New Testament is all that is of value. This we regard as the worst kind of infidelity, because it closes the door of the mind against the most important utterances of the entire Scripture.

Both of these classes, however, unite in believing, that the Bible prophets had reached attainments which enabled them to speak truthfully from the authority which they claimed, which was God. Thus we think that the two classes will agree with us when we say, that we believe that the prophets reached this high ultimate through a true philanthropic love of their people, and of justice and righteousness, and a life of self-sacrifice and devotion, that they might know the will of God in all things, and do it; as it is an unquestionable fact that no one can reach these high ultimates, unless his desires are in perfect harmony with the will and purpose of God. Here we reach a point where many, even of our Bible students, are totally ignorant of the fact that God had any purpose in the creation of man. But once the thought is suggested that there is a purpose, and what that purpose is, any Bible student who is honest with himself can but see, that from the beginning of Genesis, where God announced, "Let us make man in our image, after our likeness: and let them have dominion, etc.," throughout all the accounts of God's dealings with his people, through the strain of all the prophecies down to the time of the coming of Christ,

through all the apostles teachings, and, finally, in that wonderful Revelation given to the beloved disciple on the island of Patmos, the one purpose stands out pre-eminently clear; namely, that, through multiplying numbers, and through the growth and development of mind and soul qualities, man is ultimately to reach a point in his attainment, where he will again be reunited with God, as was Adam in Eden.

Therefore it will be observed, that, from first to last, the Bible is a history of the creation of the world and of man, of his being placed in Eden, his sin and his expulsion, his wanderings through the earth, finally, God's great judgments, until, in the last chapter of the New Testament and the 14th verse, we have in these words the utterance implying the final accomplishment of the purpose in the mind of the Creator (we give the emphatic rendering from the Greek): "Blessed are those doing his commandments, so that shall be the rightful power of them over the tree of life, and by the gates they may enter into the city."

Thus it becomes clear that the first parents were unfit to abide under the tree of life, and were driven out to multiply and increase, to experiment upon nature, to experience and to obtain knowledge, until they have finished the cycle or circle, and again to enter the Eden, which, in its first estate, was only a symbol of God's kingdom upon earth or the kingdom of heaven, as Jesus called it. Now, it must be remembered, that, as God is the creator of all things, therefore all natural laws are but the methods by which God, the creator, produced man and carries forward the work of creating him in his likeness. To accomplish this, he has led mankind through multifarious experience, called by man religious, scientific, and social; through which the human family has developed sufficient capacity to return to the Edenic purity and unity with Divinity, and, through absolute obedience to divine law, to establish the kingdom of God upon earth.

Over twenty-two years ago we came to see and understand, that the time had come in which there was a great body of people who had all the experience they wanted or needed, and were fitted to establish on earth God's kingdom, frequently call-

ed in the prophecies "the house of God." For God is spirit and life, the source from which all life has been derived: and when man, by a practical application of natural law, removes from his organism all evil and inharmony with the life and mind of God, then through love of spirituality and desire for God-likeness, he inspires, draws in, and begins to live from and think from the life of God, called the Holy Spirit:—called so because it is separate from, and, in its highest and purest qualities, can not be united with man until he is sufficiently refined, purified, and elevated in manner of life to receive it. When he does receive it, then his thoughts, desires, loves, etc. are all God's, because he then lives from the life of God, and the mind of the Infinite finds perfect expression through him; and, as we have seen and demonstrated through Solar Biology, the body of humanity are what Paul said, "Many members of the same body, and all are members one of another." We saw that it was necessary to bring together a body of men and women who desire this purification and unity with Divinity, and to harmonize them and bring them into oneness with the Spirit, in order that they may establish upon earth a condition of wisdom, knowledge, understanding, and power that will make them capable saviors; for we saw too, that the time was upon us when the world would need such a people, because they had literally outgrown all their laws, customs, and habits of life, and that the greater majority had plunged so deeply into sensualism, selfishness and depravity, that, by the very force of their own perverted nature, they were rapidly bringing such discord and so much oppression that they must, by the very nature of things, soon bring chaos in all governments, as well as in all social life: that, when that time came, if there was no center where divine order existed, no flesh could be saved.

J. B. Weaver gives some very important facts, history and comparisons, concerning the causes which led to the fall of Rome, and which will cause the fall, not only of the United States, but that of the civilized world:

"During the entire ages of Trajan and the Antonines," says Sismondi, "a succession of virtuous and philosophic Roman emperors followed each other: the world was at peace: the laws were wise and

well administered ; riches seemed to increase ; each succeeding generation raised palaces more splendid, monuments and public edifices more sumptuous than the preceding ; the senatorial families found their revenues increased ; the treasury levied greater imposts ; increasing opulence continued to meet the eye, but man became more miserable ; the rural population, formerly active, robust and energetic, were succeeded by a foreign race ; while the inhabitants of towns sank in vice and idleness, or perished in want amidst the riches they had themselves created. It is not on the mass of wealth, it is on its distribution that the prosperity of States depends.'

"The historian then proceeds to show the deadly results of colossal individual fortunes :

"During the long peace which followed the victories of Trajan and Marcus Aurelius, those colossal fortunes were accumulated, which, according to Pliny, ruined Italy and the Empire. A single proprietor by degrees came to buy up whole provinces, the conquest of which had in former times furnished the occasion of many triumphs of the generals of the republic. While this huge capitalist was amassing riches wholly disproportionate to the wants of man, the once numerous and respectable but now beggared middle class disappeared from the face of the earth. In districts where so many brave and industrious citizens were to be seen in former times, alike ready to defend or cultivate their fields, were found to be nothing but slaves who rapidly declined in number as the fields came to be exclusively devoted to pasturage. The fertile plains of Italy ceased to nourish its inhabitants ; Rome depended entirely for its subsistence on the harvest which its fleets brought from Sicily, Africa and Egypt. From the Capital to the farthest extremity of the provinces, depopulation and misery in the country co-existed with enormous wealth in the towns. It is impossible to give stronger proof of the extent to which the enormous evil of the vast fortunes accumulated in the towns, and the entire ruin of industry in the country, had gone in the last days of the empire, than is to be found in the fact, that when Rome was taken by Alaric, in the year 404 (410) after Christ, while Italy could furnish no force to resist the invaders, the capital itself contained 1,760 families, many of them with incomes of £160,000 a year, equal to £300,000 of our money, whose expenditures maintained an urban population of 1,200,000 souls.'

"In describing the same scenes of desolation the French Historian, Michelet, says :

"The Christian emperors could not remedy the growing depopulation of the country any more than their heathen predecessors. All their efforts only showed the impotence of Government to arrest that dreadful evil. Sometimes alarmed at the depopulation, they tried to mitigate the lot of the farmer, and shield him against the landlord ; upon this the proprietor exclaimed he could no longer pay the taxes. At other times they abandoned the farmer, surrendered him to the landlord, and strove to chain him to the soil ; but the unhappy cultivator perished or fled, and the land became deserted. Even in the time of Augustus, efforts were made to arrest the depopulation at the expense

of morals, by encouraging concubinage. Pertinax granted immunity from taxes to those who would occupy the desert lands of Italy: to the cultivators of distant provinces and to allied kings. Aurelian did the same. Probus was obliged to transport from Germany men and oxen to cultivate Gaul; Maximian and Constantius transported the Franks and the Germans from Picardy and Hainault into Italy; but depopulation in towns and country continued. The people gave themselves up to despair in the fields, as a beast of burden lies down beneath his load and refuses to rise. In vain the emperor strove by offers of immunities and exemptions, to recall the cultivators to their deserted fields. Nothing could induce them to do so. The desert extended daily. At the commencement of the fifth century there were in Happy Campania, the most fertile province of the empire, 520,000 jugera (320,000 acres) in a state of nature.'

'After searching history for the cause of this desolation, Gibbon says: 'As the footsteps of the barbarians had not yet been seen in Italy, the cause of this amazing devastation, which is recorded in the laws (C. O. D. Theod. I. XI B. 38. C 2) can be ascribed only to the administration of the Roman emperors.' Here is a picture with such familiar face as to be mistaken, were it not for the names, as a bit of current history taken from every day American life. Brutus, when he was pro-consul of Sicily, loaned money at 60 per cent interest. The contrast in the home life of the borrower and the lender may readily be imagined. In that day, as in this, men of large estates frequently expended immense sums in commendable public enterprises. Agrippa built the pantheon at his own expense and supplied Rome with a hundred fountains and adorned them with stately carved columns and statuary. 'The nobles of Rome,' says Gibbon, 'were more tenacious of property than of freedom.'

'Lord Macaulay speaking of the economic situation in Rome, says:

'The ruling class was a moneyed class: and it made and administered the laws solely to its own interest. Thus the relation between the lender and the borrower was mixed up with the relations between Sovereign and subject. The great men held a great portion of the community in dependence by means of advances at enormous interest. The law of debt framed by the creditors, and for the protection of creditors, was the most horrible known among men. The liberty, and even the life, of the insolvent were at the mercy of the patrician money lenders.'

'Avarice was the main passion of his soul, and the great principle of his administration. The rank of Consul, of Patrician, of Senator was exposed to public sale; and it would have been considered as disaffection, if any one had refused to purchase these empty and disgraceful honors with the greatest part of his fortune. In the lucrative provincial employments the minister shared with the governor the spoils of the people. The execution of the laws was venal and arbitrary. To divert the public envy, Cleander, under the emperor's name, erected baths, porticos, and places of exercise, for the use of the people.'

'It was the boast of Augustus that he found the capital of brick and

left it of marble; yet the visible accumulations of increasing wealth did not inure to the relief of the poor.

“For centuries prior to the fall, money was exceedingly scarce among the people. The oath required of every taxpayer was so strict and the penalties accompanying its violation so extreme, as to render concealment by the private citizens more dangerous than disclosure. The farmers were poor and in times of plenty the fortunate possessors of wealth purchased the supplies at ruinously low prices, stored them in warehouses and awaited the time of scarcity. In the purchase they robbed the producer. When scarcity came they extorted exorbitant prices from the consumer. The senators who possessed lands connived at and openly engaged in speculations in the necessaries of life. The Emperor Julian reproached them for this, and on one occasion imprisoned about two hundred of them for a short time, on the charge of having sacrificed the public welfare to private interest.

“By imperial decree he enacted that in time of scarcity grain should be sold at a price below what it brought in years of plenty. He then sent into the markets 422,000 measures of imperial wheat which was sold at the minimum price. The rich bought it up and withheld the supplies. The small quantity which appeared on sale was secretly disposed of to the consumers at famine prices. This crime has cursed the world through all ages, and the civilization of our own period is grappling with this ancient enemy of the race.

“At this era taxes, for the most part, were payable in gold coin, the only kind of money which could be legally accepted. The remainder of the tribute was payable in kind, such as wine or oil, corn or barley, wool or iron, and the laws for the collection of every species of tax were severely distressing and cruel. To use the language of Gibbon, the system of taxation ‘fell like a hailstorm upon the land, like a devouring pestilence upon its inhabitants.’ There was a personal tribute laid upon the industry of the poor called the ‘Gold of affliction.’ It was abolished by Anastasius amid the rejoicing of the people.

“But seasons of reform were of short duration and invariably followed by oppression and constant disorder. Sunshine and tempest, tranquility and tumult, private accumulation and public spoliation followed each other in such quick succession that human nature became exhausted, hope perished and constructive effort ceased. The acquisitions of industry only invited the vicious to plunder and even the loving kindness of the gospel was scoffed at as the code of hypocrisy and cowardice. Man can do no more. The nation stood facing its sepulcher. There was nothing left for it but death, mitigated by the reflection that when nations die accursed of God and man there is for them no resurrection.”

It will be readily seen by one who has been thinking, not only of the condition of our country, but of the whole world, that the history of Rome, and in fact of all nations who have risen and fallen, is being to-day repeated throughout the entire world. Therefore when the same conditions which destroyed Rome become general, as at the present time, they must of necessity destroy the world. It was plain to us, that the doctrine of the Nazarene, which was, that the rich and the strong should help the weak and the poor, and that all should unite on a common basis in the enjoyment of the abundance which God has given to the human family, was the only means by which the race could be perpetuated.

Laying aside our own conclusions, we will now turn our attention to what, according to the prophets, was the purpose of God in this, the fullness of times. Now, it must be remembered that the prophets were all anxiously looking forward to that period in the world's history when God would fulfill his promises to Abraham, Isaac and Jacob, in establishing with their seed his everlasting covenant, which might be summed up in the words, that they were to be his people and he was to be their God, their power; they were to do his will, and he was to bless the work of their hands, not only in the fruits of the field, and of the cattle, and of every thing necessary to their support, but in all the luxuries and excellencies of the earth. Thus they were to obey his voice and trust him absolutely; simply doing day by day such work as came reasonable and naturally before them in the discharge of their duty, which was obedience to the guidance of his spirit. This was expressed fully in what was called anciently the covenant, which God made with Israel in Horeb.

This covenant is called the ten commandments; but its relations to the people as a covenant are overlooked. It will be seen in Exodus xix. 7, 8, that it was an article of agreement between Yahveh and the people:

"And Moses came and called for the elders of the people, and laid before their faces all these words which Yahveh commanded him.

"And all the people answered together, and said, All that Yahveh hath spoken we will do. And Moses returned the words of the people unto Yahveh."

Now, here the people promised absolute obedience to all

that the Lord might require of them. (Read the whole of Chap. XIX.) When the people were prepared in the manner expressed in this chapter, and especially in the last sentence of Verse 15, in which it is said, "Come not at your wives,"—that is, live the regenerate life as taught by the columns of THE ESOTERIC,—"Then Yahveh spake all these words, saying, I am Yahveh thy God [thy power], which have brought thee out of the land of Egypt, out of the house of bondage." Ex. XX. 1, 2. The true, literal rendering of this verse would read as follows: "I will be thy God, like I have been in bringing thee out of the land of Egypt, out of the house of servitude." This was God's part of the contract.

Through obedience to the guidance of the Spirit, more than two million souls (the children of Israel) were led by Moses out from the land of Egypt, where there was abundance of food, but at the same time hard service and oppression, just as exists at this time;—the difference, however, being in favor of Egyptian bondage because they had plenty to eat, but now thousands are starving. They were led into the desert at the foot of Mount Sinai. Now, think of the condition of more than two million souls,—men, women and children,—in a vast desert where there was neither water nor food, nor any way of procuring it. Yet God, whom they had obeyed and followed, caused Moses to smite the rock, out of which came abundance of water for all. He also opened the heaven and caused their bread to fall like rain, so they, like the birds, had only to gather it every morning. We are told that he even caused their clothes to endure. Their shoes and their clothes did not wear out in all the forty years of their wanderings in that desert.

Thus he supplied all their needs of body and mind; and in this, his covenant, he promised, that, if they would obey his voice indeed, he would continue to supply all their needs of every nature. And the requirement from them was: "Thou shalt have no other Gods before me," or along with me, in my presence; that is, you shall trust in nothing else. As the word God means power, that in which one trusts, of what ever name or nature, is his God. We often hear people say, "I lost

such a property, and it was a great loss to me, because it was all my dependence;" that is, "It was all the God I had."

But Israel did not keep their covenant. Before Moses came down from the mountain, they had made for themselves a golden calf, which was the Egyptian symbol of wealth and abundance. God was not deceived in his people, he undoubtedly knew before the covenant was made, what they would do: for he ordered that the conditions of that covenant be placed in the Holy of Holies where no man could enter except the high priest once a year; and even he dare not lift the lid to look upon that law. With the law, there was placed in the ark a vessel containing manna, some of the bread that they had received whilst in the wilderness: thus symbolizing that the covenant, and even God's special favor in feeding the people, was not for their time and day, but for the time to which Jeremiah (XXXI. 31-33) referred, when he said:

"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 a husband unto them saith the Lord.

"But this shall be the covenant that I will make with the house of Israel: After those 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."

The church believes that this new covenant was made in Christ; that is, that he was the messenger of the covenant referred to in Mal. III. 1. Even the apostles referred to him as the messenger of the covenant. And so he was, in so far as the conditions could then be complied with: but the covenant remains to be ratified at the present time. He came at the seed time: we have now arrived at the harvest time, when there is to be a people in whose heart, the fountain of their life, God's law, which is love, will be written, so that they will fulfill the above words of Jeremiah.

The difference between this covenant and that made with our fathers is, that "they brake it," but this one will not be broken, because it is written in the hearts of the people, and becomes the quality of their very being: so that Yahveh will be their God (power, strength), and they *shall* be his people. And again Yahveh says in verse 34, "I will forgive their iniquities, and I

will remember their sin no more." Therefore when this covenant is made, the statement is emphatic that God's law will become the nature of their life, so that they will no more transgress his law, but will be a perfect people.

This perfect people has not yet been manifest, but it must be; therefore the Esoteric work has come. Its insignia has been, from the beginning, the knowledge of the name of God, with which the old covenant (ten commandments) was sealed, and with which the new covenant is opened. Therefore, as all the the readers of THE ESOTERIC know, the requirement for membership in the Esoteric Colony is a covenant dedication between each individual and his God—a dedication of his life, all hopes, desires, wishes and possessions—and a solemn promise to obey God's word (guidance), no matter what it costs (takes from) him, or where it leads him. It is known too, that a covenant of words is not sufficient, but it must be made with prayer and repentance, until not only the intellect realizes that the covenant is made, but the soul consciously makes that covenant which binds it to its God forever. For the time has come referred to by Isaiah (Xl. 11, 12), when "the Lord shall set his hand again the second time to recover the remnant of his people.* * * And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel." These that are assembled are the ones with whom God makes the new covenant. These are the ones referred to in Rev. VII. XIV. XXI. These are they of whom Obadiah (21) spoke when he said, "And saviors shall come up on Mount Sion to judge the mount of Esau; and the kingdom shall be Yahveh's."

You that have followed me through the Bible Reviews in the reading of the Revelation have seen how clearly there are two classes brought to light. The one, God's people, who are sealed with the name Jesus and his Father's name in their foreheads, and who are without fault before the throne of God; who, consequently, compose the members of the body which is called God's Holy Temple, and afterward called the New Jerusalem. The other class are the wicked, which are to be destroyed in the various ways referred to throughout that book.

Now, Yahveh, the God of heaven, has set his hand the second

time to restore his true Israel, and to build a temple, a city on earth, which shall be the throne of God, where he will rule the nations, will destroy the evil doer, will establish righteousness and peace. The nations that are redeemed shall walk in the light of that city; for the glory of God will lighten the city, and the lamb, the obedient and submissive body of people, shall be the lamp thereof (see Rev. XXI. 23).

Who among all the people who seek God, his will, and his righteousness, will make this covenant dedication of self and all that he has, and is, and hopes to be, to God, and will come and unite with us in building that city? When we say us, we include those holy ones whom God hath sent to guide this work and people, and to build them together a holy habitation unto the Lord. No man on earth has sufficient knowledge or power to accomplish this work; for surely unless "Yahveh build the house, the laborers labor in vain." But we, his servants, have naught to do but to dedicate our life and our possessions to God, and "to obey his voice indeed," and he will lead us to these most glorious ultimates. He will be our God as he was the God of Israel by supplying our needs, temporal as well as spiritual; for this is his part of the covenant.

The words of Haggai (1. 7-11) are especially significant at this time:

"Thus saith the Lord of hosts; Consider your ways.

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow it away. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run ever man unto his own house.

"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

"And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

The word here is, "Go up to the mountain, and bring wood, and build the house," and Yahveh promises that he will "take pleasure in it." And because you neglect to obey the guidance of the spirit, God's house lies waste: "for ye run every man unto his own house;" that is, men and women are engaged with their own personal interests; and they have really

so little confidence in God, that, even if they try to dedicate their life to him, something within them rises up and causes them to fear lest the spirit of God should require something of them which they do not want to do. And as God said in Haggai II. 17. "I smote you with blasting and mildew and with hail in all the labors of your hands."

