

THE MYSTIC KEY
TO
SPIRITUAL ILLUMINATION
AND
OCCULT MASTERY

BY
JOHN HAMLIN DEWEY, M.D.
AUTHOR OF "CHRISTIAN THEOSOPHY SERIES," ETC.

*A CONDENSED COURSE OF LESSON HELPS FOR HOME STUDY AND
PRACTICE IN PSYCHOMETRY, INTUITION, INSPIRATION, SEER-
SHIP, SPIRITUAL HEALING, ETC., IN CONNECTION WITH SPECIAL
INSTRUCTION BY CORRESPONDENCE*

05

PRINTED FOR THE AUTHOR

CHRISTIAN THEOSOPHY SERIES.

"The Way, The Truth and The Life,"	- - - -	Cloth, Gilt, \$2.00.
"The Pathway of the Spirit,"	- - - -	Cloth, Gilt, \$1.25; Paper, 75 cents.
"Spiritual Gifts, or True Christian Occultism,"	- - - -	In preparation.
"The Law of the Perfect Life,"	- - - -	" " "

OTHER WORKS BY THE SAME AUTHOR.

"The Open Door, or The Secret of Jesus,"	- - - -	30 cents.
"Introduction to the Theosophy of the Christ," (pamphlet),	- - - -	35 "
"Christian Theosophy Defined,"	- - - -	6 "
"Divinity of Humanity,"	- - - -	10 "
"Scientific Basis of Mental Healing,"	- - - -	10 "

Any of the above works sent post free on receipt of price. Address

E. L. C. DEWEY,

111 West 68th St., New York.

KM 717
COPYRIGHTED, 1892,

By J. H. DEWEY, M.D.

All Rights Reserved

TROW DIRECTORY
PRINTING AND BOOKBINDING COMPANY
NEW YORK

NOTICE.

SINCE the publication of "The Way, The Truth and The Life: a Handbook of Christian Theosophy, Healing and Psychic Culture," the author has received numerous applications for special instruction by mail. Not having time for the requisite correspondence, he has hitherto been obliged to refuse all such applications. Many of these calls, however, have been so urgent, that he has been led to devise a plan whereby he now can, with the aid of a carefully arranged series of Lesson-Helps, meet this demand, and is thus enabled to respond to those at a distance desiring his aid in their psychic and spiritual development.

These Lesson-Helps, Dr. Dewey has prepared especially for the correspondence course. They give in condensed form the essential facts and principles necessary for an understanding of the special lessons by correspondence, and make expeditious and successful the home study and practice.

Not being prepared for general use, each lesson will be adapted to the individual need of the student receiving it. The Lesson-Helps being designed for use only as a basis for the more specific instruction of the lessons by correspondence, they can be furnished only to those

taking these lessons, and to Dr. Dewey's students who are qualified to use them in teaching.

The object being to help each student to such a degree of illumination that he may become a successful teacher and helper of others from his own inspiration and experience, he is expected to hold both the special lessons and Lesson-Helps as confidential; not giving them out, nor attempting to teach from them without the approval of

THE AUTHOR.

111 WEST SIXTY-EIGHTH STREET, NEW YORK.

INTRODUCTORY.

AN OPEN SECRET OF TRANSCENDENT IMPORTANCE TO MANKIND, YET APPREHENDED BY FEW.

It is the secret of a stupendous truth, a truth so simple that it may be apprehended by the humblest mind, yet so mighty, when apprehended and applied, as to bring complete spiritual emancipation and enlightenment to the most benighted and depraved soul, and health and vigor to the most weakened and diseased body.

This truth gleams forth in all inspired teaching, but was first brought to its full revelation, in the perfect demonstration of practical experience in the life and work of the Christ.

It is the sublime yet simple truth that the power which regenerates, heals, illuminates, and brings to perfection, is spiritual and of God, not material or of man; a free gift impartially bestowed upon all who are in the attitude to receive it, independent of any question of merit. It is entirely a matter of understanding and motive, or of the proper attitude of mind and heart. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast."

In forgetting their dependence upon God, men have sought through the practice of asceticism, and various devices of human wisdom and will-worship, to attain divine illumination ; but "It is not in man that walketh to direct his steps." "Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

SPIRITUAL ILLUMINATION IS THE RESULT OF THE IMMEDIATE OPERATION OF THE DIVINE SPIRIT IN AND UPON THE HUMAN SPIRIT, SECURED BY THE CO-OPERATIVE DESIRE AND RECEPTIVE ATTITUDE OF THE INDIVIDUAL—the attitude of dependence, humility, and faith.

"In God we live, move, and have our being." All the processes of creation are the immediate result of the universal activity of the omnipresent life of God in nature. And these operations of the Divine Energy in the evolution or development and activities of life, are everywhere spontaneous up to the birth of man ; that is, there is no power of self-determinate choice and volition in the kingdoms below man, whereby an individual plant or animal can voluntarily co-operate with the power of life to effect any given predetermined result in its own organism.

The processes of life throughout the physical world are, we repeat, spontaneous and automatic ; but these spontaneous processes culminated in man ; man being the ultimate product of the life of God in nature. This makes him potentially a reproduction of nature, and specifically a child of God. The potentialities of the

universe and the very nature and attributes of the Eternal Father are focalized and engermated in his essential being. The further and higher evolution of life is, therefore, to be a spiritual evolution—the evolution of divine attributes and potencies in humanity itself. But with the coming forth of man as a spiritual being and child of God, came also a new and potent factor of life—the self-determinate factor of the human will.

The will, rooted in the personal life, of necessity cooperates with and intensifies the automatic processes of vitality in its own organism—God's life operating in that organism—or antagonizes, deranges, and depresses them.

What is thus true of the attitude of the will, or mind and heart, toward the processes of the life of God in the body, is even more vitally true concerning those of the soul.

The higher evolution of man as a moral and responsible being endowed with freedom of choice and action, is absolutely determined by his own attitude of will toward the Divine power that worketh in him.

THE SPIRIT OF GOD IT WILL THUS BE SEEN BECOMES SPECIFICALLY OPERATIVE IN AND UPON THE SPIRIT OF MAN, FOR HIS ILLUMINATION, ONLY THROUGH HIS ACTIVE CO-OPERATION—THE CO-OPERATION OF AN EARNEST DESIRE, WILL, AND FAITH. The mere passive desire and willing consent is not enough.

Absolute faith in God, the spirit of obedience to the law of divine unity and inspiration, and an all-absorbing desire after God, that will not stop short of full fruition, is the specific attitude which opens man, soul and body, to the regenerating or quickening and transforming operations of the Divine Spirit.

The awakening and exercise of this faith, spirit, desire, and attitude, is the preparatory and co-operative work which belongs to man. However long delayed, slow, and imperfect this work on his part may be, the immediate operation of Divine power in and upon the soul and body is unfailing, quick, and perfect, to the full extent of the individual co-operation.

Experience proves that in this work of preparation and co-operation, or of attaining and holding the proper attitude of mind and heart, the vast majority of people need the helping sympathy and counsel of such as have had personal experience in attainment.

The object of these Lesson-Helps, with the accompanying correspondence, is to open the understanding, touch the heart, awaken faith, and give the needed help to all who seek it at the author's hands.

A WORD TO THE STUDENT.—While pursuing this course of lessons, the student is expected to accept, provisionally, the fundamental statements presented, as the basis of interpretation; and not to modify the obvious meaning by any other standard.

It is of the first importance that teacher and student work from the basis of a common understanding, and put the same meaning into the expressions used.

Both the method adopted and the results aimed at and promised in the following course, are based upon the premises laid down, and unless all differing views and conceptions are put aside, and these accepted for the time as the working hypothesis, the course should not be entered upon. This condition is imperative.

THE BASIC CONCEPTION

THE NECESSARY STANDARD OF FAITH AND EFFORT.

1. Every thinking mind has some more or less clearly defined conception of that system of things of which we are a living part, and to which we are thus vitally related. A man's conception of God and the world determines his understanding of the nature of his relations to the laws of life and being, and so his attitude under these relations.

The nature and character of his basic conception is, therefore, a matter of fundamental importance, since it determines largely the character and results of all efforts at advancement.

2. The right attitude under the laws of life and being is necessary for perfect results ; and this is possible only on the basis of a true conception of the constitution of things and of our relations thereto.

3. The conception or understanding which a man thus holds, determines his ideal of possible attainment ; and this ideal will constitute both the basis and measure of his faith and effort.

4. We have the record of at least one of the human

child of God, nor of his inherent capacity for immediate divine realization and spiritual supremacy on earth. Let us then seriously consider the nature of these transcendent possibilities, and also the law and condition of their fruition on the firm basis of this conception.

26. First: Man as a microcosm, is a complete reproduction in miniature of the threefold Macrocosm. All the essential attributes of God, and the elemental forces and properties of His world, are focalized and represented in organic function and in their corresponding relations in his threefold being—body, soul, and spirit. The elements and harmonious movements of the physical world have their representation and correspondence in his body, the mighty occult powers and constructive forces of the inner world are organized in his soul; while the very nature, substance and attributes of Deity are focalized and engendered in his spirit. The integral development, or the unfolding and harmonious adjustment of all the powers of his complex being, will, therefore, bring all these to organic activity, and make him god-like in being and character, perfect even as his Father in heaven is perfect.

27. It is because the transcendental powers of his deeper spiritual nature have not been brought forth to their rightful organic activity and supremacy, that man has remained the imperfect being that he is.

28. The development and activity of the soul's powers on the plane of the senses, or in relation to the outward world through the senses, to the neglect of their corresponding activity on the spiritual plane in specific relation to God and the things of the Spirit, has led to ab-

sorption in the sensuous life, and that perversion of character, and dominance of the selfish spirit, that mystical writers call "the fall of man." The religions of the world have mostly been blind attempts to recover the lost balance. These misguided efforts have been based upon an imperfect understanding of the nature of man. The perfect way of this recovery, based upon the true understanding, was first presented by the Christ; and this has been grossly misapprehended and misapplied by the Church that bears his name.

29. From the incarnation of so much of the Divine Spirit as is differentiated and individualized through psychic and physical embodiment in man, his self-consciousness is evolved and the sense of personal identity established; first, on the external plane of sense-relation, and afterward on the interior and higher planes of the psychic and spiritual relations.

30. The informing, unitizing, and life-giving spirit in man, is the very Effluence of God, making his inmost and essential nature spiritual and divine, and holds potentially the attributes of the Godhead, with an inherent capacity for rising through unity with the Father into the full self-conscious realization of the God-life. But this unity with God must be the self-determined choice and act of man, in putting himself under the immediate influence of the Father's Spirit. He must will to do the Father's will, if he would know the reality and power of the God-life.

31. It is because the individualized spirit and personal life are the offspring of God, and exist within the all-embracing sphere of the infinite Father-Mother, that

39. In this new sense of power and freedom born of the higher consciousness, the opening, development, and perfection of the psychometric sense and perception become a matter of easy and speedy achievement. If, however, this is attempted before attaining the spiritual consciousness, the sense of organic limitation and the bias of personal prejudice and desire will stand in the way of immediate and perfect results. The reason for this will be given further on; also an explanation of the nature of the sixth sense and the psychometric power—the grandest power of the soul.

40. Let us say in passing, however, that this spiritually quickened and sustained psychometric power enables man to enter at will into direct communication with the inner life of men and things, and read with unerring certainty their history, character, status and condition—moral and physical—and thus know them as he knows his own experiences. The secrets of the interior, occult, or soul-world, the actual states of men and things hidden from outward observation, become as direct and easy matters of perception and acquaintance through the psychometric power, as are the commonest things of external perception through the senses.

41. Very few are practically aware, or self-conscious, of these interior, transcendental powers and corresponding planes of relation to the Cosmos. Nevertheless, these relations exist and are vital to the soul, being established by the very process of individualization and embodiment through which man comes to self-conscious-

ness on the outer plane of the senses. He could not have been brought forth a microcosm without them; and because they exist and are vital, there is a corresponding interior consciousness attending them.

42. Man comes to self-consciousness on these higher planes, by the opening of the inner senses and the co-ordination of the self-consciousness of the outward man with the inner transcendental activities. The opening of these inner senses is effected, as already intimated, by the centering of attention and desire in confidence upon the things and interests of these higher planes, and is wholly a matter of self-determinate choice and action. Absorption in the things of the soul-world opens the sixth sense to the psychic plane of the mind's activity; and supreme desire after God and absorption in the things of the Spirit, opens the seventh sense to the kingdom of God, and the soul to the sphere of divine communion and fellowship.

43. There is a general consciousness attending all the activities of the personal life, whether on the physical, or interior, psychic, and spiritual planes; yet man is specifically self-conscious only on that plane upon which his attention and desires are for the time centered.

44. It is because the attention and desires are so fully centered upon and absorbed in the things of the sensuous life, that man is not self-conscious in the activities of the higher planes of his relationship. He is not yet awakened to the recognition of them and the vital activities they involve.

45. Self-consciousness being first spontaneously developed on the sense-plane, must be carried over to the

nigher planes by the voluntary direction of attention and desire in faith, through the awakening of an interest in the things which belong to these planes. The higher activities and experiences are thus brought to self-realization, and become co-ordinated with the sense experiences of the external man; or rather those of the outer become co-ordinated with and interpreted by those of the inner and higher.

46. To enter confidently upon this work in the certainty of success, the attention must be fully aroused to these higher possibilities, the conviction of their reality fastened upon the mind, and an earnest desire awakened for their realization. This is best effected by a careful unbiased study of these higher relations and possibilities, as illustrated in the experience of those who have realized them.

47. Man must earnestly desire a thing before he can arouse his will to that degree of energy which compels the action or attitude necessary to secure it. Will is the expression of desire in an effort to secure the thing desired; and the energy of will is in proportion to the intensity of the desire which prompts the effort.