Do you see anything in the business world to-day, that would be correctly symbolized by the words of the 16th verse in the above chapter? "When one came to a heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty." As it is said in the first Chapter of Haggai: "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." Study the prophecies from Isaiah to Malachi, and you will find that God has pledged his word that he will destroy all your god's on whom you depend. Because you seek every man "his own house," therefore God will strip from you every means of support and every thing upon which you depend, and you will find that there remains no hope for you but to dedicate your life to God and to his work: if, perchance, the spirit remains to incline you to do so.

God said by Isaiah (II. 7-11):

"Their land also is 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.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day."

Yes: our land is full of gold and treasure, and chariots or munitions of war: our land is full of idols; that is, full of that in which the people trust. In place of Yahveh being their God, they trust in "the work of their own hands, that which their own fingers have made." The mean man bows down and the great man humbles himself. From the president, and from the

kings and queens of the east, down to the lowest money-getter, they all bow down to wealth, and humble themselves to the meanest trickery and robbery of the people. Therefore the word is "Forgive them not."

Did time and space permit, there are hundreds of quotations which would show that the time has come when God will destroy the nations by confusing their minds, and that the evils referred to in the Revelation are even now upon us. Therefore the word of God by Isaiah (xxvi. 20, 21) again comes to you:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Whoever is led by the spirit of God will now hear the word: "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. xviii. 4.

But even the best people of our land, who hear these words and realize the truth of them, will cast about and begin to say within themselves, How can I leave my family and those that are dependent upon me. I have duties that I must perform. But, my friends, you are on a sinking ship. Read Ezekiel xiv, beginning with the 12th verse, where God speaks of sending his sore judgments upon the inhabitants of the earth. He says, in verse 20, "Though Noah, Daniel, and Job were in it, as I live, saith the Lord Yahveh, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness."

No one can save another in this time of trouble: every person can but save his own soul. By staying on the sinking ship and going down with it, you will help no one: but by obeying the word of the Lord and saving yourself, you will not only be able to help your loved ones, but many others. The question now comes to you: Which do I most love, my father, my mother, my brethren or my sisters, wife or husband, or God and his people? Would it be nobler to save one or two because they belong to us, or to save thousands with whom we have no blood tie? for you are called to be a savior of the nations. The Esoteric work is to gather together those who have entered

into covenant with God, and to lead them into attainments which will place them as a member of the body of the Christ, which will make of them saviors of the nations.

Thus all we have said of self-culture and attainment has but the one object in view, and that is the gathering of the people referred to in Rev. VII. XIV. XXI. XXII., that they may fulfill the calling set forth in these chapters. We do not expect to find this people already prepared, but the methods that have been set forth in the Esoteric work are to prepare them to be worthy members of such a body. Without this preliminary culture and development, they would be found like those in Christ's parable who came in to the supper without the wedding garment. Though these ultimates transcend our highest imagination, yet God, the Spirit, has promised,—yea, determined,—and will have such a people at this time. And the words of Jesus are especially applicable to you: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." So say not within yourselves, If I do the best I know, do my duty, then God will not condemn me. But you are condemned by supporting that which God hath cursed. For as God says in Jeremiah. XVI. 5, "For thus saith the Lord. Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies."

Now, if you give your powers to the support of the old conditions, and try to keep peace and harmony where God has taken away his peace, and love that from which God has taken away his lovingkindness and mercies, you are found fighting against God. As we have before said, the best people of our land are among those who are doing this thing; for they have been for years, just what Jesus said they were, the salt or saving power of the earth. They are not only holding together the family, but the nation; and, now that God has risen up out of his place to destroy the nations that he may establish his kingdom upon earth, these are the very ones who are found fighting against God's will and purposes. And as it is said in James II. 10, "For

whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." What is also said in the 14th verse is true: "For what doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" No: faith can not save you. Nothing can, but a perfect dedication of your life to God, and ABSOLUTE OBEDIENCE TO THE GUIDANCE OF THE SPIRIT.

KARMA.

[Written for THE ESOTERIC.]

We have never a grief, a
 single pain
 That we have not deserved:
 Sorrow and sin could never
 touch this life
 If we had never swerved
 In other life, from what
 we knew was best.
 This thing we call our cross
 Is but the load of all we
 might have done:
 We've made our every loss!

We have never a joy, we
 have not earned.
 A crown we have not won:
 Each bit of happiness is
 our reward
 For some good we have done.
 We have never a love that
 was not ours
 Before this mortal birth.
 We never hope for that
 which has not been
 Our lot upon this earth.

And thus we live each
 day what we have been.
 Our happiness or pain
 Is but the echo of our
 long ago.
 And when we live again
 All we'll enjoy and all we'll
 suffer too
 We're making in these days.
 This is the law, the great
 unchanging law,
 That goverus all our way.

M. G. T. STEMPEL

DESIRE.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

Webster tells us that desire is an "eagerness to obtain;" but in thinking the subject over we perceive that it is vastly more. In fact the more we think about it, and follow the channels into which our thoughts are led, the more convinced we become that desire is the underlying principle of evolution: is the factor by which all nature, from the tiny blade of grass to the greatest of all God's creatures, are enabled to grow. Our present as well as our future depends upon it; yet there are few who have a conception of the vastness of the subject, or realize what an important auxiliary it is in molding our present and future life.

All desires arise from the heart, and to be effectual, must be governed by love. In fact we can not desire anything unless we first have a love for it. In it lies the power of true devotion, the silent, continual reaching upward toward God, which all have inherent within them. Devotion does not arise from the physical body, but is the yearning of the soul, which like an imprisoned bird continually seeks to break its prison bars,—which are material desires,—in order that it may draw near to, and be one with the source from which it came. We, who are striving to overcome self, and desire to be like God, should continually keep our thoughts from the desires of the flesh, which bind and make us children of earth, and polarize them toward spirit, with a loving desire that each thought, word, and act may be in conformity with the will of our Creator. This desire, if it is continual, will draw to us substances so refined and spiritual, that, as they become incorporated and made flesh, they will completely change our material body and bring to us the spiritual new birth. The new birth gives to the consciousness of each individual an understanding of the purpose of God concerning him, and, the one desire of such an one being to do God's will, his life and action will be in perfect harmony with all nature. When we are in harmony and work intelligently

with the powers of creation, we will have solved the problem of true spiritual attainment. The riddle of life will no longer be dim and obscure, but will be understood; and our future, instead of being governed by circumstance and environment, will be what we would have it to be.

Desire makes the tiny blade of grass grow, brings forth the beautiful, fragrant flowers,—messengers of love,—and as the same principle swell upward in the heart of man, he is drawn onward and spiritward, until with an exulting cry he breaks through the material conditions of a physical world, and finds himself born into a land of light and freedom: a land so permeated with knowledge, wisdom and understanding, that each breath he draws continually renews and invigorates. He has entered the land of sunshine and of gladness; the land in which he has no longer need of articulate speech, the crude way in which he now so imperfectly expresses himself. He has reached the realm of thought; the plain of understanding; the kingdom wherein is situated the fountain of eternal life, where he, by the powers of his godlikeness, can continually drink the elixir of life. Immortality has been gained.

Without desire there can be no growth and development. Yea, more, if the principle of desire—if such a term can be used—did not exist, God himself could not have created the universe: the powers of mind would have availed nothing; for its servant, the will, would be unable to act unless first prompted to do so by its companion, desire, and desire could never prompt the will to action unless love urged it so to do.

Would that we had power of speech to express the ideas suggested by these thoughts, or power to paint the panorama of the possibilities of man's attainment that float before our mental vision as we write. It is better so, however: for were we able to express those thoughts, that are not understood and are but imperfectly perceived by us, we undoubtedly would teach error; and instead of finding ourselves, where we hope some day to be, co-laborers with those who have reached the realm of mind, we would be cast adrift upon a sea of uncertainty and doubt. We must have patience, friends. It is well for us to fix our desires upon the highest possible attainment; but at the same time to keep uppermost in mind, that, as yet, we are, but babes. Let us build the foundation of our spiritual structure firm and certain. Let us confine our

thoughts and bend all our energies to understanding the basic principles upon which our future depends. If we do this, we will develop normally, not abnormally. The body, soul, and spirit will round out and equally balance, one the other. How hard it is to do this! How prone we are to neglect the minor thought and most important steps, in order that we may turn our energies into those realms from which we can draw ideas and thoughts which are so little understood by the average student. We are unwise to do this: it hinders, instead of advancing, the unfolding of the soul. Word forming and thought producing power are no sign of soul growth; and, to an unadvanced soul, these thoughts are not truths, but only ideas.

It is claimed by metaphysical schools, that desire is one of the most important factors in the creation, not only of man, but down through every preceding grade of life. While this is undoubtedly true, yet to say that desire created without qualifying the assertion, is to place the searcher for truth in a position in which he is liable to form many erroneous conclusions.

All of us who are true Esoteric students accept the truth of evolution, and believe that man has evolved from a very low state of existence, and will continue to advance throughout the unnumbered ages that are to come, until the possibilities of his attainment are known only to Him who created all things. It is our purpose to carry our reader backward through many ages, and to place him in imagination as a spectator of the building of a world. In order to follow the workings of desire as it rami-fies throughout all nature, we must begin at the beginning and follow this divine principle until it comes under perfect control of the reason of regenerate man.

If, as a spectator, we could witness the advent of the thought from which worlds grow, we would at first see nothing but the atoms which are being impelled by the power of force to seek a common center, the nucleus of the future world. In this stage of the growth of a world no sensating life exists; yet the word that caused this upheaval possesses deific, vital, unlimited power that will cause the atoms to grow and increase until the desire of the thought is fulfilled, which is to create a world and people it with men and women who will possess powers like unto the mind that sent forth the thought in the beginning. Then the inhabitants of this world will step as it were from under the

controlling influence of the desire that has made them what they are, and be themselves able to send forth like thoughts, made potent by the selfsame principle, evolved from their own love nature; which will be to build a world and people it with glorified men and women, who will add their power to the one whose thought created them, enabling him to have greater capacity to glorify God. Thus it is that an endless chain of thought forms, link and interlink all creation into one gigantic whole.

In the primary state of a world only one power is at work: this is the power of force, which draws the atoms together and makes them visible to the physical sight. Nothing as yet appears but a nebulous, gaseous mass, rapidly revolving round a common center. That center is the thought that in time is to produce and people a world.*

Worlds being created from the life elements that fill space, are builded as it were from the substance of Divinity; for Divinity, in its dual form, is the life of the universe. It has been said that enough life is contained in a thimble to create a world and people it,—a tremendous assertion, yet who can deny it? Who can limit or even approximate the unknowable possibilities that lie hidden within one infinitesimal portion of divine life? Up to the fourth step in the growth of a world the principle of desire, although active, is but the desire that was placed in the thought by the master mind that willed it into being to do and to accomplish.

While it is true that in the beginning only the power of force was active, yet the thought contained all principles and powers necessary to accomplish the desire that the creator had in mind when he willed it into being. As time rolls on, the embryonic world takes on more orderly form, and instead of being void of shape, it begins to assume dimension. Discrimination, the power which separates, begins to assert itself. The elements are separated one from the other according to quality, and placed where each becomes as a stone, fitted to be builded into a world-structure. As each element finds its right place, this gaseous, revolving mass grows bright and luminous; the nebulous stage of a world has passed and order appears.

The embryonic world is now almost ready for the life principle to be confined. Although active from the beginning, it has not as yet been limited. To have limitation, life must have

* See Seven Creative Principles for a further elaboration of this thought.

form; and form can not exist until cohesion, the mother principle, becomes a factor. When this principle comes into activity, it builds a covering, in order to limit life; and as each life atom contains thought potencies, it will manifest that potency when conditions are created that will enable it to do so. These forms have at their center a spark of divine, crystalized life, which having been drawn from, therefore possesses the same qualities and creative power as does the one that sent it forth—be it man or God—to do and accomplish the desires of the mind that willed it into being. This desire was that they should grow, mature, and gain knowledge and understanding, which in the ages to come would enable the thought to manifest as men and women.

When life first comes under the law of limitation, the tiny, living entities possess no organs through which to express the unrest of the life. Life ever desires action, and action causes change. This desire for action produces motion, and motion causes the atoms of which they are builded to disintegrate. This change produces a waste, and they, possessing sensation, feel the need of, or desire something to replenish this waste. To do this, it is necessary for them to draw from the surrounding sea of life, elements to supply their needs. Having a need, nature supplies them with the requisite means to satisfy that need, and a stomach to hold food is the result. These parasites, perchance, having evolved a receptacle to hold food, their nature desires that the demand be supplied. Because of this reaching out or desiring antennae appeared, and these antennae in time are replaced by arms and legs. As age succeeded age, man is evolved, and having come up through each successive stage of life, he embodies within himself all knowledge and ability to desire through the reason those things that will advance his further progress. In time he reaches a point where he begins to have command of the soul powers, which are the fruits of his past lives.

When man evolves to where he can consciously use his soul powers, he emerges from under the control of the desire of the mind that created him. He now becomes a free agent, and is able to take his place as one of God's servants in directing the forces of evolution, which combinedly labor to people a world with men and women possessing godlike powers. These powers enable them to work in harmony with nature and her laws. When they reach this point they can truly desire or pray with

every atom of their being. Such prayers are always answered; for they are sent forth with a conscious desire of need, and, being in perfect accord with the purpose of Divinity, are filled with a potency that enables them to draw to themselves the thing desired. Desire, to be effectual, must come from the very depth of the soul; and the spiritual man desires only those things which will advance and elevate him.

We should distinguish between desires which arise from the perverted imagination and the influence of adverse forces, and those which arise from nature's demands. Animals, having no reasoning brain or perverted imagination, feel the need of only those things that will strengthen and nourish them; and, as their needs or desires are in perfect accord with nature's designs, they receive what they seek. Their needs being supplied by over-indulgent nature, they live healthful, and as far as their nature will permit, happy and contented lives. Being governed wholly by the evolutionary laws, they gradually rise from a lower to a higher state of existence.

This is evolution; this is the secret that has brought man to where he stands to-day. Evolution carries man to a certain point of soul growth, no higher. Beyond that, in the generation, the physical body of the offspring is insufficient to supply the brain, consequently both body and mind of that offspring become dwarfed. Evolution, then, instead of carrying the individual beyond this point, begins to destroy. This fact has been demonstrated in many instances, and is a positive proof that regeneration is in the order of nature. When mind and body are in complete balance, then man is able to conquer generation and live the life of regeneration. This is the only salvation of the race at the present time; for many have reached this point. Having risen as high as evolution can carry them, if they do not step out from under its power, they will be caught in the downward currents of involution and their spirit once more descend into matter.

Pause, dear readers, and try to realize where you stand. If your one desire is to see God's kingdom on earth, then bend all your energies to the accomplishment of this desire. Rest assured, that, if you do, you will have breathed into you the breath of eternal life and will, and of a certainty know, that you are no longer a child of earth, but are numbered among the servants of God in heaven.

INTERNATIONAL S. S. LESSONS.
SECOND QUARTER.—(Continued.)

LESSON IX.—June 2.

The Resurrection of Jesus.—Mark xv. 1-8.

It is indeed peculiar that such profound students as those compiling these Bible lessons and the church authorities should overlook some of the most self-evident facts. The statement is made here,—and it is the one generally accepted,—that Jesus was crucified on Friday, went into the grave Friday evening, and arose Sunday morning, which is claimed to make a part of three days. If that were true, it would invalidate the truth of Christ's words in which he said that the Son of man should be three days and three nights in the heart of the earth. Now, one can see at a glance, that, while it might make part of three days, yet it could make but two nights; and his words were three days and *three nights*. Please remember that we are considering three days AND three nights.

All who are familiar with the Jewish calendar know that there were two forms of counting days: first, in Genesis we find that the morning and evening were the first day, second day, etc.: that is, when the twenty-four hours were counted as a day, it began at sunset and ended at sunset; and secondly, when they counted the days and the nights separately, the day began with sunrise and ended with sunset, and the night began with sunset and ended with sunrise. There is no chance for argument upon this point; for not only was it the custom in the time of Israel, but it is the only natural division of the day and the night at this time.

If it is true that Jesus was in the tomb a part of three days, and if he was crucified on Friday, now let us see as to the time of his being laid in the sepulchre. John gives as a reason for his being placed in Joseph's tomb: "Because of the Jews preparation day; for the sepulchre was nigh at hand." This implies, that, in order to avoid sinning against the law of the Sabbath, it was necessary that he be hurried into the tomb before it began, which was at sunset Friday evening.

But, if we admit the statement that Friday could be counted, let us see about Sunday.

Mathew says (we give the literal rendering from the Greek), "Now after the Sabbath, at the dawning toward the first of the week." *Τη επιφωσκειουση* (at the dawning) is put in the dative case, denoting definite time, point of time. The statement here is, that it was after the Sabbath, at the dawn, at the time of the dawning TOWARD THE FIRST DAY of the week. The first *day* of the week had not arrived, but it began to dawn toward it. And again, they did not see him rise, but he had risen before they arrived at the sepulchre. John says that Mary came to the sepulchre "when it was yet dark;" and it is evident from the context, and from the accounts found in the other gospels, that they saw no one, that the Roman guard been affrighted and fled, and that quiet reigned around the sepulchre. So here is unquestionable evidence that he was not in the tomb any part of the first day of the week, but that he arose during the night of the first day.

The next point to be considered is the truth of the words of Jesus, who said that his lying in the tomb and his resurrection were the signs, and the only ones to be given to that generation. (See Mathew XII. 39, 40). We believe that the words of Jesus were emphatically true and the solution is found in the fact that he was apprehended during Passover week. The Passover began on the 14th day of the month and lasted seven days. The first day, no matter what day of the week it might be, was kept as a Sabbath; and the last day was the great day of the feast and a Sabbath of especial sanctity, being the 21st, the seventh day after the 14th.

Now, it is made unquestionably clear by the apostles, that Jesus was apprehended and had his trial during the Passover week, and that he was crucified the day before the last great day of the feast, which would have been the 20th, and according to this computation, Thursday.* Then his body was in the grave Thursday night, Friday night, and a portion of Saturday night, or the night of the first day of the week, which, remember, precedes the day. Thus making three nights according to prophecy. Counting the day on which the body was placed

* We think the above calculation will give data by which the year of Christ's crucifixion may be determined more perfectly. We hope in some future article to be able to do so.

in the sepulchre, Thursday, as one day, Friday (Passover Sabbath), and Saturday (seventh day Sabbath), make the three days.

In the International notes the author says that "when it was yet dark," in John's account, refers to the time of starting from their homes, and not to the arrival at the sepulchre. The only authority for this statement is that the Greek *ερχεται εις το μνημειον* means she (Mary) comes to or approaches the tomb. It is the verb and accusative denoting direction towards or into, meaning "she approached *into* the tomb," which, by straining the point, might suggest his idea. Even if we grant that she arrived there just at the rising of the sun, which is the latest time given by any of the evangelists, yet, as the sunrise marked the beginning of the day and he had already risen before she arrived, it follows that he was not in the tomb any part of the first day of the week.

This computation would make Christ's words correct in which he said that he would rise on the third day: counting the day and night as a day. This also would account for the women, who brought the spices and came early on the first day of the week to embalm the body, not coming on Friday: for it would make Friday the Passover Sabbath, and Saturday the Seventh-day Sabbath, during which time no work could be done in Jerusalem.

The only real importance that exists in this matter is the veracity of the Scriptures. When we leave a door open for that to be questioned, scepticism rushes in like a flood. It seems to be one of the first duties of Christians to close the door against reasonable scepticism by carefully presenting the truth in a way which can not be gainsaid. The subject is interesting also as a matter of chronology. All points of further interest have been well covered by The International Bible Lessons.

LESSON X.—June 9.

The Walk to Emmaus.—Luke xxiv. 13-32.

Luke's account of this journey to Emmaus is a confirmation of our statement in the preceding lesson regarding the day of Christ's crucifixion and that of the resurrection. We will give the literal translation of Luke xxiv. 21, which bears directly on this subject: "But besides all these things, this third day passes *to-day*, from the (one) on which these things occurred."

Now, if the first day of the week was the third day from the one on which these things occurred, then they certainly must have taken place on Thursday. This reckoning is in perfect harmony with the accounts as given by all the evangelists.

There is but one other line of reasoning that would approach reconciliation with the story as given in the various gospels, and any degree of reasonableness, and that is to count no part of the day on which he entered the tomb, and no part of the night on which he arose. The evangelists give nothing to show that he did not rise at any time after sunset, the close of the Sabbath. This would bring the crucifixion one day earlier, that is, on Wednesday, and would give three full days and nights in the tomb. But the difficulty here would be that he said he would rise "on the third day," which is always put in the dative denoting definite time.

The next points of importance in this lesson are in the statements that "Their eyes were holden that they should not know him," and that of his sudden disappearance from among them. The Apostle says, "their eyes were holden;" that is, something held their perception from recognizing him. The fact of his being dressed in different clothes would not hold their perception. Of course, if they were not very familiar with his appearance, it might prevent them from knowing him, but that would not justify the expression that "their eyes were holden." It must be remembered that he was a god-man, possessing the powers and attributes of his Father; and we have no idea that his face would be emaciated and that the trials through which he passed in the garden and at the crucifixion would tell on the immortal man's appearance. It would be more reasonable to suppose, that, after his triumph over death and the grave, his countenance would present more radiance, brightness and exaltation, than while he was a man of sorrow and acquainted with grief: for now he knows that his sorrows are over, and he is about to enter into his glory. In his great wisdom and power he has only to will that they shall not recognize him, and they would be incapable of doing so. Not only they failed to know him, but the faithful and beloved Mary, when she saw him in the garden, supposed him to be the gardener. There were reasons—and it would be only conjecture for us to presume to say what they were—for the use of his great power in preventing them from at first recognizing him.

The next and most important point is his disappearance. Many honest believers think, that, because he suddenly disappeared from the men going to Emmaus, and appeared to the apostles in the room, the doors being shut and evidently fastened to keep out the Jews, he could not have risen in his physical body, and that it was the spirit, soul, or astral body that really appeared. But he gave evidences to Thomas that he was not merely a spirit, but that he also had a physical body. He further demonstrated this by eating and drinking with his disciples. Men are so prone to try to explain things belonging to the spiritual by their childish and material understanding, that their eyes are closed to the most significant events. Now, he who was able to create from a few barley biscuit and a few little fishes food enough to feed five thousand people, was certainly able to duplicate the clothes that the Roman soldiers had taken from him, and was not dependent upon man to furnish them for him. He was also able, through his god-like power, to transport his body in any way that he wished, even though it were through solid walls; for he that could materialize bread could dematerialize and resubstantiate his own body at will. And why should children, who know so little of the wondrous laws of God, cavil as to how these things could be done?

When we attain unto his likeness, then shall we be able to fulfill the words of Jesus in which he says, "Greater works than these shall he do." Then all this will be clearly understood: for God is also our Father and we are his sons and daughters, and if we carefully follow the teachings of Jesus, and live the life of regeneration, as taught by him and THE ESOTERIC, we shall gain the wondrous attainment of being like him. This was what the apostles taught; and unless we strive for that likeness, Christ is nothing to us; we have no part in his life, in his death, or in his resurrection. It is not enough for us to sing and pray, and REFUSE THE KNOWLEDGE OF THE TRUTH; for if we do, we will come under the ban of the prophet's words, "Because thou hast rejected knowledge, I will also reject thee."

The author of the Bible lessons does well to enlogize the utility of talking together, and discussing difficult questions for the purpose of bringing out the truth. Our churches should take this lesson and not fear argument with honest sceptics; for if one talks with only those who believe as he does, he gains

nothing, but if he reasons with those who differ from his belief, he is sure to learn important truths; and thereby the errors in his own mind are made apparent. Remember that truth is vital; it can not be changed by argument, but is like gold, the more friction is applied, the brighter it becomes. The fact that Christians fear and refuse to argue, or to read an argument against the doctrines of their church, is accepted by all sceptics as an evidence of weakness and error. To convince the honest sceptic and to stay the rapid progress of infidelity, it is necessary to argue together. And on the other hand, if one holds certain doctrines which he finds unreasonable, that will not stand the test of logical criticism, then it should be proof to him, as it is to every reasonable sceptic, that such doctrines are untrue.

In note on verse 25 the author says: "They believed a portion of what the prophets had taught; but many things they could not reconcile with what they did believe, and others were distasteful, and had become neglected. There is the same danger to-day in our study of God's word." And we would say, not only is there the same danger, but clergy and people have gone to as great extreme in this direction to-day as ever before in the history of the church. This has arisen from the knowledge of the fact that there are things in the Bible that we can not understand, which has led the people of the churches to an extreme, and whatever they read in the Bible contradictory to their doctrines, they at once classify as among those things which they do not understand, and give it no further attention. The things which they can not understand they frequently try to interpret. Such, for instance, as to how the disciples eyes were holden that they did not know the Lord, as to how he could pass with his physical body through solid substances and appear in the midst of the disciples when the doors were closed, by what law miracles were performed, etc., etc. These are things that can not be understood until we have obtained the ability to do similar works; but these in no way relate to doctrine, and it is in no way essential that we know them at present. All other scriptures we should understand; and if we find in them that which is contradictory of what we believe, it is a good and sufficient reason for us to realize that we are believing that which is not true.

LESSON XI.—June 16.

Peter and the Risen Lord.—John xxi. 4-17.

This lesson has been most beautifully and faithfully set forth in the International Lessons, in which the author has brought out many points valuable for the church,—ministry and laymen. There is nothing left for us to say that would be of any importance in connection with this lesson.

LESSON XX.—June 23.

The Savior's Parting Words.—Luke xxiv. 44-53.

The International S. S. Lesson commentation refers to Jesus at this time teaching the disciples the plan of salvation by opening their understanding. From what followed in the life of the apostles, we believe this to be true. In the parable Jesus compared the kingdom of God to a field of wheat to be harvested; but the work of the apostles, he compared to a sower sowing the seed. We all understand the simile of the seed time. When the spring comes the farmer ploughs the ground and sows the wheat. He does not expect immediate harvest, but patiently waits and cares for it during all the long months of its growth and development. When the time comes that his wheat is fully ripe, then he puts in the sickle, cuts it down and gathers it into his garner.

Now, Jesus taught his disciples this lesson concerning the gospel: and they went forth with great faith, preaching the gospel to the nations with the expectation that Jesus would return again in their day: at which time the ripe fruit of their labors would be gathered. In consequence, we see in Acts v, vi, that the apostles and believers came together and lived a communal life, no one claiming aught of their possessions as their own. And it is well authenticated that they were in daily expectation of Christ's second coming to judge the world, and to set up a kingdom upon the earth. They, like the brethren of our day, did not properly consider his words in Matt. xxiv; and he, in his loving kindness, knowing their honesty and zeal, and perceiving their inability to comprehend God's plan of salvation, sent his angel to his servant John, while banished upon the lonely isle of Patmos, with that wonderful Revelation, which was put in the form, if the expression is permissible, of a prophetic history: This is correctly prefaced by the Revelation of Jesus Christ; that is, the manner in which he is to be revealed in his second coming.

All his parables show conclusively, that the work of sowing

the seed, evangelizing the church, soul and spiritual growth and preparation, were to go on in the world for another cycle. These cycles in the past have varied as to length of time: at least according to Usher's chronology. Of course there is nothing infallible about this chronology, as it was computed by a Roman Catholic monk, who of course was as fallible as other men: but we think he was an honest and careful student. From Adam to God's covenant with Abraham, about 2150 years is given; from Abraham, to Christ, about 1853 years: and shall we not say that from Christ's first coming to his second is about 1893 years, which we regard as the beginning of the coming of Christ, as it was the beginning of the gathering of his people at this place.

Already his spirit is preparing himself a body which will be his temple: into which he will enter "without sin unto salvation;" for the christian world now recognizes the fact that the signs that he foretold of his second coming are rapidly being fulfilled. (See Article in this number *The Esoteric Movement: Its Objects.*) Now, we hold, that, if Jesus did open the understanding of the apostles and inspire them by the Spirit to write infallible truths concerning his life, his preaching, his death, and his resurrection, then it follows that they were infallibly correct in their understanding of the methods and ultimate of the gospel: and of the necessity, as a preparation for his second coming, of gathering the people together and living in the manner set forth in the Acts of the Apostles, in the chapters above referred to. The only point on which they could have been mistaken at that period, if mistaken they were, was as to the time: as to the methods, it is evident that it was an essential point that they perfectly understand them, and because Jesus said, "Be ye also ready,"—be always ready: "for in such an hour as ye think not the Son of man cometh."

So we regard it as a promise, that, if the apostles and believers had continued together, and such had been made a part of the plan of the church, to-day there would have been a great and mighty people, through whose mind and soul the spirit and law of God would find perfect expression: but the time had not yet come, and it would have failed in one of its objects: namely, in developing intellect through the struggle of the many years of contact with the world. But the Christian principles have elevated its adherents, so that they are now the most highly de-

veloped people on the planet: and through that development there is a great people who are sufficiently ripe in soul and in intellect to be capable of understanding the plan of God, his laws and methods: and they are now ready to give up the world for the kingdom of God and his righteousness, and to consummate the plan as understood and foreshadowed by the apostles.

The author says in the remarks on Christ "opening the mind" of the apostles: "He broke through the prejudices of early training and popular teachings, which were like mists over a landscape, or colored glasses before their eyes." How many of Christ's professed followers are willing to have his spirit so lead them, and dispel the same mists that have gathered like a thick darkness before their eyes?

Note in the comment on "New Powers of the five senses," the recommendation of Ruskin's *Modern Painters*, Cooke's *The New Chemistry*, Muller's *Science of Language*. These are all grand auxiliaries to a perfecting of Christian life. Such aids refine the sensibilities: give power of thought, and capacity to appreciate the transcendent grandeurs and excellencies of a spiritual life: and give a due appreciation of high mental abilities. True refinement and culture are among the attributes of Christianity.

The author says, "The music of the spheres may yet be heard," but we say, the music of the spheres and the songs of the holy ones are already frequently heard by the Esoteric student at this place: and many other powers are being realized which are thought to belong alone to the spirit world.

His comparison of a persistent study of the Scriptures to photographing the stars, by an exposure of the sensitized surface for hours to the sky, and so revealing stars not visible through the most powerful telescope, is a beautiful illustration. But suppose the sensitized plate had been first exposed to an artificial scene: then its exposure to the sky would give but a distorted picture of the whole. So it is with the mind that studies the Scriptures with preconceived ideas and fixed doctrines.

The teacher in these lessons quotes the parting words of our Lord: "Go ye therefore, and teach all nations:" and refers to the words of Jesus in which he said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." He says further, "It includes the power of working miracles. (See Mark xvi. 17, 18. Rom. x. 15.) These were the powers

that were obtained by the disciples, before they were ready to preach the gospel of the resurrection. And now that the gospel of the kingdom, the gospel of life, the everlasting gospel, is to be preached, it is necessary that the people should come together to learn the truths, live the life, and reach the attainments, before they can be "sent" to preach.

"The Cherokee Indians supposed that heavenly beings *came down* and made the world, after which they made a man and woman of *clay*. The intention of the creators was that men should live always. But the Sun, when he passed over, told them that there was not land enough, and that people had better die. At length, the *daughter of the Sun* was bitten by a *snake*, and died. The Sun, however,—whom they worshipped as a god,—consented that human beings might live always. He intrusted to their care a *box*, charging them that they should not open it. However, impelled by curiosity, they opened it, contrary to the injunction of the Sun, and the spirit it contained escaped, and then the fate of all men was decided, that they must die. Here we see the parallel to the Grecian fable of Epimetheus and Pandora.

"Lao-kiun, sometimes called Lao-tsze, who is said to have been born in the third year of the emperor Ting-wang, of the Chow dynasty (604 B. C.), was another miraculously-born man. He acquired great reputation for sanctity, and marvelous stories were told of his birth. It was said that he had existed from all eternity; that he had descended on earth *and was born of a virgin*, black in complexion, described 'marvelous and beautiful as jasper.' Splendid temples were erected to him, and he was worshiped as a *god*. His disciples were called Heavenly Teachers. They inculcated great tenderness towards animals, and *considered strict celibacy necessary for the attainment of perfect holiness*. Lao-kiun believed in *One God*, whom he called Tao, and the sect which he formed is called Tao-tse, or 'Sect of Reason.'

"In the life of Zoroaster, we read that he was born in innocence of an immaculate conception, of a Ray of Divine Reason. As soon as he was born *the glory arising from his body enlightened the whole room*."

—*Parallels in different Religions.*

WOMAN'S SPHERE,

[Written for THE ESOTERIC.]

BY W. P. PYLE.

A diversity of opinion exists regarding the superiority of woman as compared to man. It has been suggested, that she, being the last work of creation, must be the best. Those looking at her from merely a physiological standpoint claim her inferiority, and also that, being more under the control of the emotions, she is more nearly as the child. An opinion expressed by man regarding woman, if depreciatory, is frequently met by the sarcastic reply: "Yes: every man thinks he understands woman, but none but a woman understands woman." This is but partly true. Woman forms her opinion by comparing her own sex with the opposite one, and consequently is not an unprejudiced judge. In like manner man is incapable of making an unbiased comparison between the sexes.

It is an admitted fact that the sexes dislike each other in proportion as they are unfitted for association. Women suffer more frequently than men from sexual ailments, and consequently are most apt to be haters of the opposite sex. Woman has her own sphere, or else her creation was a mistake: and wherever we find her dissatisfied with the one which she occupies, it is most assuredly a wrong one. Reason suggests that she find her true position and hold it: for her dissatisfaction must continue until she does so.

Adam called his wife Eve, because she was the mother of all living: and generation, with the immediate care of her offspring, has ever since been almost exclusively her sphere of use; and it is universally considered properly so. Proper and good as this sphere is, she is outgrowing it, and in some instances has already done so. But, instead of seeking her higher and divinely appointed place, ignorance leads her to encroach upon the domain of her brother man, and some times pushing him to the wall: because strong woman is stronger than weak man.

It is written, "Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. xiv. 34, 35. This was not written in depreciation of woman; for a manly man can never despise a womanly woman. The reason for this attitude toward woman is seen by those who have learned the law of her higher sphere. It is that she gathers (inspires) to herself the qualities of the things desired, and with her love gives them to the object of her love. She is the gatherer, not the expresser. Man whom she loves, if she loves at all, expresses that which he receives from her with her love. For this reason, and to maintain in the seen a symbol of the unseen, was she forbidden to stand beside man in public: for she is not the fellow by his side, but the unseen power within him, of which he is the expresser.

Consider how that in days of knighthood, when warriors met in the lists having no hatred for their opponents, and something being needed to spur them on against each other, they chose a woman's love. The warrior fought as her champion; and what man is there, who fighting before the eyes of a loved woman, would not do and dare as under no other circumstances. What army of offense can stand against the opponent who makes the last desperate charge with the ringing cry coming from the heart, "Our wives and our little ones." But all this, belongs to generation.

It is evident that woman's place is not in subjection, nor yet in opposition to her brother man, but as the strengthener, the silent inspirer. As the love of the heart inspires the brain to activity, so the love of woman inspires the man. Yet in that sense she is the server; even as the heart serves the brain. Woman is dissatisfied, and will continue to be more so; for as she finds generation irksome, she struggles against it, reaching out on all sides in an effort, as yet vain, to find her true and highest sphere. This is not in generation or reproduction, but in regeneration; that is, generating again that already produced. It was this truth, given by Jesus to Nicodemus in the words,

"Ye must be born again," which brought from him the confused, answering question: "Can a man enter the second time into his mother's womb and be born?" for he could not perceive that this was beyond all carnal generation.

These two spheres of action were again illustrated in the incident of the visit of Jesus to the home in Bethany: Martha, with her mind intent on material things, would serve in externals; while Mary, comprehending and entering into the higher sphere of use, poured out the fullness of her great love to him, or rather to that higher Divine man, the Son of God. And did it not aid him to rise more consciously into his divine sonship?

Woman's mission in the past has been to bring forth the physical man in carnal generation; but in the higher sphere, it is to bring forth the divine man by regeneration; for "he must be born again." In the account of the birth of Jesus, as given by Luke, we have an illustration of this in the words of the angel to Mary: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus (Saviour). * * * Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1, 30, 31, 34, 35.

In the beginning God, the Creator, imaged forth perfected, godlike man to be his son and heir of his power, and expressed the thought by breathing forth the word: "Let us make man in our image, after our likeness, and let them have dominion." When woman, weary of all that pertains to generation, turns with earnest longing toward the Divine until she has "found favour with God," she will think the divine thought, inspire the divine breath that went forth out of the divine mouth "with power and was power." It is this thought, expressed in the words, "Let us make man," the word of power, that shall overshadow her and cause her to conceive the Divine Son. Then, and not till then, does she enter into her highest sphere, that of

the Divine Mother; wherein it is her work to mentally conceive the divine image and to labor to bring him forth in the person of her brother man: for only through her can he stand upon that high eminence.

The transition period of woman's life, between generation and regeneration, is one of greatest danger, and is marked by the menstrual flow stopping permanently. As in generation this flow stops because her love and life have turned her forces within to consummate her conception, so in the divine life, when her love and thought have wholly turned away from carnal generation, it will stop; for the cause has been removed. This cause is, that at puberty she consciously or unconsciously formed in her mind the image of the man to whom she at the right time and under proper conditions would give herself in generation. The mind is the master builder of the body; and when this thought was formed, it began to manifest itself by preparing the body for the ultimate of the thought. The wise physician seeks rather to remove the cause of disease than the effect. So in this case, if she turns wholly from all personal loves toward the Divine, striving to conceive and ultimate the divine thought, so soon as those personal loves, which have caused the condition are overcome, the cause being removed, the effect will cease of itself.

There are those who have a "shew of wisdom in will-worship" (Col. ii. 23), striving to overcome by the power of a persistent will before they have received the divine favor and conceived the divine image: but let woman beware: for if she does this, she will bring forth her own conception. Like Medusa, who left tending the vestal fires and sought pleasure in sensuality, and brought forth monsters that tormented the earth, so she, if she conceive of her own conceiving, will bring forth, not the divine, but the infernal; and instead of being the means whereby her brother man shall rise to the divine likeness, she will cast him down to hell.

The divine-natural woman is symbolized in the vision seen by John: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.

* * * And she brought forth a man child, who was to rule all nations with a rod of iron." Rev. xii. 1, 2, 5. The man child, the ultimate of the creative word breathed forth with power by the Divine, and inspired by her and through her born again, is further described by John: "And I saw heaven opened, and behold a white horse: and he that sat upon him called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies of heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. xix. 12-16. This is the divine son that woman is to bring forth in her brother man, when she has risen above the power of generation into the divine motherhood; and truly her sphere and work are most glorious.