48. Before an earnest, persistent desire can be awakened for things above ordinary experience, a firm faith in their reality and desirability must be established. This accomplished; the focalization of attention in contemplation on the things of faith until their supreme importance is realized, will awaken the active desire and energy of will necessary to commit the whole man in confidence to the working of that divine power which

brings the realization. This is the needful work of preparation for all who would enter into this high experience.

“THE FIRST SHALL BE LAST AND THE LAST FIRST.”

49. The spiritual plane should be the first sought and desired, because it is the central and highest, and when realized, subordinates and holds all activities to the law of the perfect life. When this is effected, and the external man and the sense-consciousness are fully adjusted to and co-ordinated with the spiritual consciousness, the sixth sense is spontaneously opened, and the soul becomes practically self-conscious on the three planes at once, and may then concentrate its activities on either plane at will. This requires perfect control of attention and desire, which is attained only through the permanent establishment of the spiritual consciousness.

50. Man is self-centered and permanently self-conscious only in that sphere of relations which hold the treasures of his heart, the attractions of which constitute the spring of his motives, ambitions, and incentives to action.

51. When, therefore, he becomes self-centered in God, and so in his own divinity, through the permanent establishment of the spiritual consciousness, all that is within him becomes subordinated thereto, and he is made self-conscious on the three planes of his relations, by their co-ordinated activities in his mind and heart. He is then at one with himself, at one with God, and so at one

reconciliation of will he becomes self-conscious of this union with God, it becomes the well-spring of eternal and incorruptible life, an unsealed fountain within the soul of perennial vigor and immortal youth, and, as externally expressed, an ever-unfolding power of knowledge, mastery, and achievement. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." God is ever giving Himself to, and working in and through the life of His child, to the degree with which the love and will of the child are one with His.

61. Man becomes self-conscious and self-centered in his own divinity by entering into voluntary unity of will with the Father, and centering his affections upon God and the things of the Spirit of God—the treasures of love and wisdom which that Spirit alone reveals. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

62. Man is first individualized and becomes established in his own self-conscious personal identity, through his relations to and contact with other personalities and things, in a world external to himself. Hence, the physical and psychical worlds and his specific relations to them as an external environment, were a necessity to his individual existence; and for a field of

activity and achievement in the development and exercise of his powers and the perfection of his being as a personal identity.

63. When, however, his self-consciousness is awakened to the realization of his spiritual nature and immediate relationship with the All-Father, who is impersonal and universal Being, he is at once universalized in his sympathies. Under his relation as an individual to the external world of personalities and things, he becomes through unity with the Father, impersonal and impartial in his attitude toward them.

64. In the individualization and primary development of the personal ego in his self-conscious relations to the world of externals, before the spiritual consciousness is opened, man realizes only his own personality as distinct from, and in a sense opposed to, other personalities and things, and feels an interest in others only as they can be made to minister to his supposed necessities or pleasures. Such is the personal ego of the natural man, in contra-distinction to the impersonal ego of the spiritual man. The first is awakened and developed under the limitations and restraints of sense relations, and the laws of the animal life, which is *selfism*, in which as a personal ego man is self-centered; his own will and personal desire being the law of his life to the full extent of his ability to indulge them. The latter is awakened and enthroned in the freedom and supremacy of the spiritual life, by self-conscious unity and fellowship with the Father in the divine perfection and universality of his Being, in which as an impersonal ego, man becomes self centered; the Divine Will

such success, and sooner or later bring decay of power. All permanent achievement, true advancement, and enduring triumph come through unity with the Divine. True spiritual illumination and unerring guidance depend upon the opening of the spiritual consciousness; and this is effected only through self-conscious unity with the Father in will and purpose.

PSYCHOMETRY.

80. The external senses originate in the psychic organism, and have a psychic as well as physical power of action, hence are capable when closed externally, of being awakened to activity on the interior and psychic plane. Somnambulism, both natural and induced, is the demonstration of this. This interior activity once fully developed, however, both the psychic and physical sense functions may act in conjunction in the normal waking state, as thousands of experiments have proven, though in such cases the physical action is necessarily held in abeyance to the psychic.

81. The five senses, when thus opened internally, combine on the psychic plane in one all-inclusive analytic action which constitutes the sixth sense. This sixth or psychic sense will be perfect or imperfect, according as all the senses or only a portion of them are brought into full psychic activity at once. If there is introversion of sight only, we have clairvoyance; if of hearing, we have clair-audience; and so of each sense, and these results will be partial or complete according to the degree of development in their psychic action.

82. When all the senses are awakened to full psychic activity on the interior plane, they constitute in their combined action the psychometric or soul-measuring power. All imperfect exhibitions of this power are due to partial development in the subject. It has thus been spontaneously active in varying degrees of development in thousands, and may be cultivated to a reliable action in all.

83. This sixth sense, when fully established and its psychometric power developed, is the organic basis (under the soul's relation to the Divine and Spiritual) of intuition, inspiration, seership, and occult mastery, or "Spiritual Gifts."

84. The mere opening of the psychic sense, and the development and exercise of the psychometric power in and of itself, is but the focalization of the mind's activity on the interior and psychic plane, irrespective of the motive that prompts the action, and is not necessarily a step in a true spiritual development or divine realization. The psychic realm as well as the physical is external to the soul, and like the physical is a field for the exercise of the soul's powers, whatever be the motive. The spiritual plane, on the other hand, the sphere of divine communion and inspiration, opens inwardly and unites the soul with God in the fathomless depths and heights of its own spiritual being.

85. The opening of this sphere to self-consciousness is emphatically a question of motive; and is possible only through union with God, in the laying down of the personal will for the fulfilment of the Father's will; the personal ego of the natural man thus giving place to the

impersonal ego of the spiritual man, which is the true child of the Father.

86. Many have supposed that the development of the psychic powers, the various experiences of mediumship, etc., were evidences of some degree of spirituality, or development of the spiritual nature. It will be seen, however, that all this is possible without the first touch of true spirituality.

87. The activities of the personal ego may be pushed into the psychic realm through the cultivation of the sixth sense, and actual communication had with the souls of men in the body or out of the body, independent of the physical senses, as experience has abundantly proven. Nevertheless, all that is done from the standpoint and motives of the personal ego, is of the natural, not of the spiritual man, and is more or less subject to the bias of self-interest.

88. The question of motive is a moral, not an intellectual one. The whole matter lies between the standpoint and motives of the personal ego and those of the impersonal ego, between the standard of personal desire and ambition and that of the Divine will and purpose. Shall man go forth to develop his powers and seek to work out the problem of life and destiny in his own wisdom and strength, independent of a Divine plan and purpose in his existence? or shall he seek the guidance and fellowship of the Father in the fulfilment of that plan and purpose?

89. Ultimate victory or defeat depend upon his final answer to these vital questions.

90. If the attempt is made to open the sixth sense and

develop and exercise the psychometric power from the standpoint of the personal ego, the bias of personal desire, pre-impressions, hereditary and educational prejudice, etc., are certain to be projected into the result, and prevent the clear vision of truth. This is practically unavoidable to a greater or less degree.