"The belief in a virgin-born god-man is found in the religions of China, both ancient and modern. Fuh-he or He-hwang (born 3468 B. C.), with whom, according to some Chinese writers, begins the *historical* era and the foundation of the empire, was of *supernatural origin*. His birth, like that of many of the sages and heroes of China, was miraculous. At the time his mother conceived him in her womb, a rainbow was seen to surround her. Dean Milman says, in his 'History of Christianity: 'Fo-hi, of China—according to a tradition—was *born of a virgin*, and the first Jesuit missionaries who went to China were appalled at finding, in the mythology of that country a counterpart of the story of the Virgin of Judea.'"—*Parallels in different Religions*.

MENTAL HEALING,—MUNDANE AND CELESTIAL.

BY H. E. BUTLER.

"And the inhabitant shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity.—Isaiah XXXIII. 24.

In the beginning, when God created the world by the word of his power, he imbued that word with the thought, "Let us make man in our image and like us, etc." The word went forth into space and formed a world, and put into it the qualities of the thought, so that it has brought forth, first, the lower forms of existence, and through the evolutionary processes—the workings of that law that was in the word at the beginning—man has been produced. The word of God partook of his all-potent will, and all that has been produced by that word is under the psychological power that was in the thought of the Creator.

The thought of the Creator had a method in it, by which all things were, and were to be produced. The leading factor in that method was generation. Every thing that has been produced is under the controlling influence of this law; and the very atmosphere which surrounds our earth is potent with the power of this thought. While this thought was the thought of God, and therefore all life emanated from God and is God's life or spirit, yet all this life or spirit, which is in the earth and in the zone immediately surrounding it, is properly called mundane or animal, because its tendency is to generation. Its thought has qualitated it for the perpetuation of the work of creation.

The prophets in the Bible times and Jesus in his teachings often referred to the Holy Spirit; and they all claimed—and justly so—to live from and to perform all their mighty works by the potency of that spirit. Primarily the word holy meant separate; and these words were combined to express the idea that the Spirit of God is independent, outside of, and in contradistinction to the spirit of God that is working in creation; that which is above and has never been imbued with the thought

of animal generation; for it is the life and mind of God in which reside the holy angels and the spirits of just men made perfect. This Holy Spirit is the spirit of perpetuity, of immortal, individualized existence. This spirit is inconceivable to the mind of the man or the woman living under the controlling power of the creative or the mundane thought (word). Now, mental healers, Christian Scientists, and will healers are working from the potency of this mundane life or thought. In ancient times, when magic was the chief science of the world, the professionals found that these life forces were subject to their will, and that they had only to know what mental attitude to take and maintain, in order to produce the phenomena that they desired. We read that the magicians of Egypt who withstood Moses, were able to turn the waters to blood, and to do many of the same things as did Moses, the man of God; but he, being a spiritually minded man, was able to out do all the Egyptian magicians.

This same idea of magic has as many forms as there are societies, and we might say, as there are operators. The various classes of mental healers form only one branch of the great system of experimenters upon the power of this mundane life. It matters not whether the mental healer denies every thing but spirit, or everything but life or will, their thought is the same. When they claim that "I am spirit, or life, or will," and deny that there is any such thing as sickness or death, or even material substance, and try to realize and firmly believe themselves part of that perfect substance, they are able thereby to repel all thought of disease, and to inspire (draw in) the very potencies of the life of the spirit of the mundane, which is the creative spirit of God. Those persons who are making no effort to conquer the law of generation,—which is creation,—and do effectually draw in this substance of creative life, are made most potent in all that pertains to the generation.

By the power of the mind and will thus inspired, many are turning their mind from the narrow limits of healing the body to methods for gaining wealth, luxury, and all that will gratify the appetites and passions of the body. Some are even going so far as to use these powers to punish their enemies, and to

coerce the will of their opponents into harmony with their own. This is identically the same, in so far as relates to the use made of it, as the magic workers of all ages. And this mundane life—which is the life of God—has in it the provisions for the support, and even for the struggle, of man with man, beast with beast, and bird with bird, so that man can very readily, without any preparation, lay hold upon this fountain of life and cause it to serve his will.

But one of the main conditions for reaching the fullness of what is above expressed is, that the individual submit to the unqualified gratification of the sex passions. While this is not the case with all Christian Scientists, yet the result of the thought tends strongly in this direction. As this gratification of the sex passion is the power of the old serpent, the Devil, or Satan, who belongs to the fifth of the seven creative principles, and whose office is to destroy the bodies of all living by taking of their substance to form other bodies (see lecture on Fermentation in Seven Creative Principles), therefore all these persons, while they for the time gain great health and vigor, soon succumb to the power of the destroyer, and become diseased and die. The very effort to perpetuate life and health from this mundane standpoint hastens the time for dissolution. Not only so, but it is a soul-destroying principle; for it cultivates selfishness and the desire for self-gratification to so great an extent that the soul of such an individual builds itself of these qualities. If reincarnation is a truth,—and we believe it is,—then these souls will be forced into conditions in which they must compensate for a wasted, sensuous, and selfish life. But by this we do not wish to condemn mental healing; for it is a useful and very necessary factor in the life of all those who would reach the highest goal of human attainment.

We will now consider what is the true attitude toward, and use of, not only this mind-healing, but all the powers that have been manifested through Christ and all the prophets. We have referred to the creative word, that was sent forth in the beginning imbued with the thought of creating man in their likeness and image, and of his having the dominion; for to have the dominion is not only to have power to heal one's self

and others, but it is to have all the powers manifested by Jesus; and he said "Greater things than these shall ye do." In order to obtain this dominion there is a method of living that must be adopted by every one who seeks the attainment.

Now, while these mundane forces are the potencies of the life and mind of God, the Creator, the thought that was in that mind was, that, through the multitude of experiences in many lives, a soul was to be matured which would create for its own use an intellectual brain enabling it, from the external and reasoning mind as well as from the soul consciousness, to recognize the Father's method (laws) of lifting man into the consciousness of his divine sonship. The first step on that ladder, which reaches up through all the mundane laws into the heavens where naught but the Holy Spirit prevails, is this: A recognition of the truth that the prime factor in creation is generation; that it is symbolized in the Scriptures as the old serpent that deceived Eve in Eden, and is the arch-enemy to all spiritual growth and development.

True, God made it, because it was necessary that man's consciousness should be bound to the earthly and material world until he was fully matured as the ripe fruit of God's planting in the beginning of creation. By the power of the will we lay hold of this serpent nature within us and make it subordinate to that will. Then, when the serpent or sex nature is subdued, we begin the work of *re-generation*, creating anew added life, storing that life within us, and again generating, that is, again transmuting and refining it. We thus obtain power to overcome all the evil in our nature; and through a constant spirit of devotion (prayer, soul aspiration) to know the mind of God, and to do his will, we are enabled to inspire (draw in to us) that Holy Spirit, and to think, know, feel, and understand from it, instead of from the mundane as before.

At this point of attainment we recognize the force of the text at the head of this article, that "the inhabitant" of this sphere or attainment of life shall not say "I am sick;" for "the people that dwell therein shall be forgiven their iniquity." But as long as we dwell here in the midst of a people whose entire thought is perversion,—sickness, sorrow, pain, and death,—we

shall feel as did Isaiah (VI. 5): "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Still, as truly as Jesus, the Christ, was able "to overcome the world," so will the people who have reached this height of soul-development be able to overcome the world of uncleanness in which they live; and this is done by a knowledge of the law and method. A portion of this law has been stated; a further step is now necessary before one with impunity can claim "I am life, spirit, or will," and that is this: Having laid hold upon and subjugated the old serpent, the carnal nature, one must dedicate his life, and all that he possesses, and all that he hopes for in this world or in the world to come, to God, the Holy Spirit. Then can he reasonably begin to muse upon the meaning of the words of John, in which he says, "In him [Jesus] was life, and the life was the light of man."

Life and mind differ in that life is spirit unformed, and is the element from which mind forms thoughts and ideas. This process we call mind. The thoughts and ideas once formed become consciousness. Now, you, who have dedicated your life to God and who are in the process of conquering creation (generation) in all its forms, no longer belong in any particular to the spirit of the mundane, but belong really to the heavens, as do the angels and the souls of just men made perfect. Therefore you have a right to claim "I am life, spirit, mind." You now belong—soul, body and spirit—to God and heaven. You also have a right to deny that any of the vicissitudes of the mundane have power over you. You are now beginning to live from that unformed life (spirit) which is the life of God. That life, being perfect, can not be sick, can not suffer, neither can it die; for it is God, and God is the unchangeable, immortal "I."

You thus having severed every link that binds you to the mundane, or earnestly wishing and striving to do so, should now claim, try to realize, and believe the truth, that you, all that there is of you, is a part of God, who is eternal and immortal. You can not reach your divine inheritance as the son of God until you can realize this as vividly as you realize your existence. But this is to reach a great attainment. To do

this, you must conquer the creative thought in the mundane realm in which your body lives, which has polarized all the consciousness of the spiritual entity into matter; for creation means the descent and imprisonment of spirit into matter.

For this purpose God created the principle symbolized by the serpent, the Devil, Satan, that deceives the whole world, and causes it to believe that all there is of life is in material existence. Now, the serpent is the embodiment of the psychic principle in the material world. He does not catch his prey by running after it; but through the psychic power that is within him, he causes the prey to will to come to him, so that he has but to open his mouth and receive it. It is reasonable to suppose that whatever is done willingly, is done delightfully. This is but partly true, however, in this case. We have seen a bird under the influence of the serpent screaming and fluttering backwards and forwards over him, each time coming nearer, and yet nearer to the serpent.

The question is, why did it scream as if in fear, and yet continue to draw nearer and nearer to its enemy? Is it not this? There are two natures in bird and beast, as much as in man. The higher nature would gladly flee from its destroyer; but the lower nature is stronger and prevails, and drags down to death. So does this old serpent-power, the Devil, Satan, continually draw down the lower nature of man to be swallowed up in matter. It even denies the truth recognized by the higher nature, and often deceives it into believing that it also is matter. This serpent-power must be counteracted by the higher nature denying this lie, and claiming the truth—which it is to you who have reached, or are striving to reach, this attainment—"I am spirit."

Now, there is a law by which this claim of the intelligence is made effectual. This law is hidden in the secret meaning of the name Yahveh, the will of the universe. The common understanding of the will is that of energy, as expressed in the fury of the animal, the physical strength of man. The occult will is the exact antithesis of this. It is the will of stillness. It is more: it is the will which produces what has been called faith.

Faith, Paul explained as "the substance of things hoped for,

the evidence of things not seen." When we have the substance of the thing hoped for in ourselves, it is easy to bring into the mind the evidence that we have the thing desired. Then the way to obtain this faith is to dwell continuously upon the fact that your life is a part of God's life, and is therefore immortal and incapable of any of the vicissitudes of a material existence. When you have dwelt upon this thought in all its varied forms until you really believe, then on every occasion, when you sit down alone, or lie down at night to go to sleep, try to forget the body and to realize that "I am mind, I am spirit." Imagine, believe, try to feel the spirit of life coursing through all your veins. Abstract your consciousness entirely from the mundane, and live in the real world; and when you begin to obtain the slightest consciousness of that world, take up the serpent's lie that you are flesh, deny it, crush it out of existence by the consciousness of its falsity.

If you have diseased conditions lurking in the body, take hold of them, know and realize that it is not you or any part of you; for if you should withdraw from the body, there would be no sensation left in it, because there would be no life there. Now that you know that you are immortal life, you know that this diseased state is only the effect upon your physical body of the perverted mind of the millions of the human family. Say not as did Isaiah, "I am undone;" but claim and hold to the consciousness that you are perfect life, and that disease is a falsehood, that it does not exist in your body. The belief of the truth in that direction will withdraw all support from any such condition whatsoever. Even the diseased states that generation have produced in the human family, causing men and women to lose the sex life, and women to have the menstrual flow, all are the deception of the perverted mind, which is turned away from its God, and is on its downward course deeper and yet deeper into matter.

Now, remember that "faith is the substance of things hoped for." All things are in God; for he created all that is, and you are now living from God;—as you always were in fact, but now you are living in that perfect spirit which has not the impetus to descend into matter. You, the real man or woman,

have risen into it; and because of this, its life is your life, its mind is your mind, and your being is a part of its being. Therefore it follows that the substance of whatever you are capable of hoping for is in you. You have only to centralize all your consciousness upon the thought which you wish to be realized: hold your mind—which is your consciousness—on that thought, and in fact *in* it; do not allow other thoughts to come in,—doubts, or fears, or any of the consciousness of physical surroundings. By so doing, the substance of the thing hoped for will come into you as naturally as do the waters of an empty vessel when placed in the sea. We have been trying to prepare your minds for this in our former instructions on concentration; for when you can concentrate your thought upon anything and hold it there without a waver, you, who have lived the life that we have taught, and as set forth in this article, can obtain or do anything that you thus focalize upon.

“The Siamese had a Virgin-born God and Savior whom they called Codom. His mother, a beautiful young virgin, being inspired from heaven, quitted the society of men and wandered into the most unfrequented parts of a great forest, there to await the coming of a god which had long been announced to mankind. While she was one day prostrate in prayer, she was impregnated by the sunbeams. She thereupon retired to the borders of a lake, between Siam and Cambodia, where she was delivered of a “*heavenly boy*,” which she placed within the folds of a lotus, that opened to receive him. When the boy grew up, he became a prodigy of wisdom, performed miracles, etc.

“The incarnation of the angel destined to become Buddha took place in a spiritual manner. The elephant is the symbol of power and wisdom; and Buddha was considered the organ of divine wisdom and power. For these reasons Buddha is described by Buddhistic legends as having descended from heaven in the form of an elephant to the place where the Virgin Maya, or Mary, was. But according to Chinese Buddhistic writings, it was the Holy Ghost, or Shing-Shin, who descended in the Virgin Maya.”—*Parallels in Different Religions.*

REVIEWS.

The Journal of Hygieo-Therapy and Anti-Vaccination. Contents: "Primary Facts for Doctors"—T. V. Gifford, M. D.; "Phrenology—No. 2"—Prof. B. F. Pratt, M. D. Anti-vaccination Department: "Anti-Vaccination League;" "A Public Benefactor;" "The Cowpox Merry-go-round"—A. J. Clausen, Ph. D.; "Cow Tuberculosis." Editorial Department: "Death of Mrs. D. C. Bloomer." Miscellaneous Department: "Our Reunion." "Retrospective and Prospective"—Ella Young; "Letters from absent Friends." This journal is edited and published by Dr. T. V. Gifford and Co., Kokomo, Ind.. It is a reform Magazine on hygienic subjects, bringing to the front some of the most note-worthy points of ignorance among the medical profession. One of the most important mistakes, that of vaccination, is being vigorously opposed by this publication. It is a means by which all manner of blood diseases are carried, not only from the cow, but from one person to another; and every one who values purity of life and health should unite in most vigorously opposing this barbarous practice. We could wish that a Magazine, devoted to such subjects might, go into every family throughout the United States, and be carefully read.

EDITORIAL.

We have many times been asked for a further line of Practical Instructions. While this could be given to the advantage of the honest seeker for the higher knowledges, yet, on account of the many who are seeking magical powers without any idea of true spirituality, or in many instances even morality, we deem it wisest and best not to give those lines of thought which could be used for selfish and evil purposes; for in the ages of the past, divine truths have been taken by the magic-workers and made to serve their vicious purposes. Among a great many persons, there is at this time a special awakening to the study of magic, without any regard whatever for high moral advancement, and they are searching far and near for all the knowledges obtainable on these subjects. We know that there is now in the world the antichrist body prophesied of by the apostle, which will in the near future gain power to deceive the very elect; and not only so, but they will use their powers against the Divine Order which is being established. It would be indeed unwise and unjust to give them any additional powers.

We have given in Volumus I. and II. enough practical instruction, for the honest seeker for God and his laws to find the way without further difficulty; and in addition we are giving monthly in this Magazine the advice which is necessary for those who are practising the teachings already received. The higher laws in this Divine Order will be given alone to those who have dedicated their lives exclusively to God and this work. The article entitled "The Esoteric Colony; Its Objects" contains a line of thought too comprehensive to be given in one article, and those who wish to know the objects of the Esoteric movement must not form final conclusions from a single article, but should see in all our articles the direction in which the teachings tend. While at the present time the articles embody methods for self-culture, and spiritual and physical attainments, yet we trust in the near future to have a line of instructions in the scientific; for if the Esoteric means anything, it is to comprehend in itself all that is true and useful to mankind in every department of his existence. Those who are standing off and watching the movement, and not practising its teachings, will sooner or later find that the old ship has moved on beyond their reach, and they are left behind.

It is a painful thing, to see a man—who once enjoyed the benefits of the Esoteric teachings, and who ran well for a season, but stumbled and fell—in his ignorance talking as if he knew all about the high-way of attainment; and at the same time to see his childish efforts to belittle the very movement which gave him all that he has, and even more than he uses. This party recently said through the columns of a prominent magazine, that he had met a "graduate" of this Colony, and that this graduate had gained nothing. We presume that whoever he met claiming to be a graduate of the Esoteric Colony *had* gained nothing. For if it is any one who has been here, it is more than probable that it is one who has been rejected as an unfit member of the Fraternity. There never has been a graduate sent out from this Colony; in fact there is no such thing with us as a graduate: for after one has spent a long life time in the most earnest, zealous study and practice of these most vital truths, he will

know that the field of study before him appears much larger and broader than when he began. There may be persons in the time to come who have gained sufficient knowledge and power to be efficient teachers; and if under such circumstances there should be a demand, we may send out teachers; but up to the present time we have sent out no one for that purpose. In two instances there have been persons who, for reasons of their own, have chosen to go out and teach, but these persons have nothing but the preliminary knowledges of this work; and these have gone simply because we never coerce any one here, as to whether they go or stay. We are governed by the law of use in all things, therefore whoever works for the advancement of the movement we accept as co-workers with us; and if at any time it becomes evident that the person is doing more harm to the movement than good, then the balance-power being on the side of evil, we reject them wholly; but as long as they do more good than harm, we accept them. We presume that it is no unusual thing for persons who have been rejected as unfit members of The Esoteric Colony to go out and say, that they have gotten all the knowledges that were here, and that they left because there was nothing more to gain, and to talk very fluently of that of which they know comparatively nothing. Probably this remark is something of the same kind.

Bible Reviews have been crowded out of this number for the sake of the article, "Esoteric Colony; Its Objects." They will appear in the June issue. The contents of this number of THE ESOTERIC are made up entirely of articles furnished by the Colony, with the exception of one piece of poetry.

We are sorry that "Answers to Astrological Questions" and "Letters" have been crowded out this month, but hope the June number will thereby be looked forward to with much interest.

The Esoteric.

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BIBLE REVIEWS.

NO. LVII.

"THE REVELATION OF ST. JOHN THE DIVINE."³

PREFACE.

Our effort to be just, and, at the same time, our obligation to be true, cause a feeling of sadness as we approach this wonderful chapter, knowing that we must make, if possible, still plainer the identification of the body of people herein referred to and represented under the symbol of a personality. It makes us feel sad, because, first of all, it is our mother that once was true and faithful to her Divine Husband, but has long since fallen and made herself worthy of the terrible charges brought against her by the angel of the Lord who gave this Revelation to John. Still more so because we know many honest and devout souls, through ignorance of her real nature, go to make up her body. But we earnestly pray that this warning may save some from the dire calamities that are about to fall upon her.

CHAPTER XVII.

Verse 1: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters."

John says one of the seven angels came to him. He does not say that it was one who had already poured out his vial, or one who had yet to pour out his judgment upon the earth. The words "Come hither" imply that John at this period had tem-

³The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

porarily come out of the vision state, and the angel called him back again into the spirit consciousness. In which consciousness all that is to be, is as much present with the individual as anything that is even then transpiring. The angel knew the period upon which to place John's mind, in order that he might see a special event, therefore he said, "I will shew thee the judgment of the great whore;" thus fixing his mind upon a definite object, and that object being the ultimate of the church of which he was the chosen representative, and for whose sake he was then suffering banishment upon the lonely isle of Patmos; for God by the prophets has always alluded to his people as the wife, and when she wandered from him, she is called a harlot. Notice the pointed language of Jeremiah (II. 20, 21):

"For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

"Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me." (See also Ezekiel xxiii.)