91. The sense-consciousness of the personal ego being developed and educated under the limitations of strictly sense-relations, the recognition of personal limitation thus established is carried over to the psychic plane. This cripples the effort and prevents the full development and unbiased exercise of the psychometric power. Emancipation from this sense of organic limitation and the bias of selfism, which clings to the personal ego, is effected only through the opening of the spiritual consciousness and the coming forth of the impersonal ego of the spiritual man.

92. So long as motive and incentive to action are rooted in selfism, all efforts at psychic culture and occult mastery will be attended, more or less, by self-hypnotization and self-deception ; and no perfectly reliable results are possible.

93. On the plane of the spiritual consciousness, all sense-limitations and standards are abolished, and from the standpoint of the impersonal ego, the love of truth for its own sake, is a quickening inspiration to the psychic and mental powers. The light of the spiritual consciousness and the confidence or conscious power it gives, liberates the psychic sense and exalts the psychometric perception to unfettered freedom and spontaneous activity.

110. The specific attributes of reason, conscience, and aspiration, which distinguish man and differentiate him from all other forms of embodied life, are, as we have seen, the germs of divine qualities, with a capacity for endless development, in and through which the Deific nature—love and spirituality—become fully incarnate and manifest in the royal sons and daughters of the infinite Father-Mother.

111. All that is needed then to bring man to this perfection is the evolution and enthronement of love and spirituality as the controlling and directing power of the personal and social life. This, as already intimated, is to be effected by his co-operation with the Father's Spirit and power in his life, through unity of will and purpose with Him.

112. Co-operation with the Spirit and purpose of the Father, through unity of will in the direction of desire and faith, is the third and final step in attaining the attitude of mind and heart which constitutes the way of divine realization.

113. FIFTH: though a spiritual being and direct offspring of God, individualized through embodiment, man first awakens to the consciousness of personal identity as an individual holding definite relations to other beings and things, on the external plane, under the limitations of sense-relations and material conditions. But this, as we have seen, is only the primary condition necessary to his individualization as a personal identity. When this is fully accomplished and his self-consciousness and moral sense of personal responsibility is firmly established under these relations, he is ready to be awakened

to the consciousness of his spiritual nature and divine relationship, which is the second or spiritual birth. This follows as the immediate result of the attitude taken in the first three steps above mentioned.

“HOW CAN THESE THINGS BE?”

114. When this birth into a new and higher order and plane of life is first suggested to man in the sensuous understanding and experience he will say, with Nicodemus of old, “How can these things be?” Nevertheless he must be assured of the fact that he is in reality now the offspring of God, who is Spirit, that he is therefore an embodied spiritual being with an inherent capacity for inward communion with the Father, through which he will be brought to realize the quickening and transforming touch of the Father’s Spirit, and lifted thereby into the freedom and supremacy of the spiritual life.

115. He must be taught that this second birth is but the awakening to the consciousness of his own spiritual nature, which brings the realization of the inherent divinity and transcendency of his being as the child of God, through loyalty to which he is enabled henceforth to dwell and walk in conscious unity and fellowship with the Father in all things.

116. This was the message of the Christ, which he enjoined upon his followers to proclaim to all the world, with the accompanying assurance, that whosoever accepted and entered into its mighty promise should be saved or brought to its divine realization in experience.

THE ONE SOURCE OF LIFE AND POWER.

117. The power of life and physical activity which is actualized by man on the external plane of sense-relations and the sense-consciousness are derived immediately from the indwelling spirit of God, which, as we have seen, is the primal and indestructible substance and groundwork of his being.

118. On the higher plane of the psychic relations and soul-consciousness, he realizes in like manner, from the same source, the power of thought and affection or of mental and emotional activity.

119. But when awakened to the inmost and transcendent plane of the spiritual consciousness, through which in his essential nature he is united to and one with the Father, he realizes the transcendent power of *being* and *mastery*.

120. Dwelling on the plane of the sense-consciousness, man is held to the limitation of sense-relations; because the standard of his faith and effort is born wholly of sense-experience. The power which seems born of the spiritual consciousness is latent in him as a spiritual being from the first; the conscious touch of the Divine and Absolute awakens him to the realization of it.

121. No new power is born in him from this experience. He is only awakened to the consciousness of that which was his from the first. It is not a question of development or attainment, but of realization. It is the heir entering into his inheritance as a birthright which he has done nothing to acquire, but which was provided and

bestowed as a free gift by the Father. Development or attainment is the law of the sense-life, not so of the spiritual; spiritual things must not be judged from the standards of sense.

122. This inward plane of man's being and relationship is as much a present fact, as is the external and sense-plane, and has been from the beginning of his individual career. The power of mastery of which he becomes conscious on the higher plane, was in him, though latent while yet under the sense of limitation from the recognition of sense-relations only.

123. The limitation he recognizes on both the physical and psychic planes is but a *sense* of limitation, which is only the limitation of his consciousness, born of experience under sense-relations; not a limitation of the power itself. The nature and the power are there and have constituted his deeper and true being from the first, only he has not yet awakened to the consciousness of the fact and actualized it in practical experience.

124. But having from the sense-plane attained the true attitude and thus entered upon the way, he has but to hold firmly to the attitude and understanding thus reached, and in the further recognition of the supreme truth of his being we are now considering, enter at once into its realization.

125. This higher realization is the exercise of our divine prerogative, in appropriating by faith or confidently taking up and exercising the power of spiritual supremacy which belongs to us as spiritual beings and children of God, and which is practically ours only by its appropriation and use.

so that even this advantage is practically supplied if we fully accept the truth of their testimony, and are therefore without excuse if we do not act our faith and prove its truth and power in personal experience.

198. Still another aid, and of equal importance, is the earnest study of inspired Scripture, frequent prayerful meditation upon the words of spiritual wisdom that have been preserved to us of the great illuminated teachers of the world. Especially should we carefully study and meditate upon the life and teaching of the one supremely anointed Teacher, until we feel the touch of his mighty spirit and the kindling inspiration of his transcendent wisdom and goodness. "If ye continue in my words," he said, "then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make ye free."

199. Those who, from circumstances beyond their control, are deprived of the privileges of the association referred to, and perhaps of the summer retreat of forest and mountain, can at least enjoy this intimate association with the master minds and illuminati of the world whose words of inspired wisdom have providentially been preserved to us, and placed within reach of all people in civilized lands.

200. This wonderful aid to esoteric education and spiritual enlightenment should not be neglected, but should be an important factor in the associated work of the groups, and in the seasons of retirement and inward communings in nature's solitudes. The spirit of devout meditation, contemplation, and prayer is always more or less awakened by the earnest study of inspired writings, and this is a privilege within reach of all.

201. Many modern seekers of esoteric wisdom lose much, very much, by neglecting the habitual study of the New Testament, forgetting that it holds the concentrated wisdom of all inspired writing, and the one complete illustration of the certain and perfect way for all. No other writing, ancient or modern, can compare with this or fill its place.

REVIEW, SUMMARY, AND CLOSING APPEAL.

202. In reviewing the ground over which we have passed in the preceding pages, what formulates itself to the mind as the true object of this esoteric study and effort? And what are the specific means and orderly steps of its realization as brought to light by the study? Let each student ask and answer these questions for himself, as in the closing paragraphs we seek to gather up the essential points involved, and bring them to the focus of a condensed and comprehensive statement.

203. It would seem plain enough that the real and only object or ideal of attainment and realization to hold before the mind and heart, is first, the opening of the spiritual consciousness, or the realization of conscious union and fellowship with God, in the light, freedom, and supremacy of the spiritual life; and second, the exercise of that freedom and supremacy, in unison with the Divine will, in and over all our relations to environment, on both the sense and psychic planes of activity. We are enjoined by the Christ to be perfect as the Father in heaven is perfect.

204. This divine realization should certainly be the

end and aim of all earthly ambition and seeking, because, as we have seen, it is the ideal, purpose, and provision of the All-Father for us as His children. We cannot therefore fully glorify Him in our bodies and spirits, which are His, by any less achievement. The first practical step, then, is the acceptance by faith of this transcendent possibility as the unquestioned purpose and provision of the Father, and then the unreserved committal of the whole soul to the work of its realization, not in our own wisdom and strength, but under the guiding inspiration and sustaining power of the Father's indwelling Spirit.

205. When this position or attitude of mind and heart is once fully taken, the next practical thing is to devote a portion of each day, however small, to the practice of withdrawing the attention, thought, and desire, from outward activities and the things of the sense-life, by centering them upon God and the higher life of divine communion and fellowship, in devout meditation, earnest prayer, and absorbing contemplation.

206. Few will find this an easy accomplishment at first, yet determined and persistent effort will bring success, and however prolonged, the divine result will prove it to have been a glorious investment of time and effort.

207. This daily exercise and consecrated effort should be unflinchingly persevered in until the perfect mastery of the attention is acquired, and the act of passing at will from the sensuous to the spiritual plane of thought and realization, becomes, as it surely will, an easy and cherished practice.

208. The spiritual power realized from this daily habit of divine communion, will sooner or later enable the soul

to bring the attention, thought, and desire under perfect control, and to direct them to the things of the outward or inward planes at will.

209. Special aids to this effort and practice, as already suggested, are found in seasons of retirement, seclusion, or solitude, as well as associative efforts of spiritual gatherings for divine communion and inspiration, and the special study of inspired Scriptures and the experiences of inspired lives.

The unbiased study of the higher nature and possibilities of man, in the light of the Christ life and teaching, and of the illustrative experiences of the seers and prophets of all time, is the best possible means of awakening and establishing the practical faith needed to lead the soul to give itself in unreserved co-operation with the Father in the work of realization.

210. There have been in all ages two classes of mystics seeking interior illumination, or communication and union with a super-sensuous plane of intelligence and power. One class have sought from the standpoint of religion, the other from that of science and philosophy.

211. These again have been subdivided each, practically, into two classes. One branch of the religious mystics have been most concerned in seeking the assurance of a continued and happy existence beyond the grave, the desire for personal salvation being the leading motive. The other, having less fear of the possible terrors of either annihilation or falling into realms of darkness and hopeless misery beyond, have sought for the enlightening wisdom to be derived through an inspiration from a diviner sphere, by which virtue and happiness should be

increased in the earth, human life purified, elevated, and prolonged, and a sure entrance into a better life beyond secured.

212. On the other hand, one class of the philosophical mystics have sought the higher knowledge and wisdom for the love of them, the desire for knowledge and power to solve the problem of existence and the mysteries of being, to become masters of the secrets of nature and the power of life, and if possible attain the mastery of death, being the propelling motive of their ardent search. The other class have sought the development of an occult science and magical art, by which they could wrest from nature her deepest secrets and acquire the mastery of her occult forces, as a miser seeks his gold, to selfish, personal, and sometimes diabolical ends. These have sought communication and alliance with the subtle intelligence and higher occult powers of invisible beings as a means of obtaining these ends; thus degrading their mystical pursuits to the perverse processes of necromancy and black magic.

213. That these various schools of mystics, each in their line, have attained transcendental results, whether to noble or ignoble ends, and in some instances of the most marvelous, and, as some would say, miraculous character, there can be no question to any mind who will give the subject a careful unbiased investigation.

214. Man's noblest powers may be perverted and directed to ignoble ends and purposes, of which we have daily witness; but this is only an added reason why we should cultivate, cherish, and put them to their legitimate use, the end for which they were bestowed.

215. The fact that God has planted these transcendental powers in the psychic and spiritual constitution of man, is His own warrant and command that we should cultivate, cherish, and put them to their legitimate use in the uplifting, expansion, and perfection of our personal and social life on earth. Only by so doing can we co-work with God and the Christ, in bringing to fulfilment in universal experience the millennial prophecies of all time.

216. It was the cultivation and exercise of the transcendental powers in their normal and legitimate channels of activity, that has given to the world its great seers and prophets, its God inspired and anointed teachers, and the one complete example of the perfect man. It was the perfect development and exercise of these powers that made him what he was, the Christ of God, the Exemplar of the perfect life or God's purpose and provision for all men as His children. From his divine altitude of experience and insight, he assures us that he is an example for all the world, and that whosoever follows his example shall "not walk in darkness"—the darkness of the carnal or sensuous understanding—"but shall have the light of life"—spiritual illumination—and shall do the works he did, and even greater.

217. The great Apostle also especially enjoins upon the Christian disciples, not to neglect the seeking and exercise of the transcendental gifts of the spiritual life. "Concerning spiritual gifts, brethren, I would not have you ignorant." "For to one is given by the Spirit [the "Divine Afflatus," or illumination from God] the word of wisdom; to another the word of knowledge; to an-

other faith ; to another the gifts of healing ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. All these worketh that one and the self-same Spirit, dividing unto every man severally as he will." "But the manifestation of the Spirit is given to *every* man to profit withal."

218. With such examples and teaching we need not hesitate to seek the fullest realization of the divine promise made both in the gift of the powers, and in the assurance of inspired teaching concerning them. The noblest examples of human living have been the direct result of the development and exercise of these transcendental powers.

219. Ignorance of the nature of man, and the misconception of the character and function of these higher powers, resulting from this ignorance and the superstition it involves, and which has so universally prevailed since history began, has prevented the normal study and development of these great gifts, and so prevented the fruition of God's gracious purpose in them.

220. It is high time for men everywhere to awake from this spiritual lethargy and shake off the paralyzing incubus of traditional ignorance and superstition, and give themselves with a hearty interest to the study, development, and exercise of God's noblest gifts to them.