He further identifies this harlot by saying, "That sitteth upon many waters." This same chapter explains that the waters are peoples, and multitudes, and nations, and tongues. There is no body of people now in the world of whom these words may be said with as great a degree of truthfulness as of the Church of Rome. Whatever is absolute truth is truth in every sense of the word; and if we can believe the many reports that come to us from every nation that is and has been for any length of time wholly Roman Catholic, we must believe that her influence leads to general prostitution and harlotry; and in America we are convinced that Rome furnishes three fourths of the inmates of houses of prostitution. It is well known that a large proportion of the occupants of our prisons and workhouses are from that organization; and in reading an account of an execution, we generally find, that, by choice of the criminal, a Romish priest officiates. So that these words have a fullness of meaning in every particular.

Verse 2: "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."

For centuries past the kings of the earth have personally and by their representatives sued for the favor of the Roman Pontiff, pouring great gifts into his treasury, in order that he may strengthen their temporal power over the people. Thus in place of seeking God, they commit adultery with the Roman harlot who seeks them to serve her ends, and grants them favors that she may receive from them favors in return. "The inhabitants of the earth have been made drunk with the wine of her fornication:" Here the angel expressly declares that "the inhabitants of the earth have been made drunk." Not alone her own people, neither is there any exception made, but it is implied that all people and nations have been made drunk with the influence of her fornication. (See Bible Review No. XLII, wherein we give an account of some of the ways in which this "wine of her fornication" will corrupt all men.) Not only does this influence permeate all classes of society through the desire to obtain wealth and position, but the secret orders of this church are working through the principles of psychology, anciently known as magic, to influence all persons of wealth and influence to become members of their body. Their emissaries are actually becoming ministers of Protestant denominations, in order that they may lead whole churches into their fold, and that they may break down all Protestantism (protestation) against her right to rule the world. Her influence is so multifarious and so general that it would take volumes to designate it as found among the people. So we leave this most sweeping language of the angel to tell its own story.

Verse 3: "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."

John says he was carried away in the spirit. The only way in which the spirit can make itself known in the language of men is by complying with the laws of their understanding: therefore it was necessary that John be apparently conveyed from Patmos to a location which appeared to him to be a desert,—in place of a "wilderness," as given in our translation. There he was given to see images, which symbolized the principles which the angel would have him record. A desert is a place

devoid of useful vegetation. He saw there a woman seated upon a "scarlet colored beast," which was a symbol of the Roman Church represented by the hierarchy. The desert was the result of the influence of this harlot; for she has denuded the earth of all the trees of righteousness that Yahveh hath planted. She delights in scarlet: it is a symbol of animal force and power. This woman was seated upon "a scarlet colored beast," the beastly, sensual power of an earthly nature. She has chosen this in place of the white horse upon which she was originally seated; namely, the power of Christ's pure doctrine. She has perverted this through her love of physical power, honor and dominion, until it has become merely a brute force, "a scarlet colored beast."

The beast is "full of names of blasphemy:" This not only refers to the blasphemous utterances which we hear from the low Catholic, but to that chief of blasphemies, the declaration of the infallibility of the Pope. She is further spoken of, and her blasphemy identified, by Isa. (XXIII, 15, 16) under the name of Tyre, which in Hebrew means a rock. Peter also means a rock; and they claim apostolic succession from Peter. The prophet Isaiah describes this crowning blasphemy of the infallibility of the Pope in the following words: "After the end of seventy years shall Tyre sing as a harlot. Take a harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered." At the time of the Ecumenical Council at which the Pope was declared infallible, which is still fresh in the memory of all, she fulfilled the words of this prophecy to the letter.

"The seven heads:" The head is the intellectual center of the body. The beast having seven of these indicates the seven creative principles in nature. The first principle, force, finds its ultimatum in the perverted and animal power. The second, discrimination, is ultimated in material riches, or the good things of this world. The third is order, ultimated in worldly wisdom. Two and three, by the aid of number one, are most perfectly illustrated in the policy of the Roman Catholic throughout the world. They lead in our political arena: they fill the most of our government offices; and wherever they are found, they

are pre-eminently money-getters, and unscrupulously so. Number four, cohesion, is ultimated in the strength and unity of their organization, controlled as it is by one head, who is absolute in that control. The fifth, fermentation, represents their continual struggle for its ultimate honor, as held by men in high position; for, as it is well known, they will resort to almost any means to obtain the honorable places of the world. Their high officers demand to be honored more than all others, even above temporal rulers; as was demonstrated in the dedicatorial services of Washington College, in which the President of the United States occupied a seat inferior in position to that of the dignitaries of that church. The sixth principle is transmutation. They obtain its ultimate, glory, by transforming every principle of government and religion into means for their own elevation. In all the former attributes and principles mentioned in which they glory—for they glory in that which should be their shame—they claim God as their husband, yet they seek the favor and all the good things of the material world instead of the spiritual. The seventh is sensation. Through their animalized senses they obtain its ultimate blessing, happiness. (See seven pointed star in Seven Creative Principles.) Thus they ultimate all the creative forces of nature in their animalized intellectual action. The "ten horns" are a symbol of power. The number 10 is the symbol of God; therefore the ten horns are God's natural powers that he has created on earth. For special identification, it will be seen further on.

Verse 4: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

This woman, or harlot, clothed with the colors symbolic of her sensual desires, symbolizes that she is fully gratified at this period; for it must be remembered that we have seen that this chapter has reference to the time when she has the dominion. She is also decked with gold. Gold is a symbol of the regenerate life. There can be no doubt that many of her monks, priests, and high dignitaries do live the regenerate life, as far as relates to the conservation of the seed. By which means they obtain superior powers; and these superior powers are

prostituted to her love of earthly gain, honor, power and wealth. Therefore the harlot appears decked with gold, and precious stones, which are the crystallization of these divine powers in the individuals who are the strength and vitality of that church. Thus she takes the precious, God-given ornaments, with which she was decked when she was espoused unto the Lord and was the beloved wife, and fulfills the words of Ezekiel (xvi. 15-19):

"But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passeth by; his it was.

"And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

"Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.

"And thou tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

"My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savor: and thus it was, saith the Lord God."

This is so plain that it needs no explanation. According to the history of precious stones by C. W. King, A. M., it appears that she has gathered into the Vatican the greater part of the most valuable jewels now in the world: for she has received gifts from her lovers, the kings and dignitaries of earth, in payment for the prostitution to them of her God-given powers. The precious stones are also the jewels of divine truths which were originally committed to her; for she really possesses more of these truths than any other so-called Christian organization in existence. These she has used for selfish aggrandizement and gratification. Thus she appears most gorgeous in the livery which God in the beginning gave to her charge, and in which she appears most attractive to the great ones of earth. "Having a golden cup in her hand full of abominations and filthiness of her fornication:" To literalize the fulfillment of these words and also those of verse 1, "That sitteth upon many waters," one of the Popes has had made of gold a sacramental cup, upon which he has had engraved, in Latin, the words "She sitteth upon the nations." This golden cup is the sacramental cup, from which they drink the wine symbolic of the blood or

pure life of Christ. But, alas! in place of the blood of Christ, it is filled with the wine of her fornications.

Verse 5: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"Upon her forehead"—the seat of her intelligence—"was a name written;" that is, the words, "Mystery, Babylon the Great." Babylon is the Greek form of Babel or Bab-ili, "the gate of God." Thus, in her intelligence, she claims to be the only gate or door to the kingdom of God. She claims the succession of St. Peter, who had the keys of the gate of heaven, who shut and no man could open, and who opened and no man could shut. Thus she sits serene in her own self-confidence, that being the vice-gerent of Christ, she is infallible and can not sin. She has in her own mind the belief that she possesses the gate of God, which she shrouds in mystery, and the mystery is concealed in the words, "The end justifies the means;" therefore the balance of the inscription, "The Mother of Harlots and Abominations of the Earth." For through the motto, "The end justifies the means," she can play the harlot, or do what she will, so that she elevates the church to power and aggrandizement, in order that she may still hold the monopoly of the kingdom of God, and in order that she may shut out all who do not seek her favor.

Verse 6: "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."

John says he saw this "woman drunken with the blood of the martyrs of Jesus, etc." The history still lives of the bloody deeds of that church through her inquisitors of the sixteenth century. At this time those who dared to dissent from the doctrine of her infallibility as the keeper of the gate of God were sawn asunder, burned at the stake, and tortured in every way that her ingenuity could invent to force them to say, "I believe." According to her doctrine, this was all-sufficient to admit them finally through her gate into the kingdom of God. Truly, she has been made drunk with her insane desire to coerce all into obedience to her imperious will. But as the march of civilization causes the world to look back upon these horrors with reproach and condemnation, she is now moving with all her great power through our schools, and in every other way she can devise, she

is trying to blot out that history from existence, and to so change the records as to make it appear that "the martyrs of Jesus" were from her own fold. While the heads of the church know how untrue this is, yet they are forcing this falsehood upon the people with all the pretended zeal and sanctity of the devout Christian. Thus they endeavor to conceal the fact graven upon their forehead—seat of intelligence—that they are "the mother of harlots and abominations of the earth."

John said, when he saw her, that he "wondered with great admiration," or as the Greek reads; "And I wondered, having seen her, a great wonder." The word wonder is synonymous with admiration, and may be substituted for both the noun and verb as given in the above translation: for it is the nature of the human heart to admire what is beyond its comprehension. If that beloved disciple, and faithful soul, John, could so greatly wonder at the magnitude and riches of this harlot, is it surprising that the nations of the earth at the present time should bow at her feet. People are taught, from the cradle up, to venerate and hold in the highest esteem those that have riches and are honored by men: especially so if that honor is of great antiquity. They are ready to overlook the most heinous crimes and outrageous practices when wealth and honor crowns the individual or king, society or church, which is guilty of them: and because of this, this harlot commands the respect and the admiration of the great majority of the Christian world. No one knows better than this body, that wealth and position will command the obedience and respect of the world, therefore her members will prostitute themselves to any extent that they may attain the coveted wealth and position. But when she obtains full dominion, as she will soon do, she will no longer be able to keep as a mystery the secret of her great power; but will make it manifest to all the world. Then will be fulfilled the prophecy in Bible Review No. LVI, and she will awaken to the consciousness that her powers are divided against herself, and therefore she will forever disappear from the earth.

[To be continued.]

THE MYSTERY OF GODLINESS.

[Written for THE ESOTERIC.]

BY W. P. PYLE.

“Great is the mystery of godliness.—I. Tim. iii. 16.

In the beginning God said: “Let us make man in our image, after our likeness, and let them have the dominion.” Afterward it was written, “So God created man in his image.” And again it is written: “And the Lord God said, It is not good that the man should be alone.” Man, in his striving to obtain the likeness and the dominion, had reached a point in his development toward that ultimate, beyond which he could not go alone, so God further said, “I will make him a help as before him.” It is evident from these words, that, without this help, man could not attain to the ultimate of his creation; that she was to be a medium between God and her brother man, and through her might—nay, *must*—come to man from God, the creative power wherewith he should attain to godlikeness and the dominion.

The story of Eden, however, is one of failure; woman, instead of being a help meet, enabling man to attain to this ultimate, was his temptress. The reason is not far to seek, as she herself truthfully expressed the first cause, “The serpent beguiled me.” She was deceived because she did not know. The man, however, offered no such excuse: he did know. His only effort at extenuation was, “She gave me of the tree.” It appears that the trouble arose in woman’s ignorance, and in man’s weakness. Yet the woman was not wholly ignorant; for in the moment of temptation she quoted the knowledge given by God to Adam: “But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” But when her own reason was assailed, she was taken at a disadvantage. She knew that she had not herself formulated this knowledge, and by listening to the third party, she lost confidence in the man and the knowledge that he had communicated to her. The man, however, acknowl-

edged his weakness in permitting himself to be governed by his desires rather than by his knowledge. The fact that divine justice equally condemned both proves both to have been equally guilty.

Seeing that there is a difference between the relative spheres of man and woman, let us examine more closely into this difference. A careful consideration will convince one that woman desires love more than all things else—both to receive and to give: man, to know: for knowledge is power, and will give him the dominion, the ultimate of his creation. Woman represents the heart, and man the brain. Intellectual women there are, and effeminate men; but these are the exception, not the rule.

Since knowledge is man's great desire, it is evident that to know, is his sphere of use: and since woman's desire is to love, that to love, is her sphere. If, then, this be correct, and woman was given to man to help him attain to knowledge, by what means is this accomplished? Her sphere is that of service. She was made to serve, not man, but God; to work with him as one of the creative "us," developing her brother man into the creative likeness, that he may obtain the promised dominion.

But by what means? It is written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." There are several reasons for this great occult law. Love draws to itself the qualities of the thing loved: and since God alone is perfect in all qualities, and man's object is godlikeness, then, that alone should be loved which pertains to God. Another law of love is, that with the love, goes the life. God loves the work of his hands, and with that love comes the creative life. Woman, because she loves most, can receive most, and therefore can give most. When woman comprehends somewhat of the Divine, and loves It, she draws the divine life to herself, with all the qualities thereof that she can apprehend, and gives it with her love to man. They mutually receive all that her love draws. Standing as they do in the relation of the heart to the brain, the woman (the heart) supplies the man (the brain) with that which gives him the capacity to know.

When man attains to knowledge, he is accepted of God: while because of persistent ignorance he is rejected. He says by his prophet Hosea (iv. 6): "Because thou hast rejected knowledge, I will also reject thee." Had the heart in Eden acted upon the knowledge received from the brain, the fall would not have occurred. All admit that the heart should be guided by the brain. We hear the expression regarding one who loves unworthily, "He or she should *know* better." To continue the thought: The apostle wrote, "If they (women) will learn anything, let them ask their husbands at home." Why not ask some other man? Simply because if she desire a thing, she draws its qualities to herself, and not having the capacity, as he has, to formulate those qualities into orderly thought, her love gives them to him, and he formulates and expresses them.

It may be objected that each has the capacities of the other: that woman has the brain as well the heart and man the heart as well the brain. This is true; but we refer now to principles, not particulars. As soon as she stepped into his sphere, she fell, and when he encroached upon hers, the same disaster overtook him. Both are one body, being the recipients and expressers of love and knowledge. Love and knowledge combined are wisdom. As in the body one life supplies both heart and brain, discrimination giving to each what each needs, so both are supplied—he with knowledge and she with love—from the one divine source.

It has been said that "the head of the woman is the man," I. Cor. xi. 3; and it might as truthfully be said, The heart of the man is the woman. It does not follow that she should not know, nor he love; for she loves for both and he must know for both. Her mind, like a sensitive plate, must receive impressions from his of what he has formulated. Thus she knows with all the power of his mind. She sometimes makes a statement, and when pressed, finds she can only give "because" as the reason for her assertion. She knows, though she knows not how, not having formulated the knowledge for herself.

But she is not of necessity correct; for if she love not the Divine and the Perfect, she will inspire the falsities and imperfections of that which she does love: and if false qualities are

inspired, false knowledges are the result. This is always true of those in generation, in proportion as they are controlled by it. Only when she has conquered its power in herself, can she inspire the qualities of the divine life truthfully; and only when he has conquered, can he formulate correctly. Then her love gives him the keys wherewith he enters the realm of the divine mind; and the knowledge he gains is so positive, that he can say as did Adam to Eve, "Thus hath God said." As with her knowledge, so with his love; it is the reflection of hers. When woman feels that the one nearest her heart is losing his love for her, let her look within for the cause; it is there. When she fails through lack of understanding, let him blame himself; for he should be her teacher.

A wife, when things go wrong, has sometimes a habit of telling her husband, "I told you so;" and except he is a man of very strong will, things usually do go wrong; for she draws to herself the qualities of weakness and incapacity and gives them to him with her love, or rather her passion. The woman who sees faults in her husband, and dwells much upon them in her own mind, may try to reform him by reproof and scolding, but she is all the while drawing the evils to herself and intensifying them in him. A man with a scolding wife rarely mends his faults. It is commonly said that men who confide in their wives usually succeed in life, and the reason is obvious. The present inverted conditions, in which woman so often leads instead of being led, thus continuing the process of the fall, does not change the laws of our being; it simply brings about confusion, which makes it more difficult to perceive and follow them. The greatest good, when perverted, becomes the greatest evil: so we find in this case.

At the beginning two laws were given to man: the one, to the animal nature, was, "Be fruitful and multiply;" the other, "Of the fruit of the tree that is in the midst of the garden, thou mayest not eat." These laws are the antithesis of each other: one of them must, and only one of them can be kept. He has now reached a point in his evolutionary development in which he has his choice. Obedience to the first, the law of generation, is the fall (?); while obedience to the second, abstinence from

generation, brings man into the Edenic state, where he can know the things of the mind of God. While obedient to the law of generation, he gets only such knowledge as pertains thereto: for then woman's love reaches only this sphere; and instead of drawing to herself the qualities of the divine life, which she should love, she draws the deceptive qualities of the forces of generation. She does not thus willingly injure her brother man; but, as she herself said: "The serpent (sex) beguiled me." Yet this deception, of which she was innocently the cause, was necessary to give man the opportunity of a diversity of experience, whereby he gained knowledge and developed the capacity to obey the second law, and rise above generation. It was man's ignorance that made this deception necessary.

But to return: She was created for the purpose of serving God in the capacity of a helper in the work of forming man into the creative likeness; to enable man to develop into the divine sonship. Thus she stands between God and man, their respective relations being that of Father, Mother, and Son. Standing in her true sphere as the divine mother, she hears the true words, "For thy Maker is thy husband." But before this glorious ultimate is reached, the words of Simeon to Mary in the temple must be accomplished, "A sword shall pierce thy heart also." The sword for the mother, and the spear for the son, before this divine relationship can be attained, and the mystery of godliness made plain. She must learn to love, first and interiorly, God, second and exteriorly, man; not as he is, but as he is to be. Man must love, first and above all else, God; interiorly woman, exteriorly humanity. Thus the divine life will flow from them to the elevation of the world. As one member can not rise without the whole body, so no man liveth to himself; for all are members of one body.

Every word which is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance. Right means straight, wrong means twisted. Every material fact is the symbol of some spiritual fact.—*Emerson*.

WHAT ROME IS DOING.

[Written for THE ESOTERIC.]

BY TAURUS-VIRGO.

LONDON, May 5.—The Rt. Hon. and Most Rev. Edward White Benson, archbishop of Canterbury, primate of all England and Metropolitan, has addressed a pastoral letter to his archdiocese asking the members of the church of England to offer prayers on Whitsunday for unity. In the course of his letter the Archbishop says:

“When we consider the terrible separation of the past; when we now see so many communions—Presbyterian, non-conformists and Roman Catholic at home and abroad, in America—we are moved to desire to seek Christian unity. Who can doubt that this change is of the Lord?”

TOPEKA, May 6.—The Congregational state association, in session here, this forenoon adopted resolutions setting forth the growing conviction in the country of the sin and folly of disunited Christendom and church rivalry, and declaring that the Congregationalists in Kansas stand ready to co-operate, on a basis of the common faith, for the consolidation of the competing churches in narrow fields and for a concerted effort to evangelize the land. It was ordered that a committee of five be appointed, and be reappointed each year, to invite the co-operation of the denominations within the state in the accomplishment of this end; to prevent an undue multiplicity of competing churches, and to secure a lessening of the same in all over-churched communities where churches of the Congregational order may exist. It is declared that the Kansas Congregationalists are now ready as a denomination to meet all others in a spirit of fairness where rivalry exists. It was resolved, also, that the national triennial council should be memorialized to meet fully the overtures of the convention which met at Haverhill, Mass., in October, 1894, and that a call for a congress of Protestant evangelical denominations should be made to meet in Chicago in 1900 for the purpose of organizing on a basis of the common faith in the Lord.