221. Men need first a proper understanding of the nature and function of the higher powers of the psychic and spiritual nature, of their true relations to the cosmos on the transcendental planes of being, and the knowledge

of a specific method of induction by which the soul may transfer at will its power of attention, consciousness, and mental action, from the objective plane of the sense-consciousness and relations to the interior and transcendental planes of direct communication with the occult world, or inner side and soul of things, and normal communion with higher spheres. All this we trust the earnest student will acquire, and be enabled to help others to, from the study through which we are passing in these pages, and correspondence lessons.

222. In the Appendix we give a brief and suggestive sketch of the "Science of Contemplation," as developed and practised by the founders and devotees of the monastic system of the Catholic Church, and its results in practical experience, which the student will find a profitable study. A digest of all the various methods of induction by which the different schools of mystics have sought to enter into the penetralia of things, and attain the higher wisdom, illumination, and mastery, will be given in No. 3, soon to be issued, of the "Christian Theosophy Series."

223. It will be found by a careful study and comparison of these different ideals, and methods of attainment and realization, that they all fell short of the perfect ideal and method of the Christ, as is demonstrated by the result in their own lives as compared with His experience. A tree is to be judged by its fruit.

224. The imperfect knowledge prevailing even among the majority of mystics concerning the spiritual nature and constitution of man, and of the character of the higher planes of consciousness and mental action possi-

ble and legitimate to him while in the body, was a hindrance to their success, and in most instances, greatly prolonged their efforts.

The proper discrimination between the psychic and spiritual planes of the sixth and seventh sense have rarely been made or seemingly understood. The confounding of these two distinct planes of relation and action has led to much confusion and perplexity of experience in seeking spiritual realization.

225. Most seekers have also, in greater or less degree, been misguided by the bias of misconception and the false notions of tradition and superstition, particularly among the Christian mystics. Yet, in spite of all this, very many reached the most marvelous attainments and experiences, approaching those of the Apostles, to the full extent that the Christ ideal and method were embraced.

226. The key to perfect results the Master has given, in seeking first Divine illumination, guidance, and help, through unity of will and spirit with the Father, which opens the spiritual consciousness (seventh or God-sense), emancipates from self and physical sense, and gives unfettered freedom of action also to the soul's powers on the psychic plane of the sixth sense.

227. Failure comes from attempting the attainment of occult mastery through the development and exercise of the psychic powers from the standpoint of the personal ego, by which the bias of self-interest and the standard of sense-experience are projected into the psychic efforts and vitiate the result.

228. This is avoided to a degree in the induction

by trance, which, when complete, shuts off the sense-consciousness, and thus prevents the impressions and prejudgments of sense-experience from affecting the mind's action on the psychic plane. The same is practically true also of the deeper ecstatic trance, when the mind being wholly disentangled from sense-relations and sense-impressions and the sense of limitation they impose, rises to the "third heaven" or central sphere, and is opened by intromission to the "holy of holies," the unveiled Shekinah of the Divine Presence—the "beatific vision."

229. This experience came to many of the Christian mystics, and has also come to some who, from abnormal conditions of disease, have fallen into the ecstatic trance and become for the time "as dead men." But in all these cases, as in the unshackled action of the mind's powers on the psychic plane of the sixth sense in somnambulism, this high experience was possible only from the complete closing of the external senses and the outward consciousness by the trance. This, however, is an abnormal condition in which the sense-nature is not subordinated to and co-ordinated with the higher spiritual consciousness and experience thus secured; but is only put to sleep, from which it is awakened unchanged and unaffected by the high subjective experience of the trance.

230. The normal opening of the spiritual consciousness is effected by voluntarily withdrawing the attention, thought, and desires from the things of the sense-life, and centering them upon God and spiritual things, in their Divine supremacy, which makes it necessary for the

personal ego to lay down self-will and the ambitions of selfishness, that it may know God and realize the nature of the divine life, through unity with him.

231. But this requires the full waking consciousness of the mind and the free normal exercise of the personal will, choosing in perfect freedom to subordinate itself to the Father's will and become one with it. This voluntary, glad subordination of the personal will to the Divine will brings spontaneous co-ordination and union, or oneness, of the human with the Divine in all things. And just in proportion as the personal ego and self-will is laid down, the impersonal ego in the consciousness of divine sonship and oneness with the Father rises up. It is simply the voluntary unity of the personal will with the will of the All-Father, which transforms the personal ego into an impersonal ego, opens the spiritual consciousness, subordinates the sense-consciousness and activities to the higher law of the spiritual, and brings the whole outward man into unity with the inward life and spiritual nature in its divine supremacy. This alone casts out all bias of selfishness, and emancipates the mind from the sense of limitation imposed by sense-relations, without at all changing the open, conscious relations of the soul to the sense-world.

232. Any attempt to seek divine illumination or the opening of the spiritual consciousness, which is the personal consciousness of divine sonship and oneness of life with the Father, without this adjustment of the personal will to the will of the Father, will forever fail. It is this alone that constitutes union with God, and voluntary union with Him is the only means of divine illumination,

which gives spiritual freedom, supremacy, and occult mastery.

233. It will thus be seen that induction by trance to the interior and higher planes of the soul's action and subjective experience, is abnormal, and does not in itself advance the personality one step in the divine life. This can be done only by the co-ordination of the outward with the inward man; the law of the Spirit bringing all things into unity with itself.

234. When the trance is induced by the help of an operator, as in mesmerism, hypnotism, etc., or again, as in the trance of mediumship, where the operator is an invisible or disembodied intelligence, the case is practically the same; this does not change the personal attitude toward God and the law of the spiritual life; besides, the mind of the subject, except in rare instances, is more or less under the deflection of the operator's mind, and perfect independent action is impossible. If, again, the sixth sense is first opened and the psychic powers awakened to their free action in the trance, and then, by a gradual process brought forward to the ordinary waking state, as has often been done, it is still found impossible to effect a perfect co-ordination of sense-perception and consciousness with those of the psychic, giving complete supremacy to the latter so as to avoid the possible delusions of self-hypnotization. The same old difficulty with the unregenerate personal ego rooted in selfishness remains, and so long as this remains there can be *no unbiased* action of the mind.

235. Nothing but the opening of the spiritual consciousness and the enthronement of the law of the spirit-

239. Days, months, years, and a long life here and an age in the life beyond, may be spent before the soul is ready, like the returning prodigal, to lay down self and seek union with God in all things; but this decisive act *may* be performed in *this* life, *this* year, *this* month, *this* week, *this* day, and *this* hour, if we will. But let us be honest with ourselves and confess that when we are fairly brought face to face with this question, and it is pressed home to our individual conscience or moral sense, like the men of the parable we "all with one consent, begin to make excuse," and like Festus of old under the appeal of Paul, answer: "Go thy way for this time, when I have a more convenient season I will call for thee."

240. This is the practical question then for each student here and now to decide for himself, and on this decision rest the results of this present course of study. You are called to seek and enter into freedom, and, in the light of this experience, to help others into it; but how can you help others into that which you have not yourself?