The foregoing dispatches, which have been circulated broadcast in the United States and Europe, gave their readers but a faint idea of what “Rome is doing.” To the uninitiate the dispatches which are published from time to time, looking to the unification of all christian (?) religions of the present day, seem to be beautiful and carry the true Christ-principle. The poor deluded people believe that the advocates of this unification are acting from the highest motives that can actuate the human heart. On one side this is true, so far as the individual can perceive that he is acting out his own desires. But if these

same advocates on the side of Protestantism were to suddenly find themselves soul-conscious, and could freely examine into the forces which are operating upon their minds, they would shudder and recoil in abject terror. They would perceive that what they believed to be the action of their own minds was nothing short of a subtle suggestive force coming to them from—where? The question will be answered as we proceed.

We have said that on one side the motives and desires were to a certain extent pure and unselfish. That is true. But on the other side what is presented to the initiate? Let us take a retrospective view of the church which is alleged to be built on the Rock of St. Peter. We find that in the earlier days of the Romish church it was the true church. Up to the third century the precepts of Jesus were fully carried out by the teachers who walked in the footsteps of the apostles. But unlike their preceptor, when the temptation came on the exceeding high mountain (Matthew iv. 8, 9 and 10), they did not say to the tempter, "Get thee behind me Satan," but "fell down and worshipped him," and secured—what in their selfishness they sought—temporal power. Since that time the Scarlet Woman—the old Harlot—has ruled the world until she met her master in the seventies, when temporal power was taken from her.

Did that wound kill her? Did she pine and die for want of prestige? Did she cringe and fawn before the powers for a return of her power? Not she! oh no! That is not the way she does business. She adopted the methods, or rather carried out those methods, which she alone knows how to do. Little do the people understand the psychic power that this organization wields. Little do the ministers of the Protestant churches know how they are led by this Scarlet Woman, who sits on the beast with the seven heads and ten horns. When Pope Leo XIII. issued his encyclical some months ago advocating the unification of the churches, it was but a "feeler" to see how the proposition would meet the views of the more radical of the Romish power's opponents. It was but to prepare the way for the actual occurrence which the Jesuitical psychic suggestion had been urging upon the souls of the poor blind ministers of the externalized gospel of the beloved master Jesus.

What is this psychic force you ask? We will try to answer. As has been stated by Mr. Butler in several of his articles in *THE ESOTERIC*, the Romish church is in possession of occult

knowledges which place her in a position to dictate what shall and shall not be done—so far as the mundane forces are concerned. She has the knowledges of psychic forces, which give her control of the minds of the leaders of any organized body whom she desires to bring under her powers. This power is gathered in this way: They have an organization—one that is superior to all others. The laymen of the Roman church would prefer death to disobedience to the edicts of her priests, prelates, or higher dignitaries. Very few have been the secessions from the ranks of the priesthood. After the priesthood come the bishops, the archbishops, cardinals, Jesuits, and finally the Pope. We place the Jesuits next in authority to the Pope, and this is done advisedly. While to the external mind the cardinals are apparently the power next to the papal authority, such is not the case. When the Pope has work to be done which has reference to the external affairs of the church, of course, the college of cardinals carries out his wishes. But if it is anything pertaining to the interior or psychic plans of the Vatican, then the Jesuitical power is sought and it accomplishes, unseen and unknown, what is required.

It is well that the study of psychic laws is absorbing some of the higher minds: for the time has come when the minds of those who want to save the people from almost certain destruction by the Romish power must be fortified to counteract the baleful effects which even now are manifesting themselves in the world.

The *modus operandi* is simply this: Rome wants to regain temporal power. Not the temporal power she once had. No, that is not sufficient. She did not have "all the kingdoms of the world and the glory of them," in the past. But she wants them now, and wants them badly, too. How is she proceeding to obtain them? Need we say more. Has not the *intuitive* soul of the reader grasped the tenor of our thought? We think so. But to be sure that we reach all, we will be more explicit. Rome knows that to obtain the temporal power she desires, she must first obtain control of the *multifarious* religions that ramify our earth. First, through her Jesuitical power she psychically suggests to the leaders of various *religious* movements that it would be well to unify our religions. She works secretly, through the power of mind—suggests, unseen and unknown—unknown to the church leaders, but not to those who understand

her and her ways from the soul. After the seed has been planted, lo and behold, Pope Leo bethinks himself of having an encyclical issued through the college of cardinals looking to that very thing. You see, he first suggests to the soul of the Protestant the usefulness of such a combination, and then, when the time is ripe, to the physical mind he suggests the same thing. The Protestant minister, bishop or archbishop, reads the encyclical and thinks, "Why, that is the very thing I have been thinking about. Why did I not publish or give out to the public my thought before, and I would have received the credit?" when as a matter of fact the poor, poor soul was in the hands of the Jesuitical psychic force, as clay in the potter's hands. That is the way Rome works. That is what Rome is doing. Oh friends, brethren, awake, arise from your lethargy. Come out from her iniquity. Why will you persist in being unconscious tools of a power that is seeking your destruction! But what is the use! The prophecy has been uttered. The work must be done. Rome must rule for three and one half years. And woe betide those who refuse to do her bidding; who are not fortified against her wrath. The tortures of the inquisition will be a paradise compared to what those who oppose her will have to undergo. The puny efforts of the American Protective Association, the "A. P. A.," are for naught. The only salvation for the people is through living the regenerate life as taught by THE ESOTERIC. The warning has been given. Will you, dear souls, who are hovering between the acceptance of the truth and utter annihilation, hesitate longer? We hope not. Take the step now. Decide at once that you will "come out from her iniquity," and become *true* followers of the beloved master Jesus, and become truly regenerate men. May the Peace of the Holy Ones be with you.

"My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongue of prophets and of poets has never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward toward them."
— Emerson.

INTERNATIONAL S. S. LESSONS.

THIRD QUARTER.

LESSON I.—July 7.

The Ten Commandments.—Exodus xx. 1-17.

These ten words form but one part of the covenant: for whilst there was a verbal covenant entered into by God and the people,—recorded in Chap. XIX.—yet it was really only the understanding that is always established between two parties as they talk over an agreement which they are about to make. But in all legal documents, this understanding, or verbal agreement, is never accepted as final when there is a compact written and signed: for said compact is supposed to cover all that has been talked over in the former understanding. This written compact, or the inscription upon the tables of stone, which begins with the second verse, must of necessity not only comprehend all the requirements of the party of the first part from the party of the second, but it must also contain the requirements of the party of the second part from the party of the first; otherwise it is not a covenant, but an arbitrary commandment. If we carefully read Chap. XIX., we will find an elaboration of the understanding between God and Israel; but when written upon the tables of stone, it was epitomized, and when we examine the Hebrew words of verse 2, we find that they really comprehend more than did the understanding, of what God promises to do for his people, as given in the 19th chapter.

Our King James version is a very crude and misleading translation, and particularly so in this verse. In the first place, the translators make a separate clause of what is simply the form of the first person of the noun. God does not make the statement that he is the Lord their God; but this is the documental form of the name of the first party in the agreement. Just as in any agreement we would say, John Smith hereby agrees, etc. The name here is *Yahveh Elohim*, which in its signification emphatically rendered is, "He who will be what he wills to be."—the Almighty, the All-powerful. But to literalize in our language the thought herein expressed, it would read as follows:

"I will be the All-powerful, like I have been in pouring thee out of the land of Egypt, out of the house of bondsmen." Now, we have here an epitome of God's real promise to his people, as expressed in his wonderful dealings with them from the time of their deliverance from the bondage of Pharaoh in Egypt, up to the time of his planting them in their promised inheritance, the land of Canaan, the glory of all lands. (For more complete elaboration of this thought, see article "The Esoteric Colony; Its Objects," in the May number of THE ESOTERIC, Vol. VIII.)

When we have fully comprehended the meaning of all this history, we will understand why the prophets so often referred to it in all their prophecies concerning the end of the age or cycle, down to the last prophecy of the New Testament,—that of John upon Patmos, in which the Greek reads, "Having his name and his Father's name written in their foreheads." Rev. XIV. 1. The forehead is the seat of intellection, which implies that they have an intelligent understanding of this covenant name; for it must be remembered that God, in making known his name to his servant Moses, really took the initial step toward delivering the children of Israel from their bondage in Egypt: and the true knowledge and understanding of that name gives man the dominion over generation (creation), and all its laws. Isaiah (LII. 6) says, "Therefore my people shall know my name." And again in Psalm (XCI. 14): "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."

If there were not something more in the knowledge of this name, than has been understood in the past, so constant a reference to it would not have been maintained by all the prophets, and even by our Lord Jesus Christ. Jesus focalizes the idea of that name in the wonderful prayer that he taught his disciples, the first sentence of which is: "Our Father which art in Heaven, hallowed be thy name." All the prophets strove to reveal to their people the mysteries of that name, but failed. It was the center and circumference of all their thought. In fact, it was understood that all the prophets prophesied *in* that name, without which they had no more power than the prophets of Baal. Until it forms from the soul's consciousness into the intellectual understanding, no real attainments can ever be reached. Many devout souls have lived and died in the spirit of that name.

with a glowing hope of something in the future. But we have now come to a time when we are to fully realize the force of Prov. xviii. 10: "The name Yahveh is a strong tower: the righteous runneth into it and are safe." Jesus, when he came, taught and demonstrated by mighty miracles the wonders of that name, and still no man is able to grasp its real meaning. We, through the columns of THE ESOTERIC, for eight years have been striving to lead the people in a way that will enable them to find in themselves the fullness of that name; and some of its students are beginning to realize that it is taking form upon their forehead (in their understanding).

After God had demonstrated to Israel how he would be their God by all his wondrous dealings with that nation recorded throughout Exodus, Leviticus, Numbers, and Deuteronomy, then, when he had the people all to himself, alone in the wilderness of Sinai, he entered with them into a written covenant, which he calls "*the everlasting covenant.*" For, as Jeremiah says, "*It shall be written in the heart and put into the inward parts of his people;*" and this process is called "*the new covenant.*" He enters upon the "*requirements of his people with the all-comprehensive words: Thou shalt have no other gods (power, strength, dependence) before me (along with me, in my presence)*"; that is, we shall obey his word, the guidance of his spirit, as absolutely as did the children of Israel.

They did not stop and reason and say: It would be folly and madness for this swarming multitude of people,—men, women and helpless children,—to leave a land of plenty where every facility for making a living is apparent, and to follow the leadings of the spirit of God, when they may be drowned in the Red Sea or be destroyed by Pharaoh's army from the rear. God separated the waters as a wall on either side and the great army went through on dry land: but, alas! on the other shore they found themselves in a desert where there was no possible means of obtaining either food or water. Had the event occurred in our day, Moses would have been thought insane; and yet this extreme act, in obedience to the unquestionable guidance, was not only used as a means by which God demonstrated to the people how fully he would be their God (supporter), but also to demonstrate what unquestionable obedience he will require when he makes the new covenant with us. (See Jer. xxxi. 31-34, xxxii. 40-42.) Of course, we must do all we can. God works through man's

intelligence as far as that intelligence goes; but, when it is necessary, he will supersede and transcend all man's faculties.

It is unfortunate that the International S. S. Lessons should pass so lightly over these ten words of God, which in their completion are *the word* of God. The number 10 symbolizes or expresses God, and whoever keeps these commandments perfectly, in their comprehensiveness, is the son of God. But we must do as the International Lessons have done, for lack of space and for lack of your time to teach. We can only touch a few of the important points.

Second Commandment: "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 water under the earth. Thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." The first thought concerning engraved images has been well taught in the International Lessons; but the second, "any LIKENESS of any thing that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth:" In this, human nature is alike in all ages of the world; when the Christian prays he is apt to form in his mind an image of a man, according to the vividness of his own imagination. The likeness of that man may be the character of our Lord Jesus, or rather our understanding of his character. In doing so we break our part of this sacred covenant: for in God there is neither likeness nor image "of any thing that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth." He that is formless has formed all these by the power of his own mind and will. Israel was aided in this conception of God by the appearance of the cloudy pillar of fire. Of all things in nature this was the most perfect expression of the formless. As soon as we make an image in our imagination, we endow that image with certain principles, and those principles we inspire to ourselves. These may be of partial truths, if we are wise and know something of the truth; and if we do not, it will be error and darkness. "Thereby the light that is in thee will become darkness."

Another side of the thought of making an image of God, and

a most malefic one, is found in Israel's making to themselves images of gold and silver and the workmanship of their own hands, which, at the present time, are coin, stocks and bonds, houses and lands, and the abundance of the good of this world. In all these the people trust, and not in God's holy covenant. They set them up and worship them in preference to God; so that if Jesus should say to them, as he did to the young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor; and come and follow me," they would sorrowfully return to their gods of gold and silver, and continue to trust in them. But now it will be as it was with the Children of Israel, the requirement of those who will be perfect will be: "Go and sell that thou hast," take its proceeds, "go up to the mountain and build the house, and I will take pleasure in it, saith the Lord Yahveh." The house is God's kingdom, temple, made of men and women whose lives are dedicated to God without reserve.

Space will admit of but one more thought: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Unless they know the name how can they take it in vain? And what is it to take that name? It is to take his covenant upon ourselves. To take that covenant, and then disobey his word in the guidance that comes through the leading of his spirit, is to invalidate his name.

But it is impossible to proceed further in the short space that we have to give to this subject; for these ten words are the stones for the building of a perfect God-man, and from the base to the top, are all dependent, one upon another. We hope, as soon as we have finished the Bible Reviews on Revelation, to take up this covenant, and to take it in its comprehensive and practical bearings upon the life and character of the people.

LESSON II.—July 14.

The Golden Calf.—Exodus xxxii. 1-8, 30-35.

God gave Israel favor in the sight of The Egyptians, so that they were enabled to acquire great wealth, which they had truly earned by four hundred years of hard service to Egypt. This wealth they had carried with them into the wilderness. Four hundred years residence had enabled Israel to acquire a full and complete knowledge of the Egyptian religion, and

the chief god among them. The Egyptians idealized creative principles, and imaged them forth in the form which, from their expression in nature, they were supposed to occupy. The golden calf or bull expressed to their minds plenty: and the bull or bullock was accepted by the Israelites in their law, which they had received from God, as an expression of life and abundance. The *golden calf* or bull completed the symbol of all that was to be loved and that was desirable of the good things of earth. It also was made to represent the most sensuous practices. Among the many gods found in the land from whence they had come, they preferred this one, because in its symbology it indicated the leading characteristic of the Israelite, which was, and is to-day, the love of gold and wealth and the fullness of the gratification of the physical senses. And we are indeed the literal sons and daughters of that people.

The symbolic prophecy of this whole history is very pointed and complete: "Behold, the days come, saith Yahveh, that I will make a new covenant with the house of Israel: not like the covenant I made with their fathers, in the day that I took them by the hand to bring them out of Egypt, which my covenant they break, although I was an husband unto them. But this is 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 will write it in their hearts: and will be their God, and they shall be my people." Jer. xxxi. 31-33. God knew that the people would not keep his covenant, therefore he gave it to Moses upon two tables of stone, which he, God, had prepared: but the second tables of stone, Moses, the servant of God, prepared with his own hands, and God did the writing upon them. The first tables were the natural people, whom God had prepared and brought out of Egypt. He knew that they would break his covenant, which was typified by Moses breaking the tablets while the people were dancing around the golden calf. The preparation of the second tables by Moses was typical of the preparation of the people, in whose heart the new covenant is to be written. They must be made ready by education, cultivation, and proper drill: and when they are prepared to receive the ten words, these will be written upon their hearts, never again to be broken. This is the covenant referred to in the above quotation from Jeremiah.

The people are now busily engaged in the worship of the

golden calf. They are not ready to receive the new covenant into their hearts, and now that the message of preparation is brought before them, they will not hear. Though an angel from heaven should come to the majority of the Christian world with the message that God sent by Moses, "Come not at your wives," the old excuse would be immediately given, "This is nature," "It is so intended by God," or "It is impossible: otherwise man can not live." And so they go on in their sensuous revellings around their golden calf of hoarded wealth, which enables them to gratify their passions to the full. But God will have a people, even though, as in the Lord's parable (Luke xiv. 16-24), those who claim to be his friends and followers all with one accord make excuse that they must attend to the things of this world (worship of the golden calf). Yet he will have a people who are to be kings and priests unto God and to reign on the earth—even though he must send out to the highways and hedges and compel the lame, the halt, and the blind to come in: for his house that he is now building must be full. If "God is able of these stones to raise up children unto Abraham," he is certainly able to take the infidel, the atheist, and the spiritually maimed, and halt, and blind, and make of them sons of God and heirs of all things.

LESSON III.—July 21.

Nadab and Abihu.—Leviticus x. 1-11.

What the S. S. Lesson says about this chapter is all true and good, as far as it goes, but the author evinces the fact that he has not the slightest idea of its real meaning. Jesus said (Matt. xiii. 11), "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." There is in this lesson a parable, which none can understand until he has followed the interior and spiritual teachings of the Christ up to a point of experience at which he enters the higher degrees of attainment in the order of Melchisedec: for it belongs to the mysteries of that order, and must be attained. Then it will be certainly understood. God in his wisdom has so arranged even the revelations of the Bible, that none can understand them but those who, through faithfulness to his doctrine, reach a degree of attainment in which they have need of certain knowledges: and not until then are they revealed.

LESSON IV.—July 28.

Journeying to Canaan.—Numbers x. 29-36.

The history of God's dealings with his people, here referred to by the author of these lessons, is only carrying still further what we have said in the lesson on the ten commandments concerning the covenant. As we then showed, that covenant pointed forward to a time when God, by putting that same law in their inward parts, would make the new covenant with his people; that is, putting it into the very qualities of their life, writing it upon their hearts. Writing is formulating thought and making it permanent. Thus will the words of John concerning Jesus be fulfilled in God's people, "In him was life; and the life was the light of men." When God's law is put in the inward parts of his people, in their life, it will take form in their thought and in their heart, that is, in their loves, desires, and emotions, so that they will love the law of God more than all else in the world,—more than wife, children, father, mother, houses, lands, or the honors of this world. And when that law is put into the inward part and written upon the heart of an individual, he or she becomes thereby the ark of the covenant.

When the tabernacle was builded in the wilderness, as well as the temple in Jerusalem, there was the court of the priests and of Israel, the Holy Place, and yet more interior, the Holy of Holies. Thus was this building made a symbol of the triune nature of man,—body, soul and spirit,—justifying the words of the apostle Paul, "Ye are the temple of God." When the people in the wilderness were to move forward, Moses prayed that the Lord Yahveh would arise and move with them; and when they were to rest, he prayed that the Lord would remain with them. The children of Israel formed their camp around the ark, and the sheekinah of God's cloudy pillar went before them to guide them in all their meanderings through the wilderness. This suggests the interpretation of the words of Jesus in Matt. XXIV. 26-28.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.

"For wheresoever the carcass is, there will the eagles be gathered together."

There is a beautiful chain binding this thought to the experience in the wilderness. This quotation refers to the second

coming of the Christ, who was called by John the word of God. The covenant is called ten words, which in their unity is one word. Therefore the writing of this covenant in the heart of his people and its control of them, becoming their life, will cause them to be the word of God. As Paul says, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." When the covenant is made with God's Israel, they will become the ark of God and the carcass referred to by our Lord, in the words, "Whosoever the carcass is, there will the eagles be gathered together." We have seen what the carcass is; namely, the body of him in whose heart the Lord "has perfect dominion, therefore wherever he, she, or they may be, there will the eagles be gathered." The eagle is a symbol of the King of Spirits. The angel said to John, referring to the hundred and forty four thousand of the first ripe fruit of the earth, "They shall be kings and priests unto God and reign on the earth." So it is conclusive that "as many as are led by the spirit of God, they are the sons of God;" and as God is spirit, these his sons are kings, or symbolically, eagles.