241. In catching glimpses of these divine possibilities, men have eagerly sought a specific process of induction, by which the soul might enter into the immediate realization of its own spiritual life and power, and thus secure permanent illumination, freedom, and supremacy. The opening of the spiritual consciousness and its correlation with the sense-consciousness without the closing or suspension of the latter, is that specific process, and is the only process by which this experience is possible. But this co-ordination of the sense-consciousness with the spiritual, involves, as we have seen, the co-ordination also of the personal will with the Divine will, and is impos-

sible without it: for the ego of the spiritual consciousness is impersonal, the son of God in unity with the Father. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

242. The consciousness to which man is thus awakened is the permanent sense of impersonal being, which lifts the soul above and out of the circle of the ambitions of self and all personal considerations, into the love of truth and right for their own sake, and the impartial attitude of universal sympathy, justice, and good will. This is the only standpoint from which the psychometric power can be put forth in the unbiased perception of truth, justice, and right, in which the mind takes on a purely intuitive action and perceives truth at first hand.

243. In voluntarily doing or seeking to do the Father's will, we do not by any means throw away or lose our own, but rather of our own free choice make it one with His, and thus secure its perfect action and guidance. This step once unreservedly taken, the soul enters into true freedom, and in self-conscious union with God finds illumination, guidance, and power.

244. The ability to subordinate at will the sense-perception and consciousness to the interior action of the psychometric power of the mind, in its unfettered freedom and supremacy, and the instantaneous and all-embracing grasp of its perception, is thus acquired, and the privilege is now open and free to all who will.

245. Let each and every human being understand that he is as directly and vitally related to the kingdom of God within, through the subjective or spiritual side of his nature, as he is with the outward world through his

sensuous nature and physical organism. Hence, he may and should be as fully awakened to and established in the self-consciousness of this divine relationship, as he is to his external relations through the senses.

246. This, as we have said, constitutes the second birth without which, the Master declares, no man can perceive, enter into, or realize the kingdom of God; yet this kingdom it was His gospel or good tidings to proclaim as at hand, or within reach and open to all. The condition of entrance into this transcendent experience, we repeat and reiterate, is wholly a matter of will, or of motive and attitude toward God. While the heart, or seat of the ruling motives of life, is to be reached partly, if not wholly, by appeals through the understanding, the real work to be done is with the will in the sphere of the heart and motives.

247. Man will never have the wisdom and power to so perfectly adjust himself to his relations with environment, as to secure the full fruition of his being in the realization of the exalted destiny designed and provided for him, until he is first adjusted by the proper attitude of will and motive to his higher and central relations with God. As these relations are of a purely moral and spiritual character, the work to be wrought is moral and spiritual, not intellectual and psychic.

248. The full fruition of man's being in his earthly existence is the entire perfection of his personal, social, and conjugal life, in which he is to gain and hold complete supremacy over the conditions of the outward world, and the entire mastery of environment. But this mastery of environment and perfection of life is confessedly

impossible without the perfect adjustment of the personal will and motive to the Divine will, as expressed in the unchanging law of universal harmony.

249. Man certainly has the ability to turn his attention and rouse his will in any direction he chooses. He has unquestioned freedom of choice and volition. He may not, indeed, effect at once the result aimed at in this direction, but if he resolve to persevere until he does, in the faith that he *will* succeed in the end, he will certainly triumph if the end sought be legitimate or in accord with the divine order. "He that willeth to do his will shall know," said the Master; shall know from experience. All the power of the universe is pledged by the very nature of God to the fulfilment of the Divine order and purpose in creation; every resolution and effort of man in the accord with that order receives, therefore, the re-inforcement and co-operation of the Divine will and power, and *must* succeed. "If God be for us, who can be against us?" The more fully our faith is grounded in this conviction, the more buoyant will be our hope and faith, and the more vigorous our will and effort.

250. That the perfect life on earth is attainable in this way, we have the unqualified assurance of the Master, and its practical demonstration in his life. "All things are possible to him that believeth."

251. The adjustment of the personal attitude in will, purpose, and action to the divine order, is a necessity to the integral development and harmonization of the individual and social life of man, and so of his rightful supremacy over all external conditions of environment. Hence the emphasis the Master put upon the first step

in the new education which holds the divine promise of such stupendous results for him. "Seek ye first the kingdom," etc., "and all these things shall be added."

252. There is nothing arbitrary in this condition of attainment, nor in its injunction by the Master. It is legitimate and normal to the very nature and constitution of things in which all the great doctrines of the Master's teaching were based. There certainly is no more compromise of the personal freedom of choice and action, in this adjustment of the soul to the kingdom of God, in our moral and spiritual relations, than there is in the external adjustment to our physical relations.

253. The sailor adjusts his vessel to the movements of the wind and tide, that he may utilize their power to the furtherance of his ends, and has the legitimate exercise of his personal freedom in the act. So with all the great forces of the physical world; man is enabled to utilize them by adjusting himself to the law of their action.

254. The most sensuous and selfish mind recognizes this necessity, and complies with it on the physical plane without thought of compromise to his personal liberty in the act, or of anything arbitrary, irrational, or unjust in the necessity. Indeed, man finds his normal life and freedom in and under these relations to the physical world only through his perfect adjustment to them, and wisely exercises his personal rights and freedom in the very act of adjustment. Nor can he thus cheerfully adjust himself to these relations in the spirit of reconciliation with them, without thereby securing his freedom, health, success, and happiness in them, because they

were ordained in infinite wisdom and beneficence to this end.

255. The recognition of God in and over His world, in the infinite wisdom and goodness of His economy, will give this spirit of reconciliation and cheerful conformity therewith. This principle holds equally true of every sphere of man's relations to the cosmos, and of his attitude in and under them. He has, therefore, but to really perceive and understand his moral and spiritual relations to God from the central and highest plane of his being, to find the supreme motive for seeking at once to adjust himself in reconciliation of will and attitude to these divine and all-important relations. Nor can he thus adjust himself to this central and highest sphere, without bringing his whole personal life under the direct and immediate inspiration and perfecting influence of the divine wisdom and goodness.

256. The difficulty is, and ever has been, that few have realized or understood their own spiritual nature, and through it their specific relations to the Divine and Absolute, and the immediate, stupendous possibilities these involve. The teachers themselves have too often been "blind leaders of the blind."

257. One finds freedom, fellowship, and delight in familiar intercourse with men, only through the proper adjustment of his own will and attitude to his true relations with them. So he will find the spiritual freedom, supremacy, illumination, and moral perfection of his being, in constant communion and fellowship with God as Father, only through the recognition and glad adjustment of himself to these relations as child to Parent.

“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.”

258. There is but one motive which prompts the majority of men to seek to adjust themselves to their physical relations and conditions; and that is the personal good to be derived therefrom; considerations of pure selfishness.

259. There may, however, be two different motives prompting men to seek to know and to do the will of God. The first would be the recognition of that will as involving the perfect, or at least the best way of reaching the highest results, and this without any special reverence for God. The second would be prompted by the glad recognition and love of God as the All-Father, and the realizing sense of the royalty and divinity of his own nature as a child of God, which leads to spontaneous loyalty, and desire to be at-one with Him for His Own sake, because He is the Father and *Himself* the supreme good.