When the representative Moses of our day—let him be one or many members—says: "Rise up, Lord, and let thine enemies be scattered; And let them that hate thee flee before thee." then will the holy shechinah lead the ark, which at this time will be the Moses. He will be led into the place prepared of God; and the thousands of Israel who are led by the spirit of God, the symbolic eagles, will gather together where the ark rests, which will be the prepared place for the organizing of the new covenant Israel. Then will the prayer be answered, "Return, O Lord, unto the many thousands of Israel." He will return and fill "the house," "the body," "the temple" thus builded, with his glory.

WHICH IS THE WORST?—Man is a creature of circumstance. His whole character, as a rule, is determined by his environment. Environments are created by law and custom. Our present laws and customs tend directly to stimulate and encourage that which is essentially immoral and dishonest, and to discourage and suppress all the best impulses of the human heart.—*Exchange*.

FROM A MOTHER TO MOTHERS.

[Written for THE ESOTERIC.]

BY M. G. T. STEMPEL.

I want to say a few words to mothers who are interested in the Esoteric movement. When I say mothers, I do not mean simply the women who have borne children, but those in whom maternal love is developed. The first thing I ask myself, when a creed, a theory, or a movement is presented to me, is: "Will this help me to be a better, a more *real* mother? to be a mother not only to my own dear children, but to the little folks (?) at large?" for my heart is far-reaching—I love every thing that even savors of childhood! Now, I emphatically declare, that all I have digested of *Spiritism*, Theosophy, of the Esoteric movement has made me a better mother.* It has helped me to come into communion with my children, to understand their virtues and failings. It has shown me where I can strengthen each one of them.

Since I became a vegetarian, I have discovered that nine out of ten of the children I know are natural vegetarians, and that the healthiest children I know have always refused to eat flesh. Since I digested reincarnation, I have discovered that I am not a great fountain of wisdom,—that I do not know it all,—I understand what is meant by "Out of the mouth of babes comes words of wisdom," etc. I look for wisdom in children (not necessarily the ones I help to come into the world) and often find it. I have decided that my duty to my child is to help him instead of rule him; to give him the highest, purest, and best.

* We have no doubt that it is true, that all our correspondent *has* learned of Spiritualism and Theosophy has made her a better mother. We regard both of these systems as sugar-coated poison; for they are externally coated with important truths, and one of a high moral character and tone of mind can get a great deal of good from them so long as he does not get into the interior of their teachings. But the ordinary spiritualist medium is a sufficient test of the virtue of Spiritualism; and the condition of the Chinese and Hindus, after thousands of years of adherence to the doctrines of Theosophy, is sufficient commentary on the virtue of the principles it promulgates.—!Ed.

not only of myself, but of every thing,—pure air, pure food, pure companionship; to allow him to remember whatever he has learned in his other lives, and to help him grasp every thing he wants to grasp here. I say “want,” because the “real” man wants to grasp nothing that is not the truth. When a child seems to want to commit a wrong, explain to him how and why it is wrong, and you will find that he does not want to commit it—at least that is my experience.

My children are what is called “remarkably obedient,” but I have never commanded one of them in my life. I give reasons why, from my standpoint, certain things should not be done, listen respectfully to what they may have to say on the subject, and then find that a child is quickly convinced of the truth. I would not say to it, “You must not eat flesh,” but I explain that I do not eat it, the benefits I have derived from a vegetable diet, etc.—I mean, of course, to a child who has been given flesh to eat. If a child has not been given flesh, it will not ask for it when it is older.

When your babies begin to be girls and boys, teach them about the horrors of self abuse: let them know what the life-forces are for—do not wait for them to become men and women. As soon as they are old enough to understand, read with them the “Practical Instruction.” Do not worry because your husband does not agree with you in the matter. There is in reality no parenthood. Parents are intended to be their children’s best friends, and have no right over their children except as such. Speak nothing but the truth—your highest conception of it—to your children. Tell them all about their physical structure; and if you do not know enough about it, get some one who is informed to make it clear to you so that you may teach your children. O my sisters! the most wonderful of earth’s missions is that of motherhood. To me it means being a co-worker with the creator.

Man must needs measure all things by what is in himself, and his standard of measurement will depend upon the nature of the self within him.—*Exchange*.

THE TRUE WAY.

[Written for THE ESOTERIC.]

BY T. A. WILLISTON.

The present marks a distinct epoch in the world's history. Never before have there been so many spiritual teachers and expounders of truth as in our day. In the ages that have passed, the methods that must be employed in order to understand the truth were shrouded in mystery and superstition, but in our age and generation, no one need be misled who earnestly desires spiritual growth and unfoldment.

A spiritual wave appears at this time to be sweeping over our land, and thousands are earnestly questioning, "What must I do to inherit eternal life?" We must not be satisfied to place the welfare of our souls in the hands of spiritual advisers and to be led blindly, without developing individuality, by possibly selfish and incompetent teachers, who lay down for us a code of moral beliefs and isms, founded upon a false conception of the purpose of creation and an erroneous idea of the state that exists after physical death. This narrows the intellect and dwarfs the soul.

The false conception of death and of the hereafter produced sectarianism, bigoted and cruel in the extreme;—sectarianism that has indelibly marked history with blood that nothing can efface from man's memory but that great effacer, time. The old Roman church, though satiated with the blood of noble martyrs, still claims that salvation must be gained through its teachings and false doctrines. No movement which holds its followers together by threats of eternal punishment can in the end succeed; neither is it possible for its teachers to have any conception of the narrow way, and having no knowledge thereof, how can they hope to lead their followers into it?

The only way whereby men and women can be held together by fear is to appeal to their lower and baser nature, and as such influence always degrades, these leaders have caused

their followers to degenerate spiritually. Instead of leading them toward heaven, they have brought them to the very gates of hell, which is a creation of the basest and lowest in man. And as the beliefs of earthly life follow us into spirit, and build conditions for the soul, therefore we are led to believe that for some, at least, a literal hell exists.

In all ages of the world, there have been grand and noble souls; and had it not been for these few earnest ones, who have always kept active the spirit of true devotion, the false ideas which the church of the middle ages incorporated, would have obliterated from our planet the great spiritual truths brought to the world by Jesus. Truth can never die; and after all these years which have elapsed since Christ trod the earth, "despised and rejected of men," it shines forth with renewed brilliancy. Sad to say, the self same spirit which caused the Jews of old to crucify the Savior of mankind is still active, as all will find who are determined to tread the same narrow way.

It is claimed, that, in our age and day, dogma has broadened and is now more liberal, that all are permitted to worship God according to the dictates of their conscience. This may be true, but we are inclined to question it. If the reports concerning the persecutions of the Adventists in Tennessee be true,—and there is no doubt of it,—then the self same spirit that animated the Roman Church in the past, and caused her to sacrifice some of the brightest jewels that the earth has ever brought forth, in order to glut her thirst for blood, is still active; and should it again possess the power, the same means of torture would be used, which would compel every advanced movement in our land to work wholly in secret. Coercion has ever been the means employed to bring men to say, I "believe"; and as it has failed in the past, so it will fail in this more enlightened age. The persecution of the Adventists in Tennessee is a disgrace to our 19th century civilization, and will certainly call down a rebuke from the highest heavens; and a church that tries to force intelligent and thinking men into its own narrow ruts will in this age of spiritual enlightenment soon pass into oblivion. The International S. S. Lesson for July 7 says: The Sabbath is "every seventh day, but the point from which to

count is not given. It is a rest day devoted to God. Only a religious Sabbath, which belongs to God, can be retained among men as a day of rest; yet they persecute and imprison men for not keeping the same day that they do.

Religion, to be true and lasting, must be established upon a base as broad as the universe. It must be so liberal and just that it can receive within its fold all classes of men, it must be governed by the principles of love and tolerance, justice to all must ever be its watchword, and its leaders must be governed wholly by the mind of God. Man must be free to act; God intended him so to be, and the movement or church that would bind would disgrace and lower him. No man or class of men have any right whatever to coerce their fellows; and those who try to do so have no conception of the ultimates for which man was created, or the possibilities of the spiritual attainments which, if he wishes to become an immortal son of God, he can reach and must reach while on earth.

There is only one true, narrow way that will lead man from a mortal, animal existence into the immortal or spiritual state. We can not be forced into it, but must, through the powers of evolution, grow to it. The Esoteric cause, which we try faithfully to serve, possesses the three most vital principles for soul growth and unfoldment that exist in the universe, the three greatest factors that God ordained in the beginning. These three vital principles are regeneration, consecration and devotion.

Regeneration refines the physical, fills it with life, strength, and power, and is the soul-building process through which we rise to a spiritual consciousness. It is from the finest essence of life that the soul draws nourishment, and if the body is filled with life, the soul quickly matures, and as it matures, the spirit is able to express itself through material man.

Consecration places man in a receptive attitude toward God,—soul and body in the hands of the Creator. Devotion is the means by which the mind is polarized into those channels that will enable it to grasp and use the higher or interior qualities of the Universal Mind, enabling it to produce thoughts that will build a body through which to express the knowledge of the

higher spheres. It places the mind thereby in perfect order, so that the spirit inhabiting this perfect body may express divine or orderly thought. It is the power by which we are enabled to draw down the divine fire, which fills the body with life emanating directly from the source of all life; and, coming directly from that life, is of such a nature that all that is out of harmony with it is destroyed. It is the gatherer and refiner, the illuminating power of the Godhead.

We have laid the foundation of the structure which we are building upon the vitality of these three principles, which is the rock of eternal truth. We do not claim to possess all the truth,—no man does or can; for truth reaches into all departments of life. The field thereof is so extensive that the undeveloped, finite mind can not grasp or understand but a small portion of it. But we do claim, that we possess the knowledge of the vital principles of life, which, if faithfully adhered to, will lift the individual into conscious oneness with God, and an understanding of his purpose toward them as individuals and as a race, and will give to man a conscious knowledge that he is an immortal being; will develop soul powers that permit him consciously to live in two realms,—material and spiritual; will broaden his understanding, and free him from the Karma that earthly mistakes have builded about him; will give to him an understanding of the hidden mysteries of life, and fill his heart with love and charity toward his fellows; will bring to him peace and happiness, and endow him with power to lead others, so that in time, our earth will become purified and made a fit habitation for God's children; will broaden the narrow way and make it easier for future generations to walk therein.

The Christian Church, while it possesses very many beautiful jewels (their luster, however, has become dim and obscure for lack of use) has not, in all its teachings the methods by which an immortal existence may be obtained; and if that be so, they have not immortality, neither have they a correct understanding of the ultimates for which man was created, or the possibilities that are within his reach.

The great trouble has been that their leaders and teachers have had a false conception of what immortality really means.

They have believed, and therefore have taught, that it is gained through the loss of the physical body; that man's existence began with the present earthly life, and will end—as far as his earthly existence is concerned—with physical death. This belief is false, and the very falsity of it has limited their capacity to understand anything beyond the organism governed by the five material senses.

Man's capacity to know is governed by his beliefs: and their beliefs being confined within the very narrow limits of the physical senses, they have failed to perceive, that, after all, there may perchance be ways and means unknown to them, whereby man, while still bound by physical surroundings, can gain an understanding of spiritual things.

Another error into which the clergy of all denominations have fallen is the belief that prayer will change the purpose of God; and of all the erroneous beliefs that destroy man's power to understand the true purpose of his Creator, this is one of the greatest. God does not, can not change. He is the Eternal One, and is the same yesterday, to-day, and forever. He occupies a spiritual plane so broad and high that man may aspire to it, but will never reach it. The most devout and earnest man or woman living might pray for a life time, and the purpose of God would not be altered an hair's breadth. The true secret of the power of devotion is in the fact that it changes the individual, and not God.

The man or woman who continually desires to know the Father's will sends forth a subtle, magnetic power which touches the center of creative life: and through that power draws down the divine fires of love, which burn away the dross of materialism. If that devout soul lives the regenerate life, and has consecrated his all to God, and holds the mind in such an attitude that it is impossible for a thought of lust to enter, the body will be renewed with substance so spiritual and free from material conditions that he will be able to enter realms of a higher order, and will approach very close to God: so close, indeed, from an interior standpoint, that he will sense the thoughts that are being formulated in that mind; and knowing the

thoughts of the Creator, he can truthfully exclaim, as did Jesus our Lord and Master, "My father and I are one."

In many cases the most devout are ignorant of God's law, and as they call down the divine fire and feel it permeating their whole being, filling them with life and energy, they know not how to wisely use it. Living as they do on the animal plane, their thoughts, feelings, and desires being under the control of their baser nature, they give way to the promptings of that nature, and consider it right and proper to indulge in those practices that rob them of that life which is the fountain from which we draw elements that give to us perpetual youth and vigor. As their thoughts are formed of material elements, their bodies are continually being rebuilt from the material, instead of from the spiritual. As long as this continues, so long will the individual revolve around the small circle that is bounded by the five senses.

Two thoughts should always be kept active in the mind of all devout persons who would find the true way: viz., while God is love (life), he is also a consuming fire. If we draw down through true devotion the divine life, and know not how to utilize that life, we will certainly be consumed by it; but if we, through living the regenerate life, refine the physical body, thereby gaining wisdom and understanding of the higher laws governing man's being, we will be able to control and use this divine power, and through its use will become giants in mental strength. A wise use will enable us to turn this fire into the right channels, where it will consume all that is not spiritual, and in time leave us clothed wholly in the garb of spirit, an immortal being, a true son of God, one having dominion, not only over the material of earth, but over the powers of life and death.

There are many ways that appear very like the true way. So similar are they that thousands are being constantly deceived thereby. Magic working societies, who try to gain heaven through the intellect, are the most dangerous. No one can gain a correct understanding of spirit through the intellect or reason. The only way by which man can find the true path, and gain an entrance into the spiritual sphere wherein reside immortal souls, is by incorporating into his being the three fundamental prin-

ciples before mentioned: first, to live absolutely the regenerate life in its truest sense; second, an absolute consecration of the life that is being created in the body from day to day, and a promise, made from the soul, that he will obey the promptings of the spirit of God in all things; third, to keep active continually the spirit of devotion, praying always that he may grow perfect even as the Father is perfect.

Drills for physical development are well and good; but they are only auxiliaries, and should be so considered. To put the mind in order, and awaken the soul to an understanding of its spiritual nature, should be the first care. When the mind is harmonized, and the soul truly awakened and purified, the spiritual spark implanted by God in the beginning, and which is the real man, will express its nature through the soul upon the mind, and the mind being in order, will build a perfect organism from the perfect thoughts that it sends forth. A perfected spiritual soul can not live in an imperfect or misformed physical organism: at the same time, an excellent physical organism is no sign of a highly developed soul: for a perfect animal soul will possess a perfect animal body.

We would urge upon our readers the necessity of choosing the path they desire to tread, keeping uppermost this thought, that God made man a free agent, and endowed him with powers which will enable him to say, if he so desires,—and has the courage to back those desires with the powers of his mind,—“I will be what I will to be.”

This is no day dream, no chimera of a distorted or unbalanced mind, but is solid fact, based upon the experience and knowledge of the most highly developed souls that have ever been upon our planet. All may prove it, all can understand for themselves, if they but follow the suggestions sent forth to the world each month through the columns of *THE ESOTERIC*, and consecrate themselves wholly to God, and are perfectly submissive to the guidance of his Holy Spirit. No one will find the true and perfect way that leads to salvation unless the spirit guides him to it; no one can remain in the narrow path,—and withstand the snares and temptations that lurk there, unless his thoughts, sympathies, and desires are stayed on God.

INCIDENTAL THOUGHTS.

BY H. E. BUTLER.

While it is true that we have a physical body and that matter is a reality, yet this is not the permanent substance of existence. Those who are living the life of true regeneration are rapidly growing into a condition of absolute knowledge that the body is not the real ego (self), but that it is only the house in which they live; a house that they themselves have builded in the same way in which God created or builded the world. We are truthfully told by the scriptures that the worlds were created by the word (thought-forming power) of God; and it is that thought-forming power that makes us like, or in the image, of God. We are but children in the womb of nature, and all the volition of our being is subordinated to that of our mother, and to the thought of the Father which has impregnated her and is causing her to bring forth.

The world of mankind has, in the past, been in the embryonic state. This was accepted by the prophet Isaiah as he looked down the ages to the time when the fetus should be matured and brought forth, a child unto God:

"Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

"A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

"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.

"Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." Isa. lxxvi. 5-9.

We believe, and think it reasonable, that those who have taken hold upon this everlasting covenant and are living the regenerate life are the people referred to by Isaiah in the above quotation.

The psychologized condition of mind referred to in the article on Mental Healing, in the previous number of this Magazine, is the binding of the mental consciousness in matter. When

that fetus, or the man, has reached a point in his growth in which the mind is sufficiently matured to desire to free itself from the narrow confines of the five senses, it, as naturally and intuitively as the chicken in the egg, begins to apply nature's methods for its freedom. The confines of the human family is the spirit of the mundane. All are as one body within the one womb of nature: and as the body of man is many members, each having a different function and use, and the use of each being to serve the other members, therefore the function of the body whose office it is to inspire the thoughts of God will do so when the fetus is ready for birth, and instruct it how to free itself.

As the mind of man is freed from these narrow limits, a knowledge dawns upon his consciousness more startling to him than is the revelation which comes to the chicken when it emerges from the shell and sees the light of the sun. Another world has been discovered. In place of the egg in which it was matured being the real world, it is found to be only a diminutive point of darkness in that real world. Then he is brought to realize with a force of consciousness transcending anything heretofore known that matter is as plastic under the influence of mind as the clay in the hands of the potter; and this newly born mind (soul) begins at once to mould and fashion the clay into an instrument of the greatest possible usefulness, beauty, and excellence.

But, alas! the infant mind finds itself in the arms of its mother (the body of humanity), who is diseased and corrupted from the crown of her head to the sole of her foot. It nurses in the corruption and pollution with every particle of food taken to nourish the body, and it is overshadowed by the cloud of darkness and the perversions of the mother-mind. It finds itself born into a world of struggle, in which the enemies on every hand would destroy its body, pervert its mind, and drag it down to darkness. The new born soul has but one hope, and that is in the Everlasting Father. By clinging tenaciously to the supermundane will, and, as it were, closing each avenue of the senses to everything except the Holy Spirit, it obtains the light of the Eternal Sun, and realizes that it is the child of the Highest, possessing powers like unto its Father. By living in that Eternal Mind that rules creation, not only can it heal the sick, but like Jesus can say, Lazarus come forth, and the soul that has

departed from the body will return, re-enter, and re-inhabit it. Then can that soul say, as did Jesus, "All power in heaven and earth is delivered into my hands."

But, as we have said, these almost unthinkable ultimates are reached by successive steps. If we stood beside a precipitous height towering thousands of feet skyward, we might by the aid of a glass see its lofty peak, and see there many desirable things, and we would realize the impossibility of landing upon its top with a single bound. There is a road, though so narrow that but one at a time can pass that way, yet it will surely lead to the summit. Yet, if you say it is impossible, it is too high, too rugged, as many do when the Esoteric methods are presented to them, you will never reach the heights. There are many who are satisfied to stand off and gaze upon these heights through the glass of the imagination: and because they see, they think they are there, and sit down contented with the mere sight of the mount of attainment. There are thousands who are working around its base, seeking a road of their own by which to reach the summit: but we are prepared to say with Esdras and with Jesus, that there is but one way. That way has been pointed out through the columns of *THE ESOTERIC*. It is the path that the ancient prophets trod, and though rugged and difficult, yet our Lord Jesus Christ went that way: and all who reach a consciousness of the real world, and its wondrous powers and knowledge, must follow this path.