260. The first is a prudential, and essentially a selfish, motive, yet even this, when faithfully followed, leads, through experience, to the final awakening of the second, which is wholly above the selfish spirit. Under the first motive, gratitude is awakened by the final recognition of the Divine goodness; from this in turn is awakened love; then comes at-onement in spirit, and with this illumination spiritual freedom, supremacy, and organic perfection.

261. In this unreserved giving of himself to the Father's perfect will and way, man does not lose, but gains,

and in no other way can gain his perfect freedom, supremacy, and perfection of being in and over all his relations to environment. And when this consecration is prompted by the supreme and spontaneous love of the heart, as it sooner or later will be, he will find therein the divinest joy and beatific experience possible to his being.

262. Two spiritually awakened souls united in the inexpressible felicity of a genuine conjugal affection, find their supreme delight and deepest joy in living in and for each other, and count no personal sacrifice too great to advance the other's good, and find exaltation therein because it is a service of love. So in the subordination of the personal will to the will of the Father from the love and adoration of the heart, there is no servile attitude or sense of arbitrary humiliation and loss of personal freedom, but of emancipation and divinest exaltation in the act. Indeed, the ineffable bliss experienced by mated souls when brought to the full realization of their inseparable union, is the one only experience, under strictly human relations, which fitly symbolizes or at all represents that divine sense of unutterable joy and inextinguishable blessedness found in the conscious union of the soul with God.

263. To awaken that love of God which leads to this holy union with and beatific experience in Him, we have but to take and hold the attitude of loyal children, and, as especially emphasized in these pages, persistently contemplate Him in the divine perfection of His Fatherhood, love, and providence, until this vision of God

becomes, as it sooner or later will, the supreme reality or beatific vision of the soul.

“ I cannot hide that some have striven,
Achieving calm, to whom was given
The joy that mixes man with heaven.

Who, rowing hard against the stream,
Saw golden gates of Eden gleam,
And did not dream it was a dream.

But looking upward, full of grace,
They prayed, and from a happy place,
God's glory smote them on the face.”

APPENDIX.

A STUDY OF THE MYSTICS.

THE SCIENCE OF CONTEMPLATION AND STUDY, OR THE METHOD OF
ATTAINING SPIRITUAL ILLUMINATION AND MENTAL ENLIGHTEN-
MENT, AS DEVELOPED AND APPLIED BY THE MYSTIC FATHERS
OF THE EARLY CHURCH.

Taken from "The Life and Labors of St. Thomas of Aquin, by the most Rev. Bede Vaughan." (Catholic Publication.)

To gaze steadily and fixedly upon an object, and take it in—to become one with it by contemplation, has a profound effect upon the soul. If the object be pure and elevating, the soul through its influence will be purer and nobler than before.

To look upon an object in order to analyze its parts, to compare and divide, to balance and weigh it, and to pass it through a process of sifting and manipulation, possesses also its special charm; but it is the charm not of subjection, but of mastery, not of repose, but of activity. Some minds—according to the mould in which they are cast—have more natural sympathy with the first, others with the second, method. Each is good within its own sphere, both are pernicious when they outstep their sphere. Both are necessary for the perfection of the human mind. For man has a will to love and an intelligence to know. He can fix himself on an object in faith; or probe and analyze it with his reason. . . . *Quies* is monastic; inquisitiveness is dialectical. . . .

The Fathers, in their cast of mind, were essentially monastic; indeed, the monastic system has been a traditionary one in the Church from

not be so, but each invents or produces that which it thinks, and the centre of all our communication is the hidden pavilion of Absolute Being. This is clearing the ground for the apprehension of the fact that the movements of celestial bodies are the thinking products of a personal intelligence in advance of terrestrial forms. . . .

I have often stated that I was not looking for leaves or flowers when I commenced my studies, and the coincidence of their forms with the laws of representation struck me as very remarkable, and then it at length became clear that these forms have all along been showing to us the secret which all have been trying to arrive at, viz., the laws of Being manifested in existence. . . . For Wisdom and Love are the two counterparts toward which all are tending, and their apotheosis is not of to-day, but forever.

The Christian Theosophy Series. BY JOHN HAMLIN DEWEY, M.D.

These books throw a flood of light on the nature and destiny of the soul, and the yet undeveloped powers and unutilized resources of the human spirit. The exposition here given of the spiritual constitution and psychic or transcendental powers of man, and of the conditions of their immediate development and normal exercise, is direct, specific and practical. No reader can fail to understand or appreciate it.

No. I of the series is entitled

The Way, the Truth, and the Life.

A HAND-BOOK OF CHRISTIAN THEOSOPHY, HEALING AND PSYCHIC CULTURE.

This book of over 400 pages gives a lucid exposition of the Theosophy and Occultism of the New Testament, and a comprehensive analysis and philosophy of mental and faith healing, with such specific instruction for practical application that none need fail to grasp or follow them. Many have healed themselves and become successful healers of others from reading this book. It gives, also, direct, specific and complete analysis and exposition of the psychic powers of the sixth sense, Psychometry, Clairvoyance, Mental Telegraphy, etc., and the laws and conditions of their normal development and exercise. Some remarkable illustrations of the successful cultivation of these powers are given. It is a splendid introduction to the study of the New or Transcendental Pyschology. Letters of grateful appreciation are being constantly received from its readers.

No. II of the series is entitled

The Pathway of the Spirit.

A GUIDE TO INSPIRATION, ILLUMINATION AND DIVINE REALIZATION.

This book of over 300 pages is devoted specifically to the study of the spiritual nature, sublime destiny and divine possibilities of man as a child of God. It gives a key to the Christ-gospel of the kingdom of God on earth, and draws a sharp contrast between his doctrine of God and man, and those involved in the other great religions of the world. All students and thinkers, whatever their creed or philosophy of life, should read this book. The humblest seeker may here find the key to his own spiritual emancipation and illumination, while the advanced disciple will find helpful suggestions, strength and inspiration in its pages. It shows the relation between the latest suggestions of science and the deepest experiences and loftiest inspirations of prophets, seers and saints, and reconciles the most rigid demands of the intellect with the deepest yearnings of the spiritual nature.

No. III., soon to be issued, unfolds the specific nature and legitimate sphere of the psychic powers of the sixth sense, their cultivation and exercise, and the development of a true occult science.

No. IV. (in preparation) specifically unfolds "The Law of the Perfect Life," as applied to individual experience and the new social order of the kingdom of God on earth.

THE DAWNING DAY

AN EXPOSITION

*Of the Principles, Work, and Method of
the Brotherhood of the Spirit and
School of the Christ.*

JUST OUT.

BY THE AUTHOR OF
"THE CHRISTIAN THEOSOPHY SERIES."

Pronounced by some his best Work.

CONDENSED, GRAPHIC, AND FULL OF MERIT.
A BOOK FOR EVERYBODY.

Paper, 30 Cents.

Sent, post-paid, on receipt of price. Address

E. L. C. DEWEY,
111 West 68th Street, - New York.