The above furnishes a picture of the general principles which must be set before the aspirant for true attainments. We do not say mental healing, because that is only a diminutive part of the whole, and is really one of the incidentals on the way: for if it is true, as we know it is, that we made the body, just as God created the world, then, we have only to examine the processes by which the body was originally builded, and by which it is continually in process of building, to know how to rebuild, reform, perfect, change, or even dissipate the organism we inhabit.

The chicken in the egg builds its own body as truly and as literally as do we. We agree that it has not the intellectual attainments that enable it to mould the elements of the egg into an organic body: but the creative thought that is in the egg only requires proper warmth to mature the chicken, which possesses in itself sufficient knowledge to open the shell, to free

itself from its confines, and to begin life on a practical basis. The thought in the fetus not only moulds itself, using the materials supplied in organizing for itself a body, but, in many instances, actually controls the mind, feelings, and appetite of the mother, causing her to supply exactly the nourishment needed for its construction.

And now we, men or women, having been born and maturity having been reached, are able to turn our thought within and carefully to analyze the mysterious processes by which the building and rebuilding of the body has been carried on. A little careful experimentation will convince us that these processes have not changed from the time we were a fetus in the womb. For an illustration: If a man is highly mental, and if, while eating, his whole mind be so fully occupied as to do so automatically, as a matter of duty, it invariably follows, unless his digestive system be very strong, that his food does not nourish him, and he becomes thin, weak, and dyspeptic. If the same individual would give a moment's thought to the cause, he need only turn his attention to the animal or to the healthy child, to see how thoroughly it enjoys its food, and how eager it is to get it.

This is an object lesson, teaching you that if you wish your food to nourish you, and to build for you a strong, healthy body, you should for the time love it, and give the animal part of your nature freedom to feed itself to its satisfaction, refusing during the the time of the meal, and for some minutes prior, to think of anything else, and to expect to be nourished and strengthened. If, because of diseased states in your own mind or in the mind of the body of humanity, the thought of disease, of the food "hurting you," creeps in, spurn the suggestion with the feeling and consciousness that it is foreign to you, does not belong to you. Not only deny it, but counterbalance its influence by sending the thought into your feeling and into the digestive function that the food is good, that it will nourish your body and give you power in all departments of life. Here we must stop: for should we carry this thought further, the thousands who are seeking magic powers, in order to control and even to destroy their fellows, would eagerly grasp the ideas, and would use them for their own malicious purposes.

In the above, we have illustrated the manner in which the intellectual mind may effect and even control the creative mind

in the individual. The creative mind in the animal world is termed instinct; in the human, because it acts with the reason and controls it, it is called intuition. This intuitive or creative mind can only act in harmony with its real nature; therefore, in order to utilize its wondrous knowledge and power, the intellectual mind must know its laws and methods of action, and comply with its requirements. This we can not teach without opening the door wide to the evils of mundane or black magic. When persons are gathered together here in the Fraternity, and we know them, and that their minds are consecrated to God and to the good of humanity, then these things can be taught and comprehended, because they are living the true life.

We said in the beginning of this article that we have created this body by the same power (law) as that by which God created the universe. The prime factor—in connection with a conscious thinking intelligence—in the work of creation is faith; but faith is much more than belief. This creative faith is a belief so perfect that there is not a shadow of doubt in either the interior, creative mind, or in the intellectual mind. This creative faith flits over the human consciousness at brief intervals; but when it does, the accomplishment of the purpose is assured, and it is always connected with a strong, relentless will. This faith can only be obtained in its power by perfect compliance with the mind of the Creator.

Some, however, have united themselves with the lower mundane forces, and have obtained sufficient faith therefrom to do much evil: but it is of short duration at the best, and ends with great disaster to the one who yields himself to these powers. For there is something connected with this phase of magic which answers very well to the stories that have been brought down to us from the previous cycle, wherein mundane magic was prevalent: namely, that one must sell his soul to the devil: for, as Jesus said, no man can serve two masters. He must either give himself—soul, body, and mind—to the evil, or inverted forces of nature, or he must dedicate himself without reserve to God.

He that so dedicates himself, and lives the life taught in THE ESOTERIC, will certainly reach a period in his attainments when he can obtain that faith: for there is a method in all the laws of God, and one who complies wholly with those laws, and stu-

dies their methods, may learn how to leave the mundane or creative thought-sphere of the earth, and become consciously one with, and a part of the mind of God;—the mind that spoke the word, and endowed it with power to create the world and all that is in it. This being true, the thing for us to know is how to discriminate between the mundane or creative mind, and the Celestial or the Creator's mind; and how to reach a condition that will enable us to inspire, draw in, incorporate, at will that creative mind.

It has been our endeavor from the beginning of our teachings to lead our students in a way that will enable them to free themselves from the controlling and binding influence of the mundane or creative word, and to ally themselves to the mind which formed that word, which is the Holy Spirit filling the universe. This ultimate is, symbolically, the top of the mountain referred to in this article, which can only be reached by slow, tedious, and determined progress. Isaiah, speaking of this way, said :

"A highway shall be there and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there."—Isa. xxxv. 8, 9.

This highway of holiness means more than the ordinary mind can grasp ; for it is all that is implied in the words of the scripture, "Be ye perfect, even as your Father in heaven is perfect."

To find that way, and to walk therein, one MUST dedicate his life, and all that he has, and is, and hopes to be or possess to God. When I say dedicate, I mean that he must enter into the covenant of that all-comprehensive consecration, not only with intellect, but with the soul. He must separate himself, in word, thought, desire, and action, from the world and its interests as it is ; and must give his entire thought and powers to the work of subordinating the physical body and physical mind to the mind of Him that created all things. He must live in it, think and feel in it, day and night continually ; for though this is a highway, it is a very narrow one, and "no unclean or ravenous beast shall go up thereon : it shall not be found there." As long as one particle of uncleanness,—in view of the law of the Holy Spirit,—or any animal passions or desires remain, they can not "go up there on," they shall not be found there ; for the sentinel at the gate is a holy one that belongs to the

heavens, who searches the heart—loves, sympathies and desires—and the mentality,—the intellectual and the soul mind,—and as long as one particle of uncleanness or of animal tendencies remain, one is not admitted to this highway. Would that we had the capacity of an angel to express to your minds—for words are inadequate—all the requirements for admission through this door. None but they (the angels) can make you know these things; which they will do, if you faithfully make that covenant with God, if you accept that everlasting covenant. (See Exodus XIX. 5, 6. Read the whole chapter and Chap. XX. 1-17.)

We are not seeking a people to make a covenant with us, neither do we hope to build something for ourselves; but we are here in pursuance of the guidance of the spirit of God, preparing a place and conditions where God's covenanting people may come together and keep that covenant absolutely. After you have examined carefully the conditions of the covenant in the chapters of Exodus above referred to, then read carefully Matt. v., vi. and vii.,—not only read them, but study them prayerfully, devoutly,—and if you find within yourself, paramount to all other desires, the desire to live in perfect obedience and harmony with that great sermon, then, if you have not studied the Esoteric methods of attainment, do so at once, and prepare yourself, if the spirit so lead you, to become a member of this holy body that is gathering at this place.

Some may say: "Now since God willeth and desireth and doth the best that may be to every one, He ought so to help each man and order things for him, that they should fall out according to his will and fulfill his desires, so that one might be a Pope, another a Bishop, and so forth." Be assured, he who helpeth a man to his own will, helpeth him to the worst that he can. For the more a man followeth after his own self-will, and self-will groweth in him, the farther off is he from God, the true Good, for nothing burneth in hell but self-will. Therefore it hath been said, "Put off thine own will, and there will be no hell." Now God is very willing to help a man and bring him to that which is best in itself, and is of all things the best for man. But to this end, all self-will must depart.—*Selected.*

INTERROGATIVE.

[Written for *THE ECOTERIC.*]

BY T. C. J.

What if that day should be
Such as we dream.
What if at last we plainly see
With sober mien
The phantasies that vexed us here
Need neither doubt nor fear
Nor pain have given.
But simply were the beckonings
Of loving hands that were outstretched ;
The patient hope, the reckonings
Of those that loved our God, and watched
For us from Heaven.

What if the form we feared
Was that we loved.
What if the voice we heard,
That of our Lord.
What if, when tempest tost,
We feared the night, the haven lost,
And only found
That loving feet had come where we
Had lost our hope : yet struggling on,
While pained by fear, we did not see
That even unto the Haven He had gone,
Where we were bound.

What if the gain we sought
Was only loss.
What if with eager care we bought
Nothing but dross.
What if the light that paved our way
Was but the shadow or the phantasy
Of something hoped :
That, after all, our riper hopes, our fears,

Were blossoming in richest form,
 While we, with heedless steps and tears,
 Saw not the coming of the morn
 As in the dark we groped

 Perhaps 'twas better far
 That we did wait;
 Perchance He'll meet us there
 At Heaven's gate.
 What if at last we find the cross we bore,
 Each burden carried for the Lord, each sore,
 Was just like His:
 That in the care, the pain, we had not seen
 That lineaments divine in us were born,
 Which in the heavy shadows of the even
 Were hid, nor could be seen until the morn
 Of Heavenly bliss

 Perhaps we're waiting still
 : His face to see:
 Perchance, if Heaven will,
 We'll hear its minstrelsy.
 What if at last we find the music there
 Was simply that we heard in echo here:
 The music of His voice.
 That playing through the trees, and in the even,
 Spoke to us constantly of one
 Whose dwelling place is not in Earth, but Heaven,
 Beloved by God the Father, His own Son,
 Our willing choice.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

A READER. June 8, 1867, 4:30 a. m. Near Syracuse, N. Y.

15° ♀ on the ascendant, with the ☉ in ♀ and ☽ in ♃. You will have a nervous temperament, and at times you will experience a dissatisfied and restless state of mind, the cause of which being within, must be overcome by the power of your will before peace and harmony are obtained. You will be fond of neat and beautiful surroundings, but remember what Bunyon says of the golden slipper on a gouty foot. I see you are capable of developing a strong will by esoteric methods. You will be liable to trouble and annoyance through friends, children, and the opposite sex. 1895 and 1896 should be fortunate years for you generally.

J. L. C. Dec., 12, 1850, 10 p. m. Brantford, Ontario.

29° ♈ rising at birth. Born in ♁; polarized in ♃. You have developed up to clairvoyance and clairaudience and seem to have made great progress in former lives. But I doubt your developing so fast in this incarnation. You will be held back by too much bodily activity and mental energy—be in too great a hurry, etc. These things are opposed to soul development and will have to be overcome. You will have to bring yourself to a state of rest and calm before you can come *en rapport* with the higher soul vibrations. Look up at the Sun and see his calm, majestic walk through the blue fields of the sky, but think of the mighty energy and influence sent out in his magnetic rays. The age of 49 and 50 will be evil years for you.

H. P. M. April 30, 1845, 10:30 a. m. Boston, Mass.

1° of ♈ on the ascending angle. Born and polarized in ♁. You should be clairaudient and hear the astral silvery bells, and strange, mystic, far-off sounds will sometimes awaken in your soul, which made a deep impression on your ego in a former life. You will have much to do to overcome the love of pleasure, but you are capable of making great attainments on esoteric lines. The latter part of 1896 and all of 1897 will be evil periods for you. Your health will suffer—throat and neck—also much unsettled and restless in mind. You will want to change and remove, etc., but I advise you to make no changes then; also deaths connected with family.

H. B. July 13, 1871, 11:30 p. m. Near Benson, Minn.

23° of ♃ rising. Natal sign ♄; polarized in ♁. You will be fond of transcendental and occult knowledge. You will learn astrology, magic, alchemy, etc., and you are clairaudient and will hear the music of the spheres. But as you are polarized in the extreme sign backwards, you will often be flung back, which will delay your attainments. You are also liable to great reverses at different periods. 1902 will be one of those evil periods. Do not speculate in land or property. 1896 will be good.

Ed. K. June 3, 1871. Belle Flower, Ills.

⊕ in ♁; ♃ in ♁. You will experience a thwarting influence through this life and much hinderance from persons of power and influence; and also much to overcome in the pleasures of Venus. You will also have to restrain over activity both in body and mind, in order to make soul attainments. Turn your gaze within and repeat daily, "Be still and know that I am God." From 1898 to 1901 will be an evil period.

N. E. B. May 4, 1872. South Lincoln, Maine.

Born in ♁, and polarized in ♃. You will be rather exacting and expect a deal from others; you will rely too much on your intellect and be a law unto yourself. Try to overcome that part of your nature and then the *via dolorosa* will be easier. Make sacrifices for others. Being polarized far backwards it will be difficult to make attainments. 1895 and 1896 will not be good years for you. You will be inclined to be rash and quarrelsome and in danger of accidents. Be very careful these two years.

D. H. F. Jan. 2, 1850, 10 a. m. Ohio Lat. 41.30 North.

The end of ∞ on the ascendant. \oplus in \mathcal{V} ; \mathcal{D} in \mathcal{M} . The position of the mystic Neptune shows that you will be fond of the transcendental and live much in the ideal, which can not be realized in the present state of your unfoldment, and thus you will often be out of harmony with your environment, and lack that happiness and peace of mind that passeth understanding. Try to bring yourself down from your ideal attitude, "the house of the gods," in which you were born and use your extra will power for the betterment of humanity, and often repeat to yourself, My soul wait thou only on God.

A. G. Dec. 24, 1854, 3 a. m. Moscow, Russia.

Born in \mathcal{V} ; polarized in ∞ . From the position of the planets you should be highly clairvoyant and would easily see in the crystal glass. But I strongly advise you to seek only to see the bright and luminous, and have no dealings with magic. You should make great progress in esoteric development and make great attainments, if you would live the life, as the seed germs will be quickly matured and absorbed. You will need to strengthen your will, or it will be hard for you to pursue the *via dolorosa* alone. I see no evil aspects in front of you for some time. Read pages 241 Vol. I., 295 Vol. II, and 312 Vol. VII. of THE ESOTERIC. Do not mix up with political parties and social questions, to which your nature will much incline you. Put these in the second place, and keep your thoughts polarized toward spirit, if you wish to develop the within.

BOOK REVIEWS.

We have received a pamphlet containing 29 pages of closely printed matter, entitled "The Science of Correspondence, or the Doctrine of The Trinity Explained." By R. M. Walker. It would be difficult for us to give an idea of the real nature of the book, so we copy an advertisement of a weekly paper issued by the author, which very nearly expresses the character of the thought of the pamphlet: *The Trinity*, "A weekly paper teaching the science of correspondence, or the trinity of one. In every one thing, in both material and spiritual worlds, there are three parts. The three are one, as the mineral, vegetable, and animal world are one world. Sickness, health, and the use thereof are one truth or vessel. Poverty, opulence, and the use thereof are one, as the lamp, oil, and flame are one vessel. When you *understand* these things then dominion is given you over sickness, poverty, etc. To know, understand, and believe are one. You now have knowledge only; get understanding, then comes life abundantly. Send \$1.00 to Trinity, 422 Wash Ave., Chicago, Ill., for a years subscription."

The students of Solar Biology, by sending for a copy of this pamphlet, will have a rare opportunity of studying a peculiar mentality. The author was born Dec. 25, 1845. The position of the planets at his birth is as follows: \oplus in \mathcal{V} ; \mathcal{D} in \mathcal{M} ; \mathcal{H} in ∞ ; \mathcal{I} in \mathcal{Q} ; \mathcal{J} , \mathcal{S} , \mathcal{Q} , and \mathcal{P} in \mathcal{M} . This mentality is so rare that it furnishes a good study; and his style of writing and character of thought express his nativity most perfectly.

We have before us a very neat pamphlet of 80 pages, entitled "The Cause of

Warm and Frigid Periods." By C. A. M. Taber. Printed by Geo. H. Ellis, 141 Franklin St. Boston. In the introduction the Author says: "The reason why I have undertaken to explain the causes which have brought about the warm and cold epochs is because of my being unable to harmonize the several theories that have been published with the general mode of action which nature pursues to-day. Having in the early part of my life been employed for a score of years in the whaling service, during which time my sea voyages were passed in cruising over the North and South Atlantic, and over the Indian Ocean, from latitudes north of the equator to the sothern shores of Kerguelen Land, and along the seas abreast Southern Australis, I also, in my searching, cruised over the Pacific Ocean from the icy seas south of Cape Horn to the northern latitudes of Alaska, and from New Zealand in the Western Pacific to the numerous islands in the tropical Zone." A mind with scientific tendencies, having such experiences as the author claims, can not but obtain some very important facts in nature: and we believe that one interested in terrestrial phenomena will find in this little work both profit and pleasure.

EDITORIAL.

This number closes volume VIII. of THE ESOTERIC. We do not feel like promising anything for the coming year beyond doing the best we can, as we have done in the years that are past, to make THE ESOTERIC as bright a light as possible in this dark old earth. Notwithstanding the great depression in business circles during the past year, THE ESOTERIC is still gaining favor throughout the world; and we are thankful to say that we have been enabled to re-print all our books, and to revise the first four volumes of THE ESOTERIC, and shall begin volume IX. free of all indebtedness outside of the indebtedness of the Esoteric Publishing Company to the Esoteric Colony; therefore we have good reason to believe that THE ESOTERIC will go on during the coming year much better than it has in the past years. Of course we know not what is before us in the way of difficulties arising from conditions which are in the world, but our confidence is in the God of heaven, who has led us up to the present, and we have every reason to believe that the circumstances are now more favorable for us to receive more perfect guidance than heretofore. As there are those among us who have reached some attainments, and all our people here are most earnestly and zealously seeking to know and do the will of God, we are confident, for their sake, that God will protect, guide, and support us in the time to come.

There is great reason for urging the friends of THE ESOTERIC work to greater diligence in helping us to bring this thought before the masses. There is a greater interest than is generally supposed, among all classes of people, upon such subjects. Many of the leading magazines are finding that it increases their subscription list to introduce articles on Solar Biology and on Esoteric matters; even many of the daily journals are publishing such articles. While such thought is drawn from Esoteric teachings and from Solar Biology, yet but few of these magazines give credit to the source from which it comes. But from the fact that the subject matter is of sufficient interest to make it so general is proof positive of the tendency of the public mind. We know that the time is near when the Esoteric teachings will be the leading thought of the world; and you who are first to receive this light and profit by its advantages should certainly show your appreciation by doing all in your power to introduce it among those who have never heard of it; unless, perchance, through the falsities concerning it circulated by the Theosophists. Thus the enemies of truth have prevented many from enjoying the great blessing that THE ESOTERIC has brought to the world. Is it not your duty to counteract these evil influences by showing them the truth?

We now have Volumes I., II., III. and IV. of THE ESOTERIC revised and reprinted in two volumes, which are neatly bound and sell for \$2.00 per volume. This is a work that we have been anxious to have done, on account of so much worthless and even disgraceful material appearing in THE ESOTERIC during the time of our absence from Boston looking for a site for the Esoteric Fraternity on this coast. We now feel that, hereafter, there will nothing appear in any of the volumes of THE ESOTERIC of which our friends need feel ashamed. We also have "The Narrow Way of Attainment" on sale, which we sell, bound in cloth, for \$1.00. Also "The Seven Creative Principles," which is a book that has met a demand in the minds of the people, and has had greater sale than any work ever published by the E. P. Co. Price \$1.50. The sixth edition of "Solar Biology" is now in print. Price \$5.00. The pamphlet called "What the People Say," is on sale at this office.